**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 it.

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).

Time is not the primary significance of Greek tenses. Greek tenses focus on the Kind of Action, rather than Time of Action, unlike the English verb tenses Past, Present and Future.

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

**Greek Tense -** Types of Actions

Punctiliar “*an action occurring at a definite and particular point in time*” 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. |

*In the verses listed below, you will see a word(s) underlined with an alpha/number to its right known as a Strong’s number. This standardized numbering system was developed to allow anyone to look up the Hebrew (H) or Greek (G) original language word meaning and how it was translated into the English word(s) in their Bible. A Hebrew or Greek word can require more than one English word to translate its meaning for English readers.*

*Syntax Order:*

*(Strong’s number: H = Hebrew and G = Greek word) - (Part of Speech: Verb, Noun etc.) (Transliteration of Hebrew or Greek word letters to English letters: Greek word πιστεύω to English pisteuó ) (Phonetic Spelling and Pronunciation in English (pist-yoo'-o)): (Stem: the basic meaning of the H or G original word “definition”) (Usage).*

*Below this is the grammar for that word in that verse. Note: Each Greek word actually changes form (inflection) based upon the role that it plays in the sentence.*

**Examples:**

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

**G4100 -** (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with.)

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

Voice: Active

Mood: **Imperative -** Command

Person: second [you]

Number: Singular

**G4982 -** (Verb) sózó (sode'-zo): to save (I save, heal, preserve, rescue.) Note: properly, deliver out of danger and into safety; used principally of God rescuing believers from the penalty and power of sin – and into His provisions (safety).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 -** (Verb) akouó (ak-oo'-o): to hear, listen (I hear, listen, comprehend by hearing; pass: is heard, reported.)

Note : [G191 (akoúō) is the root of the English term, "acoustics."]

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

Voice: Active

Mood: Indicative

Person: first [I]

Number: Singular

**G5225 -** (Verb) huparchó (hoop-ar'-kho) - to begin, to be ready or at hand, to be (I begin, am, exist, am in possession.) Note: G5225 hypárxō (from 5223 /hýparksis, "under" and 757/arxō, "begin, go first") – properly, already have (be in possession of); what exists, especially what pre-exists, i.e. is already under one's discretion (note the prefix hypo).

Tense: **Present –** Continually 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 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(a/b)** - (Verb) balló (bal'-lo): to throw, cast ((a) I cast, throw, rush, (b) often, in the weaker sense: I place, put, drop.)

(a)Tense**: Present -** Continually takes place in the present

(a)Voice: Active

(a)Mood: Indicative

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

(a)Number: Singular

(b)Tense: **Imperfect -** Continuous action in the Past

(b)Voice: Active

(b)Mood: Indicative

(b)Person: third [they]

(b)Number: Plural

*Note: Same Strong’s number but each with different grammar (endings “inflections”) greatly increasing the English readers understanding of the verse.*

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** - (Verb) pempó (pem'-po): to send (I send, transmit, permit to go, put forth.)

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 -** (Verb) didaskó (did-as'-ko): to teach (I teach, direct, admonish.) Note: In the NT, 1321 /didáskō ("teach") nearly always refers to teaching the Scriptures (the written Word of God). The key role of teaching Scripture is shown by its great frequency in the NT, and the variety of word-forms (cognates).

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 -** (Verb) hupomimnéskó (hoop-om-im-nace'-ko): to cause (one) to remember, to remind (I remind; pass: I remember, call to mind.) Note: G5279 hypomimnḗskō (from 5259 /hypó, "under" and 3403 /mimnḗskō, "remember") – properly, to remember because prompted.

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** - (Verb) manthanó (man-than'-o): to learn (I learn; with adj. or nouns: I learn to be so and so; with acc. of person who is the object of knowledge; aor. sometimes: to ascertain.) Note: G3129 manthánō (akin to 3101 /mathētḗs, "a disciple") – properly, learning key facts; gaining "fact-knowledge as someone learns from experience, often with the implication of reflection – 'come to realize' " (L & N, 1, 27.15).

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 -** (Verb) pléroó (play-ro'-o): to make full, to complete (I fill, fulfill, complete.) Note: properly, fill to individual capacity, i.e. to the extent it is "meet" (appropriate).

