**Koine (Common) Greek Primer**

This Primer is not designed to give you a course in the Greek language but to give you some ground work to inform you what is behind the interpretation of the scriptures in the terms of the uses of the original language in which the NT Bible was written.

Koine Greek was spoken and written from the 4th century BC until the time of the Byzantine emperor Justinian (mid-6th century AD). It was the dominate business language, as English is today, across the Roman World whether in Jerusalem or Rome and was the language GOD chose to communicate New Testament Christianity throughout the Roman Empire. People who spoke Latin also read Koine Greek and understand it.

There are more scholarly works available on original Biblical Hebrew and Koine Greek grammar, syntax and word meanings in the Bible than there is on modern English or any other modern language today. This reflects the sense of the importance that has been attached to knowing the Bible’s meanings down through history.

The Koine Greek says it the why the Holy Spirit wanted it to be said in its specific details and that we can understand.

We can be sure that what the Bible promises us is true and reliable so we can mix its promises with faith, hope and certainty that raises us out of despair the lost world can never obtain.

Some knowledge of the Koine Greek will greatly enhance your understanding of what the Word of God is saying in your English Bible.

**Greek Verbs**

The Greek Verb is one of the most important features of NT interpretation and there is no way to translate Greek without understanding Greek Verbs. Some knowledge of it will greatly help you understand what the Holy Spirit is communicating to you.

Verbs are **actions** (John **runs**). “John” is the subject and “runs” is the verb (action).

In the Greek verb time is not the main thing unlike like in English verb tenses Past, Present and Future.

The main thing a Greek Verb tells you is the “Kind of Action” known grammatically as an Actionsart.

**Greek Tense -** Types of Actions

Punctiliar “Once and For All” Action in the Greek is the **Aorist** tense.

Linier Action that continuously takes place (habit, a way of life) in the Greek is “**Present**” or “**Future**” tense.

Combination is where a thing begins at a certain point and continues which is the “**Perfect”** tense that expresses what happened in the past and the results continue.

Continuous action in the Past is the “**Imperfect”** tense.

Action in the past with the results continuing in the past is the “**Pluperfect**” tense.

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| --- | --- | --- |
| Tense | Kind of Action | Example |
| Present | Continuous action | Tim is studying the Bible. |
| Imperfect | Continuous action in the past | Tim was studying the Bible. |
| Perfect | Punctiliar action in the past with the results continuing into the present | Tim is being transformed by having studied the Bible. |
| Pluperfect | Punctiliar action in the past with the results continuing in the past | Tim was transformed because  he had studied the Bible. |
| Aorist | Punctiliar action (the time can be past, present, or future but is generally past) | Tim studied the Bible. |
| Future | Generally continuous action in the future, but on occasion it can be punctiliar | Tim will be studying his Bible. |

**Examples:**

**Act 16:31**  And they said, Believe **G4100** on the Lord Jesus Christ, and thou shalt be saved **G4982** and thy house.

**G4100 -** pisteuō (pist-yoo'-o): (Verb) From G4102; to have faith (in, upon, or with respect to, a person or thing), that is, credit; by implication to entrust (especially one’s spiritual well being to Christ): - believe (-r), commit (to trust), put in trust with.

**Tense: Aorist –** Punctiliar (once and only) action (the time can be past, present, or future but is generally past)

Voice: Active

Mood: **Imperative -** Command

Person: second [you]

Number: Singular

**G4982** - sōzō (sode'-zo): (Verb) From a primary word σῶς sōs̄ (contraction for the obsolete σάος saos, “safe”); to save, that is, deliver or protect (literally or figuratively): - heal, preserve, save (self), do well, be (make) whole.

**Tense: Future -** Continuous action in the future

Voice: Passive

Mood: Indicative

Person: second [you]

Number: Singular

**1Co 11:18**  For first of all, when ye come together in the church, I hear **G191** that there be **G5225** divisions among you; and I partly believe it.

**G191** - akouō (ak-oo'-o): A primary verb; to hear (in various senses): - give (in the) audience (of), come (to the ears), ([shall]) hear (-er, -ken), be noised, be reported, understand.

**Tense: Present -** Ccontinually takes place in the present

Voice: Active

Mood: Indicative

Person: first [I]

Number: Singular

**G5225** - huparchō (hoop-ar'-kho): (Verb) From G5259 and G756; to begin under (quietly), that is, come into existence (be present or at hand); expletively, to exist (as copula or subordinate to an adjective, participle, adverb or preposition, or as auxiliary to principal verb): - after behave, live.

**Tense: Present -** Ccontinually takes place in the present

Voice: Active

Mood: Infinitive

Paul is saying that everywhere he went he was continually hearing how the Corinthians were squabbling’s and taking sides against one another. You can’t know this from the English translation. The Greek Verb tell us how bad the Carnality in the Corinthian Church really was.

If it was continuous action in the Past you use the “**Imperfect”** tense as in Mark 12:41:

**Mar 12:41**  And Jesus sat over against the treasury, and beheld how the people cast **G906 (a)** money into the treasury: and many that were rich cast in **G906 (b)** much.

**G906** - ballō (bal'-lo)" (Verb) A primary verb; to throw (in various applications, more or less violent or intense): - arise, cast (out), X dung, lay, lie, pour, put (up), send, strike, throw (down), thrust. Compare G4496.

**G906** (a) cast

**Tense: Present -** Continually takes place in the present

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G906** (b) cast

**Tense: Imperfect - Continuous action in the Past**

Voice: Active

Mood: Indicative

Person: third [they]

Number: Plural

This describes something Rich People did continually in the Past casting large sums of money into the treasury for everyone to see.

