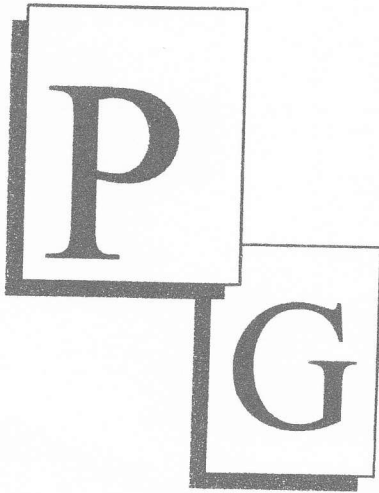


# **Greek Grammar**

**For Those Who Don't Know Greek**



By

**Robert Dean, Jr**

Part 4

## CHAPTER 14

## Perfect Tense

The perfect tense is arguably the most important of the tenses in New Testament Greek.<sup>2</sup> This is because the author has specifically chosen this tense instead of the aorist and by doing so is emphasizing the present or ongoing results of a completed action. As such the emphasis is on the results at the present time of the writer, not the past action itself. Though both the intensive and extensive perfect emphasize the results of completed action one puts more emphasis on the results, the other on the completion of the prior action.

1. **Intensive Perfect.** This is the most common use of the perfect. The intensive perfect emphasizes the results or present state produced by the past action.

- Luke 5:20 And seeing their faith, He said, "Friend, your sins are forgiven you."
- Luke 24:46 and He said to them, "Thus it is written, that the Christ should suffer and rise again from the dead the third day;
- John 17:7 "Now they have come to know that everything Thou hast given Me is from Thee;
- James 1:6 But let him ask in faith without any doubting, for the one who doubts is like the surf of the sea driven and tossed by the wind.

2. **Extensive Perfect.** In the extensive perfect there is a slightly heavier emphasis on the completion of the past action from which the present state resulted.

- Mark 10:52 And Jesus said to him, "Go your way; your faith has made you well."
- Acts 5:28 saying, "We gave you strict orders not to continue teaching in this name, and behold, you have filled Jerusalem with your teaching, and intend to bring this man's blood upon us."
- Rom. 5:5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.
- John 17:6 "I manifested Thy name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they have kept Thy word.

3. **Gnomic Perfect.** The perfect tense is used to depict a proverbial saying or universal principle.

- John 3:18 "He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.
- Rom. 7:2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband.
- 1 Cor. 7:39 A wife is bound as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord.
- 1 John 2:5 but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him:

4. **Dramatic Perfect.** This use of the perfect is designed to vividly portray or dramatize the past event and bring it into the present.

- John 1:15 John bore witness of Him, and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'"
- Acts 7:35 "This Moses whom they disowned, saying, 'Who made you a ruler and a judge?' is the one whom God sent to be both a ruler and a deliverer with the help of the angel who appeared to him in the thorn bush.
- 2 Cor. 11:25 Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep.
- Rev. 19:3 And a second time they said, "Hallelujah! Her smoke rises up forever and ever."

<sup>2</sup> Moulton, *Prolegomena*, 140.

Exercises: Identify and classify the perfect tense verbs in the following:

1. John 5:24.

John 5:24											
24	Ἀμὴν	ἀμὴν	λέγω	ὑμῖν	ὅτι	ὁ	τὸν	λόγον	μου	ἀκούων	καὶ
	'Amēn	amēn	legō	hymin	hoti	ho	ton	logon	mou	akouōn	kai
	ἀμὴν	ἀμὴν	λέγω	ὑμεῖς	ὅτι	ὁ	ὁ	λόγος	ἐγώ	ἀκούω	καί
	amēn	amēn	legō	hymeis	hoti	ho	ho	logos	egō	akouō	kai
	Amen	amen	I say	to you	that	the one	the	word	of me	hearing	and
	TM	TM	V1SPA1	OP2PD	CSN	AMSN	AMSA	NMSA	OP1SG	VPAPMSN	CCK
πιστεῦων	τῷ	πέμψαντί	με	ἔχει	ζωὴν	αἰώνιον	καὶ	εἰς	κρίσιν	οὐκ	
pisteuōn	tō	pempsanti	me	echei	zōēn	aiōnion	kai	eis	krisin	ouk	
πιστεῦω	ὁ	πέμπω	ἐγώ	ἔχω	ζωή	αἰώνιος	καὶ	εἰς	κρίσις	οὐ	
pisteuō	ho	pempō	egō	echō	zōē	aiōnios	kai	eis	krisis	ou	
trusting	in the one	having sent	me	has	life	eternal	and	into	judgment	not	
VPAPMSN	AMSD	VAAPMSD	OP1SA	V3SPA1	NFSA	JFSAX	CCK	PA	NFSA	TN	
ἔρχεται,	ἀλλὰ	μεταβέβηκεν	ἐκ	τοῦ	θανάτου	εἰς	τὴν	ζωήν.			
erchetai,	alla	metabebēken	ek	tou	thanatou	eis	tēn	zōēn.			
ἔρχομαι	ἀλλά	μεταβαίνω	ἐκ	ὁ	θάνατος	εἰς	ὁ	ζωή			
erchomai	alla	metabainō	ek	ho	thanatos	eis	ho	zōē			
he comes	but	he has gone across	out of	the	death	into	the	life			
V3SPMI	CCV	V3SRAI	PG	AMSG	NMSG	PA	AFSA	NFSA			