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 18:16**  But Peter stood **G2476** at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

**G2476** - (Verb) histémi (his'-tay-mee): to make to stand, to stand (trans: (a) I make to stand, place, set up, establish, appoint; mid: I place myself, stand, (b) I set in balance, weigh; intrans: (c) I stand, stand by, stand still; met: I stand ready, stand firm, am steadfast.

Tense: **Pluperfect** - action in the past with the results continuing in the past.

Voice: Active

Mood: Indicative

Person: third [he/she/it]

**Joh 1:31**  And I knew**G1492** him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

**G1492** (Verb) eidó (i'-do): be aware, behold, consider, perceive (I know, remember, appreciate.) Note: G1492 /eídō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. 1492 (eídō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension)**.**

Tense: **Pluperfect**

Voice: Active

Mood: Indicative

Person: first [I]

Number: Singular

**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 -** (Adverb) palin (pal'-in): back (of place), again (of time), further (again, back, once more, further, on the other hand.)

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.) (Note: (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits)

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 - (**Verb) peithó (pi'-tho): to persuade, to have confidence (I persuade, urge.) Note: The Lord persuades the yielded believer to be confident in His preferred-will (Gal 5:10; 2 Tim 1:12). G3982 (peíthō) involves "obedience, but it is properly the result of (God's) persuasion" (WS, 422).

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

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

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 -** (Verb) anatelló (an-at-el'-lo): to cause to rise, to rise (I make to rise, I rise, shine (generally of the sun, and hence met.). Note: G393 anatéllō (from 303 /aná, "up, completing a process" and tellō, "set out a goal") – properly, rise up after completing a necessary process; (figuratively) to fulfill a goal (reach its consummation).

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 -** (Verb) apagchomai (ap-ang'-khom-ahee): to strangle, hang oneself (I choke, strangle; mid: I strangle or hang myself.)

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 -** (Verb) katégoreó (kat-ay-gor-eh'-o): to make accusation (I accuse, charge, prosecute.)

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 viewpoint of the speaker relative to reality.

The Greek verb also has **Mood** which explains the viewpoint 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 (*inflections*) 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** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.) (Note: (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits)

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 -** (Verb) krateó (krat-eh'-o): to be strong, rule (I am strong, mighty, hence: I rule, am master, prevail; I obtain, take hold of; I hold, hold fast.)

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 - (**Verb) kateuthunó (kat-yoo-thoo'-no): to make straight ((a) I make straight, (b) met: I put in the right way, direct.) Note: G2720 kateuthýnō (from 2596 /katá, "down, exactly according to," intensifying 2116 /euthýnō, "make straight") – properly, go straight down by the most direct, efficient route; to go in a direct (straight) course – avoiding all unnecessary delays, without any undue loss of time or achievement.

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 -** (Verb) agapaó (ag-ap-ah'-o): to love (I love, wish well to, take pleasure in, long for; denotes the love of reason, esteem.) Note: agapáō ("loving") is always defined by God – a "discriminating affection which involves choice and selection". Properly, to prefer, to love; for the believer, preferring to "live through Christ" (1 Jn 4:9,10), i.e. embracing God's will (choosing His choices) and obeying them through His power. With the believer, G25 /agapáō ("to love") means actively doing what the Lord prefers, with Him (by His power and direction).

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 Konie 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 Konie Greek into English so developing some understanding of the Konie Greek especially with the tools we have today is important for Christians to develop mature spiritually.

Konie 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 |
| Indicative | 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 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 -** (Verb) morphoó (mor-fo'-o): to form (I form, fashion, shape, mold). Note: G3445 morphóō (from 3444 /morphḗ, "form embodying inner essence") – properly, taking on the form that properly embodies a particular inner-essence.

Tense: Aorist

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

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 -** (Conjunction) de (deh): but, and, now, (a connective or adversative particle) (a weak adversative particle, generally placed second in its clause; but, on the other hand, and.)

**G1565 - (**Demonstrative Pronoun) ekeinos (ek-i'-nos): that one (or neut. that thing), often intensified by the article preceding (that, that one there, yonder.)

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G2064 -** (Verb) erchomai (er'-khom-ahee): to come, go (I come, go.)

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 -** (Verb) doxazó (dox-ad'-zo): to render or esteem glorious (in a wide application) (I glorify, honor, bestow glory on.). Note: G1392 doksázō (from 1391 /dóksa, "glory") – glorify; properly, to ascribe weight by recognizing real substance (value). "Glorifying (G1392 /doksázō) God" means valuing Him for who He really is. For example, "giving (ascribing) glory to God" personally acknowledges God in His true character (essence).

