

## Beginning Biblical Greek

While some of these can be purchased new, I recommend acquiring a used copy of these books, except for the workbook. Several of these books are expensive (relatively) and a used copy works as well as a new.

Textbook:  
You will need both.

*Essentials of New Testament Greek* by Ray Summers, revised by Thomas Sawyer

*Essentials of New Testament Greek: A Student's Guide* By Steven L. Cox THIS IS THE WORKBOOK

Both Lexicons and Greek texts are available online or as downloadable apps.

A Lexicon:  
The following are short print editions and handy for beginning Greek.

*A Greek-English Lexicon to the New Testament* by Thomas Sheldon Green

*The Concise Greek-English Lexicon of the New Testament* by Frederick William Danker

*A Manual Greek Lexicon of the New Testament* George Abbot-Smith

*A Pocket Lexicon to the Greek New Testament* Alexander Souter

*Greek-English Dictionary of the New Testament (Ancient Greek Edition)* Barclay M. Newman

I recommend that in the future you get a Greek New Testament. After gaining some acquaintance with Biblical Greek, it is a good habit to follow along during Bible studies or Bible readings in a Greek Testament. It will help you progress.

*Greek New Testament: The Text of UBS (United Bible Societies)*

*The Greek New Testament*, Produced at Tyndale House, Cambridge, Reader's Edition

*Holy Bible: Nestle Aland 28th Revised Ed* of the Greek New Testament With Revised Greek-english Dictionary

Apps:  
These apps help you review what you are learning.

**FlashGreek**: Mounce edition **ParseWorks** developed by Bill Mounce **FlashWorks** developed by Bill Mounce

**Parse Greek** developed by Danny Zacharias

New Orleans Baptist Theological Seminary Vocabulary Flashcards for Greek and Hebrew

These apps will help you study the Bible. They can also become a crutch that slows your acquisition of Greek, so you use them judiciously while you study Greek.

LOGOS Bible software. It has a high-end version for your computer and an app for your phone.

Accordance Bible software. It has a high-end version for your computer and an app for your phone.

### Introduction

The study of Koine Greek rewards us with a unique access to our New Testament. Reading the Bible in English or any language is immensely important to understanding it. However, we depend upon translators. The diversity of English translations in some passages demonstrate that even those translators are not in agreement as to how best to represent the Greek text.

Greek began about 1300 BC. It developed, was formalized, and became a common international language as a result of Alexander's conquests. It was the business language of the Roman world at the time Christ and the apostles lived. It was spoken in most of the Roman empire despite the local languages or dialects. *Koine* meant common. It was not a special form of Greek. It reflects a state of the Greek language that developed mid 300 BC from the formal or classical Greek known as Attic Greek, the older stage of Greek spoken in Athens. It continued to the 6th century AD. Koine Greek was the ordinary language spoken by the ordinary man in the first century Roman empire.

In addition to learning Greek, we will look at some Greek Bible tools and how to use them to enhance your study. As we learn Greek, we will look at examples in our Bibles of how understanding the subject matter of a lesson can affect our understanding of God's Word. Greek will not solve all our interpretive issues. Sometimes it will open up new perspectives that will require us to dig further. It will also limit what we can say about some texts.

### Plan of Attack

Learning another language challenges us to not only learn new words and grammatical relationships but to think differently. A language reflects the thinking and culture. In English we may say, "Eat **up**." while Greeks said "Eat **down**." Idioms may reflect a different way of viewing the world or they may simply have developed in the funny strange ways that our idioms develop. Sometimes they have no good explanation as to how a figure of speech arose. Adjusting our thinking to see the world from their perspective (as far as this is possible) is essential for reading Greek and studying the Bible.

### Vocabulary

Nearly every lesson will involve new vocabulary. Adding new words to our vocabulary expands our ability to read New Testament Greek and eventually think in terms of Greek. We have a variety of means to review vocabulary. You will need to review vocabulary daily if you wish to progress. Flashcards and flashcard apps can help. I recommend not only looking at the words to do this but pronouncing the Greek word aloud and then pronouncing the English glosses. A gloss is a single word or phrase that represents a word in another language. The Greek *ballō* βαλλω means "I throw." "I throw" is a gloss. Lexicons (dictionaries) give us glosses, not particularly definitions. Definitions are generally expanded. Learning and reviewing vocabulary involves glosses. Do not be surprised to find that a gloss may be insufficient to represent the word. The context in which a word occurs always affects how we represent words in English or any other language. Learn to be flexible.

### Paradigms

A paradigm is an example of how something works. For our purposes, it is an example of how word forms change. Greek is an inflected language. That means that the words change to tell us who is involved in an action with verbs, the tense of verbs, and the relationship of verbs to reality. Nouns also change depending on their relationship to the verb or others in a sentence or even a paragraph. You will need to review these paradigms daily as you learn them. I hope

that I can share a technique for learning paradigms that will make this easier but it will still take work to review daily.

## English Grammar

Understanding English grammar (since we speak English) will make it easier to learn Greek. Our textbook does not provide an overview of English grammar. I will provide a short review of English grammar before diving into chapter three. I will also provide a review of the English version of the material we will consider in each chapter.

## Lesson 1: The Alphabet

Αα	alpha	short	a as in <u>sat</u>
Ββ	beta		b
Γγ	gamma		g
Δδ	delta		d
Εε	epsilon	short	e
Ζζ	zeta		z or dz
Ηη	eta	long	ē as in <u>obey</u>
Θθ	theta		th
Ιι	iota	long	ī as in <u>magazine</u>
		short	i as in <u>sit</u>
Κκ	kappa		k
Λλ	lambda		l
Μμ	mu		m
Νν	nu		n
Ξξ	xi		x
Οο	omicron	short	o as in <u>pot</u>
Ππ	pi		p
Ρρ	rho		r
Σσς	sigma		s [Note σ changes to ς at the end of a word]
Ττ	tau		t
Υυ	upsilon	long	ū or y as in <u>tūbe</u>
Φφ	phi		ph as in <u>phone</u>
Χχ	chi		ch as in <u>chemical</u>
Ψψ	psi		ps as in <u>steps</u>
Ωω	omega	long	ō as in <u>hone</u>

Practice by **writing** and **saying** the name of the Greek letter and its sound.

E.G. α α α α α α α α α α α α

Αα

Ββ

Γγ

Δδ

Εε

Ζζ

Ηη

Θθ

Ιι

Κκ

Λλ

Μμ

Νν

Ξξ

Οο

Ππ

Ρρ

Σσς

Ττ

Υυ

Φφ

Χχ

Ψψ

Ωω

Practice pronouncing the following Greek words.

λογος αδελφος αρτος και πεμπω γραφω δοξα γραφη

ανθρωπος λεγω παραβολη

Writing letters

α ε ι κ ν ο π ρ τ υ ω

γ η μ ρ ς χ

δ θ λ

β ζ ξ φ ψ

Vowels

α, ε, η, ι, ο, υ, ω

Always short - ε ο

Always long - η ω

Short or long- α ι υ

Diphthongs

αι = ai as in aisle

αυ = au as in kraut

ει = ei as in height

ευ = eu as in feud

οι = oi as in oil

ου = ou as in group

υι = ui as in suit

Consonants

Consonants are classified by the way the breath moves through the mouth.

Liquids are smooth with no stops. λ μ ν ρ

Mutes involves some stop in the breath.

Labials use the lips for the stop β π φ

Dentals stop against the teeth. τ δ θ

Palatals or gutturals form a stop in the back of the mouth. κ γ χ

Sibilants have an “s” sound. σ ζ ξ ψ

Practice Pronouncing

Σιλας

Ανδρεας

εθνος

Ισαακ

Αβρααμ

λογος

αγαπη

## Lesson 2

## Vocabulary from Summers

<u>Verbs</u>		<u>Nouns</u>	
ἄγω	I lead	ἄγγελος, ὁ	messenger, angel (the)
ἀκούω	I hear	ἀδελφός, ὁ	brother (the)
βλέπω	I see, glance	δοῦλος, ὁ	slave (the)
ἔχω	I have	καρπός, ὁ	fruit (the)
λύω	I loose, destroy	λόγος, ὁ	word (the)

The ὁ [ho] following each noun is the definite article. It helps indicate gender. These are all masculine.

**Breathing marks**

Every vowel or dipthong that begins a word has a breathing mark.

A smooth breathing mark (´) as in ὀ simply pronounces the vowel, so “o.”

A rough breathing mark (´) as in ὁ pronounces the vowel with an *h*, so “ho.”

The Greek noun ἁμαρτία [sin] is pronounced “hamartia.”

A ρ at the beginning of a word always has a rough breathing mark (ῥ) and is pronounced “rh.”

The Greek noun ῥῆμα [word, utterance] is pronounced “rhēma.”

**Punctuation marks**

Greek uses four punctuation marks: comma-, period-, colon- ´ question mark-;

**Other marks**

The apostrophe ´ indicates that a letter has been omitted. The preposition ἀπὸ becomes ἀπὸ before a word that begins with another vowel ἀπ’ αὐτοῦ.

A diaeresis ¨ is placed over a second of two vowels that are together to indicate that the vowels are pronounced separately and are not a diphthong. Μωϋσῆς is pronounced Mō u sēs “Moses”

**Syllables**

A Greek word has as many syllables as it has vowels or diphthongs.

So Μωϋσῆς is divided Μω ῥ σῆς.

The main reason for knowing how to divide syllables is to understand the Greek accent system. The New Testament writers did not use accents. Accents were added later. Greek uses three accents. It is thought that each indicated a rise or fall of pitch.

So ἁμαρτία is pronounced ha mar TI a.

The acute accent ´ indicates a rise in pitch.

The grave accent ` indicates a fall in pitch.

The circumflex accent ^ indicates a rise then fall in pitch.

The rules of accents do not determine where an accent will be only where it can be. Be aware of accents but we will not by focusing on them.



## Lesson 3

Vocabulary from Summers - Verbs

γινώσκω	I know (experientially)
γράφω	I write
διδάσκω	I teach
ἐγείρω	I raise up
θέλω	I wish, desire
λαμβάνω	I take, receive
λέγω	I say, speak
πέμπω	I send
φέρω	I bear, bring, carry

**The Greek verb**

A verb has *tense, voice, mood, person, and number*.

