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THE CASE FOR HYPER-GRACE

His Perfective Realities

The Case for HYPER-Grace:
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Introduction

The One Person Who sets Christianity apart from all things “other-than,” is the Person Christ Jesus. He alone distinguishes Christianity from all things “other-than;” specifically, in His Personal acquaintance with His followers who are graced to always be believing and passioning on His behalf.¹

A letter to such people indicated that He conducts among His out-called congregations, assemblies, according as He pleases, as He chooses to grace them with His presence:

A revelation of Jesus Christ which the God gave to Him to display to His bond-slaves which things are necessary to come to be in quickness: Indeed, He signified when He sent away through His Messenger to His bond-slave John, 2 who observed the Word of the

¹ Philippians 1:29 Because to you all it was graced on behalf of the Christ, not only to result to be believing into Him; but rather also, to result to be passioning on behalf of Him.

God and the Observation² of Jesus Christ whatsoever things he noticed.

3 Prosperous is the one who is reading, and the one who is hearing the words of the prophecy, that is, the ones who are adhering to the things which, having been scripted, remain scripted in it; for the term is near. 4 John, to the seven congregations, to the congregations in region of Asia: Grace to you and peace away from the One Who is being and the One Who was and the One Who is coming, and from the seven spirits which are before His throne, 5 and from Jesus Christ, the Faithful Testifier, the First-product from the corpses and the Ruler of the kings of the earth: To the One Who is always loving us, that is, to Him Who loosed us away from our negative-observations in His blood, 6 and makes us a kingship: priests for the God, that is, His Father, in Him are the Opinion and the Might into the durations of the durations. Amen!

7 Notice! He is coming with the clouds, and every eye will realize Him-even which certain ones who pierced Him-and all the

² The "Observation of Jesus," unlike the "negative-observation" of Him by men, is capitalized, indicating its revelatory nature, that is, the "positive" observation of Jesus is graced to all those who trust Him; therefore, we no longer "negatively-observe" His Grace; for, to us, not even one thing is negative about Him, His Grace!

tribes of the earth will mourn upon Him. Indeed, Amen! 8 The Controller God, the One Who is always being and Who was and the One Who is coming, the Almighty is saying: I Myself am the Alpha and the Omega. 9 I myself, John, your brother, that is, fellow-participant together in the pressure, that is, kingship and patience in Jesus, came to be on the isle, the one which is being called Patmos, because of the Word of the God and the Observation³ of Jesus. 10 I came to be in a spirit on the day of Controller, and I heard behind me a great voice like a trumpet, 11 saying: Write that which you are seeing into a document and send it to the seven congregations: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 Indeed, I completely turned to be seeing the voice which certain voice was speaking with me, and when I completely turned, I noticed seven golden candle-stands, 13 and in center of the candle-stands a similar one to Son of mankind who, having been clothed, remained clothed by a robe and who, having been strapped-around, remained strapped-around by a golden belt toward the chest. 14

³ The “Observation of Jesus,” unlike the “negative-observation” of Him by men, is capitalized, indicating its revelatory nature, that is, the “positive” observation of Jesus is graced to all those who trust Him; therefore, we no longer “negatively-observe” His Grace; for, to us, not even one thing is negative about Him, His Grace!

Further, His head, even the hairs, were white like white wool, like snow, and His eyes were like a flame of fire. 15 And His feet were similar to burnished bronze, which, having been heated in a furnace, continued to glow, and His voice was like a voice of many waters.

16 Indeed: He was One holding seven stars in His right hand and a sharp, double-edged long-sword proceeding outwardly, out from His mouth. And, His face was like the sun shining in its power.

17 And when I noticed Him, I fell to ward His feet like a corpse, and He placed His right hand upon me saying: I Myself am the First One, and the Last One, 18 and the One Who is living, and I came to be a corpse and notice, I Myself am living into the durations of the durations! Also, I am holding the keys of the Death and the Hades. 19 Write, therefore, the things which you noticed, and the things which are and the things being about to come to be after these things!