Tense: Future

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G312 -** (Verb) anaggelló (an-ang-el'-lo): to bring back word, announce (I bring back word, report; I announce, declare.) Note: declaring a thought (communication) that shows it has cleared (gone through) its necessary stages.

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 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 telling us to stop doing something we are already doing.

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

**G3309 -** (Verb) merimnaó (mer-im-nah'-o): to be anxious, to care for (I am over-anxious; with acc: I am anxious about, distracted; I care for.) Note: G3309 merimnáō (from 3308 /mérimna, "a part, as opposed to the whole") – properly, drawn in opposite directions; "divided into parts" (A. T. Robertson); (figuratively) "to go to pieces" because pulled apart (in different directions), like the force exerted by sinful anxiety (worry). Positively, G3309 (merimnáō) is used of effectively distributing concern, in proper relation to the whole picture (cf. 1 Cor 12:25; Phil 2:20).

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

Voice: Active

Mood: **Imperative -** Command

Person: second [you+]

Number: Plural

**G3367 -** (Adjective) médeis (may-dice'): no one, nothing (no one, none, nothing.) Note: médeis from G3361 (*mē*) and G1520 (*hise = one*); 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 -** (Particle, Negative) mé (may): not, that...not, lest (used for qualified negation) (not, lest.) Note: (mḗ) negates "subjectively," ruling out any implications ("suggestions") that could be involved with what should (could, would) apply.

**G4790 -** (Verb) sugkoinóneó (soong-koy-no-neh'-o): to have fellowship with (I am a partaker with, have fellowship with, am an accomplice in.) Note: G4790 sygkoinōnéō (from 4862 /sýn, "identified with" and 2841 /koinōnéō, "share in") – properly, share with by jointly partaking; to participate with because closely identified with someone (i.e. "deeply sharing with," note the syn).

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 -** (Verb) eispheró (ice-fer'-o): to carry in (I lead into, bring in, announce.)

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 -** (Particle, Negative) ou (oo): not, no (no, not.) Note: (ou) objectively negates a statement, "ruling it out as fact."

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**  (***Not******(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 -** (Verb) pinó (pee'-no): to drink (I drink, imbibe.).

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

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G3172 (a/b**) - (Verb) dipsaó (dip-sah'-o): to thirst (I thirst for, desire earnestly**.)**

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** - (Noun,) pégé (pay-gay'): a spring (of water) (a fountain, spring, well, issue, flow.)

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

***(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.)*

**G5421 -** (Noun, Neuter) phrear (freh'-ar): a well (a pit, well, cistern.) Note: phrear is 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): pit**.**

**G242 -** (Verb) allomai (hal'-lom-ahee): to leap (I leap, leap up; of water: I spring up, bubble up.)

Tense: Present - Continuing liner action

Voice: middle or passive deponent

Mood: Participle

Case: Genative (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 **G2316** doth not**G3756** commit **G4160** sin; for his **G846** seed remaineth in him: and he cannot sin, because he is born of God.

**G2316** - (Noun) theos (theh'-os): God, a god ( (a) God, (b) a god, generally. [Long before the NT was written, 2316 (theós) referred to the supreme being who owns and sustains all things.]

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

Number: Singular

Gender: Masculine

**G3756 -** (Particle, Negative) ou (oo): not, no (no, not.) Note: (ou) objectively negates a statement, "ruling it out as fact."

**G4160 -** (Verb) poieó (poy-eh'-o): to make, do ((a) I make, manufacture, construct, (b) I do, act, cause.).

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

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G846** - (Personal Pronoun) autos (ow-tos'): ( (1) self (emphatic) (2) he, she, it (used for the third person pronoun) (3) the same. (he, she, it, they, them, same.)

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

Number: Singular

Gender: Masculine

Note: We will learn the significance of the Cases later when we discuss Nouns, (*Genative points to Genative*.)

This says that a Christian does not **G3756** (ou (oo) continuously (present *tense*) 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 - (**Verb) teleioó (tel-i-o'-o): to bring to an end, to complete, perfect (a) as a course, a race, or the like: I complete, finish (b) as of time or prediction: I accomplish, (c) I make perfect; pass: I am perfected.) Note: from teleios to bring to an end, to complete, perfect. Note: [This root (tel-) means "reaching the end (aim)." It is well-illustrated with the old pirate's telescope, unfolding (extending out) one stage at a time to function at full-strength (capacity effectiveness).]