*Tense* indicates primarily **kind** of action. Time is secondary and determined also by context.

Regarding KIND

*Progressive* sees the action from within as ongoing. ----->or----->

*Perfective* sees the action from outside as a whole. •-----

*Undefined or punctiliar* sees the action as a whole. •

Regarding TIME (time is determined chiefly by context in conjunction with tense form)  
Time may be *past, present, or future*. Verbs in the Indicative mood have temporal tense.

*Voice* relates the subject to the action as performing it (Active), receiving it (Passive), or performing it with a personal interest (Middle).

*Mood* expresses whether an action is real (Indicative) or possible (Subjunctive, Imperative, Optative).

*Person* tells us if the subject is speaking (first person-I, we), being spoken to (second person- you), being spoken about (third person - he, she, it, they).

*Number* tells us if the subject is singular or plural (I or we).

*Aspect* communicates the author's perspective on the action or state or the perspective the author anticipates the reader will have.

**Imperfective** (present and imperfect tenses) views the action as ongoing in some sense.

**Perfective** (aorist tense) views the action as complete or the action as a whole though it may be spread over a long period of time.

**Stative** (perfect and pluperfect tenses) views the action in the past resulting in some state either in the present or in the past.

**The Present Active Indicative**

A Greek verb is made of a stem and a personal ending.

For the first person singular verb λύω the stem λύ combines with the personal ending ω (ι).

These are the personal endings of the Present Active Indicative and to whom each refers

ω	-I	ομεν	-we
εις	- you	ετε	- you (plural)
ει	- he, she, it	ουσι (ν)	- they - the movable ν is added to smooth pronunciation between the ι and a following word that begins with a vowel.

I recommend memorizing and reciting this paradigm

“Present Active Indicative: ὄ, εις, ει, ομεν, ετε, ουσι.”

Because verbs have personal endings they do not require a subject noun or pronoun.

λύω	I loose/am loosing	λύομεν	we loose/ are loosing
λύεις	you loose/ are loosing	λύετε	you loose/ are loosing
λύει	he/she/it looses/is loosing	λύουσι (ν)	they loose/are loosing

Infinitive - λύειν to loose

The Present indicates on-going activity. While it may refer simply to the present time, context may indicate linear activity at other times.

The Indicative indicates reality rather than what might be or is possible.

The infinitive form is part verb and part noun, so we might have an infinitive modifying a noun.

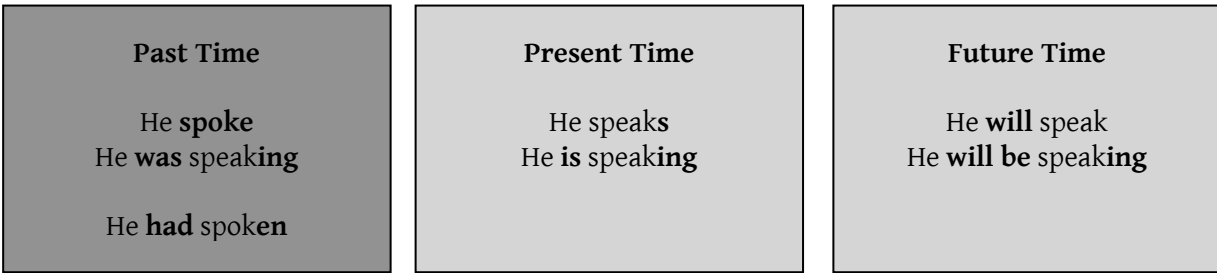
Heb. 5:12	...χρείαν	ἔχετε	τοῦ	διδάσκειν	ὑμᾶς
	need	you have		to teach	you

Here “to teach” explains or modifies the need. The definite article τοῦ is in the Genitive case which often modifies.

The infinitive might function as a verb to express purpose.

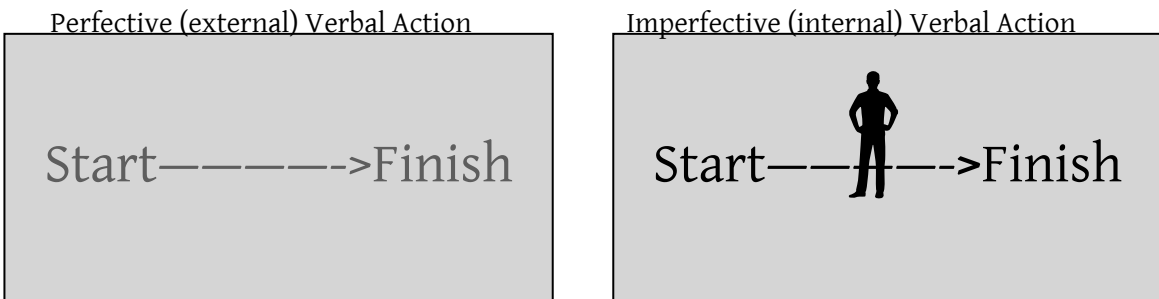
Acts 25:25	...τον Σεβαστόν	ἔκρινα	πέμπειν
	the emperor	decided	to send him.

Time aspect of tense



The Speaker/Writer

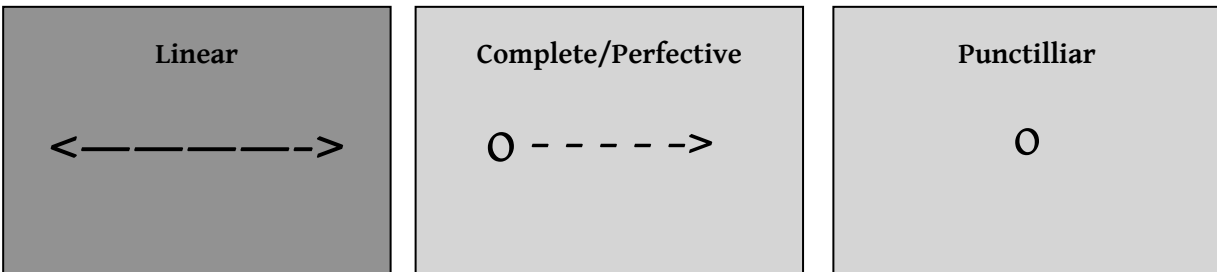
Speaker perspective of tense



The Speaker/  
Writer



The Speaker/  
Writer



The Speaker/Writer

## Lesson 4

Vocabulary from Summers - Nouns

ἄνθρωπος	ὁ	man, person
ἀπόστολος	ὁ	apostle, sent one
ἄρτος	ὁ	bread
δῶρον	τό	gift
θάνατος	ὁ	death
ἱερόν	τό	temple
καί		and, also, even
κύριος	ὁ	lord, Lord
λίθος	ὁ	stone
νόμος	ὁ	law
οἶκος	ὁ	house, household
ὄχλος	ὁ	crowd
υἱός	ὁ	son

**Declension**

Greek nouns occur in one of three declensions depending upon the nouns' ending.

All the above nouns are **second declension** and have ο endings (notice -ος and -ον).

The ending helps determine the case of the noun.

Greek has eight cases (we'll look at these later) BUT Greek has five singular endings and four plural endings.

## Second Declension Ending

	Masculine		Neuter	
	Singular	Plural	Singular	Plural

	Masculine		Neuter	
	Singular	Plural	Singular	Plural
Nominative	-ος	οι	ον	α
Genitive	ου	ων	ου	ων
Ablative	ου	ων	ου	ων
Dative	ω	οις	ω	οις
Locative	ω	οις	ω	οις
Instrumental	ω	οις	ω	οις
Accusative	ον	ους	ον	α
Vocative	ε	οι	ον	α

**The Article**

Greek has only a definite article. Words without the definite article can be treated as indefinite but often express the quality of a thing.

The article is declined like a noun.

Second Declension Definite Article

	Masculine		Neuter	
	Singular	Plural	Singular	Plural
Nominative	ὁ	οἱ	τό	τά
Genitive	τοῦ	τῶν	τοῦ	τῶν
Ablative	τοῦ	τῶν	τοῦ	τῶν
Dative	τῷ	τοῖς	τῷ	τοῖς
Locative	τῷ	τοῖς	τῷ	τοῖς
Instrumental	τῷ	τοῖς	τῷ	τοῖς
Accusative	τόν	τούς	τό	τά

**Noun**

A noun is a word that designates a person, place or thing.

**Case**

English largely determines the usage of a noun by word order.

The angel sees the apostle.  
The apostle sees the angel.

The same words are used with no change of form, but word order determines function. In the first sentence angel is the subject and in the second apostle. In the first sentence apostle is the object and in the second angel.

Greek designates usage by word form.

To represent the first sentence above in Greek, we'd write,  
ὁ ἄγγελος βλέπει τόν ἀπόστολον

The second sentence is written as follows.  
ὁ ἀπόστολος βλέπει τόν ἄγγελον

The change of ending indicates how it can be used in a sentence.

The Cases

Nominative	designates	is often the <b>subject</b> of a sentence or clause.
Genitive	describes	describes another noun by <b>relationship or quality</b> τοῦ θεοῦ
Ablative	separates	indicates <b>from</b> what something has been separated
Dative	receives	who or what receives the action
Locative	location	where the action takes place - τῷ ὄικῳ
Instrumental	means	how the action takes place τοῖς λόγοις
Accusative	object	the object of the action.
Vocative	address	“ <b>Man</b> , look at that.”