His Grace is the One Who is always loving us, that is, His Grace is He Who loosed us away from our negative-observations in His blood! Negative-observation is that about which His Grace, our Controller, warned us;

specifically, by stating: “The one who is making the negative-observation is a bond-slave of the Negative-Observation!”⁴”

Why the Case for HYPER-Grace?

Craig (2009) asked and answered the question: “What is apologetics? Apologetics (from the Greek apologia: a defense) is that branch of Christian theology which seeks to provide a rational justification for the truth claims of the Christian faith” (Kindle Location 144). The Case for HYPER-Grace, His Perfective Realities is an apologetic approach that is focused solely upon the Bible’s Languages. Koine, wherefore, is a primary core of all that KOINE apologetics asserts. KOINE texts are considered accordingly: In the fullness of time, God fulfilled His promise to send His Son. What made two thousand years ago the right time? The KOINE Greek Language! God's perfect design was to use KOINE Greek when it was the COMMON language of the world so that every nation could understand the Right-announcement. More than that, KOINE is such a precise language, that when studied, one finds, like knowledge of the OT Hebrew, no need to be bound by the endless false dilemmas, empty arguments, and vain philosophies found among those that refuse any exodus from their

⁴John 8:34

“Egyptianity” into true Christianity. KOINE facilitates our desire to come out and be separated from them: The Negative-Observers! In a culture dominated by *observational ecumenism*-It speaks negatively or more negatively; but, always negatively (once negative, always negative): It’s a virtual Negative-language, filled with a negation for all things gracious!

KOINE stands forever to equip God’s out-called people to remain peculiar, uniquely His, in words and practice: To speak the language spoken by the martyrs throughout all the durations. KOINE teaches us the value of our New Covenant in the original language; empowers us to meet our greatest honor and privilege to represent as Ambassadors of His Grace, the truth about the Truth, the truth about, the Grace of God, in order that men might know exactly what Opinion the God, that is, the Father of His Grace intended to communicate to all the nations; namely, to demonstrate the Hope mentioned in Romans 5, that is, the Certainty, Which is not shaming us downwardly, because the Love from the God has been poured out in our particular hearts through Holy Spirit, the One which was given to us; 5:6 for as ones still being without strength, Christ died on behalf of irreverent ones according to a season; 5:7 for hardly on behalf of a just one will a certain one die; for on behalf of the good one, perhaps a certain one is even daring to die, 5:8 but, the God positioned His particular Love together onto

us, because while we ourselves were still being devoted-ones-to-negative-observation Christ died on our behalf!

Because of Christ Jesus' gracious love, His Love expressed by dying for us while we were still being "devotees" to negative-observation; chiefly, negative-observation of Him, His Father, the True and Living God was glad to collectively-position His Particular Love "onto us!" We, onto whom such Love has been lavished (collectively positioned), become freed from the former negative-observation; specifically, the negative-observation (a collective body of "voluminous" negations) of His Grace; for, His Grace died for us while we were still devotees toward the negation of Him!

Thus, the True and Living God did not leave us as orphans, dependent upon the theological traditions, customs, creeds, and confessions of unnatural parentage; especially, not as orphans abandoned to the negative-observation of Christ that we would have gladly continued to make against Him were it not for His love!

Romans 5:20 states: Moreover, law entered alongside, in order that the fall alongside might abound; but where the negative-observation completely abounded, the Grace completely abounded beyond it! This brief "KOINE Case" for HYPER-Grace will gladly demonstrate several of the

ways, the Grace, Jesus the Christ completely abounded beyond the negative-observation which completely abounded against Him!

The Gospel of the Godhead demonstrates His Grace's ability to completely abound beyond the negative-observation accordingly:

ΚΟΙΝΕ Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ἐκ τοῦ Θεοῦ γεγέννηται καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ.

KEV 1 John 5:1a. Everyone who is always believing that Jesus is the Christ has been previously fathered and is continuously (always) being fathered out from the God...

The word *γεγέννηται* is perhaps the most important term in soteriology; for it speaks of the act of God to “father” one from above, that is, out from Himself. John is writing to provide “divine insight” for those actually fathered from above, in order that they might “notice” that “they” are always having eternal life.