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 he can continue in that condition.

Voice: Passive

Mood: Indicative

Person: first [I]

Number: Singular

**G5046 -** (Adjective) teleios (tel'-i-os): having reached its end, complete, perfect (perfect, (a) complete in all its parts, (b) full grown, of full age, (c) specially of the completeness of Christian character.)

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 - (**Verb) graphó (graf'-o): to write (I write; pass: it is written, it stands written (in the scriptures)).

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** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.) (Note: (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits)

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

Voice: Active

Mood: Indicative

Person: second [you+]

Number: Plural

**G4982 -** (Verb) sózó (sode'-zo): to save (I save, heal, preserve, rescue.) Note: properly, deliver out of danger and into safety; used principally of God rescuing believers from the penalty and power of sin – and into His provisions (safety).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 to 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.

**Noun Cases**

The term "case" relates to substantives (nouns and pronouns) and adjectives (including participles). It classifies their relationship to other elements in the sentence. Noun cases are formed by putting the **‘stem**’ of the noun with an ‘**ending**’ (*inflections*). The case form is shown by the ending of the word.

There are four different case forms in Greek. The four cases are Nominative, Genitive, Dative, and Accusative. There is another case not included in the four main noun cases because it is so closely related to the nominative: the Vocative. (Note that in the following definition of each noun case, it only refers to nouns which are not in prepositional phrases. When a noun is the object of a preposition, the preposition usually dictates the case of the noun).

**Nominative Case**

A noun or pronoun that is the **subject** of the sentence is always **in the nominative case**. Likewise a noun that is in the predicate part of a sentence containing a linking verb should also be in the nominative case.

For example: "Christ loved the church and gave Himself for her" (Eph 5:25). The word "Christ" is in the nominative case in Greek and is therefore the subject of this sentence.

**Eph 5:25**  Husbands, love your wives, even as Christ **G5547** also loved the church, and gave himself for it;

**G5547** - (Noun) Christos (khris-tos'): the Anointed One, Messiah, Christ (Anointed One; the Messiah, the Christ.

Case: **Nominative** (subject; predicate nominative)

Number: Singular

Gender: Masculine

Galatians 5:22 says: "But the fruit of the spirit is love, joy, peace, longsuffering, ..." As the subject of the sentence, the Greek word for "fruit" is in the nominative case. Likewise the words in the predicate part of the sentence, that are equated to "fruit" by the copulative verb "**is**", are also in the nominative case in Greek.

**Gal 5:22**  But the fruit **G2590** of the Spirit **is** love **G26**, joy **G5479**, peace **G1515**, longsuffering **G3115**, gentleness **G5544**, goodness **G19**, faith **G4102**,

**G2590** - (Noun) karpos (kar-pos'): fruit ((a) fruit, generally vegetable, sometimes animal, (b) met: fruit, deed, action, result, (c) profit, gain.

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G26** - (Noun) agapé (ag-ah'-pay): love, goodwill (love, benevolence, good will, esteem; plur: love-feasts.)

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Feminine

**G5479** - (Noun) chara (khar-ah'): joy, delight (joy, gladness, a source of joy.)

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Feminine

**G1515** - (Noun) eiréné (i-ray'-nay): one, peace, quietness, rest (peace, peace of mind; invocation of peace a common Jewish farewell, in the Hebraistic sense of the health (welfare) of an individual.

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Feminine

**G3115** - (Noun) makrothumia (mak-roth-oo-mee'-ah): patience, long-suffering (patience, forbearance, longsuffering.)

Case: Nominative (subject; predicate nominative)

Number: Singular

**G5544** - (Noun) chréstotés (khray-stot'-ace): goodness, excellence, uprightness (goodness, uprightness, kindness, gentleness.)

Case: Nominative (subject; predicate nominative)

Number: Singular

**G16** - (Noun) agathopoiia (ag-ath-op-oy-ee'-ah): welldoing (the doing of that which is good, well-doing.)

Case: Nominative (subject; predicate nominative)

Number: Singular

**G4102** - (Noun) pistis (pis'-tis): faithfulness (faith, belief, trust, confidence; fidelity, faithfulness.) Note: pistis is always a gift from God, and never something that can be produced by people.