## ἄνθρωπος

	Singular		Plural
Nominative	ἄνθρωπος	Nominative/ Vocative	ἄνθρωποι
Genitive/ Ablative	ἀνθρώπου		ἀνθρωπων
Dative/Locative/ Instrumental	ἀνθρώπῳ		ἀνθρώποις
Accusative	ἄνθρωπον		ἀνθρώπους
Vocative	ἄνθρωπε		

## λόγος

	Singular		Plural
Nominative	λόγος	Nominative/ Vocative	λόγοι
Genitive/ Ablative	λόγου		λόγων
Dative/Locative/ Instrumental	λόγῳ		λόγοις
Accusative	λόγον		λόγους
Vocative	λόγε		

## δούλος

	Singular		Plural
Nominative	δούλος	Nominative/ Vocative	δούλοι
Genitive/ Ablative	δούλου		δούλων
Dative/Locative/ Instrumental	δούλῳ		δούλοις
Accusative	δούλον		δούλους
Vocative	δούλε		

υἰός

	Singular		Plural
Nominative	υἰός	Nominative/ Vocative	υἱοί
Genitive/ Ablative	υἱοῦ		υἱῶν
Dative/Locative/ Instrumental	υἱῷ		υἱοῖς
Accusative	υἰόν		υἱούς
Vocative	υἱέ		

δῶρον

NEUTER

	Singular		Plural
Nominative/ Vocative	δῶρον	Nominative/ Vocative	δῶρα
Genitive/ Ablative	δῶρου		δῶρων
Dative/Locative/ Instrumental	δῶρῳ		δῶροις
Accusative	δῶρον		δῶρα



ἱερόν

NEUTER

	Singular		Plural
Nominative/ Vocative	ἱερόν	Nominative/ Vocative	ἱερά
Genitive/ Ablative	ἱεροῦ		ἱερῶν
Dative/Locative/ Instrumental	ἱερῳ		ἱεροῖς
Accusative	ἱερόν		ἱερά



Lesson 5

Vocabulary from Summers - Nouns

ἀγάπη	ἡ	love
ἀλήθεια	ἡ	truth
ἁμαρτία	ἡ	sin
βασιλεία	ἡ	kingdom
γλῶσσα	ἡ	tongue, language
γραφὴ	ἡ	writing, scripture
διδαχή	ἡ	teaching, instruction
δόξα	ἡ	glory, reputation
εἰρήνη	ἡ	peace
ἐκκλησία	ἡ	assembly, church
ἐντολή	ἡ	command
ἐξουσία	ἡ	authority, power
ἡμέρα	ἡ	day
μαθητής	ὁ	student, disciple
παραβολή	ἡ	parable, simile
προφήτης	ὁ	prophet

**First Declension**

First declension nouns are a class of nouns ending in a short a sound α or long a sound η. Most first declension nouns are feminine which can be identified by the definite article ἡ. First declension nouns have ης or ας in the nominative singular and have the masculine articles.

First Declension Feminine Noun Endings

for stems ending in ε, ι, or ρ.

Singular                      Plural

Nominative/Voc.	-α	αι
Genitive	ας	ων
Ablative	ας	ων
Dative	αι	αις
Locative	αι	αις
Instrumental	αι	αις
Accusative	αν	ας



First Declension Feminine Noun Endings

for stems ending in σ, λλ, or ζ, ξ, ψ.  
Singular                      Plural

Nominative/Voc.	-α	αι
Genitive	ης	ων
Ablative	ης	ων
Dative	η	αις
Locative	η	αις
Instrumental	η	αις
Accusative	αν	ας

First Declension Feminine Noun Endings

for stems endings  
Singular                      Plural

Nominative/Voc.	-η	αι
Genitive	ης	ων
Ablative	ης	ων
Dative	η	αις
Locative	η	αις
Instrumental	η	αις
Accusative	ην	ας

First Declension Articles

Singular                      Plural

Nominative	ἡ	αἱ
Genitive	τῆς	τῶν
Ablative	τῆς	τῶν
Dative	τῇ	ταῖς
Locative	τῇ	ταῖς
Instrumental	τῇ	ταῖς
Accusative	τήν	τάς

First Declension Masculine Noun Endings

Singular

Plural

Nominative	-ης	αι
Genitive	ου	ων
Ablative	ου	ων
Dative	η	αις
Locative	η	αις
Instrumental	η	αις
Accusative	ην	ας
Vocative	α	

## Lesson 6

Vocabulary from Summers - Adjectives

ἀγαθός,	-ή, -όν	good (not moral), beneficial
ἀγαπητός,	-ή, -όν	beloved
ἅγιος,	-α, -ον	holy one or thing
ἄλλος,	-η, -ο	other, another (similar)
δίκαιος,	-α, -ον	righteous, just
ἕκαστος,	-η, -ον	each, every
ἔσχατος,	-η, -ον	last
ἕτερος,	-α, -ον	other, another (different)
καινός,	-ή, -όν	new (in kind or type)
κακός,	-ή, -όν	bad, evil (not what it should be)
καλός,	-ή, -όν	good, beautiful
μικρός,	-ά, -όν	small, little
μόνος,	-η, -ον	only, alone
νεκρός,	-ά, -όν	dead (one, person)
ὅλος,	-η, -ον	whole, all
πιστός,	-ή, -όν	faithful
πονηρός,	-ά, -όν	evil (malignant)
πρῶτος,	-η, -ον	first
ἀλλά		but (stronger adversative)
ἀποκάλυψις, εως, ἡ		revelation
δέ		but, now, then
εἰμί		I am
εὐαγγέλιον, τό		gospel, good news
θεός,	ὁ	God, god
οὐ, οὐκ		no, not
παλαιός,	-ά, -όν	old
σύ		you
ψαλμός,	ὁ	psalm (hymn)

**Adjectives**

Adjectives both modify and function like nouns. They have gender, number and case. When an adjective modifies a noun, it agrees with the noun in case, gender, and number.

ὁ	ἀγαθός	ἄνθρωπος	
the	good	man	Matt. 12:35

ἄνθρωπος is **nominative, masculine, singular** and so is the adjective ἀγαθός.

τὸν	ἕτερον	νόμον	
the	other (different)	law	Rom. 13:8

νόμον is **accusative, masculine, singular** and so is the adjective ἕτερον.

ὅλη	τῇ	ἐκκλησίᾳ	
whole	the	assembly	Acts 15:22

ἐκκλησίᾳ is **instrumental, feminine, singular** and so is the adjective ὅλη.

τοῖς ἁγίοις ἀποστόλοις  
 the holy apostles Eph. 3:5

ἀποστόλοις is **instrumental/dative, masculine, plural** and so is the adjective ἁγίοις.

The gender not the declension determines the ending of the adjective.

πολλοὶ προφῆται  
 many prophets

Both adjective and noun are **nominative, masculine, plural** but the noun is a **first declension masculine** so its adjective takes the **second declension masculine** ending, not the first declension ending. This is similar to gender determining the definite article.

First and Second Declension Adjectives

ἀγαθός  
 Singular

	Masc.	Fem.	Neut.
N	ἀγαθός	ἀγαθή	ἀγαθόν
GA	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ
DLI	ἀγαθῶ	ἀγαθῇ	ἀγαθῶ
Ac	ἀγαθόν	ἀγαθήν	ἀγαθόν
V	ἀγαθέ	ἀγαθή	ἀγαθόν

Plural

	Masc.	Fem.	Neut.
N	ἀγαθοί	ἀγαθαί	ἀγαθά
GA	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
DLI	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς
Ac	ἀγαθούς	ἀγαθάς	ἀγαθά

δίκαιος  
 Singular

	Masc.	Fem.	Neut.

N	δίκαιος	δικαία	δίκαιον
GA	δικαίου	δικαίας	δικαίου
DLI	δικαίῳ	δικαίᾳ	δικαίῳ
Ac	δίκαιον	δικαίαν	δίκαιον
V	δίκαιε	δικαία	δίκαιον

Plural

	Masc.	Fem.	Neut.
N	δίκαιοι	δίκαιαι	δίκαια
GA	δικαίων	δικαίων	δικαίων
DLI	δίκαιοις	δικαίαις	δίκαιοις
Ac	δικαίους	δικαίας	δικαία

The **attributive** adjective describes the noun.

It can be written **article adjective noun**  
 ὁ ἀγαθός λόγος  
 or

**article noun article adjective**  
 ὁ λόγος ὁ ἀγαθός

Both can be translated “the good word.”

The **predicative** adjective states something about the noun.

**article noun adjective**  
 ὁ λόγος ἀγαθός  
 or

**adjective article noun**  
 ἀγαθός ὁ λόγος

Both can be translated “The word is good.” This can be done even without a verb, “is.”

The **substantive** adjective functions as a noun.

**article adjective**  
 ὁ ἀγαθός

This can be translated “the good man” or “the good person” or “the good one.”

**article adjective**  
 ἡ ἀγαθή

This can be translated “the good woman.”

In either case, if we had ἡ δίκαια βασιλεία καὶ ἡ πονηρά, because the second adjective agrees in case, gender, and number it may be translated “the evil kingdom.” Context determines this.

So ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας  
 the good man from the good treasure of the heart

προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ  
 brings forth the good thing, and the evil man from the evil treasure

προφέρει τὸ πονηρόν  
 brings forth the evil thing Luke 6:45

In the second clause context tells us “the evil” refers to the evil **man** and the second word “the evil” refers to the evil **treasure**. Both man and treasure come from the first clause. In both cases πονηρὸς and πονηρόν act as substantives (nouns).

## Additional Vocabulary

εἷς	one
ἐγώ	I
δύο	two
τρεῖς	three
οὐ, οὐκ, οὐχ	no, not
γάρ	for
δέ	but, now
γάμος	marriage
κόσμος	world, arrangement
οὐρανός	heaven, sky
Χριστός	Christ, anointed one
ἔργον	work
πρόσωπον	face, presence
βαπτίζω	I baptize
εὕρισκω	I find
κηρύσσω	I proclaim, preach
πιστεύω	I believe
σώζω	I save

ὁ ἄνθρωπος πεμπει τόν ἄνθρωπον τοῦ ἀνθρώπου τῷ ἀνθρώπῳ  
τοῦ ἀνθρώπου ὁ ἄνθρωπος πεμπει τῷ ἀνθρώπῳ τόν ἄνθρωπον

Endings		Definite articles	
-ος	-οι	ο	οι
-ου	-ων	του	των
-ω	-οις	τω	τοις
-ον	-ους	τον	τους

## Lesson 7 The Sentence

## Vocabulary

ἁμαρτωλός, ὁ	sinner, sinful
ἀποστέλλω	I send out
βαπτίζω	I immerse, baptize
εὕρισκω	I find
ζωή, ἡ	life
θεός, ὁ	god, God
Ἰουδαῖος, -α, -ον	Jew
κεφαλή, ἡ	head
κόσμος, ὁ	world, ordered system
κρίνω,	I judge
λαός, ὁ	people
μέλλω	I am about to, intend to
μένω	I remain, dwell, am at ease
ὁδός, ἡ	way, road
πάλιν	again
πρεσβύτερος, -α, -ον	older, elders
συνάγω	I bring together, gather
χαίρω	I rejoice, have joy
Χριστός, ὁ	Anointed one, Christ

*Accidence* is the formation of words from stems using prefixes and suffixes.