The word is in the perfect tense, which means that as (Davis, 1923) states “[it] expresses the continuance of completed action. It is then a combination of punctiliar action and durative action: This kind of action expressed by the perfect tense is sometimes called *perfective* action” (p.

152). A contemporary English term according to (Lamerson, 2004) is “εὕρηκά (found in Rev. 3:2). This is the famous word for ‘I found it’ that has essentially come across unchanged into our English language as ‘Eureka.’ It means that the person has found the answer to a particular problem and that the finding of this answer will have implications long after the actual finding is over” (p. 75).

For a child of God, then, that is, one who has been once fathered to discover that he is always being fathered out from the God, he gladly exults, stating: “I found it!” Namely, the one discovering this Perfective Reality within the Fatherhood of God likewise discovers how the Grace “completely abounded beyond (hyper)” the negative-observation!

The word $\gamma\epsilon\gamma\acute{\epsilon}\nu\eta\tau\alpha\iota$ as a perfect tense describes for the child of God that the kind of birth experienced out from the God is a “perfect birth,” that is, a birth that is completed in the past with present, continuing results. The New Birth is a perfect birth. Thusly, the child of God is one who is fathered out from the God and continues to always be fathered out from the God; further, the child of God is one who (because of his birth out from the God) is continuously always believing (present tense-more on this later). Again, the discover is somewhat overwhelming as one so fathered

learns that the reason for his willingness to “always” be believing (supporting) that Jesus is the Christ is due to the Perfective Reality of his Father’s fatherhood; namely, the once fathered always fathered reality of the Father within the Trinity, the Godhead!

The Son of God, as He Who of all men, is the Savior of the World, the Gospel of the Godhead discloses further insight into the “HYPER” nature of the Grace of the God, that is the Father of Jesus Christ by specifically opining the manner according to which the Son saves as a Perfective Reality that directly corresponds to the Perfective Reality of His Father’s paternity! As the Father fathers perfectly, so does the Son save perfectly:

KOINE τῆ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως
καὶ τοῦτο οὐκ ἐξ ὑμῶν θεοῦ τὸ δῶρον

KEV For you are ones who, having previously been saved by the Grace through faith, you all are ones who are always being saved by the Grace through the faith: Indeed this particular gift [being once saved by the Grace (the Christ) through faith (Jesus’ faithfulness) from God is not out from you! Wow! As one who discovers the Perfective Realities of HYPER-Grace, a pause is often necessary (let the reader understand) to exult in the

discover, rather the gracious disclosure of such unsurpassed (HYPER-graced) Truth!

The word $\sigma\epsilon\sigma\omega\sigma\mu\acute{\epsilon}\nu\omicron\iota$ is also in the perfect tense; however, it is a perfect passive participle (actually it is a periphrastic perfect participle: That's another lesson). It describes for the child of God a deliverance that has been completed in the past and is continuing in the present. The agency in the passive participle is the Grace (a personification of the Jesus, the Christ) through faith (the faithfulness of Christ).

The Jesus, the Christ, delivered the child of God in the past and continues to deliver him presently, continuously...always: The "Always-part" opines the faith of Christ, which like the Perfective Reality of His faithfulness to once save us, proves Himself HYPER-faithful by continually, ALWAYS to be saving us. We are children who have been fathered perfectly, and; because of such, the Kinsman-Redeemer, the Son of God, our Savior saves us perfectly! The child of God: Perfectly fathered, now discovers her or himself to be perfectly saved! HYPER-Grace, indeed!

Likewise, as the Godhead is One, that is, One Great God expressed in three Mighty Persons, then, also does His Gospel, that is the Gospel of the Trinity, the Godhead, disclose Holy Spirit's role in securing the

HYPER-Graced Fatherhood by God the Father of Jesus, and the Salvation
by Jesus the Son of God; namely,

Ephesians 1:13 in Whom also you yourselves, when you
heard the word of the Un-concealment⁵: the right-announcement of
the deliverance of you, in Whom also, when you trusted you were
sealed by the Holy Spirit of the complete-announcement, 14
Who is Guarantee of the inheritance of us *by Christ*, unto redemption
of the complete-product, unto upper-praise of the Opinion⁶ of Him,
15 because of this, indeed, I myself, when I heard the faith according
to you in the Controller Jesus and the love unto all the holy ones, 16
am not pausing for myself, while rightly-gracing on behalf of you,
making a mention upon the prayers from me, 17 in order that the
God of the Controller of us Jesus Christ, the Father of the Opinion,
might give to you a spirit of wisdom and revelation in complete-
knowledge of Him!