2. John 10:29.

John 10:29										
29	ὁ	πατήρ	μου	ὁ	δέδωκεν	μοι	πάντων	μείζον	ἐστίν,	καὶ
	ho	patēr	mou	ho	dedōken	moi	pantōn	meizon	estin,	kai
	ὁ	πατήρ	ἐγώ	ὃς	δίδωμι	ἐγώ	πᾶς	μέγας	εἰμί	καί
	ho	patēr	egō	hos	didōmi	egō	pas	meegas	eimi	kai
	The	father	of me	who	has given	to me	all	greater	he is	and
	AMSN	NMSN	OP1SG	ORRNSA	V3SRAI	OP1SD	JMPGX	JMSNC	V3SPA1	CCK
οὐδεὶς	δύναται	ἄρπάζειν	ἐκ	τῆς	χειρὸς	τοῦ	πατρός.			
oudeis	dynatai	harpazein	ek	tēs	cheiros	tou	patros.			
οὐδεὶς	δύναμαι	ἄρπάζω	ἐκ	ὁ	χείρ	ὁ	πατήρ			
oudeis	dynamai	harpazō	ek	ho	cheir	ho	patēr			
no one	is able	to seize	out of	the	hand	of the	father			
JMSNX	V3SPPI	VPAN	PG	AFSG	NFSG	AMSG	NMSG			

## 3. Rev. 3:20.

Revelation 3:20											
20	ἴδου	ἕστηκα	ἐπὶ	τὴν	θύραν	καὶ	κρούω·	εἴαν	τις	ἀκούσῃ	τῆς
	idou	hestēka	epi	tēn	thyran	kai	krouō;	ean	tis	akousē	tēs
	ἴδου	ἵστημι	ἐπὶ	ὃ	θύρα	καὶ	κρούω	εἴαν	τις	ἀκούω	ὃ
	idou	histēmi	epi	ho	thyra	kai	krouō	ean	tis	akouō	ho
	Look	I have stood	at	the	door	and	I knock	if	some	might hear	the
	I	V1SRAI	PA	AFSA	NFSA	CCK	V1SPAI	CSE	OIFMSN	V3SAAS	AFSG
	φωνῆς	μου	καὶ	ἀνοίξῃ	τὴν	θύραν,	[καὶ]	εἰσελεύσομαι	πρὸς	αὐτὸν	καὶ
	phōnēs	mou	kai	anoiχē	tēn	thyran,	[kai]	eiseleusomai	pros	auton	kai
	φωνή	ἐγώ	καὶ	ἀνοίγω	ὃ	θύρα	καὶ	εἰσέρχομαι	πρὸς	αὐτός	καὶ
	phōnē	egō	kai	anoiγō	ho	thyra	kai	eiserchomai	pros	autos	kai
	sound	of me	and	might open	the	door	also	I will go in	to	him	and
	NFSG	OP1SG	CCK	V3SAAS	AFSA	NFSA	BX	V1SFMI	PA	OP3MSA	CCK
	δειπνήσω	μετ’	αὐτοῦ	καὶ	αὐτὸς	μετ’	ἐμοῦ.				
	deipnēsō	met’	autou	kai	autos	met’	emou.				
	δειπνέω	μετά	αὐτός	καὶ	αὐτός	μετά	ἐγώ				
	deipneō	meta	autos	kai	autos	meta	egō				
	I will dine	with	him	and	himself	with	me.	The			
	V1SFAI	PG	OP3MSG	CCK	OPIMSN	PG	OP1SG				





## 2. Acts 8:27.

Acts 8:27									
27	καὶ	ἀναστὰς	ἐπορεύθη.	καὶ	ἰδοὺ	ἄνθρω	Αἰθίοψ	εὐνοῦχος	δυνασῆς
	kai	anastas	eporeuthē.	kai	idou	anēr	Aithiops	eunouchos	dynastēs
	καί	ἀνίστημι	πορεύομαι	καὶ	ἰδοὺ	ἄνθρω	Αἰθίοψ	εὐνοῦχος	δυνασῆς
	kai	anistēmi	porouomai	kai	idou	anēr	Aithiops	eunouchos	dynastēs
	And	having stood up	he traveled	and	look	man	Ethiopian	eunuch	power one
	CCK	VAAPMSN	V3SAPI	CCK	I	NMSN	NMSN	NMSN	NMSN
	Κανδάκης	βασιλίσσης	Αἰθιοπῶν,	ὃς	ἦν	ἐπὶ	πάσης	τῆς	γάζης
	Kandakēs	basilissēs	Aithiopōn,	hos	ēn	epi	pasēs	tēs	gazēs
	Κανδάκη	βασιλίσα	Αἰθίοψ	ὃς	εἰμί	ἐπὶ	πᾶς	ὁ	γάζα
	Kandakē	basilissa	Aithiops	hos	eimi	epi	pas	ho	gaza
	Candace	queen	of Ethiopians	who	was	on	all	the	treasure
	NFSG	NFSG	NMPG	ORRMSN	V3SIAI	PG	JFSGX	AFSG	NFSG
	αὐτῆς,	ὃς	ἐληλύθει	προσκυνήσων	εἰς	Ἱερουσαλήμ,			
	autēs,	hos	elēlythēi	proskynēsōn	eis	Ierousalēm,			
	αὐτός	ὃς	ἔρχομαι	προσκυνέω	εἰς	Ἱερουσαλήμ			
	autos	hos	erchomai	proskyneō	eis	Ierousalēm			
	of her	who	had come	worshiping	in	Jerusalem			
	OP3FSG	ORRMSN	V3SLAI	VFAPMSN	PA	NFSA			