*Syntax* is the arrangement of words so they convey meaning.

*Context* is the phrase, clause, sentence, paragraph, or document that affects the meaning of words. A word may have a lexical gloss, but its meaning in context may vary, sometimes sharply, from that gloss.

**λόγος** normally has the gloss “word.” However, in Col. 2:23, nearly all English translators agree that **λόγος** means something like “the matter,” “appearance,” or “reputation.”

Therefore, it is important to understand the relationship of words to one another if we are to understand what the authors of Scripture meant. A very strict rendering can produce an incomprehensible translation.

*Translating the Greek sentence* requires us to consider the forms of the words, the meanings of the words, the relationships of the words within the phrase, sentence, paragraph, and book. The writers of the New Testament knew how to speak and write in Greek but the language did not have hard rules they followed in every instance. We must recognize the manner in which each writer gives emphasis, uses words. One writer may use a word with a distinct sense from another writer.

*The elements of a Greek sentence* are a *subject* and *predicate*. The subject may simply be communicated by the verb ending. To these may be added a direct object, indirect object, prepositional phrases and other constructions.



Simple sentence found in Mark 14:41 ἀπέχει “It is enough.” This sentence does not require a separate noun to indicate the subject. A similar sentence expresses the subject with a noun in 2 Corinthians 12:9 ἄρκει σοι ἡ χάρις μου “My grace is enough for you.”

a. A simple sentence has a subject and a verb.

ἐδάκρυσεν ὁ Ἰησοῦς John 11:35  
wept (the) Jesus

We do not translate the definite article in this sentence because it does not make sense in English.

b. A sentence may contain a predicate nominative connected to the subject by a linking verb.

ὁ θεὸς ἀγάπη ἐστίν  
(the) God love is 1 John 4:8

We translate this “God is love.” The nominative noun with the definite article is treated as the subject and love describes God.

θεὸς ἦν ὁ λόγος  
God was the Word John 1:1

We translate this “The Word was God.” The nominative noun with the definite article occurs last in Greek but is the subject. God also has a nominative form but is a predicate noun that tells us who the Word is or was being. In this sentence, by placing God first, it emphasizes the deity of the One who is the Word.

c. A sentence may contain a direct object and/or an indirect object. The direct object will normally be in the accusative case and the indirect object will be in the dative case.

ὁ υἱὸς διδάσκει τὸν ἀγαθὸν νόμον τοῖς ὄχλοις  
the son teaches the good law to the crowd

Law is the direct object expressing **what** he teaches and the crowd is the indirect object that receives the action of teaching.

When translating.

- Look for the verb. Some sentences will be verbless. Parse the verb.
- Look for a noun or nouns in the nominative case. If two nominative nouns occur, the one with the definite article is the subject. The subject may be a noun, a substantive adjective, a pronoun, a subject supplied as part of the verb ending, or a substantive phrase (e.g. “the one doing.”).
- Look for a direct object (accusative case) and/or the indirect object.
- Look for other phrases or clauses that relate to or expand the sentence.
- Pay attention to and attempt to interpret the forms of the verbs and nouns. This is a starting point for a *provisional* translation.
- Note the words at the beginning and ending of a sentence.
  - The first word often communicates emphasis.
  - Sometimes the first and last words act like book ends that express the chief thought and contain the remainder of the sentence.
- Pay attention to the context as it will affect the meaning of the words, cases, and verbal forms.
  - ἐν Χριστῷ in Ephesians 2:13 should be “in Christ” indicate where they are made near.

- The same words in Ephesians 3:21 may be “by Christ Jesus” indicating how God receives glory.
- Diagraming a sentence can help us see the structure of a phrase, clause, sentence, or paragraph. It can force us to think carefully about how the words relate to one another.

### *The Art of Translating*

Translation is more than finding a single meaning for a word and placing the meaning together.

Translation requires us to think about what is being said and then thinking how we say that in the language into which we are translating. Sometimes word for word works, but often we must say more in one language, even adding words to communicate the thought.

τῇ	δὲ	μῇ	τῶν	σαββάτων	ὄρθρου	βαθέως	ἐπὶ	τὸ	μνήμα
in the	now	one	of the	sabbaths	of dawn	deep	on	the	tomb

ἦλθον	φέρουσαι	ἃ	ἠτοίμασαν	ἀρώματα	
they came	carrying	which	they prepared	spices	Luke 24:1

We can understand this, but it is difficult. We translate this “Now in the first of the week, at early dawn, they came to the tomb carrying spices which they had prepared.” This translations chooses different translations for some Greek words than the simple gloss. It also adds certain words for clarity.

## Lesson 8 Prepositions

## Vocabulary

## Prepositions used with one case

ἀνά	acc.	up, among, between
ἀντί	gen.	opposite, instead of
ἀπό	abl.	from , away from
εἰς	acc.	into, to , in
ἐκ	abl.	out of ( ἐξ before a vowel)
πρό	abl.	before
σύν	inst.	with, together with (a closer sense than μετά)

## Prepositions used with two cases

διά	gen.	through
	acc.	because of
ἐν	loc.	in, at, on
	inst.	by means of
κατά	gen.	down, upon , against
	acc.	along, according to
μετά	gen.	with
	acc.	after
περί	gen.	about, concerning
	acc.	around, about
ὑπέρ	gen.	in behalf of, for the sake of
	acc.	over, above, beyond
ὑπό	abl.	by (agency)
	acc.	under

## Prepositions used with three cases

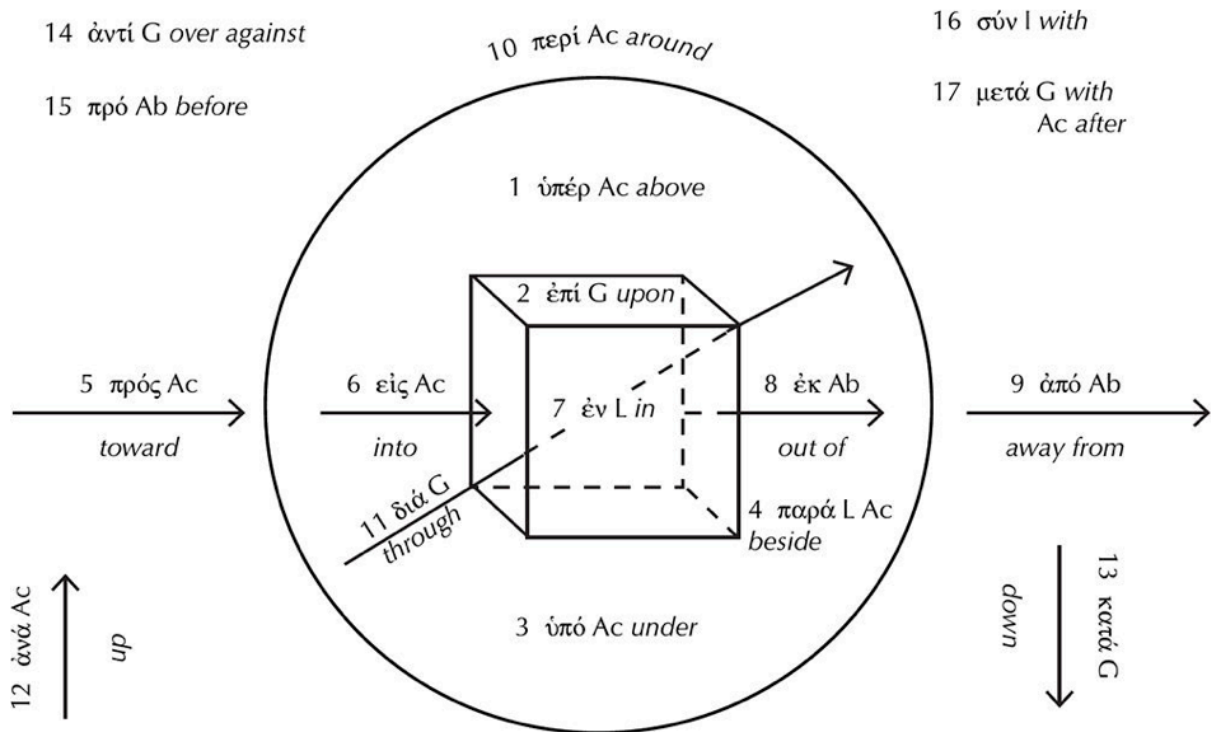
ἐπί	gen.	on, upon, over (contact or position implied)
	loc.	on, in, above (position implied)
	acc.	over, across (motion implied)
παρά	abl.	from (motion implied)
	loc.	with, beside (position implied)
	acc.	beside, beyond, along
πρός	gen.	for, for the sake of
	loc.	at, on, near (position implied)
	acc.	toward, with, at

Additional vocabulary from the workbook (p. 53).

ἅμα	together with (an adverb)
ἀποθνήσκω	I die

ζάω	I live
διάβολος, ὁ	devil, slanderer
διδάσκαλος, ὁ	teacher
ἔξω	outside of
Ἰησοῦς, ὁ	Jesus, Joshua
ποιέω	I do, make
σάββατον, τό	sabbath
ὥστε	so, so that

Example: μετὰ χαρᾶς “with joy” (Mt. 13:20). μεθ’ ἡμέρας ἕξ “after six days” (Mt. 17:1).  
 διὰ τῶν γραφῶν “through the Scriptures” (Acts 18:28). διὰ ἁμαρτιᾶν “because of sin” (Rm. 8:10).