Case: Nominative (subject; predicate nominative)

Number: Singular

**Genitive Case**

The genitive is often viewed as the case of **possession**. In more technical terms one noun in the genitive case helps to qualify another noun by showing its "class" or "kind". The genitive case has more uses than most other cases, but in general a noun in the genitive case helps to limit the scope of another noun by indicating its "kind" or "class". It is generally translated into English with a prepositional phrase starting with the word "**of**". The most common use of the genitive is to show possession (although it does not necessarily indicate actual, literal ownership).

For instance: "the servant of the high priest" (Mark 14:47). The words "of the high priest" are in the genitive case in Greek and modify the word "servant". (In Greek the word "of" is not present, but it is supplied in English in the translation of the genitive case). Here the genitive helps to qualify "which" servant the writer is referring to. It is helping to limit the sphere of all servants to a particular one.

**Mar 14:47**  And one of them that stood by drew a sword, and smote a servant of the high priest **G749**, and cut off his ear.

**G749** - (Noun) archiereus (ar-khee-er-yuce'): high priest (high priest, chief priest.)

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

Number: Singular

Gender: Masculine

And: "But you have received a spirit of sonship..." (Rom 8:15). The word "sonship" is in the genitive case, telling what kind of spirit we have received.

**Rom 8:15**  For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of sonship**G5206** (adoption), whereby we cry, Abba, Father.

**G5206** - (Noun) huiothesia (hwee-oth-es-ee'-ah): adoption (adoption, as a son into the divine family.)

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

Number: Singular

Gender: Feminine

**Dative Case**

The dative is the case of the **indirect object** or may also indicate the means by which something is done. The dative case also has a wide variety of uses, with the root idea being that of "**personal interest**" or "**reference**". It is used most often in one of three general categories: Indirect object, Instrument (means), or Location. Most commonly it is used as the indirect object of a sentence. It may also indicate the means by which something is done or accomplished. Used as a dative of location, it can show the "place", "time", or "sphere" in which something may happen.

(Instrument or Means): "Be anxious for nothing, but in everything by (by means of) prayer and petition, with thanksgiving, let your requests be made known to God" (Philippians 4:6).

In this sentence, there is a single Greek word translated into the phrase "by prayer" showing the means by which to let our requests be made known to God.

**Php 4:6**  Be careful for nothing; but in everything by prayer**G4335** and supplication**G1162** with thanksgiving let your requests be made known unto God.

**G4335** - (Noun) proseuché (pros-yoo-khay'): prayer ((a) prayer (to God), (b) a place for prayer (used by Jews, perhaps where there was no synagogue).

Case: **Dative** (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

Gender: Feminine

**G1162** - (Noun) deésis (deh'-ay-sis): a need, entreaty (supplication, prayer, entreaty.) Note: déēsis is a heart-felt petition, arising out of deep personal need (sense of lack, want).

Case: **Dative** (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

Gender: Feminine

(Location): "... and on the third day He will be raised up" (Matt 20:19). The phrase "the third day" is in the dative case, showing the time in which Jesus will be raised. In this sentence, there is no Greek word present that is translated into the English word "on"; it is added to show the meaning of the dative of location.

**Mat 20:19**  And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and on the third**G5154** day**G2250** he shall rise again.

**G5154** - (Adjective tritos (tree'-tos): third (third.)

Case: **Dative** (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

Gender: Feminine

**G2250** - (Noun) hémera (hay-mer'-ah): day (a day, the period from sunrise to sunset.)

Case: **Dative** (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

Gender: Feminine

**Accusative Case**

The accusative case is the case of the **direct object**, receiving the action of the verb. Like the other cases, the accusative has a wide variety of uses, but its main function is as the direct object of a transitive verb. The direct object will most often be in the accusative case.

For example: "As newborn babes, long for the guiless milk of the word" (1 Peter 2:2). The word "milk" is in the accusative case and is functioning as the direct object of the transitive verb "long for" (or "desire").

**1Pe 2:2**  As newborn babes, desire the guiless (*sincere*) milk**G1051** of the word, that ye may grow thereby:

**G1051 -** (Noun) gala (gal'-ah): milk (milk.)

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

Number: Singular

Gender: Neuter

Note: “babes **G738** is a Noun in the **Nominative Case** and is the subject of the sentence.