## 3. John 6:17.

John 6:17									
17	καὶ	ἐμβάντες	εἰς	πλοῖον	ἤρχοντο	πέραν	τῆς	θαλάσσης	εἰς
	kai	embantes	eis	ploion	ērchonto	peran	tēs	thalassēs	eis
	καὶ	ἐμβαίνω	εἰς	πλοῖον	ἔρχομαι	πέραν	ὁ	θάλασσα	εἰς
	kai	embainō	eis	ploion	erchomai	peran	ho	thalassa	eis
	and	having gone in	into	boat	they were going	across	the	sea	into
	CCK	VAAPMPN	PA	NNSA	V3PIMI	MG	AFSG	NFSG	PA
	Καφαρναούμ.	καὶ	σκοτία	ἤδη	ἐγεγόνει	καὶ	οὐπω	ἐληλύθει	πρὸς
	Kapharnaoum.	kai	skotia	ēdē	egegonei	kai	ourō	elēlythēi	pros
	Καφαρναούμ	καὶ	σκοτία	ἤδη	γίνομαι	καὶ	οὐπω	ἔρχομαι	πρὸς
	Kapharnaoum	kai	skotia	ēdē	ginomai	kai	ourō	erchomai	pros
	Capernaum	And	dark	already	had become	and	not yet	had come	toward
	NFSA	CCK	NFSN	BX	V3SLAI	CCK	BX	V3SLAI	PA
	ὁ	Ἰησοῦς,							
	ho	Iēsous,							
	ὁ	Ἰησοῦς							
	ho	Iēsous							
	the	Jesus							
	AMSN	NMSN							

## CHAPTER 16

## Active Voice

Voice describes the relationship of the subject to the verb. In the sentence, *Peter sent Andrew to the market*, the verb is *sent* and the one doing the action is *Peter*. Since the subject, in this case Peter, is performing the action, this is called the active voice. If the sentence read, *Andrew is being sent by Peter to the market*, Andrew is now the subject of the sentence, but he does not act, he is passive or receives Peter's action, so this is called passive. In Greek, there is a third voice which was expressed as being somewhere between active and passive, so it was called the middle voice.

Active voice. In the active voice the subject can produce the action (Paul wrote the Corinthians) or cause the action (God sent, that is caused, the rain) or simply address the existence of something (John is a fisherman). In many passages it is vital to discover who performs the action and who receives the action.

In Greek, the voice is indicated by the suffix or ending of a word. However, in the historical development of some words, the original active form of the word dropped out of usage. The result was that only the passive form was left to do triple duty—active, passive, and middle. These words are called deponent verbs and will always have an *-omai* ending in the dictionary form of the word. Deponent verbs have a middle or passive form but an active meaning. The abbreviation under the verb “pray” in 1 Thess. 5:17, reads, “V2PPMM.” The ending of the verb is *-omai* which means it is a deponent verb having an active meaning but a middle or passive form. Prayer cannot be made passive or even into a reflexive concept. Here the verb has a clear active meaning. Be careful to notice this.

1. **Simple Active** is when the subject performs the action, experiences the action, or something is described as simply existing.

- Luke 16:15 And He said to them, “You are those who justify yourselves in the sight of men, but God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God.
- Luke 22:54 ¶ And having arrested Him, they led Him away, and brought Him to the house of the high priest; but Peter was following at a distance.
- John 1:7 He came for a witness, that he might bear witness of the light, that all might believe through him.
- Acts 1:5 for John baptized with water, but you shall be baptized with the Holy Spirit not many days from now.”

2. **Causative Active** is when the subject itself does not produce the action but is the ultimate source or cause of the action. Often the word cause is either used in the translation or clarifies the translation.

- 1 Cor. 3:6 I planted, Apollos watered, but God was causing the growth.
- Matt. 5:45 in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

3. **Stative Active** is found when the active verb is an equative verb (*is, was, were, exists, become, became*) or a verb, which when translated uses an equative verb to connect the subject to a predicate adjective (*love is patient*—there is no verb “is” in the Greek).

- Mark 12:32 And the scribe said to Him, “Right, Teacher, You have truly stated that He is One; and there is no one else besides Him;
- 1 Cor. 13:4 Love is patient, love is kind, and is not jealous; love does not brag and is not arrogant,

**Exercises:** In the following verses, circle the active voice verbs and explain the usage.

1. 1 Cor. 8:3.

Corinthians 8:13							
13	διόπερ	εἰ	βρῶμα	σκανδαλίζει	τὸν	ἀδελφόν	μου, οὐ μὴ
	dioper	ei	brōma	skandalizei	ton	adelphon	μου, ου με
	διόπερ	εἰ	βρῶμα	σκανδαλίζω	ὁ	ἀδελφός	ἐγὼ οὐ μὴ
	dioper	ei	brōma	skandalizō	ho	adelphos	egō ou me
	Therefore	if	food	offends	the	brother	of me not not
	CCQ	CSE	NNSN	V3SPA1	AMSA	NMSA	OP1SG TN TN

