

Chapter 48

Infinitives

48.1 The Infinitive has the form "to do something". It is treated as one of the Moods of the Verb; it shows Voice (Active, Middle, Passive) and Tense, but does not take personal endings.

Infinitives can be Active (to sing, to go), Middle (to seat oneself), or Passive (to be loved, to be called)

We met the **Present Active** forms of the Infinitive in Chapter 19.

Before proceeding, please review Chapter 19, particularly the various idiomatic uses of the Infinitive.

They are given again here for reference :

The Infinitive functions as a Neuter Verbal Noun.

1. As subject of a verb e.g. "To sing improves the voice."
2. As object of a verb e.g. "I gave him something to eat."
3. As a predicate complement e.g. "I have something to say."

Greek also uses the Infinitive with prepositions (where English might use a participle) :

1. **ἐν τῷ** - time at which to do something
2. **πρὸ τὸ** - before doing something
3. **μετὰ τοῦ** - after doing something
4. **διὰ τοῦ** - because (reason) to do something
5. **εἰς τὸ, πρὸς τὸ** - purpose (in order) to do something
6. **τοῦ** - purpose (in order) to do something

48.2 The Present Infinitives are built on the Present Stem, and imply continuous or repeated action (to be doing something), though this is often not easy to show in English.

For the **Present Infinitive Active**,

For verbs in -ῶ, the ending is **-ειν**. For contract verbs **-ειν** becomes **-αν, -εῖν, or -ουν**

For the -μι verbs, the ending is **-αι**

For the **Present Infinitive Middle and Passive**, for verbs in **-ῶ** and verbs in **-μι**, the ending is **-σθαι**, which is joined to the stem through a "euphonic vowel" if necessary.

The euphonic vowel is added as an aid to pronunciation, rather than being part of the verb ending.

As you progress with the Passive Voice you will notice that many of its endings contain a theta.

"thee a theta - think pathive"

The meaning of the Active Infinitive is "To do something", "To be doing something"

The meaning of the Passive Infinitive is "To be (something-ed)", "To be having something done to one"

The Middle implies "To be doing something to oneself"

Remember that the Deponent Verbs look passive - but they should be translated in an active sense.

Examples

	Active		Middle and Passive	
to loose	λύειν	λύεσθαι	to loose oneself, to be loosed	
to do	ποιεῖν	ποιεῖσθαι	to do to oneself, to be done	
to love	ἀγαπᾶν	ἀγαπᾶσθαι	to love oneself, to be loved	
to make clear	φανερῶν	φανερῶσθαι	to make oneself clear, to be made clear	
to give	διδόναι	δίδοσθαι	to give oneself, to be given	
to cause to stand	ιστάναι	ἵστασθαι	to set oneself in place, to be stood	
to place	τιθέναι	τίθεσθαι	to set oneself in place, to be set in place	
to be	εἶναι	(No Middle or Passive forms)		
to be coming / going	-	ἔρχεσθαι		

Negation is with **μὴ**

e.g. **μὴ ποιεῖν** to not do, to not be doing

A. Practice, Active - until you can read and translate easily

- λέγει αὐτοῖς,
Ἵμεῖς δὲ τίνα με λέγετε εἶναι ;
He says to them, "But you - whom do you say I am (me to be)?" (*Matt. 16:15*)
- ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρῦσσειν καὶ λέγειν, Μετανοεῖτε . . .
From then (on) Jesus began to preach and to say, "Repent, . . . (*Matt. 4:17*)
- προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων.
Watch out not to do your righteousness (good deeds) in front of men. (*Matt. 6:1*)
- μηδενὶ μηδὲν ὀφείλετε εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν.
Owe no-one anything (nothing) except to love one another. (*Rom. 13:8*)
- οὐ θέλομεν δὲ ὑμᾶς αγνοεῖν, . . .
We do not want you to be ignorant, . . . (*1 Thess. 4:13*)
- περὶ δὲ τῆς φιλαδελφίας οὐ χρειᾶν ἔχετε γράφειν ὑμῖν.
You do not (have) need (for me) to write to you. (*1 Thess. 4:9*)
- μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα . . .
As Paul was about to open (his) mouth . . . (*Acts 18:14*)
- ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ . . .
Peter began to rebuke him . . . (*Matt. 16:22*)
- ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας.
The Son of Man has authority on the earth to forgive sins. (*Matt. 9:6*)
- καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν.
And he began to teach again beside the sea. (*Mark 4:1*)