If you do it in the Future like John 14:26 you use the **Future** tense.

**Joh 14:26**  But the Comforter, *which is* the Holy Ghost, whom the Father will send **G3992** in my name, he **shall teach G1321**

**you all things**, and **bring all things to your remembrance G5279**, whatsoever I have said unto you.

**G3992** - pempō (pem'-po) (Verb): Apparently a primary verb; to dispatch (from the subjective view or point of departure, whereas ἵημι hiēmi [as a stronger form of εἶμι eimi] refers rather to the objective point or terminus ad quem, and G4724 denotes properly the orderly motion involved), especially on a temporary errand; also to transmit, bestow, or wield: - send, thrust in.

**Tense: Future -** Continuous action in the future, but on occasion it can be punctiliar

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1321** - didaskō (did-as'-ko): (Verb) A prolonged (causative) form of a primary verb δάω daō (to learn); to teach (in the same broad application): - teach.

**Tense: Future -** Continuous action in the future, but on occasion it can be punctiliar

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G5279** - hupomimnēskō (hoop-om-im-nace'-ko): (Verb) From G5259 and G3403; to remind quietly, that is, suggest to the (middle voice, one’s own) memory: - put in mind, remember, bring to (put in) remembrance.

**Tense: Future -** Continuous action in the future, but on occasion it can be punctiliar

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

The Future (linier) tense in these verses tell us **there is no limitation in how much of the Word of God we can learn in the Christian life because it is the Holy Spirit who aids our learning God’s Word** *which is doctrine*. We will discuss frustrating the Holy Spirit later.

There is the Occurring Action which is **Punctiliar** action that happens at a one specific point in time, (once for all) “**Aorist**” Tense (Believe on the Lord Jesus Christ).

**Php 4:11**  Not that I speak in respect of want: for I have learned **G3129**, in whatsoever state I am, *therewith* to be content.

**G3129** - manthanō (man-than'-o): Prolonged from a primary verb, another form of which, μαθέω matheō, is used as an alternate in certain tenses; to learn (in any way): - learn, understand.

**Tense: second Aorist -** Punctiliar (once and only) action **(***Note****:*** *Aorist and second Aorist tense are same thing*.)

Voice: Active

Mood: Indicative

Person: first [I]

Number: Singular

Paul is saying, there is one point in time in my experience that I came to a spiritual maturity in my soul that I was stable/content regardless of my circumstances. Because it is in the Aorist tense it was a climatic event in Paul’s life.

There is the Completed Action which is a combination, a thing begins at a certain point in the past and its results continue in the present. We have action in the past with continued action in the present which is the “**Perfect**” Tense which is very important to understand.

**Act 5:28**  Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled **G4137**Jerusalem with your doctrine, and intend to bring this man's blood upon us.

**G4137** - plēroō (play-ro'-o): (Verb) From G4134; to make replete, that is, (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.: - accomplish, X after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.

**Tense: Perfect –** Action begins at a certain point and continues

Voice: Active

Mood: Indicative

Person: second [you+]

Number: Plural

The Disciples at some point in the past started proclaiming the Word of God concerning Jesus Christ the promised savior the fulfillment of a Messianic hope of Israel and after a while all of Jerusalem was filled to the point the leadership of Israel was confronted with this movement. It had begun in the past and its effects had continued in the present so that now they had to start beating the Disciples to try to do something to stop it.

You may also have an action that begins in the past with the finished results in the past which is the **Pluperfect** Tense

**Joh 19:22**  Pilate answered, What I have written **G1125** I have written **G1125**.

**Times 2 - G1125** - graphō (graf'-o): (Verb) A primary verb; to “grave”, especially to write; figuratively to describe: - describe, write (-ing, -ten).

**Tense: P**erfect - (**Pluperfect -** action in the past with the results continuing in the past. In this combination it was signed in the past and stays signed in the past which is Pluperfect action.

Voice: Active

Mood: Indicative

Person: first [1]

Number: Singular

Combination action that will start in the future and will continue in the future is called Future/Perfect tense.

**Heb 2:13**  And again **G3825**, I **G1510** will put my trust **G3982** in him. And again **G3825**, Behold I and the children which God hath given me.

**G3825** - palin (pal'-in): (Adverb ) Probably from the same as G3823 (through the idea of oscillatory repetition); (adverbially) anew, that is, (of place) back, (of time) once more, or (conjugationally) furthermore or on the other hand: - again.

**G1510** - eimi (i-mee'): (Verb) First person singular present indicative; a prolonged form of a primary and defective verb; I exist (used only when emphatic): - am, have been, X it is I, was. See also G1488, G1498, G1511, G1527, G2258, G2071, G2070, G2075, G2076, G2771, G2468, G5600.

Tense**: Future -** Continuous action in the future, but on occasion it can be punctiliar

Voice: middle Deponent

Mood: Indicative

Person: first [1]

Number: Singular

**G3982** - peithō (pi'-tho): (Verb) A primary verb; to convince (by argument, true or false); by analogy to pacify or conciliate (by other fair means); reflexively or passively to assent (to evidence or authority), to rely (by inward certainty): - agree, assure, believe, have confidence, be (wax) content, make friend, obey, persuade, trust, yield.

Tense: **Second Perfect -** Action begins at a certain point and continues

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

*Note: This example of two verbs combining to describe an action in the Future/Perfect tense.*

The writer is saying - I will put my trust in Him in the future and once I have trusted the Savior it will continue for I can never un-trust myself to him again.