## 2. Titus 3:5.

Titus 3:5									
5	οὐκ	ἐξ	ἔργων	τῶν	ἐν	δικαιοσύνῃ	ἃ	ἐποίησαμεν	ἡμεῖς
	ouk	ex	ergōn	tōn	en	dikaiosynē	ha	epoiēsamen	hēmeis
	οὐ	ἐκ	ἔργον	ὁ	ἐν	δικαιοσύνῃ	ὅς	ποιέω	ἡμεῖς
	ou	ek	ergon	ho	en	dikaiosynē	hos	poieō	hēmeis
	not	from	works	the	in	rightness	which	did	we
	TN	PG	NNPG	ANPG	PD	NFSD	ORRNPA	V1PAAI	OP1PN
	ἀλλὰ	κατὰ	τὸ	αὐτοῦ	ἔλεος	ἔσωσεν	ἡμᾶς	διὰ	λουτροῦ
	alla	kata	to	autou	eleos	esōsen	hēmas	dia	loutrou
	ἀλλά	κατά	ὁ	αὐτός	ἔλεος	σώζω	ἡμεῖς	διὰ	λουτρόν
	alla	kata	ho	autos	eleos	sōzō	hēmeis	dia	loutron
	but	by	the	of him	mercy	he delivered	us	through	washing
	CCV	PA	ANSA	OP3MSG	NNSA	V3SAAI	OPIPA	PG	NNSG
	παλιγγενεσίας	καὶ	ἀνακαινώσεως	πνεύματος	ἁγίου,				
	palingenesias	kai	anakainōseōs	pneumatōs	hagiou,				
	παλιγγενεσία	καί	ἀνακαίνωσις	πνεῦμα	ἅγιος				
	palingenesia	kai	anakainōsis	pneuma	hagios				
	of born again	and	renewal	of spirit	holy				
	NFSG	CCK	NFSG	NNSG	JNSGX				

## 3. 2 Cor. 8:9.

2 Corinthians 8:9									
9	γινώσχετε	γάρ	τὴν	χάριν	τοῦ	κυρίου	ἡμῶν	Ἰησοῦ	Χριστοῦ,
	ginōskete	gar	tēn	charin	tou	kyriou	hēmōn	Ἰēsou	Christou,
	γινώσκω	γάρ	ὁ	χάρις	ὁ	κύριος	ἡμεῖς	Ἰησοῦς	Χριστός
	ginōskō	gar	ho	charis	ho	kyrios	hēmeis	Ἰēsous	Christos
	you know	for	the	favor	of the	Master	of us	Jesus	Christ
	V2PPAI	CCX	AFSA	NFSA	AMSG	NMSG	OP1PG	NMSG	NMSG
	ὅτι	δι'	ὑμᾶς	ἐπτώχευσε	πλούσιος	ὢν,	ἵνα	ὑμεῖς	τῇ
	hoti	di'	hymas	eptōcheusen	plousios	ōn,	hina	hymeis	tē
	ὅτι	διὰ	ὑμεῖς	πτωχεύω	πλούσιος	εἰμί	ἵνα	ὑμεῖς	ὁ
	hoti	dia	hymeis	ptōcheuō	plousios	eimi	hina	hymeis	ho
	that	because of	you	he became poor	rich	being	that	you	in the
	CSN	PA	OP2PA	V3SAAI	JMSNX	VPAPMSN	CSF	OP2PN	AFSD
	ἐκείνου	πτωχεῖα	πλουτήσητε.						
	ekeinou	ptōcheia	ploutēsēte.						
	ἐκεῖνος	πτωχεῖα	πλουτέω						
	ekeinos	ptōcheia	plouteō						
	of that one	poverty	might be rich						
	ODEMSG	NFSD	V2PAAS						

## CHAPTER 17

## Middle Voice

For the new student to Greek, the middle voice is frequently thought of as simply the reflexive voice, when the subject both performs and receives the action (*they washed themselves*). The reflexive nuance is only one way the middle voice is used. There is no real equivalent to the middle voice in English, so the exact meaning of this voice must be handled in some other way when translating into English.

1. **Direct or Reflexive Middle.** The subject acts directly upon itself. Often a word with –self (himself, itself) is used in the translation.

- Mark 15:24 And they crucified Him, and divided up His garments among themselves, casting lots for them, to decide what each should take.

“Divided” is the middle voice verb, “among themselves” is not in the original text but is included in English to reflect the meaning of the middle voice.

- 1 Cor. 11:6 For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head.

Each of these four verbs is in the middle voice; each could be taken as a direct middle indicating the woman’s action to her own hair; or the first and last could be direct middles, and the middle two causative middles (see below) if the action of cutting the hair was done by another person.

2. **Indirect, Intensive, or Dynamic Middle.** The emphasis is on the subject producing the action for itself, by itself, on something belonging to itself, or in its own interest. This is the most common use of the middle voice.

- Matt. 27:12 And while He was being accused by the chief priests and elders, He made no answer.

Jesus made no answer in his own interest, because of His own plan and to fulfill prophecy.

- 1 Cor. 13:8 Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away.;

The cessation of tongues is ended by itself in contrast to some event that will abolish prophecy and knowledge, indicated by the passive voice of those verbs.

3. **Causative Middle.** The subject of the verb either permits or causes something to take place with reference to itself, this may also involve an indirect action on the part of the subject through some other means. Clarity in translation is enhanced by using the words “cause” or “permit.”

- Luke 2:5 in order to register, along with Mary, who was engaged to him, and was with child.

“To register” is a middle infinitive indicating Joseph had to register himself and Mary.

- John 13:10 Jesus said to him, “He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.”

“To wash” could be causative or permissive, but indicates the subject receives the action but does not necessarily produce the action himself directly.