The Perfect Holy Spirit, One of the Three Persons of the Godhead is the
“Guarantee” of the inheritance of us by Christ! The idea of one losing one’s

⁵ Un-concealment is the KOINE meaning of the term “Truth.”

⁶ Opinion is the KOINE term often translated as “Glory:” Jesus is the Glory, that is, the Opinion of God!

salvation is not even a good Bible question: The good Bible question, the question that would reflect at least an elemental knowledge of the Gospel of the Godhead would be:

“Can those inherited by Christ, that is, those who were once fathered, and are presently always being fathered out from God the Father of Jesus, who are also ones who, having been saved by the Grace through His faithfulness are presently ones always being saved by the Grace through His faithfulness, who are also ones signified, that is, sealed with the Holy Insignia, Who is Himself Holy Spirit of the Godhead, Who is the Guarantee of their inheritance by Christ: Can these new creatures in Christ Jesus, fathered-from-above-ones be un-fathered by the Father, Who once fathered them and Who always fathers them; can they be unsaved by the Son Who once He saved them through His faithfulness; particularly, His faithfulness to perfectly save all those whom His Father fathered and gave to Him; can these ones be unsealed by Holy Spirit Who is Guarantee of the inheritance of them by Christ...can the Holy Spirit cease being the Guarantee?

A HYPER-Question, indeed! But, truthfully, one that reflects the scope and magnitude of that which is required for properly framing any

question; namely, a certain degree of knowledge of the Gospel of the Godhead! Practitioners of Anti-Grace do not possess enough Bible knowledge to even ask this type of question.

The Love of God:

The Cause of His HYPER-Grace

Of the Perfective Reality of God's Love, Of His Grace's love for us, the KOINE text says: "We are ones who, having been loved, are continually (always) being loved by Him."

A KOINE Text:

Colossians 3:12 Endow, therefore, as chosen ones of the God, holy ones, even ones who, having been loved, are ones always being loved, internal organs of compassion; kindness, low mindedness; meekness, longsuffering, 13 forbearing one another: Indeed, as ones being graced! If anyone may be holding a complaint toward anyone, then just as the Controller graced for you all, then in this manner also you yourselves grace *for each other!*

The Love is a Person named Jesus:

"If I may be speaking with the languages of the men and of the announcers, but may not be having love, then I have come to be and continue to come to be sounding brass or a clanging cymbal, and if I may be always having a prophecy and might notice all

the secrets and all the Knowledge, and if I may be having all the faith so as to be always removing mountains, but may not be having love, then I am absolutely nothing, and if I might bestow all my basic things and if I might deliver my body, in order that I might be burned, but may not always be having love, then I am profiting not even one thing:

The Love is longsuffering.

The Love is using kindness.

The Love is not envying.

The Love is not boasting of Himself.

The Love is not puffing Himself up.

The Love is not acting unbecomingly.

The Love is not seeking the things of Himself.

The Love is not being provoked.

The Love is not rationalizing the evil thing.

The love is not rejoicing upon the injustice, but

The Love is rejoicing together with the Un-concealment.

The Love is covering all things of Un-concealment.

The Love is believing all things of Un-concealment.

The Love is certainly expecting all things of Un-concealment.

The Love is enduring all things of Un-concealment.

The Love is never at any time failing.”

TEXT: John 3:16

KOINE Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον

KEV for the God loved the world in this manner; consequently, He gave His particular Mono-genetic Son, in order that everyone who is always believing into Him might not be destroyed, conversely, *in order that* he may always be having durative life!