**Greek Voice** - Refers to the relationship between subject and verb.

The Greek verb also has **Voice** which tells how the subject of the sentence is related to the action of the verb. In the Koine Verb there are three types of relationships.

1. **Active –** The subject produces the action of the verb. It stresses the Action itself.

**Mat 5:45**  That ye may be the children of your Father which is in heaven: for he maketh his sun to rise G393

on the evil and on the good, and sendeth rain on the just and on the unjust.

**G393** - anatellō (an-at-el'-lo):(Verb) From G303 and the base of G5056; to (cause to) arise: - (a-, make to) rise, at the rising of, spring (up), be up.

Tense: Present

**Voice: Active -** Is expressing that GOD is doing this action (to rise).

Mood: Indicative

Person: third [he/she/it]

Number: Singular

1. **Middle** – Tell us the subject participates or is involved in the results of the action of the verb which is determined on the context surrounding the verb. This stresses how the subject is involved on himself or is benefited by it.

**Mat 27:5**  And he cast down the pieces of silver in the temple, and departed, and went and hanged **G519** himself.

**G519** - apagchomai (ap-ang'-khom-ahee): (Verb) From G575 and ἄγχω agchō (to choke; akin to the base of G43); to strangle oneself off (that is, to death): - hang

Tense: Aorist

Voice: **Middle** – Judas (the subject) hanged (action) himself. He participated in the action that acted on him.

Mood: Indicative

Person: third [he/she/it]

Number: Singular

1. **Passive –** The subject receives of the action of the verb. This is what we call the voice of Grace.

**Act 22:30**  On the morrow, because he would have known the certainty wherefore he was accused **G2723** of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

**G2723** - katēgoreō (kat-ay-gor-eh'-o): (Verb) From G2725; to be a plaintiff, that is, to charge with some offence: - accuse, object.

Tense: Present

Voice: **Passive –** Paul received the action (accused) from somebody else (the Jews)

Mood: Indicative

Person: third [he/she/it]

Number: Singular

Note: Within these Voices there are refined classifications which are not necessary for us now.

When you see a certain verb is in the **Active Voice** that should tell you something. That person is doing something himself. He is responsible.

When it is the **Middle Voice** it means he has benefited or the actions turns on himself. He is involved with it in some way.

When it is the **Passive Voice** it means someone else is doing it to him. He is receiving the results of that action.

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| Voice | How the Subject is Related to the Action | Example |
| Active | Indicates that the subject produces the action | Tim hit the ball. |
| Passive | StataaIndicates that he the subject is acted upon | Tim was hit by the ball. |
| Middle | Indicates that the subject initiates the action and participates in the results of the action | Tim hit himself with the ball. |

**Greek Mood** - Explains the view point of the speaker relative to reality.

The Greek verb also has **Mood** which explains the view point of the speaker relative to reality. For example, we may say “The boy runs” that is reality. But we may also say “If the boy runs” now it is **possibility**. There is a big difference in running or if the boy is going to run. The Greek by its form tells us which one it is.

There a four **Moods**:

1. **Indicative** Mood – it states a simple fact. It is the Mood of **certainty**. The person may be wrong but he assumes it is reality. Note: The Indicative Mood is the most commonly used mood in the Greek NT.

**Joh 1:1**  In the beginning was **G1510** the Word, and the Word was with God, and the Word was God.

**G1510** - eimi (i-mee'): (Verb) First person singular present indicative; a prolonged form of a primary and defective verb; I exist (used only when emphatic): - am, have been, X it is I, was. See also G1488, G1498, G1511, G1527, G2258, G2071, G2070, G2075, G2076, G2771, G2468, G5600.

Tense: Imperfect

Voice: Active

Mood: **Indicative -** John makes a simple statement of fact which is the Indicative Mood.

Person: third [he/she/it]

Number: Singular

1. **Subjunctive** Mood – It is potential and not actual. It is the Mood of **probability** a contingency action.

**Heb 4:14**  Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast **G2902** *our* profession.

**G2902** - krateō (krat-eh'-o): (Verb) From G2904; to use strength, that is, seize or retain (literally or figuratively): - hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

Tense: Present

Voice: Active

Mood: **Subjunctive –** The speaker is not sure you are going to hold fast to your confession. You probably will but not so sure which is the Subjunctive Mood.

Person: first [we]

Number: Plural

Note: What we are seeing is the weakening of reality between these two Moods. Indicative Mood says no doubt about it but Subjunctive Mood says probably but maybe not so sure.

1. **Optative** Mood – It is only **possible** which is weaker than the Subjunctive Mood. The speaker is less sure that this will be the situation. It is the Mood of possibility, a conceivable action. It is weaker than Subjunctive because the speaker is less sure that this will be the situation.

**2Th 3:5**  And the Lord direct **G2720** your hearts into the love of God, and into the patient waiting for Christ.

**G2720** - kateuthunō (kat-yoo-thoo'-no): (Verb) From G2590 and G2116; to straighten fully, that is, (figuratively) direct: - guide, direct.

Tense: Aorist

Voice: Active

Mood: **Optative** – Not sure the LORD will be able to guide you because your negative response will close your mind

Person: third [he/she/it

Number: Singular

1. **Imperative** Mood - This is the Mood of **Command** or Volition. If you see that a verb is in the Imperative mood you should know right away that it is a command.

**Mat 5:44**  But I say unto you, Love **G25**  your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

**G25** - agapaō (ag-ap-ah'-o): (Verb) Perhaps from ἄγαν agan (much; or compare [H5689]); to love (in a social or moral sense): - (be-) love (-ed). Compare G5368.