B. Practice, Middle / Passive - until you can read and translate easily

- βούλομαι ἀσπάζεσθαι τοὺς ἀδελφούς.
I plan to be greeting the brothers.
- θέλω ἀγαπᾶσθαι ὑπὸ τῶν ἀδελφῶν.
I wish to be loved by the brothers.
- θέλομεν μὴ μισεῖσθαι ὑπὸ τοῦ προφήτου.
We wish to not be hated by the prophet.
- οἱ μαθηταὶ βούλονται προσεύχεσθαι ἐν τῷ ἱερῷ.
The disciples plan to be praying in the temple.
- εἰσῆλθεν εἰς τὸ ἱερόν εἰς τὸ προσεύχεσθαι.
He came into the temple in order to pray.
- ἔρχεται πρὸς τὴν συναγωγὴν εἰς τὸ διαλέγεσθαι τὸν λόγον τοῦ θεοῦ μετὰ τῶν Φαρισαίων.
He comes to the synagogue in order to discuss the word of God with the Pharisees.
- θέλετε ἰᾶσθαι τοῦς τυφλοὺς ;
Do you wish to be healing the blind?
- ὁ τελῶνης βούλεται ψεύδεσθαι τῷ κριτῇ.
The tax-collector plans to lie to the judge.
- ὀφείλομεν μὴ ψεύδεσθαι ταῖς ἀδελφαῖς.
We should not be lying to the sisters.
- ὀφείλετε ρύεσθαι τοῦς πτωχοὺς.
You ought to be saving the poor.

48.3 The Future Infinitives are built on the Future Stem, they are rare in the New Testament.

Future Infinitive Active	Stem + σ + εἶν	"to be about to doing something"
Future Infinitive Middle	Stem + σε + σθαι	"to be about to do something to oneself"
Future Infinitive Passive	Stem + θησε + σθαι	"to be about have something done to one"

Examples :	Active	Middle	Passive
λύω	λύσειν to be about to loose	λύσεσθαι to be about to loose oneself	λυθήσεσθαι to be about to be loosed
εἰμί		ἔσεσθαι - to be about to be	
ἔρχομαι		ἐλεύσεσθαι - to be about to come/go	

Practice - until you can read and translate easily

- ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἄγαβος ἐσήμανεν διὰ τοῦ πνεύματος λιμὸν μεγάλην μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην.
One of them, by name Agabus, having stood up, signaled through the Spirit (that) a great famine (was) about to be over the whole inhabited earth.
(That there was about to be a great famine over . . .) (σημαίνω = I signify, give a sign) (*Acts 11:28*)

2. ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν
ὁ Ἰησοῦς ἅτινα ἐὰν γράφηται καθ' ἓν,
οὐδ' αὐτὸν οἴμαι τὸν κόσμον χωρῆσαι
τὰ γραφόμενα βιβλία.
(I do not suppose the world to be about to have room for the being-written-books. οἴμαι = "I suppose")
(John 21:25)

(The text above is from the version of Westcott and Hort. Other versions have an Aorist Infinitive χωρῆσαι)

3. ὁμολογῶ δὲ τοῦτό σοι ὅτι . . .
λατρεύω τῷ πατρὶ ἡμῶν θεῷ, . . .
ἐλπίδα ἔχων εἰς τὸν θεόν,
ἣν καὶ αὐτοὶ οὗτοι προσδέχονται,
ἀνάστασιν μέλλειν ἔσεσθαι δικαίων
τε καὶ ἀδίκων.
I confess this to you, that . . .
I worship the God of our fathers . . .
having a hope towards God,
which they themselves also await,
the (to-be-in-the)-future resurrection
of the righteous and the unrighteous.
(Acts 24:14-15)

4. παρήνει ὁ Παῦλος λέγων αὐτοῖς, ἄνδρες,
θεωρῶ ὅτι μετὰ ὑβρεως καὶ πολλῆς ζημίας
οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου
ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν
μέλλειν ἔσεσθαι τὸν πλοῦν.
Paul exhorted (them), saying, "Guys,
I know that the voyage is about to be with
disaster and much damage, not only to the
cargo and the ship, but to our lives.
(Acts 27:9-10)

(Note that the "voyage" comes first in English, and "disaster" comes second. For Luke, the impending disaster is foremost in Paul's mind.)