Prepositions help clarify substantives' case function.

So φέρει δῶρα τοῦ οἴκου  
 He carries a gift from the house

Is clearer with the preposition ἐκ

φέρει δῶρα ἐκ τοῦ οἴκου  
 He carries a gift out of the house

The vocabulary list gives basic meanings. The meaning depends upon the case of the noun.

### Elision

Prepositions often drop the final vowel when they precede a word that begins with a vowel. An apostrophe identifies the loss of the vowel.

Preposition	Before smooth breathing	Before rough breathing
ἀντί	ἀντί	ἀνθ'
ἀπό	ἀπ'	ἀφ'
διά	δι'	δι'
κατά	κατ'	καθ'
μετά	μετ'	μεθ'
ὑπό	ὑπ'	ὑφ'
παρά	παρ'	παρ'
ἐπί	ἐπ'	ἐφ'

### Examples

κατὰ τὸν νόμον. Lk. 2:22    κατ' οἶκον Acts 2:46    καθ' ἡμῶν Col. 2:14  
 according to the law    according to house    against. us

Acts 2:46 also demonstrates a Greek idiom we would translate “house to house” and καθ' ἡμέραν is word for word “according to day” but the idiom is “daily.”

### Compound Forms

Prepositions are commonly joined to verbs as prefixes. βλέπω “I see” with διά becomes διαβλέπω “I see through.” ἄγω “I lead” with σύν becomes συνάγω “I lead together.” λύω “I destroy” with κατά becomes καταλύω “I tear down” or “I completely destroy.” This last one demonstrates that prepositions sometimes give us a perfective or intensive sense.

Prepositions can also be joined to nouns to add intensity to the meaning. The preposition ἐπί “upon” joined to the verb γινώσκω “I know” becomes ἐπιγινώσκω “I really know.” This occurs also as a noun ἐπίγνωσις “full knowledge,” so διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας means “for through law is full knowledge of sin.” (Rom. 3:20).

## Lesson 9 Personal Pronoun

## Vocabulary

αἶρω	I take up , take away
ἀμήν	verily, truly, amen (particle)
ἀναβαίνω	I go up
αὐτός, ἡ, ὁ	he, she, it (pronoun)
δέ	but, and, now (particle and conj.)
δοξάζω	I glorify, praise
ἐγώ ; ἡμεῖς (pl.)	I; we (pl.) (pronoun)
εἰμί	I am
ἐσθίω	I eat
ἴδιος, α, ον	one's own
κἀγώ	and I, I also ( καί + ἐγώ )
καταβαίνω	I go down
μέν	particle indicating contrast, emphasis, or continuation; μέν . . . δέ = on the one hand . . . on the other hand as conj.
οὐ	not (particle; οὐκ before smooth breathing, οὐχ before rough breathing)
Παῦλος, ὁ	Paul
Πέτρος, ὁ	Peter
σύ; ὑμεῖς	you (sing, and pl.) (pronoun)
τέκνον, τό	child

Supplemental Vocabulary

Ἀπολλῶς	Apollo
ἀσθενέω	I am sick, weak
βαίνω	I go down
Γάϊος	Gaius
Κηφᾶς	Cephas
ὅς	who, which, what (rel. prn)
ὅτι	that, because
πιστεύω	I believe
προσκαλέομαι	I call to, invite
τις, τι	anyone, someone (indefinite prn)

**Declension of personal pronouns**First Person

	<b>Singular</b>		<b>Plural</b>	
N	ἐγώ	I	ἡμεῖς	we
G	ἐμοῦ μου	of me, my	ἡμῶν	of us, our
A	ἐμοῦ μου	from me	ἡμῶν	from us
L	ἐμοί μοι	in, with me	ἡμῖν	in, with us

I	ἐμοί μοι	by me	ἡμῖν	by us
D	ἐμοί μοι	to, for me	ἡμῖν	to, for us
Acc	ἐμέ με	me	ἡμᾶς	us

Second Person

	<b>Singular</b>		<b>Plural</b>	
N	σύ	you	ὑμεῖς	you
G	σοῦ	of you, your	ὑμῶν	of you, your
A	σοῦ	from you	ὑμῶν	from you
L	σοί	in, with you	ὑμῖν	in, with you
I	σοί	by you	ὑμῖν	by you
D	σοί	to, for you	ὑμῖν	to, for you
Acc	σέ	you	ὑμᾶς	you

Third Person Singular

	<b>Masculine</b>		<b>Feminine</b>		<b>Neuter</b>	
N	αὐτός	he	αὐτή	she	αὐτό	it
G	αὐτοῦ	of him, his	αὐτῆς	of her, hers	αὐτοῦ	of it, its
A	αὐτοῦ	from him	αὐτῆς	from her	αὐτοῦ	from it
L	αὐτῷ	in, with him	αὐτῇ	in, with her	αὐτῷ	in, with it
I	αὐτῷ	by him	αὐτῇ	by her	αὐτῷ	by it
D	αὐτῷ	to, for him	αὐτῇ	to, for her	αὐτῷ	to, for it
Acc	αὐτόν	him	αὐτήν	her	αὐτό	it

Third Person Plural

	<b>Masculine</b>		<b>Feminine</b>		<b>Neuter</b>	
N	αὐτοί	they	αὐταί	they	αὐτά	they
G	αὐτῶν	of them, their	αὐτῶν	of them, their	αὐτῶν	of them, their
A	αὐτῶν	from them	αὐτῶν	from them	αὐτῶν	from them
L	αὐτοῖς	in, with them	αὐταῖς	in, with them	αὐτοῖς	in, with them
I	αὐτοῖς	by them	αὐταῖς	by them	αὐτοῖς	by them
D	αὐτοῖς	to, for them	αὐταῖς	to, for them	αὐτοῖς	to, for them
Acc	αὐτούς	them	αὐτάς	them	αὐτά	them

Greek personal pronouns function like English personal pronouns, taking the place of nouns.

The antecedent is the noun to which the pronoun refers.

βλέπω τὸν μαθητὴν καὶ διδάσκω αὐτόν

In this sentence, the antecedent of the pronoun αὐτόν is the noun μαθητὴν.

A pronoun must agree with its antecedent in gender and number.

A pronoun's case may differ depending on its purpose in a sentence.

γινώσκω ἐκκλησίαν καὶ μένω ἐν αὐτῇ

ἐκκλησίαν is an accusative feminine singular noun and αὐτῇ is a feminine singular pronoun. αὐτῇ is a locative pronoun because the pronoun refers to the church where I abide.

Personal pronouns are used in the nominative case when emphasis is desired. It is unnecessary as the pronoun is part of the verb.

ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς

Jesus emphasized Himself as “I AM the bread of life.”

The third person pronoun seldom occurs as a personal pronoun. If it is used in the attributive position, we often translate it “same.”

ὁ αὐτὸς ἀπόστολος

“the same apostle”

If it is used in the predicate position, we often translate it as an intensive-“self.”

ὁ ἀπόστολος αὐτός

“the apostle himself” - In current English this is faulted as a tautology and unnecessary but occurs often in Scripture for emphasis.

When αὐτὸς is used with a pronoun, it functions in this same way.

αὐτὸς ἐγὼ λέγω

“I myself say”

An unaccented pronoun in the genitive case following a noun often indicates possession.

ὁ λόγος μου

“my word” or “the word of me” cp 1 Cor. 2:4; Jh. 15:20

τὸν οἶκόν μου

“my house” or “the house mine” Acts 16:15

The full form of the pronoun often occurs following a preposition.

ἐξ ἐμοῦ rather than ἐκ μου 2 Cor. 12:6

δι' ἐμοῦ rather than δι' μου 2 Tim. 4:17



**The Present Indicative of εἰμί**

εἰμί	I am	ἐσμέν	we are
εἶ	you are	ἐστέ	you are
ἐστί(ν)	he/she/it is	εἰσί(ν)	they are
εἶναι	to be (infinitive)		

These verbs often lose their accents to the word that precedes it. They are enclitics.

These verbs do not have voice. They express state of being.

The third person forms have movable ν, dropped or included to smooth pronunciation with the following word.

These verbs take a complement not an object. The complement completes the idea of what a person or thing IS.

ὁ θεός ἐστὶν ἀγάπη

the God is love

This describes God. It does not state what God is doing.

These verbs are not necessary, but we supply it in translation. In Greek a simple combination of nouns in the same case can communicate the same idea. Such verbless clauses can have an emphatic sense due to its simplicity and brevity.

**Particles**

The particles ἀμήν, δέ, and οὐ do not fit other grammatical categories.

ἀμήν is a particle of emphasis from the Hebrew *amēn* אָמֵן “true” or “truly.”

δέ can function as a mild conjunction but also as a particle “now” or untranslated and keeps the narrative moving. It never occurs first in a sentence, often second, but is translated first.

οὐ is a particle of negation.

**Proclitics and Enclitics**

A proclitic associates with the following word and has no accent.

An enclitic associates with the preceding word and has no accent under certain conditions.

## Lesson 10 Demonstrative Pronouns

## Vocabulary

ἀμαρτάνω	I sin
ἀνοίγω	I open
γάρ	for (conj.) Like δέ γάρ is postpositive
διδάσκαλος, ὁ	teacher
ἐκεῖνος, η, ο	that (pronoun)
ἐπαγγελία, ἡ	promise
ἔργον, τό	work
εὐαγγέλιον, τό	good news, gospel
ἱμάτιον, τό	clothing
ὅσος, η, ον	as much as, as great as
ὅτι	because, that; may mark the beginning of direct discourse (conj.)
οὗτος, αὕτη, τοῦτο	this (pronoun)
παιδίον, τό	child (trainable), infant
πιστεύω	I believe, have faith (in)
τόπος, ὁ	place
χαρά, ἡ	joy

Supplemental Vocabulary

εξέρχομαι	I go out
θυρωρός, ὁ	doorkeeper
κατара, ἡ	curse
περιπατεῶ	I walk
προβατόν, τό	sheep
χαρίς, ἡ	grace

Demonstrative Pronouns

Greek has a **near** demonstrative pronoun οὗτος “this” and a **far** demonstrative pronouns ἐκεῖνος “that”.