**Exercises:** In the following verses, circle the middle voice verbs and explain their usage.

1. Gal. 5:12.

Galatians 5:12					
12	ὄφελον	καὶ	ἀποκόψονται	οἱ	ἀναστατοῦντες ὑμᾶς.
	ophelon	kai	apokopsontai	hoi	anastatountes hymas.
	ὄφελον	καί	ἀποκόπτω	ὁ	ἀναστατόω ὑμεῖς
	ophelon	kai	apokoptō	ho	anastatoō hymeis
	Would that	also	will cut off themselves	the ones	upsetting you
	TU	CCK	V3PFMI	AMPN	VPAPMPN OP2PA

## 2. 2 Cor. 11:14.

Corinthians 11:14								
14	καὶ	οὐ	θαῦμα·	αὐτὸς	γὰρ	ὁ	Σατανᾶς	μετασχηματίζεται
	kai	ou	thauma;	autos	gar	ho	Satanas	metaschēmatizetai
	καί	οὐ	θαῦμα	αὐτός	γάρ	ὁ	σατανᾶς	μετασχηματίζω
	kai	ou	thauma	autos	gar	ho	satanas	metaschēmatizō
	And	not	marvel	himself	for	the	adversary	reshapes himself
	CCK	TN	NNSN	OPIMSN	CCX	AMSN	NMSN	V3SPMI
εἰς ἄγγελον φωτός.								
	eis	angelon	phōtos.					
	εἰς	ἄγγελος	φῶς					
	eis	angelos	phōs					
	into	messenger	of light					
	PA	NMSA	NNSG					

## 3. Rom. 15:7.

Romans 15:7							
7	Διὸ	προσλαμβάνεσθε	ἀλλήλους,	καθὼς	καὶ	ὁ	Χριστὸς
	Dio	proslambanesthe	allēlous,	kathōs	kai	ho	Christos
	διό	προσλαμβάνω	ἀλλήλων	καθὼς	καί	ὁ	Χριστός
	dio	proslambanō	allēlōn	kathōs	kai	ho	Christos
	Wherefore	take to yourself	one another	just as	also	the	Christ
	CCQ	V2PPMM	ORCMPA	CSP	BX	AMSN	NMSN
προσελάβετο ὑμᾶς εἰς δόξαν τοῦ θεοῦ.							
	proselabeto	hymas	eis	doxan	του	theou.	
	προσλαμβάνω	ὑμεῖς	εἰς	δόξα	ὁ	θεός	
	proslambanō	hymeis	eis	doxa	ho	theos	
	took to himself	you	in	splendor	of the	God	
	V3SAMI	OP2PA	PA	NFSA	AMSG	NMSG	



## CHAPTER 18

## Passive Voice

The passive voice portrays the subject as the receiver of the action of the main verb, the person or object acted upon by someone or something else. The actual performer of the action need not be stated (1 Cor. 12:13). Since the subject receives the action, the performer of the action, when mentioned, is often indicated in English with a *by* or *through* clause. In English this can sometimes be confusing because the indirect means may also be expressed through the same *by* or *through* prepositional phrases and might not be the primary performer of the action.

In Greek, the distinction is usually clarified because of the wider array of prepositions available in the language. The primary performer of the action, sometimes called the agent (not to be confused with the dative of personal agent) is expressed by the Greek preposition *hypo*, *apo*, or *para*; secondary or intermediate agency uses the Greek preposition *dia*; when an instrument or impersonal agent is indicated then the preposition *en* or a simple dative is used. This is best seen in the various passages related to the baptism of the Holy Spirit.

In all of the passages prophesying the baptism of the Holy Spirit, the future active voice of the verb, *baptizō*, is used with Christ as the subject, the One who performs the action of baptism of the Holy Spirit. However, in 1 Cor. 12:13, “for by one Spirit we have all been baptized,” the verb is in the passive voice. Often the “by one Spirit” clause has been interpreted to indicate the performer of the action. If so, then this is a distinct baptism from the one prophesied in the Gospels where Christ is the performer of the action. However, “by one Spirit,” is expressed in Greek with an “*en*” prepositional clause just as it is in all of the Gospel passages where both Christ and the Spirit are mentioned. It becomes clear that Christ must still perform the action but He uses the Holy Spirit as the means of effecting the baptism.<sup>1</sup>

1. **Simple Passive.** The subject of the verb receives the action of the verb.

- John 1:17 For the Law was given through [*dia*] Moses; grace and truth were realized through [*dia*] Jesus Christ.

The *dia* preposition indicates that Moses is viewed as the secondary agent in giving the Law, the primary agent would be God.

- Rom. 13:1 For there is no authority except from God, and those which exist are established by God.

The passive participle here functions like a main verb, the use of the preposition *hypo* (“by”) indicates that God directly appoints or establishes all existing authorities.

- James 1:13 Let no one say when he is tempted, “I am being tempted by God”; for God cannot be tempted by evil, and He Himself does not tempt anyone.

“God is the object of the preposition *apo*, “by,” indicating the direct performer of the action of tempting.

- John 3:17 “For God did not send the Son into the world to judge the world, but that the world should be saved through Him.

“Should be saved” is the aorist passive subjunctive indicating with the preposition *dia*, “through,” that Jesus is the intermediate performer of the action of salvation, God the Father would be the unstated primary agent of the action.

2. **Permissive or Causative Passive.** This use of the passive indicates that the subject of the verb must provide consent, permission, or in some sense cause the action of the verb. This is mostly used with imperative verbs.

- 1Cor. 6:7 Why not rather be wronged? Why not rather be defrauded?

The person must exercise his volition to allow himself to be wronged or defrauded.

- Eph. 5:18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,

Here the subject of the verbs engages his volition to either get drunk, or to be filled by the Holy Spirit.