(παρήνει = Aorist of παραινέω - I exhort, admonish

ἡ ζημία = damage ὁ φόρτος = load, ship's cargo ὁ πλόος = voyage)

5. τίσιν δὲ ὤμοσεν μὴ εἰσελεύσεσθαι
εἰς τὴν κατάπαυσιν αὐτοῦ εἰ μὴ
τοῖς ἀπειθήσασι ;
(ὤμοσεν - Aorist of ὀμνύω - I swear, take an oath
ἡ κατάπαυσις - rest, place of rest, a putting down to rest, from καταπαύω - I settle down)
To whom, then, did he swear (that they were)
not about to enter into his rest, except
to the unfaithful ? (Heb. 3:18)

My grateful thanks to Stirling Bartholomew, Randall Buth, and the B-Greek Group for help in locating these passages.

48.4 First Aorist Infinitives are built on the First Aorist Stem and imply a single or completed action.
The meaning of the Aorist Infinitive Active is "to do something"
The meaning of the Aorist Infinitive Middle is "to do something to oneself"
The meaning of the Aorist Infinitive Passive is "to be have something done to one"

First Aorist endings are used by verbs whose Aorist Stem is identical to the Present Stem.

The typical signal for a First Aorist is **-σα-** in the Active, and **-θη-** in the Passive.

First Aorist Infinitive Active	Stem + σ + αι	"to do something"
First Aorist Infinitive Middle	Stem + σα + σθαι	"to do something to oneself"
First Aorist Infinitive Passive	Stem + θη + ναι	"to be have something done to one"

Remember the interactions of **-σ-** with stems ending in gutturals, labials, dentals or liquids.

Examples

Active	Middle	Passive
λύω λῦσαι to loose, to have loosed	λύσασθαι to loose oneself	λυθῆναι to be loosed
ποιέω ποιῆσαι to make, do, act	ποιήσασθαι to make oneself	ποιηθῆναι to be made
γράφω γράψαι to write	-	γραφῆναι to be written

Practice - until you can read and translate easily

1. βάπτισμα δὲ ἔχω βαπτισθῆναι . . .
I have a baptism to be baptized (in/with)
(Luke 12:50)
2. μετὰ δὲ τὸ σιγῆσαι αὐτοῦς . . .
After they were silent . . . (Acts 15:13)

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| 3. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολύσαι αὐτήν. | But Joseph her husband, being righteous and not wishing to expose her, was wishing to put her away secretly. (<i>Matt. 1:19</i>) |
| 4. εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. | For we saw his star in the East and we came to worship him. (<i>Matt. 2:2</i>) |
| 5. μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτοῦ. | For Herod is about to seek the child in order to kill him. (<i>Matt. 2:13</i>) |
| 6. οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. | You are not able to make one hair white or black. (<i>Matt. 5:36</i>) |
| 7. καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι. | And no-one dared any longer (no more) to question him. (<i>Mark 12:34</i>) |
| 8. οἱ δὲ εἶπαν, Ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολύσαι. | They said, "Moses allowed (us) to write a book (bill) of divorce and to send (her) away. (<i>Mark 10:4</i>) |
| 9. ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη ἐμοίχευσε αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. | But I say to you that everyone eyeing a woman to lust after her has already committed adultery with her in his heart. (<i>Matt. 5:28</i>) |

48.5 Second Aorist Infinitives are built on the Second Aorist Stem. Second Aorist endings are used by verbs whose Aorist and Present Stems are different. This includes the "Weirdos", but remember that "I carry, bear, bring" φέρω, οἶσω, ἤνεγκον / ἤνεγκα can be found with either First or Second Aorist endings. γινώσκω (I know) and the -βαίνω (come/go) verbs use First Aorist endings.