The near demonstrative pronouns follow the endings of the first and second declension nouns. The vowel sounds in stem match the sound of the endings.

		οὗτος			Plural		
		Singular					
N	οὗτος	αὕτη	τοῦτο		οὗτοι	αὗται	ταῦτα
GA	τούτου	ταύτης	τούτου		τούτων	τούτων	τούτων
LID	τούτῳ	ταύτῃ	τούτῳ		τούτοις	ταύταις	τούτοις
Ac	τούτον	ταύτην	τούτο		τούτους	ταύτας	ταῦτα

N	ἐκεῖνος	ἐκείνη	ἐκεῖνο	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
GA	ἐκεῖνου	ἐκείνης	ἐκεῖνου	ἐκεῖνων	ἐκεῖνων	ἐκεῖνων
LID	ἐκεῖνῳ	ἐκείνῃ	ἐκεῖνῳ	ἐκεῖνοῖς	ἐκεῖναις	ἐκεῖνοῖς
Ac	ἐκεῖνον	ἐκείνην	ἐκεῖνο	ἐκεῖνους	ἐκεῖνας	ἐκεῖνα

We often treat demonstrative pronouns as nouns, so that we translate a masculine demonstrative pronoun as “that man...”, a feminine as “that woman.”

A demonstrative pronoun in the same case as a noun that has a definite article.

We translate οὗτος ὁ ἄνθρωπος and ὁ ἄνθρωπος οὗτος as “This man.”

Similarly we translate ἐκεῖνος ὁ ἄνθρωπος and ὁ ἄνθρωπος ἐκεῖνος as “That man.”

A Greek neuter plural subjects may take a verb in the singular or in the plural as expected.

ὅτι	τὰ	πνεύματα	ὑμῖν	ὑποτάσσεται	Luke 10:20
that	the	spirits (plural noun)	to you	are subject (singular verb)	

## Lesson 11 Present Middle and Passive Indicative verbs

## Vocabulary

ἀποκρίνομαι	I answer (dat. case)
ἄρχω	I rule; ἄρχομαι (mid.) = I begin
βάλλω	I throw
γίνομαι	I become (takes complement in nom. case)
δέχομαι	I receive, welcome
ἔρημος, ἡ	desert; adj., desolate
ἔρχομαι	I come, go
ἀπέρχομαι	I go away
διέρχομαι	I go through, I pass through
εἰσέρχομαι	I go into, enter
ἐξέρχομαι	I go out of
προσέρχομαι	I come (or go) to
συνέρχομαι	I come with, come together
καρδία, ἡ	heart
κηρύσσω	I proclaim, preach, herald an official announcement
οὐρανός, ὁ	heaven
πορεύομαι	I go, I travel
σῶζω	I save
φωνή, ἡ	voice

Supplemental Vocabulary

δικαιοσύνη, ἡ	righteousness
Ἰησοῦς, ὁ	Jesus, Joshua
ὅς, ἡ, ὅ	who, which, what
ὅταν	when, whenever
τίθημι	I put, place, lay down
τίς, τί	why, who, what - interrogatives
τρίτος, -η, -ον	third
χείρων, χείρονος, ὁ, ἡ	worse than
ψυχή, ἡ	soul, life

Middle and Passive

Like English, the Greek active voice means the subject does the action, and the passive voice the action is done to the subject. Greek also has a middle voice. We translate the middle with reflexive pronouns “to himself” or “for himself.” The subject does the action and does the action to himself or for himself.

Forms of the Present Middle and Passive

The present middle and present indicative share the same form. The meaning must be determined by context.

How to form the present middle and passive indicative. We'll use λύω.

Find the stem - λυ.

Add the connecting vowel - ο,ε.

Add the present middle and passive ending- μαι, -σαι, -ται, -μεθα, -εσθε, -νται .

λυ + ο + μαι = λύομαι. Verbs ending in ω in the 2nd person singular have η not σαι.

Present Middle Indicative of λύω

Singular		Plural	
λύομαι	I am loosing myself	λύόμεθα	we are loosing ourselves
λύῃ	you are loosing yourself	λύεσθε	you are loosing yourselves
λύεται	he/she/it is loosing himself/herself/itself	λύονται	they are loosing themselves

The Infinitive λύεσθαι to be loosing oneself

Present Passive Indicative of λύω

Singular		Plural	
λύομαι	I am being loosed	λύόμεθα	we are being loosed
λύῃ	you are being loosed	λύεσθε	you are being loosed
λύεται	he/she/it is being loosed	λύονται	they are being loosed

The Infinitive λύεσθαι to be loosed

Function of the Middle Voice

Some uses of the middle voice

**Direct Middle**

As a reflexive idea.

ὁ ἄνθρωπος ἐγείρεται  
the man raises **himself**

As a reciprocal idea.

οἱ ἄνθρωποι διδάσκονται  
the men teach **one another**

**Indirect Middle**

We represent the idea of personal interest.

λαμβάνεται δῶρα  
She is taking gifts **for** herself.

**Intensive Middle**

We represent the idea of strong involvement in the action by use of “self.” The nature of the middle indicates personal interest.

διδάσκειται τὴν ἀλήθειαν  
He, himself is teaching the truth

**Defective or Deponent Middle**

Some scholars think that the active voice disappeared and was replaced by the middle/passive form. However, many of these verbs naturally have a middle sense. ἔρχομαι (I come/go) has a middle sense by the nature of the verb. If one comes or goes, the individual is **himself** going.

Function of the Passive Voice

The **direct agent** usually employs the preposition ὑπό and the ablative case.

διδάσκειται ὑπὸ τοῦ ἀγγέλου  
\_\_ is taught by the messenger  
ὑπό frequently expresses agency.

The **intermediate agent** usually employs the preposition διά with the ablative case.

πάντα δι' αὐτοῦ ἐγένετο  
all things through Him came to be (Jh. 1:3)

The Word is the intermediate agent (He spoke) of creation; the Trinity being creator.

The **impersonal means** employs the instrumental case perhaps with the preposition ἐν.

οἱ ἄνθρωποι σῶζονται ἐν τῷ λόγῳ τοῦ Μεσσίας  
the men are being saved by the word of the Messiah

The unexpressed agent uses only the passive with no other noun or preposition.

**The Cases of Objects of Verbs**

Some verbs take their object in a case other than the accusative.

ἀκούω, ἀποκρίνομαι, ἄρχω, and πιστεύω are such verbs.

οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν  
the ones who are supposed to rule over the Gentiles lord it over them Mark 10:42.

ἄρχομαι βλέπειν  
I am beginning to see.

ἀποκρίνομαι τοῖς τέκνοις  
I am answering the children.

ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ  
But believed Abraham in God Rom. 4:3.  
But Abraham believed in God.

Examples of the Middle voice, how easy is it to recognize the middle?

καὶ ἀπελθὼν ἀπήγατο Matt. 27:5  
and going away he hung himself

ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται Lk. 12:37  
truly I say to you that he will gird himself

ὑμεῖς λογίζεσθε ἑαυτοὺς [εἶναι] νεκροὺς Rom. 6:11  
you logically count yourselves to be dead ones

δέξασθε τὸν ἔμφυτον λόγον. Jas. 1:21  
You receive *for yourselves* the implanted word

A contested passage as whether **κατηρτισμένα** is middle or passive.

σκεύη ὀργῆς **κατηρτισμένα** εἰς ἀπώλειαν Rom. 9:22  
vessels of anger having adjusted themselves for ruination.

σκεύη ἐλέους ἃ **προητοίμασεν** εἰς δόξαν 9:23  
vessels of mercy which He previously prepared for glory

In these two verses, the **middle** voice of **καταρτίζω** indicates how they adjusted themselves, while the **active** voice of **προετοιμάζω** indicates God's work as the subject.

## Lesson 12    Imperfect Active Indicative verbs

## Vocabulary

ἀλλά	but, on the contrary
ἀποκτείνω	I kill
Γαλιλαία, ἡ	Galilee
γῆ, ἡ	the land, earth
ἔτι	yet, still
ἐτοιμάζω	I prepare, I get ready
θεραπεύω	I heal or make healthy
Ἰησοῦς, ὁ	Jesus/Joshua
Ἰσραήλ, ὁ	Israel
Ἰωάννης, ὁ	John
κράζω	I cry, cry out
νῦν	now
οὐκέτι	no longer
σκοτία, ἡ	the darkness
τότε	then
ὑπάρχω	I exist, I possess
ὡς	as, like, when

Supplemental Vocabulary

ἔλεος, ὁ	mercy
Ναζαρέθ, ἡ	Nazareth
πλήρωμα, -ατος, τό	the fullness, completeness
προσευχή, ἡ	the prayer, worship
σχίσμα, -ατος, τό	division, split
τίς, τί	who, what
ᾠρα, ἡ	the hour

## The Imperfect Active Indicative form

The form is built with an *augment* + present verb stem + imperfect endings

## Imperfect endings

<u>Singular</u>	<u>Plural</u>
-ον	-ομεν
-ες	-ετε
-ε(ν)	-ον

Augment + present stem + imperfect endings - 1st person singular

ε +    λυ    + ον

Singular

Plural



ἔλυον	I was loosing	ἐλύομεν	we were loosing
ἔλυες	you were loosing	ἐλύετε	you were loosing
ἔλυε(ν)	he/she/it was loosing	ἔλυον	they were loosing

This (the ε) is an augment, a sign of a secondary tense.

↓

ἔλυον

1. If a verb begins with a consonant, the augment will be ε. It adds a syllable.
2. If a verb begins with a vowel, the augment is the lengthened vowel.

α becomes η

ε becomes η

ο becomes ω

So the present tense form becomes the imperfect.

ἀκούω	ἤκουον
ἐγείρω	ἤγειρον
ὄνειδίζω	ὠνειδίζον

In these cases the augment forms a contraction with first vowel.

ε + ε → η (or ει)      ε + ει → η (or ει)

ε + α → η              ε + αι → η

ε + ο → ω              ε + οι → ω

The augment comes after a prefixed preposition in a compound verb.