Part of Speech: Verb

Tense: Present

Voice: Active

Mood: **Imperative** – Command to love you enemies

Person: second [you+]

Number: Plural

These Greek Verb properties of Tense, Voice, and Mood give us exact statements of facts that allows you to understand what the Holy Spirit meant that a translation in English may miss. The Greek Verb has the greatest architecture of all languages.

The exegesis of a passage, because of the Koine Greek’s grammatical features, **has one interpretation alone** and the Verb is one of the key factors that tells us what the Holy Spirit meant. **This means the Bible can be understood as to the meaning of the speaker and that the meaning can be understood by the hearer**. It is difficult to translate Koine Greek into English so developing some understanding of the Koine Greek especially with the tools we have today is important for Christians to develop spiritually.

Koine Greek is a precise scientific language that communicates to us exact facts so we have little doubt what GOD the HOLY SPIRIT is communicating to us with each verse of scripture. Uncertainty of meanings are only due to when we have limited in site concerning any verse and limited information that we can bring together to any text. When we have the information we need, every text is understandable and every text was meant for us to understand.

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| Mood | Relation to Reality | Usage of Meaning | Example |
| Indictative | Mood of certainty (reality) | Used to declare a statement of fact as something which is true. Expresses that which is actual, factual, or real from the speaker's point of view. | Bible study has changed Tim's life. |
| Imperative | Mood of volition or will (potentially reality) | Usually used to express a command or entreaty. Denotes intention, authority, permission, or prohibition. | Tim, study your homework. |
| Subjective | Mood of probability (probable reality) | Used to express an action which may or should happen but which is not necessarily true at the present, from the speaker's point of view. Expresses conditional or uncertain action. | Tim may have done his homework. |
| Optative | Mood of possibility (possible reality) | Merely presents an action as conceivable from the speaker's point of view, with no definite anticipation of realization. | I wish my neighbor, Tim, would take the Berean Approach Bible Studies. |
| Infinitive | Mood of states of affairs | Express acts, situations and in general "states of affairs" that are depended on another verb form, English example: The simple form, as, speak, go, hear | I want (for) you to go (=every time, or=to start/keep going to Athens etc.). |

**Examples of the effect of how Tense, Voice and Mood in exegesis works:**

**Gal 4:19**  My little children, of whom I travail in birth again until **Christ be formed G3445 in you**,

**G3445** - morphoō (mor-fo'-o): (Verb) From the same as G3444; to fashion (figuratively): - form.

Tense: Aorist

Voice: **Passive –** Something acts upon Christ to cause him to express himself through your lining.

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

The meaning of this verb is that “Christ be outwardly expressed in you”. An outward expression of what is in you inwardly. And when he says Christ **be formed in you** it means that outwardly in your human relationships and expressions may it be Christ who is functioning through you. May your life be Christ-like in its expression.

The question is how are we going to come to an outward performance of Christ through our living?

The verb’s Voice is **Passive** which means Christ himself does not do the acting. It means something acts upon Christ to cause him to express himself through your living. Jesus Christ lives in the Believer in an inactive passive state and something moves him into expression.

The Word of GOD tells us that Christ does not glorify himself. We are told that Christ is glorified through the life of the Believer by the ministry of GOD the Holy Spirit.

Galatians Chapter 5 tell us about this as does John 16:13-14.

**Joh 16:13**  Howbeit **G1161** when he **G1565**, the Spirit of truth, is come **G2064** , hewill guide **you** into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew **you** things to come.

**Joh 16:14**  He **G1565** shall glorify **G1392** me: for he shall receive of mine, and shall shew **G312** *it* unto you.

**G1161** - de (deh)" A primary particle (adversative or continuative); **but**, and, etc.: - also, and, but, moreover, now [often unexpressed in English].

**G1565** - ekeinos (ek-i'-nos): (Demonstrative pronoun) From G1563; **that one** (or [neuter] thing); often intensified by the article prefixed: - he, it, the other (same), selfsame, that (same, very), X their, X them, they, this, those. See also G3778.

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G2064** - erchomai (er'-khom-ahee): (Verb) Middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred [middle voice] word, ἐλεύθομαι eleuthomai or ἔλθω elthō; which do not otherwise occur); to come or go (in a great variety of applications, literally and figuratively): - accompany, appear, bring, come enter, fall out, go, grow, X light, X next, pass, resort, be set.

Tense: **second Aorist –** Once for all action (Note: Second Aorist same as the Aorist tense)

Voice: Active

Mood: **Subjunctive -** probable but not for sure

Person: third [he/she/it]

Number: Singular

**G1392** - doxazō (dox-ad'-zo): (Verb) From G1391; to render (or esteem) glorious (in a wide application): - (make) glorify (-ious), full of (have) glory, honour, magnify.

Tense: Future

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G312** - anaggellō (an-ang-el'-lo): (Verb) From G303 and the base of G32; to announce (in detail): - declare, rehearse, report, show, speak, tell.

Tense: Future

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

Verse John 16:14 says “**That One**” (He **G1565**), the Holy Spirit, “shall glorify **G1392** me” stressing that Christ is **passive**. The Holy Spirit acts on him then your living becomes Christ living.

Verse John 16:13 the verb “is come **G2064**” is **Aorist** which means once for all action. There is a point that something happens that the Holy Spirit is free to work on Christ to express himself through you. And that point of action is the point where you are positive to the Word of GOD. To the knowledge of the principles of GOD because GOD the Holy Spirit works though the WORD. HE shines his light on the WORD of GOD you have accepted and that is what HE uses to direct your life.