The most beloved text in the entire Bible, John 3:16 is filled with certainty, hope, commitment, faith, love and joy for all that read it; however, because “ignoring KOINE” has been, and continues to be somewhat prevalent, even John 3:16 has come under the flummox of those that aspire to “defend” it, or “properly interpret” it: Both sides of the fallacious argument tout their good intentions; but, what of the text when it is returned to its original context and taught according to its original purpose?

John 3:16 states that God the Father’s love for the world of lost devotees to negative-observation-the sending of His Son-was in order that

every devotee to negative-observation who is always believing (continuous action-linear) into Him might not be destroyed; conversely, he may always be having (continuous action) durative life!

So, then, the term $\acute{\iota}\nu\alpha$ identifies the purpose for the manner in which God loved the world of lost devotees to negative-observation; specifically, *in order that* every devotee to negative-observation who is always believing might not be destroyed.

The reader recalls that one who is continually (always) believing is one that was first fathered out from God, from above; consequently, that devotee to negative-observation fathered from above had first believed (supported-deliberately caused her or himself to believe) the Gospel (the things written in John's Gospel).

So, when reading John 3:16, one sees God's manner of love for the world of lost devotees to negative-observation: A manner of love that made a provision for those that believe (deliberately cause themselves to support) the Gospel, then they are fathered out from God, then; because of the birth out from the God, they are continuously (always) believing into Him.

But, when KOINE is ignored, religionists of every stripe suggest that the text speaks only to some, while others tout that it speaks to all;

however, the clear purpose indicated by KOINE “*in order that every lost devotee to negative-observation who is always believing might not be destroyed*” is also governed by the super-ordinate purpose for the entire Gospel of John; namely, *in order that you all might believe* (punctiliar action-the simplest form of action) that Jesus is the Christ, the Son of God!

Minding-after the KOINE text finds the reader enjoying John 3:16 precisely because it demonstrates God’s gracious provision for everyone who is (always) *believing (continuous action)*, *in order that you all* (that read it, or hear it preached) might believe [deliberately cause yourselves to believe] (punctiliar action-the simplest form of action).

Therefore, in KOINE, one rejoices that the text John 3:16 resulted to have been scripted *and remains scripted, in order that you all might believe!* KOINE knows of no reason for the arguments about John 3:16 except for the singular act of “ignoring KOINE.” Jesus came to call the devotees to negative-observation to an after-mind.

Perfect Tense:

The Perfective Reality of HYPER-Grace

The basic thought of the perfect tense is that the progress of an action has been completed and the results of the action are continuing on, in full effect.

- 📖 Of the Perfective Reality of the Scriptures, KOINE says: They “have been written and are continuing (always remaining) on record, in full effect!”
- 📖 Of the Perfective Reality His Grace’s work to glorify (opine) His Father, Jesus said: “It has been finished, and the results of the action are continually (always) in full effect!”
- 📖 Of the Perfective Reality of His Grace’s, that is, Christ’s Crucifixion, the KOINE text says: “Jesus is One Who, having been crucified, is One Whose crucifixion results in benefits which are continuing-on in full effect.”
- 📖 Of the Perfective Reality of His Grace’s love for us, the KOINE text says: “We are ones who, having been loved, are continually (always) being loved by Him.”
- 📖 Of the Perfective Reality of His Father’s paternity, KOINE says: We “have been fathered, and are continually (always) being fathered, in full effect!”
- 📖 Of the Perfective Reality of how Jesus saves us, the KOINE text says: “We are ones who, having been saved by the Grace through His support, are ones continually (always) being saved by the Grace through His faith!”

**The Article: Jesus is God;
Baptism and the Gospel of the Godhead**

**TEXT: Titus 2:13 Looking for that blessed hope, and the
glorious appearing of the great God and our Saviour
Jesus Christ;**

**KOINE προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ
ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ
σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ**

The ambiguity achieved by the English translations was neither intended, nor the belief of the original translators; nevertheless, the text is often the subject of a superimposed (imported) interpretation; specifically, the assertion that the phrase “the great God” is referring to the Father and the phrase “our Savior” is referring to Jesus Christ.