- Rom. 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.

The dative of “renewing” indicates the means by which the believer has his mind transformed. But the believer must use his volition to allow his thinking to be changed by the Word of God.

<sup>1</sup> The identification of the Spirit as “means” does not affect His personhood for a person can be the grammatical instrument without losing his individuality. Cf. Wallace, *Grammar*, 435.

**Exercises:** In the following verses identify the passive voice verb and explain its usage.

1. Rom 3:28.

Romans 3:28						
28	λογιζόμεθα	γὰρ	δικαιούσθαι	πίστει	ἄνθρωπον	χωρὶς ἔργων
	logizometha	gar	dikaiousthai	pistei	anthrōpon	chōris ergōn
	λογίζομαι	γάρ	δικαιόω	πίστις	ἄνθρωπος	χωρὶς ἔργον
	logizomai	gar	dikairoō	pistis	anthrōpos	chōris ergon
	We reason	for	to be made right	in trust	man	without works
	V1PPMI	CCX	VPPN	NFSD	NMSA	MG NNPG

νόμου.  
nomou.  
νόμος  
nomos  
of law  
NMSG

2. Col. 1:16

Colossians 1:16										
16	ὅτι	ἐν	αὐτῷ	ἐκτίσθη	τὰ	πάντα	ἐν	τοῖς	οὐρανοῖς	καὶ
	hoti	en	autō	ektisthē	ta	panta	en	tois	ouranois	kai
	ὅτι	ἐν	αὐτός	κτίζω	ὁ	πᾶς	ἐν	ὁ	οὐρανός	καί
	hoti	en	autos	ktizō	ho	pas	en	ho	ouranos	kai
	because	in	him	was created	the	all	in	the	heavens	and
	CSC	PD	OP3MSD	V3SAPI	ANPN	JPNPX	PD	AMPD	NMPD	CCK

3. James 4:10

James 4:10					
10	ταπεινώθητε	ἐνώπιον	κυρίου	καὶ	ὑψώσει ὑμᾶς.
	tapeinōthēte	enōpion	kyriou	kai	hypsōsei hymas.
	ταπεινώ	ἐνώπιον	κύριος	καί	ὑψώ
	tapeinoō	enōpion	kyrios	kai	hypsoō
	Be humble	before	Master	and	he will elevate
	V2PAPM	MG	NMSG	CCK	V3SFAI OP2PA



## CHAPTER 19

## Indicative Mood

In English, mood is “a verb form that indicates the writer’s or speaker’s attitude toward what he or she is saying.”<sup>2</sup> In Greek, the concept of mood (also called mode in some grammars) similarly describes how the speaker is presenting or describing reality as either actual or potential.<sup>3</sup> This does not mean that when the speaker presents something as real that it necessarily is real, thus allowing for lies, deceptions, exaggerations, and falsehoods to be presented as real. Mood merely indicates how the speaker is portraying the action. In Greek there are four moods: indicative, subjunctive, imperative, and optative.

Indicative Mood

The indicative mood is used when the speaker wishes to present the action as certain or as representing reality. This does not necessarily mean the action is real. A liar will present his fabrication as being real, a debater wishing to establish a point will present that as real. So the indicative presents the action from the viewpoint of the speaker as being certain or asserting reality.

1. **Declarative Indicative.** The most common use of the indicative is to present as statement as certain or real.

- Rom. 1:8 First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world.
- 2Cor. 5:7 for we walk by faith, not by sight;
- Phil. 2:8 He humbled Himself by becoming obedient to the point of death, even death on a cross.

Each of the above examples presents the action as reality.

2. **Interrogative Indicative.** This is the use of the indicative in a question that is answered with factual information.

- Matt. 16:13 He began asking His disciples, saying, “Who do people say that the Son of Man is?”
- John 11:26 and everyone who lives and believes in Me shall never die. Do you believe this?”
- Rom. 2:4 Or do you think lightly of the riches of His kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance?

3. **Potential or conditional indicative.** On occasion the indicative is used to express potential action. This can be done several ways, the potential indicative can express a command or wish, a condition, or an obligation.

- Gal. 5:14 For the whole Law is fulfilled in one word, in the statement, “You shall love your neighbor as yourself.”

As with many commands the mandate here is expressed through a future indicative (cf., Matt. 4:4; 5:21).

- John 5:46 “For if you believed Moses, you would believe Me; for he wrote of Me.

The “if” clause here is a second class condition (see next chapter) where the condition is presented as not true, “if you believed in Moses, but you did not, you would believe in me.

- Luke 7:39 Now when the Pharisee who had invited Him saw this, he said to himself, “If this man were a prophet He would know who and what sort of person this woman is who is touching Him, that she is a sinner.”

The “if” clause is a second class condition expressing the Pharisees wrong thought that Jesus was not a prophet. Since the Pharisee did not believe Jesus was a prophet he expressed this thought with an indicative mood though it did not correspond to reality.

- John 15:19 “If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.

In this case Jesus expresses a contrary to fact, second class condition, “If you were of this world, but you are not” in this case His statement expresses reality.

<sup>2</sup> Aaron and Fowler, *Little and Brown*, 216.

<sup>3</sup> Brooks and Winbery, *Syntax*, 114.