It is also **Subjunctive** which means probable but not for sure. It is potential which means it is up to you as a Believer weather you are receptive to the WORD of GOD or are going to set there as a resister who keeps marking down your no’s or I don’t agree(s) and down the line. When you do that you will find that Christ will **not** be expressed in you.

This verb in the language of its grammar tells us that Christ will only express himself through you and me by an action of GOD the Holy Spirit upon the indwelling Christ through the WORD of GOD you have received and then he will express himself. Without Bible Doctrine we are dead in the water or worse by being tossed around by every wave of the World in our flesh. **It is not by doing** but **by learning and receiving something which is the WORD OF GOD.**

The use of the Present Tense and the Aorist Tense in Commands to show how the use of Tenses tell us things.

The **Present/Imperative** using the Greek negative particle “mē (may) **G3361”** tells you to **stop doing what you are doing**. The Greek has a way of tell us to stop doing something we are already doing.

**Php 4:6**  Be careful **G3309** for nothing **G3367**; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

**G3309** - merimnaō (mer-im-nah'-o): (Verb) From G3308; to be anxious about: - (be, have) care (-ful), take thought.

Tense: **Presen**t – Containing liner action

Voice: Active

Mood: **Imperative -** Command

Person: second [you+]

Number: Plural

**G3367** - mēdeis ( **may**-dice): (Adjective) The masculine, feminine irregular (second form) and neuter (third form) from **G3361** “mē (**may**)” and G1520; not even one (man, woman, thing): - any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

Philippians 4:6 is telling us to stop worrying about even one thing. Because it is in the Present/Imperative and the Present Tense is linier action which means to “**stop what you are already doing”**. So, we know the Philippians Christians were continually worrying about things. Paul is commanding them to “stop the kind of worrying that has been going on among you”. I want you to be happy. The key summary of the book of Philippians is that GOD has brought us **Joy and Happiness.**

**Eph 5:11**  And **have no G3361 fellowship G4790 with the unfruitful works of darkness**, but rather reprove *them.*

**G3361** - mē (may): A primary particle of qualified negation (whereas G3756 expresses an absolute denial); (adverbially) not, (conjugationally) lest; also (as interrogative implying a negative answer [whereas G3756 expects an affirmative one]); whether: - any, but, (that), X forbear, + God forbid, + lack, lest, neither, never, no (X wise in), none, nor, [can-] not, nothing, that not, un [-taken], without. Often used in compounds in substantially the same relations. See also G3362, G3363, G3364, G3372, G3373, G3375, G3378.

**G4790** - sugkoinōneō (soong-koy-no-neh'-o): (Verb) From G4862 and G2841; to share in company with, that is, co-participate in: - communicate (have fellowship) with, be partaker of.

Tense: **Present -** Continuing liner action

Voice: Active

Mood: **Imperative** - Command

Person: second [you+]

Number: Plural

If we use the **Aorist/Subjunctive** with “mē (may) **G3361”** it means **don’t start doing something**. Aorist is point action. Here is a point which you might start doing something evil then we tell you don’t even do that.

**Luk 11:4**  And forgive us our sins; for we also forgive every one that is indebted to us. And lead **G1533** us not **G3361**

into temptation; but deliver us from evil.

**G1533** - eispherō (ice-fer'-o): (Verb) From G1519 and G5342; to carry inward (literally or figuratively): - bring (in), lead into.

Tense: **Aorist -** Once for all point action

Voice: Active

Mood: **Subjunctive -** probable but not for sure

Person: second [you]

Number: Singular

**G3361** - mē (may): See above Verse

Luke 11:4 tell us “do not ever lead us into temptation”. When you are facing a temptation, we are told don’t get into that.

**Negative Particles**

The Greek negative particle “ou (oo) **G3756”** is absolute negation “**no and I mean no**” which is the strong **no** in the Greek. When you see this Greek word in the English Bible you will only see it translated as no, not or don’t.

**Joh 1:21**  And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, **No** **G3756**.

**G3756** - ou (oo): (Negative Particle) Also οὐκ ouk ook used before a vowel and οὐχ ouch ookh before an aspirate. A primary word; the absolutely negative (compare G3361) adverb; no or not: - + long, nay, neither, never, no (X man), none, [can-] not, + nothing, + special, un ([-worthy]), when, + without, + yet but. See also G3364, G3372.

If you use the negative particle “ou (oo) **G3756”** in a question in the Greek it gives you the answer to the question which is **YES**.

**Mat 13:55**  Is not **G3756** this the carpenter's son**?** is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

The answer to the question in the Greek is YES. It would take many more English words to convey this meaning.

If you use the negative particle “mē (may) **G3361””** in a question in the Greek it gives you the answer to the question which is **NO**.

**1Co 12:30**  **(G3361)** Have all the gifts of healing? Do **(G3361)** all speak with tongues? Do **(G3361)** all interpret?

The Greek word “mē (may) **G3361”** is not translated in the English Bible in this verse but is in the actual Greek verse.

The question is “do all speak in tongues?”

Paul answer is **NO**. This verse if understood correctly is a devastating scriptural testimony against Pentecostalism that says everyone must speak in tongues to evidence the Baptism of the Holy Spirit. We know from the Greek on the basis of what GOD the Holy Spirit said here. HE did not use “ou (oo) **G3756”** that would have said that everyone would speak in tongues. HE used “mē (may) **G3361””.**

If you meet a person who tells you that you must speak in tongues to show evidence of the Baptism of the Holy Spirit ask him how does he know that and he will likely go to this verse.