Second Aorist Infinitive Active	Stem + εἶν	"to do something"
Second Aorist Infinitive Middle	Stem + euphonic vowel + σθαι	"to do something to oneself"
Second Aorist Infinitive Passive	Stem + η + ναι	"to be have something done to one"

Examples :	Active	Middle	Passive
-βαίνω	-βῆναι to come/go	-	-
βάλλω	βάλειν to throw	βαλέσθαι to throw oneself	βληθῆναι to be thrown
γίνομαι	-	γενέσθαι to become	-
γινώσκω	γνῶναι to know	-	-

Practice - until you can read and translate easily

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| 1. Ἰωσήφ, υἱὸς Δαβὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου. | Joseph, son of David, do not fear to take Mary your wife. (<i>Matt. 1:20</i>) |
| 2. Γεννήματα ἐχιδνῶν, τίς ὑπέδειξε ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς ; | Generation of vipers, who warned you to flee from the approaching wrath? (<i>Matt. 3:7</i>) |
| 3. Ῥαχὴλ . . . οὐκ ἠθέλεν παρακληθῆναι. | Rachel . . . did not wish to be comforted (<i>Matt. 2:18</i>) |
| 4. Ἄξιός εἰ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι συ ἔκτισας τὰ πάντα. καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν.
(ἐκτίσθησαν - Third Person Plural, Aorist Passive of κτίζω - I create) | You are worthy, our Lord and God, to receive glory and honor and power because you created all things, and by your will they existed and were created. (<i>Rev. 4:11</i>) |
| 5. ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν. | From then, Jesus began to show his disciples that it was necessary for him to go to Jerusalem and suffer many things. (<i>Matt. 16:21</i>) |
| 6. ἐλπίζω γενέσθαι πρὸς ὑμᾶς καὶ στόμα πρὸς στόμα λαλήσαι. | I hope to be with you and to talk "mouth to mouth" (face to face) with you. (<i>2 John 12</i>) |

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| 7. Πῦρ ἤλθον βαλεῖν ἐπὶ τὴν γῆν . . . | I came to throw fire on the earth. (<i>Luke 12:49</i>) |
| 8. εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθῆναι ἔξω
καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. | It is fit for nothing except to be thrown out
and trodden underfoot by men. (<i>Matt. 5:13</i>) |
| 9. τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν . . . | I want to learn this one thing from you .
(<i>Gal. 3:2</i>) |
| 10. καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες,
Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι
Ἰηλίαν δεῖ ἐλθεῖν πρῶτον ; | And the disciples asked him, saying,
"Why, then, do the scribes say that
Elijah must come first?" (<i>Matt. 17:10</i>) |

48.6 Aorist Infinitives of the Dinosaur verbs

Although the -μι verbs have different Present and the Aorist stems, they use a -ναι ending for the Aorist Infinitive Active. Note the interaction of -σ- with stems ending in gutturals, labials, dentals or liquids.

εἰμί	εἶναι to be	-	-
δίδωμι	δοῦναι to give	δόσθαι to give oneself	δοθῆναι to be given
τίθημι	θεῖναι to put in place	θέσθαι to place oneself	τεθῆναι to be placed
ἵστημι	στήναι to cause to stand	στήσασθαι to stand oneself	στηθῆναι to be stood
	στήσαι (with First Aorist ending)		
δείκνυμι	δειξῆσαι to show	δειξάσθαι to show oneself	δειχθῆναι to be shown