**Vocative Case**

The vocative is the case of direct address. It is used when one person is speaking to another, calling out or saying their name, or generally addressing them. With many nouns, the case form of the vocative is the same as the nominative, but the context and function leave no question as to whether the person is being addressed or, contrariwise, spoken about. (Note that, obviously, the vocative is used most often in conjunction with the "second person" form of the verb).

For example: "... Lord Jesus, receive my spirit" (Acts 7:59). Here Stephen is directly addressing the Lord, so the form of "Lord Jesus" is in the vocative case. (Note that the verb "receive" is also in the second person, as would be expected).

**Act 7:59**  And they stoned Stephen, calling upon *God,* and saying, Lord**G2962** Jesus,**G2424**, receive my spirit.

**G2962** - (Noun) kurios (koo'-ree-os): lord, master (lord, master, sir; the Lord.)

Case: **Vocative** (direct address)

Number: Singular

Gender: Masculine

**G2424** - (Noun) Iésous (ee-ay-sooce'): Jesus or Joshua, the name of the Messiah, also three other Isr (Jesus; the Greek form of Joshua; Jesus, son of Eliezer; Jesus, surnamed Justus.

Case: **Vocative** (direct address)

Number: Singular

Gender: Masculine

**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** - (Noun) Maria or Mariam (mar-ee'-ah): Mary, the name of several Christian women (Mary, Miriam, (a) the mother of Jesus, (b) of Magdala, (c) sister of Martha and Lazarus, (d) wife of Cleopas, (e) mother of John Mark, (f) a Christian woman in Rome.

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

**Number: Singular**

**Gender: Feminine**

**G3739 - (**Relative Pronoun) hos (hos): usually rel. who, which, that, also demonstrative this, that (who, which, what, that.)

Case: Genative (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)* + *noun (same number and gender)* + *copulative conjunction (kai)* + *noun (same number and gender)* = 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 in the English Bible*) God and **G2532** our Saviour **G4990** Jesus Christ:

**G3588 -** (Definite Article) ho (ho): the (the, the definite article.) Note: sometimes omitted in English Bible translation.

Number: Singular

Gender: Masculine

**G2319** - (Noun) theos (theh'-os): God, a god ((a) God, (b) a god, generally.) Note: (theós) referred to the supreme being who owns and sustains all things.

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

Number: Singular

Gender: Masculine

**G2532 -** (Conjunction) kai (kahee): and, even, also (and, even, also, namely.)

**G4990 -** (Noun) sótér (so-tare'): a savior, deliverer (a savior, deliverer, preserver.) Note: derived from 4982 (sṓzō) "save"

Case: Genative (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 -** (Definite Article) ho (ho): the (the, the definite article.) Note: sometimes omitted in English Bible translation.

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

Number: Singular

Gender: Masculine

**G4166** - (Noun) poimén (poy-mane'): a shepherd (a shepherd; hence met: of the feeder, protector, and ruler of a flock of me) Note: poimḗn – properly, a shepherd ("pastor" in Latin); (figuratively) someone who the Lord raises up to care for the total well-being of His flock (the people of the Lord)

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

Number: Plural

Gender: Masculine

**G2532 -** (Conjunction) kai (kahee): and, even, also (and, even, also, namely.)

**G1320 -** (Noun) didaskalos (did-as'-kal-os): an instructor (a teacher, master.) Note: didáskō, "to teach") – a teacher, an instructor acknowledged for their mastery in their field of learning; in Scripture, a Bible teacher, competent in theology.

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 lets look at our Greek grammar rule.

*definite article (the)* + *noun (same number and gender)* + *copulative conjunction (kai)* + *noun (same number and gender)* *= 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 -** (Noun, Masculine) archipoimén (ar-khee-poy'-mane): chief shepherd (the chief shepherd.)

Case: Genative (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.

**Greek Conditional “IF” Sentences**

In English “If” is a conditional ("If ..., then ...") statement. It is a statement that if something happens, then something else will happen.

The 'if' clause is referred to as the '**protasis**' by grammarians. It comes from the Greek words 'pro' (meaning before) and 'stasis' (meaning 'stand'). So the 'protasis' means 'what stands before' or 'comes first' as far as these two clauses are concerned. The 'then' clause is termed the '**apodosis**'; it is what 'comes after' the protasis.