When you use the Greek negative particle “ou (oo) **G3756”** with “mē (may) **G3361”** it is the strongest **no** in the Greek.

**Mat 5:20**  For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case **G3364** enter into the kingdom of heaven.

**G3364** - ou mē (oo may): That is, G3756 and G3361; a double negative strengthening the denial; not at all: - any more, at all, by any (no) means, neither, never, no (at all), in no case (wise), nor ever, not (at all, in any wise). Compare G3378.

**Use of the Present and Aorist Tenses**

**Joh 4:13**  Jesus answered and said unto her, Whosoever drinketh **G4095** of this water shall thirst **G1372 (a)** again:

**Joh 4:14**  But whosoever drinketh**G4095** of the water that I shall give him shall never **G3364** thirst **G1372 (b)**; but the water that I shall give him shall be in him a well **G4077** of water springing up **G242** into everlasting life.

**G4095** - pinō (pee'-no): (Verb) The first is a prolonged form of the second, which (together with the third form) occurs only as an alternate in certain tenses; to imbibe (literally or figuratively): - drink.

Tense: **Present** – Linier action *(Who keeps drinking this water will not be permeantly satisfied nor with the World)*

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G1372** (a/b) - dipsaō (dip-sah'-o): (Verb) From a variation of G1373; to thirst for (literally or figuratively): - (be, be a-) thirst (-y).

a: Tense: Future - Continuous action in the future

a: Voice: Active

a: Mood: Indicative

a:Person: third [he/she/it]

a: Number: Singular

b:Tense: **Aorist –** One time (Once and for all)

b: Voice: Active

b: Mood: Subjunctive – You have to decide to drink or not

b: Person: third [he/she/it]

b: Number: Singular

**G3364** - ou mē (oo may): Strong No. See above

**G4077** pēgē (pay-gay'): (Noun) Probably from G4078 (through the idea of gushing plumply); a fount (literally or figuratively), that is, source or supply (of water, blood, enjoyment), (not necessarily the original spring): - fountain, well.

**Note:** Jesus uses a well **G4077** pēgē (pay-gay') means a fresh flowing spring. But not the other word for well phrear **G5421***.*

**Luk 14:5**  And answered them, saying, Which of you shall have an ass or an ox fallen into a pit **G5421**, and will not straightway pull him out on the sabbath day? ***Note****: Stagnant unfit to drink water.*

**G542**1 - phrear (freh'-ar): (Noun) Of uncertain derivation; a hole in the ground (dug for obtaining or holding water or other purposes), that is, a cistern or well; figuratively an abyss (as a prison): - well, pit.

**G242** - hallomai (hal'-lom-ahee): (Verb) Middle voice of apparently a primary verb; to jump; figuratively to gush: - leap, spring up.

Tense: Present - Continuing liner action

Voice: middle or passive depoNent

Mood: Participle

Case: Genitive (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Neuter

Jesus Christ places the well of life continually in the Believer. All the Believer has to do is believe and it applies to him.

**Present tense in use.**

In 1 John 3:9 it seemingly says a Christin do not sin. People who believe in complete sanctification quote this verse.   
They say when you come to a certain point in your Christian life you will never sin again because those are the phrases in the English verse. The Greek verb comes to our rescue to what Paul is saying.

**1Jn 3:9**  Whosoever is born of God doth not**G3756** commit **G4160** sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

**G3756** - ou (oo): (Negative Particle) Also οὐκ ouk ook used before a vowel and οὐχ ouch ookh before an aspirate. A primary word; the absolutely negative (compare G3361) adverb; no or not: - + long, nay, neither, never, no (X man), none, [can-] not, + nothing, + special, un ([-worthy]), when, + without, + yet but. See also G3364, G3372.

**G4160** - poieō (poy-eh'-o): (Verb) Apparently a prolonged form of an obsolete primary; to make or do (in a very wide application, more or less direct): - abide, + agree, appoint, X avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do (-ing), execute, exercise, fulfil, gain, give, have, hold, X journeying, keep, + lay wait, + lighten the ship, make, X mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, X secure, shew, X shoot out, spend, take, tarry, + transgress the law, work, yield. Compare G4238.

Tense: **Present** – linier action to commit sin

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

This says that a Christian does not **G3756** (ou (oo) continuously (present) commit **G4160** sin as a habit of life. Paul is not saying that once we become a Christian we will not sin.

**Perfect tense in use.**

Paul denies he is spiritually mature in Philippians 3:12. But in Philippians 3:15 he calls himself spiritually mature. This looks like a contradiction in the Word of GOD

A understanding of the tenses tells us what Paul is saying.

**Php 3:12**  Not **G3756** as though I had already attained, either were already perfect **G5048**: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

**Php 3:15**  Let us therefore, as many as be perfect **G5046**, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

**G3756** - ou (oo): See above

**G5048** - teleioō (tel-i-o'-o): (Verb) From G5046; to complete, that is, (literally) accomplish, or (figuratively) consummate (in character): - consecrate, finish, fulfil, (make) perfect.

Tense: **Perfect** – happens in the past and continues to the present (Paul says he has not come to the place where he no longer sins in the past and now I can continue in that condition.

Voice: Passive

Mood: Indicative

Person: first [I]

Number: Singular

**G5046** - teleios (tel'-i-os): (Adjective) From G5056; complete (in various applications of labor, growth, mental and moral character, etc.); neuter (as noun, with G3588) completeness: - of full age, man, perfect.