So the present tense form becomes the imperfect.

ἐκβάλλω	ἐξέβαλλον
ἀποκτείνω	ἀπέκτεινον
ἀπάγω	ἀπήγον

εἶμί occurs only in the active

Singular

ἦμην I was/ was being

ἦς you were / were being

ἦν he/she/it was being

Plural

ἦμεν we were / were being

ἦτε you were / were being

ἦσαν they were / were being

### Uses of the Imperfect Tense

The imperfect indicates durative or ongoing action in the past.

The **descriptive** imperfect relates a past event as a moving picture.

καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ Mk. 11:14  
 and were hearing the disciples His  
 And His disciples were listening.

καὶ ἐπεθύμει χορτασθῆναι ... ἥσθιον Lk. 15:16  
 and he was craving to be filled from the pods the pigs were eating

ὅτι ἦτε δούλοι τῆς ἀμαρτίας Rm. 6:17  
 that you were being slaves of the sin nature

The **repeated** or **iterative** imperfect presents repeated or continual action in the past.

ἔπνον 1 Cor. 10:4  
 They drank repeatedly from the spiritual rock...  
 They were not drinking all the time but as often as they gathered water.

καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς Mt. 13:34  
 And apart from a parable nothing he was saying to them  
 And without a parable he was not speaking to them

The inceptive imperfect emphasizes the beginning of a continuous action in the past.

ἐδίδασκεν Mt. 5:2  
 He began teaching

περιεπάτει Acts 3:8  
 he began walking (He had been lame)

## Lesson 13 Imperfect Middle and Passive Indicative verbs

## Vocabulary

ἀποθνήσκω	I die (intensive), from θνήσκω I die, cognate of θνητος mortal
βιβλίον, τό	book
δαίμονιον, τό	demon, a lesser god
δύναμαι	I can, I am able, I am strong
ἐκβάλλω	I throw out, cast out, drive out
ἐκπορεύομαι	I go out, come out
εὐθύς	immediately
ἢ	or (conj.)
θάλασσα, ἡ	sea
θρόνος, ὁ	throne
καθαρίζω	I cleanse, purify
οὐδέ	and not, nor, not even οὐδέ . . . οὐδέ is neither . . . nor
οὖν	therefore, then (conj.)
οὔτε	not, no, neither . . . nor
πλοῖον, τό	boat
τέ	and (conj. weak)

Supplemental Vocabulary

ἀκάθαρτος, ου, ὁ, ἡ	unclean, impure (adj), from α not + καθαρος clean
ἀναχωρέω	I withdraw, go backward
βάπτισμα, τό	baptism, a plunging,
ἐάν	if (w/ subjunctive mood) εἰ + αν (particle of contingency)
ζάω	I live - often of higher life compared to βίος
Ἰορδάνης	Jordan
κατέρχομαι	I go down, come down
οὔπω	not yet
πνεῦμα, πνεύματος, τό	spirit, Spirit, breath, or wind
πόθεν	from where, whence
ποταμός, ὁ	river

## The Imperfect Active Indicative form

The middle and passive imperfect have the same form like the present tense.

The form is built with an *augment* + present verb stem + imperfect middle/passive endings

## Imperfect endings

-μην	-μεθα
-σο -ου	-εσθε
-ετο	-οντο

Imperfect Middle/Passive Indicative of λύω

Middle first/ Passive below

Singular

ἐλύομην I was loosing myself  
I was being loosed

ἐλύου you were loosing  
yourself

ἐλύετο he/she/it was loosing  
himself/herself/itself  
he/she/it was being loosed

Plural

ἐλυόμεθα we were loosing ourselves  
we were being loosed

ἐλύεσθε you were loosing yourselves

ἐλύοντο you were being loosed  
they were loosing themselves

they were being loosed

### Conjunctions

Conjunctions join sentences, clauses, phrases, and words.

Coordinating conjunctions join grammatically equal elements.

Subordinating conjunctions join dependent clauses.

Coordinating conjunctions: καί, δέ, τέ, ἤ, ἀλλά, οὔτε, οὐδέ, οὖν

Subordinating conjunctions: ὅτι and ἵνα

Conjunctions may indicate a change in thought.

Romans 12:1 Παρακαλῶ οὖν ὑμᾶς begins (post-positive) with οὖν.  
I encourage, therefore you

Sawyer states, “οὖν (therefore) leads to an entirely new subject in the epistle.”

The conjunction could just as easily shift us to consider a logical response to God’s work with Israel (Romans 9-11).

In addition to translating καί “and,” we may need to translate it “also” or “even.” It will appear immediately before the word.

ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον  
I baptized, but also the of Stephanas household (1 Cor. 1:16)

καί . . . καί is correlative “both . . . and.”

τέ is also correlative. It occurs as τέ . . . τέ or τέ . . . καί, or τε καί.

Ἕλλησίν τε καὶ Βαρβάρους  
to Greeks both and Barbarians

σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί  
to wise both and unwise a debtor I am (Rom. 1:14)

οὐδέ can be a negative connective “and not” or “nor.”

οὐκ	ἔστιν	μαθητῆς	ὑπὲρ	τὸν	διδάσκαλον
not	is	a disciple	above	the	teacher

οὐδέ	δοῦλος	ὑπὲρ	τὸν	κύριον	αὐτοῦ
nor	servant	above	the	lord	his (Mt. 10:24)

οὐδέ can be emphatic “not even.”

οὐδὲ	Ζολομών	ἐν	πάσῃ	τῇ	δόξῃ
not even	Solomon	in	all	the	glory

αὐτοῦ	περιεβάλετο	ὡς	ἓν	τούτων
his	was dressed	like	one	of these. (Mt. 6:29)

οὐδέ may be correlative, οὐδέ . . . οὐδέ “neither . . . nor.”

οὐ	σπείρουσιν	οὐδὲ	θερίζουσιν
do not	they sow	neither	harvest

οὐδὲ	συνάγουσιν	εἰς	ἀποθήκας
neither	gather	into	barns (Mtr. 6:26).

A comparison of the present indicative endings to imperfect endings

Present Active and Imperfect Active

<u>Singular</u>		<u>Plural</u>	
pres	impf	pres	impf
-ω	-ον	-ομεν	-ομεν
-εις	-ες	-ετε	-ετε
-ει	-ε	-ουσι	-ον

Present Middle/Passive and Imperfect Middle/Passive

<u>Singular</u>		<u>Plural</u>	
pres	impf	pres	impf
-μαι	-μην	-μεθα	-μεθα
-σαι -η	-ου	-εσθε	-εσθε
-ται	-ετο	-ονται	-οντο

## Lesson 14 Future Active and Middle Indicative

## Vocabulary

Present	Future
ἄγω I lead	ἄξω I will lead
ἀκούω I hear	ἀκούσομαι (D) I will hear
ἀποστέλλω I send out	ἀποστελῶ I will send out
βλέπω I see	βλέψω I will see
γίνομαι (D) I become	γενήσομαι (D) I will become
γινώσκω I know	γνώσομαι (D) I will know
δοξάζω I glorify , praise	δοξάσω I will glorify , praise
εἰμί I am	ἔσομαι (D) I will be
ἔρχομαι (D) I come , go	ἐλεύσομαι (D) I will come , go
καταβαίνω I go down	καταβήσομαι (D) I will go down
λαμβάνω I take , receive	λήμψομαι (D) I will take , receive
παραλαμβάνω I take , take along , receive	παραλήμψομαι (D) I will take , take along , receive
πείθω I persuade	πείσω I will persuade
προσεύχομαι (D) I pray	προσεύξομαι (D) I will pray
σώζω I save	σώσω I will save

## Supplemental Vocabulary

ἀναγγέλλω I announce  
 εἰ If  
 ἐντός within  
 ὅτε when  
 σὰρξ σαρκός, ἡ flesh, physical, mankind

## The Forms of the Future Active Indicative and Middle Indicative

The future stem is formed by adding  $\sigma$  to the present indicative verb stem followed by the vowel  $\omicron$  or  $\epsilon$ . So,  $\lambda\upsilon$  ( $\lambda\upsilon\omega$ ) +  $\sigma$  (sign of the future tense) +  $\omega$  =  $\lambda\upsilon\sigma\omega$ . When verbs end in a vowel, the future active and middle are just like the present active and middle except they have the  $\sigma$ . Translate them with the active and middle sense but as futures, "I will loose" and "I will loose myself." The future passive has a different form.

When verbs end in liquid consonants ( $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$ ) drop the  $\sigma$  and accent the  $\omega$  with a circumflex  $\hat{\omega}$ . ill. μένσω becomes μενῶ "I will remain." Stems with double consonants drop a consonant. ἀποστέλλω becomes ἀποστελῶ.

When verbs end in mute consonants, the consonants contract.

$\kappa$ ,  $\gamma$ ,  $\chi$  combine with  $\sigma$  →  $\xi$ . ill. ἄγω → ἄξω  
 $\pi$ ,  $\beta$ ,  $\phi$  combine with  $\sigma$  →  $\psi$ . ill. βλέπω → βλέψω  
 $\tau$ ,  $\delta$ ,  $\theta$  before  $\sigma$  drop out. ill. πείθω → πείσω

When verbs end in a sibilant consonant, they drop the sibilant and retain only the σ.  
ill. σώζω → σώσω.

Some irregular verbs have a future stem different from the present.

<u>Present</u>	<u>Original Stem</u>	<u>Future</u>
γινώσκω	γνω-	γνωσ-
κηρύσσω	κηρυκ-	κηρυξ-
βαπτίζω	βαπτιδ-	βαπτισ-

Summer's Grammar lists principal parts of verbs in an appendix.

Most lexicons also provide a list of principal parts of verbs in an appendix to help locate irregular verb forms.

Some verbs take a middle form in the future.