The KOINE text does not abandon the reader to decide if the phrases are referring to one person or two. Consequently, then, when communicated according to KOINE, the reader clearly reads the text accordingly: “...the great God, that is, our Savior, Jesus Christ.” According to KOINE’s usage of the “Article” the term “and” can be translated according to KOINE as “that is.” It is thusly translated because of a

“Common” KOINE formula for nouns joined by “καὶ (and)” (Summers, 1950) simply states: “If the first of the two nouns has the article and the second does not, the two are one person (or thing)” (p. 130). The first noun in Titus 2:13 is “God,” that is, the God. The second noun is “Jesus Christ.” The formula, then, translates the text as “...the God...that is, Jesus Christ. The text refers to one person, according to KOINE, not two.

TEXT: Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

KOINE ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται ὁ δὲ ἀπιστήσας κατακριθήσεται

Applying the KOINE formula for “conjoined nouns” when the first has an article and the second does not to the *verbal* substantives in Mark 16:16 by only changing the word “and” to the phrase “that is” allows the text to read accordingly: “He that believeth, that is, is baptized shall be saved; but he that believeth not shall be damned.” Thusly, one realizes that the writer is speaking of “one thing” not two.

The one thing about which KOINE is speaking is “believe.” The term “baptized” further describes “believe.” Thus, KOINE does not support any traditional construct that would impose or extract a “baptismal regeneration

doctrine onto or out from this text. KOINE dissolves the embarrassing difficulty associated with this text.

The HYPER-Grace Effect:

The Present Tense

KOINE 1 John 5:1 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ἐκ τοῦ Θεοῦ γεγέννηται καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ.

1 John 5:1a Everyone who is always believing that Jesus is the Christ, has been previously fathered (and continues to always be fathered) out from the God...

Returning to this text allows the HYPER-Graced child of God to discover how the “present tense” further discloses the HYPER-ness of the HYPER-Grace Gospel. KOINE’s unsurpassed character will so disclose the Effect of the Gospel of the Godhead as to demonstrate the effect of HYPER-Grace to be that which is called the present tense “kind of action.”

As (Davis, 1923) states: “The main idea of tense is the ‘*kind of action.*’” Further he observes: “Continued action, or a state of incompleteness, is denoted by the present tense -this kind of action is called *durative or linear*”

(p. 25). In the text, 1 John 5:1, KOINE places “*fathered*” out from God *prior to* the participle “everyone who is always believing.” This participle is a “present” active participle; and, as such, its action is a continuous, durative kind of action: Linear. Linear has as its root the term “line.” For the critical observer, formatting the text according to KOINE will find the “fathered out from the God” to be antecedent to the continuous “always” kind of action “believing.”

HYPER-Grace is a “Flummox-free” Gospel:

The Benefit of the HYPER-Grace Effect

The entire difficulty of a major “Theological Flummox” [and a great bottle-neck for the HYPER-Extension of God’s Grace to all the nations] lies in this one text; specifically, by ignoring the *present tense* [the sustained effect of HYPER-Grace] which conveys continuous, durative, that is, linear action; religionists, on the one hand, import the idea that one is “fathered out from the God” *prior to* the Aorist tense (punctiliar) “kind of action,” believe; while on the other hand, other religionists do not attribute to the perfective reality of being “once fathered out from the God, always being fathered out from the God: ” The cause or basis for the continuation or duration of faith, the very cause of a believer to always be believing!

That is, by the oversight, the blind-spot caused by the Flummox, the “pre-regeneration faith” and “lose one’s salvation” sects endure until this day; for not one religionist can find within the KOINE Greek New Testament (any of the Greek New Testament texts), any occurrence in which the “New birth-the birth out from the God” appears *prior to* the punctiliar *kind of action* called Aorist. Neither can any religionist locate any text which does not attribute to the new birth the continuous kind of action conveyed in the present tense; for in 1 John alone “fathered out from the God” precedes numerous occurrences of the “durative, continuous” kind of action: All in the present tense; all attributing their continuation to the new birth-one being fathered and always being fathered out from the God!

The HYPER-Grace Gospel, the Gospel of the Godhead, promotes the freedom and exhilaration to proclaim “the Grace” of the Gospel: The Gospel of the Glory of His Grace. HYPER-Grace promotes the freedom to recognize other HYPER-Graced believers by their fruits, rather than, by their forensics!