Paul is saying that on one hand he has not come to the place of sinless perfection. But on the other hand, he has come to a state of spiritual maturity in his soul. Paul says he has built a spiritual maturity structure in his soul through doctrine, the Word of GOD. He has come to the place where he is a stable spiritually oriented Christian. So, the two verses fit together based on the grammar.

**Mat 4:4**  But he answered and said, It is written **G1125**, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

G1125 - graphō (graf'-o): (Verb) A primary verb; to “grave”, especially to write; figuratively to describe: - describe, write (-ing, -ten).

Tense: **Perfect –** Having been written in the past it is on record in the present. Jesus is implying what Moses wrote 1,500 years before was the Word of GOD and because it was the Word of GOD it has continued to the present in preservation.

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

Ephesians 2:8 below is one of the great eternal security verses. How do we know? We know by the tenses.

**Eph 2:8**  For by grace are ye **G1510** saved **G4982** through faith; and that not of yourselves: *it is* the gift of God:

**G1510** - eimi (i-mee'): (Verb) First person singular present indicative; a prolonged form of a primary and defective verb; I exist (used only when emphatic): - am, have been, X it is I, was. See also G1488, G1498, G1511, G1527, G2258, G2071, G2070, G2075, G2076, G2771, G2468, G5600.

Tense: **Present –** linier contentious action and will continue forever

Voice: Active

Mood: Indicative

Person: second [you+]

Number: Plural

**G4982** - sōzō (sode'-zo): (Verb) From a primary word σῶς sōs̄ (contraction for the obsolete σάος saos, “safe”); to save, that is, deliver or protect (literally or figuratively): - heal, preserve, save (self), do well, be (make) whole.

Tense: **Perfect -** happens in the past and continues to the present

Voice: Passive

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Masculine

Paul is saying that by grace you were saved in past times and are in the state of salvation in the present time because it is in the **Perfect** tense. The verse is saying from the past to the present time to the present time……etc. will continue forever.

If Paul had used the Aorist tense, he would have said a person was saved at some point in the past without any reference if it would stick or not. He did not use the Aorist, he used the Present tense which means it does stick, it continues. The availability of our salvation is what Christ has done but the continuance depends on one thing. Once we believe it in the past the Perfect tense says it continues. **This is the strongest possible way for the Bible to express salvation as continuing.**

Paul is communicating that “By grace were you completely saved in past times with the result that you are in a state of salvation which persists through present times forever.”

You need to understand the Greek Verb “Tense, Voice and Mood” to understand what that action is really saying.

With the easy to use tools we have today, it is easy to correctly understand your English Bible.

**Greek Noun**

The Greek Noun as in English Nouns are Persons, Places or Things.

But the Greek Noun has certain endings (inflections) to indicate various grammatical relationships. These relationships are vital features of interpretation. We do not have ending (inflections) on words in English to indicate these grammatical relationships as does the Greek.

**Case**. Greek Nouns have eight Cases but we will not go further in this Premier except to show how a Noun is related to the rest of the sentence. Whether it is a Subject, Object, Possessive, Indirect and so on.

These endings will indicate the relationship of the Noun to the Verb which guides the Reader the intended meaning of the Writer. It may be a Subject, it may qualify the Subject, it can function in different ways. There are eight Cases with different endings to differentiate the Cases. Some of the endings that are the same but the context indicates the Case in mind.

**Gender**. A Greek Noun is either Masculine, Feminine or Neuter. There are endings on the Noun which identify the Gender. Where there is no gender ending you have to memorize it for that Noun.

This is evident in other languages like German. You learn the Noun in German with the article and the article indicates the Gender.

Article Gender Noun English

Der Masculine Mann the man

Die Feminine Frau the woman

Das Neuter Book the book

**Number**. A Greek Noun also has Number as in English, Singular or Plural, and have ending which indicate this.

**Pronouns**. Pronouns substitute for Nouns in Greek of various kinds and they have the same structure as Nouns and have Number, Gender and Case with endings which indicate this.

In Greek grammar a Pronoun must agree in with its Antecedent (Noun it is referring to or substituting for) must agree in Gender and Number with its Antecedent.

Examples of Nouns in interpretation in the New Testament:

**Mat 1:16**  And Jacob begat Joseph the husband of Mary **G3137 (SF)**, of whom**G3739 (SF)** was born Jesus, who is called Christ.

**G3137** - Maria (mar-ee'-ah): (Noun) Of Hebrew origin [H4813]; Maria or Mariam (that is, Mirjam), the name of six Christian females: - Mary

Case: Genitive (possession, "of"; also origin or separation, "from")

**Number: Singular**

**Gender: Feminine**

**G3739** - hos (hos): (Relative Pronoun) Probably a primary word (or perhaps a form of the article G3588); the relative (sometimes demonstrative) pronoun, who, which, what, that: - one, (an-, the) other, some, that, what, which, who (-m, -se), etc. See also G3757.

Case: Genitive (possession, "of"; also origin or separation, "from")

**Number: Singular**

**Gender: Feminine**

The Liberal likes to say that Jesus Christ was the natural child of Mary and Joseph. The question is what does the Word of GOD tell us concerning the origin of the physical body of Jesus Christ.

The rule in Greek syntax, stated above, says that a Pronoun must agree with its Antecedent (Noun it refers to) in **Gender** and **Numbe**r. The question in Mark 1:16 is what does “**of whom**” refer to.

What it is “of” referring to?

1. It can’t be Joseph and Mary together which is Plural.
2. It can’t be Joseph alone which is Masculine.
3. It can only be Mary who is Feminine, Singular.