γινώσκω → γνώσομαι  
λαμβάνω → λήμψομαι

Future Active Indicative of λύω

<u>Singular</u>		<u>Plural</u>	
λύσω	I will loose	λύσομεν	we will loose
λύσεις	you will loose	λύσετε	you (all) will loose
λύσει	he, she it will loose	λύσουσιν	they will loose
λύειν	to loose		

Future Middle Indicative of λύω

<u>Singular</u>		<u>Plural</u>	
λύσομαι	I will loose myself	λυσόμεθα	we will loose ourselves
λύση	you will loose yourself	λύσεσθε	you (all) will loose yourselves
λύσεται	he, she, it will loose himself, herself, itself	λύσονται	they will loose themselves

The future tense is normally punctiliar but context may show it to be linear.

The future may simply predict or speak of a future event.

The future may function similar to an imperative.

καί	καλέσεις	τὸ	ὄνομα	αὐτοῦ	Ἰησοῦν
and	you shall call	the	name	of him/his	Jesus

“and you shall call his name Jesus” (Lk. 1:31).

The deliberative future presents a rhetorical questions.

κύριε, πρὸς τίνα ἀπελουσόμεθα

Lord, to whom shall we go? (Jh. 6:68).

The Future Indicative of εἶμι

εἶμι has no middle voice or passive. Such voices do not make sense with this verb.

The future adds σ following ε then the vowel ο/ε and the middle endings though they are not middle or passive.

**Future Indicative of εἶμι**

Singular

ἔσομαι

I will be

ἔσῃ

you will be

ἔσται

he/she/it will be

Plural

ἔσόμεθα

we will be

ἔσεσθε

you will be

ἔσονται

they will be



## Lesson 15 First Aorist Active and Middle Indicative

## Vocabulary

Present	First Aorist
ἀκούω I hear	ἤκουσα (D) I heard
ἀποστέλλω I send out	ἀπέστειλα I sent out
ἄρχομαι I begin	ἤρξάμην I began
βαπτίζω I baptize, immerse	ἐβάπτισα I baptized, immersed
βλέπω I see	ἔβλεψα I saw
γράφω I write	ἔγραψα I wrote
δέχομαι I receive	ἐδέξαμην I received
διδάσκω I teach	ἐδίδαξα I taught
δοξάζω I glorify , praise	ἐδόξασα I glorified , praised
θέλω I desire, wish	ἠθέλησα I desired, wished
θεραπεύω I heal	ἔθεράπευσα I healed
κηρύσσω I proclaim, preach	ἐκήρυξα I proclaimed, preached
πείθω I persuade	ἔπεισα I persuaded
πέμπω I send	ἔπεμψα I sent
πιστεύω I believe	ἐπίστευσα I believed
σώζω I save	ἔσωσα I saved
φέρω I bear, bring, carry	ἤνεγκα I bore, brought, carried

## Supplemental Vocabulary

ἀρχιερέως, ἀρχιερέως ὁ-	high priest	
ἐάν	if	εἰ + αὐ
ἐγγίζω	near	
ἔθνος, εὐρος, τό	nation	
ἐμαυτοῦ, ἡς οὐ	myself (reflexive)	
εὐαγγελίζω	I preach good news, I evangelize	
μετανοέω	I repent, change my mind	
πάντοτε	always	
συναγωγή, ἡ	synagogue, gathering	

## The Forms of the First Aorist Active Indicative and Middle Indicative

## Active endings

ε + λυ + σα + μεν  
 (augment) + (present stem) + (tense sign with connecting vowel) + (1st aor. act. ind. 1st pl)

## Middle endings

ε + λυ + σα + μην  
 (augment) + (present stem) + (tense sign with connecting vowel) + (1st aor. mid. ind. 1st sing.)

Some words ending in consonants go through a change due to the addition of the σ.

βλέπω becomes ἐβλέψα due to combining π with σ (ς).

πιίθω becomes ἔπεισα because the θ is followed by a σ (ς) and drops out.

Some verbs use κ instead of σ between the stem and ending.

φέρω changes form to ἔνεγκα with κ before the ending.

The First Aorist Active Indicative of λύω

<u>singular</u>		<u>plural</u>	
ἔλυσα	I loosed	ἐλύσαμεν	we loosed
ἔλυσας	you loosed	ἐλύσατε	you loosed
ἔλυσε(ν)	he/she/it loosed	ἔλυσαν	they loosed

The First Aorist Middle Indicative of λύω

<u>singular</u>		<u>plural</u>	
ἐλυσάμην	I loosed myself	ἐλυσάμεθα	we loosed ourselves
ἐλύσω	you loosed yourself	ἐλύσασθε	you loosed yourselves
ἐλύσατο	he/she/it loosed himself/ herself/ itself	ἐλύσαντο	they loosed themselves

Some functions of the aorist tense

In the indicative mood, the aorist is always past. It emphasizes an action as having taken place but any other details must be determined by context.

An aorist may be constative considering the action as a whole.

“forty and six years the temple **was built** (οἰκοδομήθη)” Jh. 2:20

An aorist may be ingressive considering mainly the beginning or initiation of the act.

“For your sakes **he became poor** (ἐπτώχευσεν)” 2 Cor. 8:9

An aorist may be culminative considering the conclusion or end of the action.

“I **have learned** to be content (ἔμαθον-2nd Aorist).” Php. 4:11

## Lesson 16 Second Aorist Active and Middle Indicative

## Vocabulary

## Present

ἄγω I lead
ἀποθνήσκω I die
βάλλω I throw , cast
βλέπω I see
γίνομαι I become
γινώσκω I know experientially
έρχομαι I come , go
έσθίω I eat
έχω I have
λαμβάνω I take , receive
λέγω I say , speak
λείπω I leave
παραλαμβάνω I take , receive , take along
πάσχω I suffer
πίπτω I fall
φέρω I bear , bring

## Second Aorist

ἤγαγον I led
ἀπέθανον I died
έβαλον I threw , cast
είδον I saw
έγενόμην I became
έγνων I knew
ἦλθον I came , went
έφαγον I ate
έσχον I had
έλαβον I took , received
είπον I said , spoke
έλιπον I left
παρέλαβον I took , received , took along
έπαθον I suffered
έπεσον I fell
ἤνεγκον I bore , brought

## Supplementary vocabulary

καλέω I cal	πούς, ποδός ό foot
κατέρχομαι I go down, come down	σώμα, σώματος, τό body
πατήρ, πατρός, ό father	

## The forms of the Second Aorist

The second aorist does not add a σ between the stem and the ending.

The second aorist uses a different stem.

The form must be identified by the vocabulary in a lexicon or the word list beginning on page 185 in the back of Summers and Sawyer textbook.

So λείπω takes the stem -λιπ-

It is formed with the augment ε + λιπ + ο + ν = έλιπον

Some verbs have forms in both the 1st and 2nd language. This is most likely due to the transition state of the language, that people learned the word one way but another way was coming into use. Neither is wrong and both are translated the same.

For example, φέρω may take the stem ἤνεγκον in addition to ἤνεγκα (1st Aor).

## Second Aorist Active Indicative of λείπω

<u>Singular</u>	<u>Plural</u>
ἔλιπον I left	ἔλιπομεν we left
ἔλιπες you left	ἔλίπετε you left
ἔλιπε(ν) he/she/it left	ἔλιπον they left

## Second Aorist Middle Indicative of λείπω

<u>Singular</u>	<u>Plural</u>
ἔλιπόμην I left (for) myself	ἔλιπόμεθα we left (for) ourselves
ἔλίπου you left (for) yourself	ἔλίπεσθε you left (for) yourselves
ἔλίπετο he/she/it left (for) himself/ herself/itself	ἔλίποντο they left (for) themselves

In translation, there is no difference between the first and second aorist forms.

The second aorists take forms from different stems.

λεγω from επω > ειπω  
βλεπω from ειδω > ειδον

## Lesson 17 Aorist and Future Passive Indicative

## Vocabulary

## Present

ἀκούω	I hear
ἀποκρίνομαι	I answer
ἀποστέλλω	I send out
βάλλω	I throw
γίνομαι	I become
γινώσκω	I know experientially
γράφω	I write
διδάσκω	I teach
δοξάζω	I glorify
ἐγείρω	I raise up
κηρύσσω	I proclaim
κρίνω	I judge
λαμβάνω	I take, receive ,
λείπω	I leave
πέμπω	I send
πορεύομαι	I go, travel
σῶζω	I save

## Aorist Passive

ἠκούσθην	I was heard
ἀπεκρίθην	I answered
ἀπεστάλην	I was sent out
ἐβλήθην	I was thrown
ἐγενήθην	I became, was made to become
ἔγνώσθην	I was known experientially
ἐγράφην	I was written
ἐδιδάχθην	I was taught
ἐδοξάσθην	I was glorified
ἠγέρθην	I was raised up
ἐκηρύχθην	I was proclaimed
ἐκρίθην	I was judged
ἐλήμφθην	I was taken, received
ἐλείφθην	I was left
ἐπέμφθην	I was sent
ἐπορεύθην	I was made to go, to travel
ἐσώθην	I was saved

## Supplementary vocabulary

διάβολος, ὁ	devil, slanderer	ὅτε	when (adv)
λίμνη, ἡ	lake	πιστεύω	I believe, have faith in
μακάριος, -ια, -ιον	happy	πῦρ, πυρός, τό	fire
ὅς, ἧ, ὅ	who, which, what	ᾧδε	here (adv)

## Forms of the First Aorist Passive Indicative

The present and imperfect tenses have the same form for the middle and passive.

The aorist has different forms for the middle and passive.

The aorist tense has an augment emphasizing the tense.

The aorist tense is not always built on the present stem.

The stem for the aorist passive stem must be learned.

To the stem form, add the endings

	Singular	Plural
1st	-ην	-ημεν
2nd	-ης	-ητε
3rd	-η	-ησαν

We form the first aorist passive of λύω as follows.

ε-	+	λυ-	+	θ	+	η	+ ν	=	ἐλύθην
augment		stem		tense sign		long vowel			personal ending
									1st aorist passive indicative 1st singular

First Aorist Passive Indicative paradigm of λύω

ἐλύθην	I was loosed	ἐλύθημεν	We were loosed
ἐλύθης	you were loosed	ἐλύθητε	you (pl) were loosed
ἐλύθη	he/she/it was loosed	ἐλύθησαν	they were loosed
	Infinitive λυθῆναι		to be loosed