Practice - until you can read and translate easily

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|---|---|
| 1. ὅθεν μεθ' ὄρκου ὠμολόγησεν αὐτῇ
δοῦναι ὅ ἐὰν αἰτήσεται. | So he swore with an oath to give to her
whatever she might ask. (<i>Matt. 14:7</i>) |
| 2. ὁ βασιλεὺς διὰ τοὺς ὄρκους
καὶ τοὺς συνανακειμένους
ἐκέλευσεν δοθῆναι. | Because of the oaths and
the dinner-guests the king commanded
(it) to be given (to her). (<i>Matt. 14:9</i>) |
| 3. καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης
ἄνθρωπον . . . καὶ ἐζήτουν αὐτὸν
εἰσενεγκεῖν καὶ θεῖναι αὐτὸν ἐνώπιον αὐτοῦ. | Behold, men carrying a man on a mattress
. . . and they were seeking to bring him in
and to lay him in front of him. (<i>Luke 5:18</i>) |
| 4. οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ
ἐπηγγείλαντο αὐτῷ
ἀργύριον δοῦναι. | Those who heard (the ones having heard)
rejoiced and promised
to give money to him. (<i>Mark 14:11</i>) |
| 5. καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς,
καὶ ἀνέστη παραχρῆμα, καὶ διέταξεν
αὐτῇ δοθῆναι φαγεῖν. | And her spirit returned, and she rose up
immediately, and he ordered (something)
to be given to her to eat. (<i>Luke 8:55</i>) |
| 6. τοῦτον ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσεν
τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν
τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν. | God exalted this (man) (as) a ruler and savior
to his right hand, to give repentance to Israel
and forgiveness of sins. (<i>Acts 5:31</i>) |
| 7. καὶ ἐζήτηει εὐκαιρίαν
τοῦ παραδοῦναι αὐτόν. | And he sought a good time
to betray him (<i>Luke 22:6</i>) |
| 8. καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι
καῦμα μέγα, . . . καὶ οὐ μετενόησαν
δοῦναι αὐτῷ δόξαν. | And the men were burned by a great heat
and they did not repent (and) give
glory to him. (<i>Rev. 16:9</i>) |
| 9. καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα
τῇ εἰκόνι τοῦ θηρίου . . . | And he was granted (power) to give a spirit
to the image of the beast . . . (<i>Rev. 13:15</i>) |
| 10. ὁ Ἰησοῦς ἐλάλησεν ταῖς γυναῖκας λέγων
τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ δοθῆναι
εἰς χεῖρας ἀμάρτωλῶν καὶ σταυρωθῆναι
καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. | Jesus spoke to the women, saying (about)
the Son of Man, that it was (is) necessary
for him to be betrayed into the hands
of sinners, and to be crucified, and on
the third day to rise again. (<i>see Luke 24:7</i>) |

48.7 Sentences for reading and translation

1. πολλὰ εἶχον γράψαι σοι, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράφειν.
(3 John 13)
 2. Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν
πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι
καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. (Luke 9:22)
 3. ἐξανάστησαν δὲ τινες τῶν . . . Φαρισαίων . . . λέγοντες ὅτι δεῖ περιτέμνειν αὐτοὺς
παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως. (Acts 15:5)
 4. καὶ ἐγένετο ἐν τῷ ὄμιλῳ αὐτοὺς καὶ συζητεῖν καὶ αὐτὸς Ἰησοῦς ἐγγίσας
συνεπορεύετο αὐτοῖς. (Luke 24:15)
 5. καὶ αὐτὸς εἶπεν πρὸς αὐτούς, Ὡ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦναι
ἐπὶ πᾶσιν οἷς ἐλάλησεν οἱ προφηταί. (Luke 24:25)
 6. οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ ;
(Luke 24:26)
- (οὐχί is used to introduce a question to which the answer expected is "Yes, of course".
A good way to translate such a question is to translate the sentence as if it were a statement, and
then end with something like "aren't they?", "didn't he" etc. e.g. "The book is good, isn't it?")
7. καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτοῦ μετ' αὐτῶν . . . (Luke 24:30)
 8. ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. (Luke 24:37)
 9. λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλιεύειν. (John 21:3)
 10. Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν, καὶ ἀνέστησαν παίζειν. (1 Cor. 10:7)

48.8 Writing Practice : Write the Greek text several times, while saying aloud (Rev. 15:3)

Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Great and wonderful (are) thy works

48.9 New Testament Passage for reading and translation : Matt. 20:20-28

In your Greek New Testament, read the passage aloud several times until you can read it without long pauses or stumbling. Then use the helps to translate it.

ἀποκριθεὶς	having answered (<i>Aorist Middle Participle of ἀποκρίνομαι - I answer</i>)
οἶδατε	you know (see chapter 59)
αἰτεῖσθε	you ask, request (<i>Present Middle Indicative of αἰτέω</i>)
ἀγανακτέω	I am angry, indignant at
τὸ λύτρον	ransom, price of redemption (<i>literally, a "loosener"</i>)

48.10 Vocabulary to learn

ἀλιεύω	I fish, go fishing
ἀποδοκιμάζω	I reject
δειγματίζω	I expose, exhibit
κατακλίνω	I make (something/someone) lie down (<i>Passive - I lie down, recline</i>)
καταπατέω	I trample down, tread underfoot
καυματίζω	I burn
κτίζω	I create
λατρεύω	I worship
το καῦμα	heat
ἡ οἰκουμένη	the inhabited earth, humanity
ἡ ὕβρις, -εως	hubris, insolence, impudence, disaster (<i>insolence to the gods brings disaster</i>)
ἔμφοβος	terrified - pushed into fear
λάθρᾳ	secretly