Mary is the “of whom” this is referring to as it is the only Antecedent that fits based on the grammar rules for interpretation. This confirms the virgin birth of Christ as the grammar can only refer to Mary and not Joseph and Mary or someone else.

**Grandville Sharps Rule for Nouns**

Granville Sharp Rule says that when two singular common nouns are used to describe a person, and those two nouns are joined by a copulative conjunction (and/kai), and the definite article (the) precedes the first noun but not the second, then both nouns refer to the same person. This principle of semantics holds true in all languages. For example, consider this sentence

We met with **the** owner and curator of the museum, Mr. Holton.

The grammatical construction of the Greek makes it plain: *definite article (the)* + *singular noun* + *copulative conjunction (kai)* + *singular noun* = the same person.

Is Jesus Christ Deity?

Some of the Cult groups like Jehovah Witness say Christ is not GOD he was just a good man. The Spirit of GOD came on him at his baptism and left him at his death.

Does the verse below say God and our Savior Jesus Christ refer to the same person or is it saying God the Farther and another person Jesus Christ?

If you understand Greek grammar the question is answered.

**2Pe 1:1**  Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of (**G3588** *untranslated the English Bible*) God and **G2532** our Savior **G4990** Jesus Christ:

**G3588** - ho (ho): (**Definite Article**) The masculine, feminine (second) and neuter (third) forms, in all their inflections; the definite article; the (sometimes to be supplied, at others omitted, in English idiom): - the, this, that, one, he, she, it, etc.

Case: Genitive (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Masculine

**G2316** - theos (theh'-os): (Noun) Of uncertain affinity; a deity, especially (with G3588) the supreme Divinity; figuratively a magistrate; by Hebraism very: - X exceeding, God, god [-ly, -ward].

Case: Genitive (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Masculine

**G2532** - kai (kahee): Apparently a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so, then, too, etc.; often used in connection (or composition) with other particles or small words: - and, also, both, but, even, for, if, indeed, likewise, moreover, or, so, that, then, therefore, when, yea, yet.

**G4990** - sōtēr (so-tare'): (Noun) From G4982; a deliverer, that is, **God or Christ**: - savior.

Case: Genitive (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Masculine

Based on the Granville Sharp grammar rule we have the defining statement that Jesus Christ our Savior refers back to previous noun God that is preceded by the Definite Article (the (ho)). **This is a definite scriptural statement that Jesus Christ was Deity.**

**Eph 4:11**  And he gave some, apostles; and some, prophets; and some, evangelists; and some, (**G3588** *untranslated in the English Bible*) pastors **G4166** and **G2532** teachers **G1320**;

**G3588** - ho (ho): (**Definite Article**) The masculine, feminine (second) and neuter (third) forms, in all their inflections; the definite article; the (sometimes to be supplied, at others omitted, in English idiom): - the, this, that, one, he, she, it, etc.

Case: Genitive (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Masculine

**G4166** - poimēn (poy-mane'): (Noun) Of uncertain affinity; a shepherd (literally or figuratively): - shepherd, pastor.

Case: Accusative (direct object; motion toward; time: "how long")

Number: Plural

Gender: Masculine

**G2532** - kai (kahee): (**Conjunctive Particle**) Apparently a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so, then, too, etc.; often used in connection (or composition) with other particles or small words: - and, also, both, but, even, for, if, indeed, likewise, moreover, or, so, that, then, therefore, when, yea, yet.

**G1320** - didaskalos (did-as'-kal-os): (**Noun**) From G1321; an instructor (generally or specifically): - doctor, master, teacher.

Case: Accusative (direct object; motion toward; time: "how long")

Number: Plural

Gender: Masculine

Ephesians 4:11 lists several spiritual gifts which were given to the Church. The last gift listed is a combination gift of great importance clearly defined in the Greek Verse if we understand Greek grammar.

Your translation may have “and some Pastors and Teachers”. In the Greek verse before the word Pastor is the Greek Definite Article (the (ho)) untranslated in the English but is not before the second noun Teacher. The conjunction and (kai) is between the two nouns. So let’s look at our Greek grammar rule.

*(definite article (the/ho)* + *singular noun* + *copulative conjunction (and/kai)* + *singular noun* = the same person)

The Pastor and Teacher is referring to the same person which means it is a combination spiritual gift which is the Pastor-Teacher gift. Some older translations have a comma after Pastor where newer translations have no comma after Pastor.

This is referred to the PT (Pastor Teacher) Gift. The Pastor part of this gift has to do with his authority in the Local Church over the Flock as Christ’s Under Sheppard.

Pastor gender is Masculine and Flock gender is Feminine suggesting that the relationship between the Pastor and the Flock appears analogous to a husband and his wife’s relationship.

**1Pe 5:4**  And when the **chief Shepherd** **G750** shall appear, ye shall receive a crown of glory that fadeth not away.

**G750** - archipoimēn (ar-khee-poy'-mane): (Noun) From G746 and G4166; a head shepherd: - chief shepherd.

Case: Genitive (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Masculine

Jesus Christ is the Chief Sheppard and all Pastors are directly under HIM. This is the authority structure of the Church in scripture. The Pastor-Teacher is the elder Bishop in the Local Church and is the only Pastor-Teacher in authority for that Ministry as the Executive Head for that work.

This introductory Koine (Common) Greek Prime will help you understand Greek Verbs, Nouns and Negative Particles along with other simple tools we will introduce you to will help you better comprehend your English Bible for a surer understanding of the Work of GOD.