**Exercises:** In the following verses identify the indicative mood verbs and explain the usage.

1. John 1:38.

John 1:38										
38	στραφείς	δέ	ὁ	Ἰησοῦς	καὶ	θεασάμενος	αὐτοὺς	ἀκολουθούοντας		
	strapheis	de	ho	Iēsous	kai	theasamenos	autous	akolouthountas		
	στρέφω	δέ	ὁ	Ἰησοῦς	καὶ	θεάομαι	αὐτός	ἀκολουθέω		
	strepheō	de	ho	Iēsous	kai	theomai	autos	akolouthēō		
	Having turned	but	the	Jesus	and	having watched	them	following		
	VAPPMSN	CCB	AMSN	NMSN	CCK	VAMPMSN	OP3MPA	VPAPMPA		
λέγει	αὐτοῖς,	Τί	ζητεῖτε;	οἱ	δέ	εἶπαν	αὐτῷ,	Ῥαββί,	ὁ	
legei	autois,	Ti	zēteite?	hoi	de	eipan	autō,	Rabbi,	ho	
λέγω	αὐτός	τίς	ζητέω	ὁ	δέ	εἶπον	αὐτός	ράββι	ὅς	
legō	autos	tis	zēteō	ho	de	eipon	autos	rabbi	hos	
says	to them	what	you seek	The ones	but	said	to him	Rabbi	which	
V3SPA	OP3MPD	OIGNSA	V2PPAI	AMPN	CCB	V3PAAI	OP3MSD	NMSV	ORRNSN	
λέγεται	μεθερμηνευόμενον	Διδάσκαλε,	ποῦ	μένεις;						
legetai	methermēneuomenon	Didaskale,	rou	meneis?						
λέγω	μεθερμηνεύω	διδάσκαλος	ποῦ	μένω						
legō	methermēneuō	didaskalos	rou	menō						
is being called	being translated	teacher	where	stay you						
V3SPPI	VPPPNSN	NMSV	BX	V2SPA						

2. Matt. 19:18.

Matthew 19:18										
18	λέγει	αὐτῷ,	Ποίας;	ὁ	δέ	Ἰησοῦς	εἶπεν,	Τὸ	<b>Οὐ φονεύσεις,</b>	
	legei	autō,	Poias?	ho	de	Iēsous	eipen,	To	Ou phoneuseis,	
	λέγω	αὐτός	ποῖος	ὁ	δέ	Ἰησοῦς	εἶπον	ὁ	οὐ φονεύω	
	legō	autos	poios	ho	de	Iēsous	eipon	ho	ou phoneuō	
	He says	to him	what kind	The	but	Jesus	said	the one	not you will murder	
	V3SPA	OP3MSD	OIGFPA	AMSN	CCB	NMSN	V3SAAI	ANSA	TN	V2SFAI
<b>Οὐ</b>	<b>μοιχεύσεις,</b>	<b>Οὐ</b>	<b>κλέψεις,</b>	<b>Οὐ</b>	<b>ψευδομαρτυρήσεις,</b>					
Ou	moicheuseis,	Ou	klepseis,	Ou	pseudomartyrēseis,					
οὐ	μοιχεύω	οὐ	κλέπτω	οὐ	ψευδομαρτυρέω					
ou	moicheuō	ou	kleptō	ou	pseudomartyreō					
not you will commit adultery	not you will thief	not you will testify falsely								
TN	V2SFAI	TN	V2SFAI	TN	V2SFAI					

3. 1 Tim. 2:8.

1 Timothy 2:8										
8	Βούλομαι	οὖν	προσεύχεσθαι	τοὺς	ἀνδρας	ἐν	παντὶ	τόπῳ	ἐπαίροντας	
	Boulomai	oun	proseuchesthai	tous	andras	en	panti	topō	epairontas	
	βούλομαι	οὖν	προσεύχομαι	ὁ	ἀνὴρ	ἐν	πᾶς	τόπος	ἐπαίρω	
	boulomai	oun	proseuchomai	ho	anēr	en	pas	topos	epairō	
	I plan	then	to pray	the	men	in	all	place	lifting up on	
	V1SPMI	CCQ	VPMN	AMPA	NMPA	PD	JMSDX	NMSD	VPAPMPA	
ὁσίου	χείρας	χωρὶς	ὀργῆς	καὶ	διαλογισμοῦ.					
hosious	cheiras	chōris	orgēs	kai	dialogismou.					
ὁσιος	χείρ	χωρὶς	ὀργή	καὶ	διαλογισμός					
hosios	cheir	chōris	orgē	kai	dialogismos					
holy	hands	without	anger	and	reasoning					
JFPAX	NFPA	MG	NFSG	CCK	NMSG					

## CHAPTER 20

### Subjunctive Mood I

The subjunctive mood has a variety of important uses so it will be examined in two chapters. In this first chapter, the basic uses of the subjunctive will be explained. In the next, the use of the subjunctive mood in clauses will be studied.

The basic meaning of the subjunctive can be summarized as expressing potential action. As such the action is usually viewed as possible but more probable, but contingency is still present. As such the subjunctive focuses on future action. Often the action is contingent upon the willingness of the person to accept responsibility for one's actions. As such, the subjunctive in some cases emphasizes the potential for the believer if God's Word is obeyed.

1. **Hortatory or volitive subjunctive.** The verb in the subjunctive mood and the first person plural is used to encourage or urge someone to join with the speaker in a course of action.<sup>4</sup> As such this functions in English something like a first person imperative and is frequently translated as "let us" or "we should."

- Matt. 26:46 "Arise, let us be going; behold, the one who betrays Me is at hand!"
- Rom. 3:8 And why not say (as we are slanderously reported and as some affirm that we say), "Let us do evil that good may come"? Their condemnation is just.
- 1John 4:7 Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God.
- Rom. 9:15 For He says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."