Greek has more ability than English in describing the kind of relationship between the protasis, and the apodosis. It is possible for the writer/speaker to indicate whether the protasis is **true or not**. They can indicate if they are presenting the protasis as 'assumed true (or false) for the sake of argument'. In order to indicate this kind of relationship between the protasis and apodosis, Classical Greek traditionally had four kinds of conditional sentences, based upon what tense and mood the verb occurs in and upon some helping words. The English Bible uses “**if**” for all four conditions.

**First Class Condition** - Is considered the 'Simple Condition' and assumes that the premise (protasis) is true for the sake of argument. The protasis is formed with the helping Greek word ei ('if') with the main verb in the indicative mood, in any tense; with any mood and tense in the apodosis.

**Luk 4:3**  And the devil said unto him, If **G1487** thou be **G1510** the Son of God, command this stone that it be made bread.

**G1487** - (Conditional Particle Or Conjunction) ei (i): forasmuch as, if, that (if.)

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.)

Tense: Present (*Note: any tense*)

Voice: Active

Mood: **Indicative (Statement of Fact)**

Person: second [you]

Satan is saying that “if” you are the Son of God **and you are**, ………

**Second Class Condition** - Is known as the 'Contrary-to-Fact Condition' and assumes the premise as false for the sake of argument. The protasis is again formed with the helping Greek word ei ('if') and the main verb in the indicative mood. The tense of the verb (in the protasis) must also be in a past-time tense (**aorist or imperfect**). The apodosis will usually have the particle an as a marking word, showing some contingency.

**Luk 7:39**  Now when the Pharisee which had bidden him saw *it,* he spake within himself, saying, This man, if **G1487** he were **G2258** a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

**G1487** - (Conditional Particle Or Conjunction) ei (i): forasmuch as, if, that (if.)

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.)

Tense: **Imperfect** *(Note: past tense: imperfect or aorist)*

Voice: Active

Mood: **Indicative** **(Statement of Fact)**

Person: third [he/she/it]

The Pharisees are saying “if” you are a Prophet **and you are not one** ………

**Third Class Condition** - Traditionally known as the 'More Probable Future Condition', the third class condition should actually be split into two different categories, the 'Future More Probable Condition' (indicating either a probable future action or a hypothetical situation) and the 'Present General Condition' (indicating a generic situation or universal truth at the present time). It is formed in the protasis using the Greek word ean (ei plus “an”) = 'if') and a verb in the **subjunctive mood**. The main verb of the protasis can be in any tense, but if the condition is a 'Present General', the verb must be in the Present tense.

**Mat 4:9**  And saith unto him, All these things will I give thee, if **G1437** thou wilt fall down and worship **G4352** me.

**G1437** - (Conditional Particle Or Conjunction) ean (eh-an'): if (G1437 eán (a conjunction, derived from G1487 /ei, "if" and 302 /án, a particle showing a statement is conditional) – if, referring to a condition extending to its "spin-off" possibilities – i.e. that happen if the condition is actualized or is valid.

**G4352** - (Verb) proskuneó (pros-koo-neh'-o): to do reverence to (I go down on my knees to, do obeisance to, worship.)

Tense: Aorist *(Note: any tense)*

Voice: Active

Mood: **Subjunctive**

Person: second [you]

Satan is saying that “if” you fall down and worship me (***your choice***), ………

**Fourth Class Condition** - Is usually called the 'Less Probable Future Condition' and does not have a complete example in the New Testament. The fulfillment of this condition was considered even more remote than the Third Class Condition. It was formed with the helping word ei and the **optative mood** in the protasis. The apodosis had the helping word an and its verb was also in the optative mood.

**1Pe 3:14**  But and if**G1487** ye suffer**G3958** for righteousness' sake, happy *are ye:* and be not afraid of their terror, neither be troubled;

**G1487** - (Conditional Particle Or Conjunction) ei (i): forasmuch as, if, that (if.)

**G3958** - (Verb) paschó (pas'-kho): to suffer, to be acted on (I am acted upon in a certain way, either good or bad; I experience ill treatment, suffer.)

Tense: Present (*Note: present or aorist*)

Voice: Active

Mood: **Optative**

Person: second [you+]

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 that will help you better comprehend your English Bible for a surer understanding of the Work of GOD.