This is a rare example of a first person singular subjunctive. In this sentence God is expressing His sovereign decision.

2. **Deliberative.** The verb in the subjunctive is used to express a real or rhetorical question or deliberation concerned with what is necessary or desirable. The emphasis here is often on the proper course of action to take. Like the hortatory subjunctive, the deliberative is most often expressed with a first person verb.

- Matt. 6:31 "Do not be anxious then, saying, 'What shall we eat?' or 'What shall we drink?' or 'With what shall we clothe ourselves?'"
- Rom. 6:1 What shall we say then? Are we to continue in sin that grace might increase?

3. **Prohibition.** The prohibition of an act is expressed with an aorist subjunctive verb only along with the negative *me* and should be translated as a negative command, "do not." When the subjunctive is used, the emphasis is on not starting an action. If the present imperative is used, the emphasis is on stopping an action already in progress.

- Matt. 5:17 "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill.

The idea is that they are not to even begin to think that Jesus came to abolish the law.

- John 3:7 "Do not marvel that I said to you, 'You must be born again.'

Jesus is abruptly cutting off Nicodemus by saying do not even begin to wonder or be amazed at this. The expositor should be asking, "Why would Jesus address Nicodemus in this way?"

4. **Emphatic negation.** In English it is poor grammar to use a double negative. In fact, using two negatives in English causes one to cancel another. In contrast, Greek uses two negatives to strongly assert the negative. When two negatives, *ou* and *me*, are used together in Greek along with the aorist subjunctive it states an impossibility.

- Matt. 24:35 "Heaven and earth will pass away, but My words shall not pass away.

In this strong statement Jesus affirms that it is impossible to negate His teaching.

- John 10:28 and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand.

This is one of the strongest affirmations that it is impossible for a believer to lose salvation.

- Gal. 5:16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh.

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<sup>4</sup> Daniel Wallace, *Grammar*, 464; Wallace claims there are only five examples of a first person singular subjunctive in the New Testament.

The subjunctive of emphatic negation here indicates the impossibility of fulfilling the desire of the flesh (sin nature) when walking by the Spirit (instrumental dative). This indicates that a believer must first choose to stop walking by the Spirit before He can sin.

**Exercises:** In the following verses circle the subjunctive mood verbs and explain their usage.

1. Rom. 6:15.

Romans 6:15

15	Τί	οὐν;	ἀμαρτήσωμεν,	ὅτι	οὐκ	ἐσμέν	ὑπὸ	νόμον	ἀλλὰ	ὑπὸ
	Ti	oun?	hamartēsōmen,	hoṭi	ouk	esmen	hypo	nomon	alla	hypo
	τίς	οὐν	ἀμαρτάνω	ὅτι	οὐ	εἰμί	ὑπό	νόμος	ἀλλά	ὑπό
	tis	oun	hamartanō	hoṭi	ou	eimi	hypo	nomos	alla	hypo
	What	then	Might we sin	because	not	we are	under	law	but	under
	OIGNSN	CCQ	VIPAAS	CSC	TN	VIPPAI	PA	NMSA	CCV	PA

χάριν; μὴ γένοιτο.  
charin? mē genoito.  
χάρις μὴ γίνομαι  
charis mē ginomai  
favor Not may it become  
NFSA TN V3SAMO

2. Gal. 6:9.

Galatians 6:9

9	τὸ	δὲ	καλὸν	ποιοῦντες	μὴ	ἐγκακῶμεν,	καιρῷ	γὰρ	ἰδίῳ
	to	de	kalon	poiountes	mē	enkakōmen,	kairō	gar	idiō
	ὁ	δέ	καλός	ποιεῶ	μὴ	ἐγκακέω	καιρός	γὰρ	ἴδιος
	ho	de	kalos	poieō	mē	enkakeō	kairos	gar	idios
	The one	but	good	doing	not	we give in to bad	in season	for	own
	ANSA	CCB	JNSAX	VPAPMPN	TN	VIPPAS	NMSD	CCX	JMSDX

θερίσομεν μὴ ἐκλυόμενοι.  
therisomen mē eklyomenoi.  
θερίζω μὴ ἐκλύομαι  
therizō mē eklyomai  
we will harvest not being loosed out  
VIPFAI TN VPPMPN

3. Matt. 6:34.

Matthew 6:34

34	μὴ	οὐν	μεριμνήσητε	εἰς	τὴν	αὔριον,	ἢ	γὰρ	αὔριον
	mē	oun	merimnēsēte	eis	tēn	aurion,	hē	gar	aurion
	μὴ	οὐν	μεριμνάω	εἰς	ὁ	αὔριον	ὁ	γὰρ	αὔριον
	mē	oun	merimnaō	eis	ho	aurion	ho	gar	aurion
	Not	then	you might be anxious	into	the	tomorrow	the	for	tomorrow
	TN	CCQ	V2PAAS	PA	AFSA	BX	AFSN	CSC	BX

μεριμνήσει ἑαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἢ κακία αὐτῆς.  
merimnēsei heautēs; arketon tē hēmera hē kakia autēs.  
μεριμνάω ἑαυτοῦ ἀρκετός ὁ ἡμέρα ὁ κακία αὐτός  
merimnaō heautou arketos ho hēmera ho kakia autos  
will be anxious of itself sufficient to the day the badness of it  
V3SFAI OX3FSG JNSNX AFSD NFSD AFSN NFSN OP3FSG