Furthermore, a KOINE **TEXT: John 20:31 states:** But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

ΚΟΙΝΕ ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι ὁ
Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ καὶ ἵνα
πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ

KEV On the other hand, these *things* have been scripted *and remain scripted* [abiding in full effect], in order that you all might believe that Jesus is the Christ, the Son of the God, and in order that, *while* believing, you all may be having life in His name.

The reader notices that in the KJV, the translators distinguished the Aorist and Present tenses by the terms “believe,” and “believing.” Notice “believe-aorist tense, punctiliar action,” and “believing-present tense, linear action.” John the Apostle carefully indicated in the KOINE text by the use of the two KOINE forms of the verb: πιστεύσητε and πιστεύοντες.

The first form is Aorist tense and translates as “believe.” The second is a Present tense and translates as “believing.” John the Apostle is he who placed “fathered out from the God” *prior to* the continuous kind of action and; here in this text of John 20:31, he places the “written things” *prior to* “believe.” The KOINE text places the “written things” *prior to* the aorist

kind of action “believe,” and “fathered out from the God” *prior to* the present tense kind of action “believing.”

The KOINE “Common” language does not support the Flummox which view’s that “fathered out from the God” precedes the Aorist *kind of action* “believe.” Neither does the KOINE text support the Flummox which denies that the present tense *kind of action* “believing” is the result of the antecedent act of “fathered out from the God.” Neither side of the “Fabulous Flummox” follows the KOINE formulation, that is, neither systemic mental construct is derived from, nor reflects the KOINE text.

The Perfective Reality of the Gospel’s Purpose to have been written with the results continuing on, always in full effect!

TEXT: John 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

KOINE ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ

KEV On the other hand, these *things* have been scripted *and remain scripted*, in order that you all might [deliberately cause yourselves] to believe [the simplest form of action] that Jesus is the Christ, the Son of the God, and in order that, always believing, you all may be always having life in His name.

The word ἵνα is a conjunction that according to (Dana & Mantey, 1927) “Its most common occurrence is in purpose or final clauses, and it occurs regularly with the subjunctive mood...Its full translation when final is *in order that*” (p. 248). This usage indicates that the purpose for “these things [to] have been scripted, and remain scripted” was *in order that* you all might believe (punctiliar action-the simplest form of action) that Jesus is the Christ, the Son of God, and (it’s a compound purpose) *in order that* by believing (linear action-continuous action), you all may be having (continuous action-linear) life in His name.

Therefore, the lessons, the signs, and all the content of the Gospel of John according to which the *written things, signs* are contextualized are all, each one, scripted for the express purpose that you might believe! Following texts will illustrate the tragic results of ignoring KOINE, that is, the purpose that KOINE indicates by its use of the conjunction ἵνα.

TEXT John 6:44, 45 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

KOINE οὐδείς δύναται ἐλθεῖν πρὸς με εἰ μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτόν καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ ἔστιν γεγραμμένον ἐν τοῖς προφήταις Καὶ ἔσονται πάντες διδασκτοὶ τοῦ θεοῦ πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς με

KEV Not even one is able to come toward Me if the Father Who sent Me might not draw him, and I Myself will stand him up in the last day. It is having been scripted and remaining scripted in the prophets: And all will be instructed *ones* of God. Everyone who hears from alongside the Father, that is, who learns is coming toward Me.

The singular act of “ignoring KOINE” will again demonstrate the unnecessary difficulties by which so many KOINE Christians are plagued; specifically, the negation of the proper use of the above text. When using a text-the student of KOINE will find every text, like love, to be useful-like John 6:44, 45, the practitioner of KOINE will not find the assumptions that cognitive, or affective biases generate to diminish the returns in his search of the unsearchable riches: He will be richly rewarded.

The text above is a response by Jesus to religious “grumblers” who presumed to withhold their allegiance from Christ, rather preferring to diminish and ridicule Him and those that followed; however, Jesus startles them with His audacious remark that found their grumbling vain or empty. He clearly stated that not even one man is able to come toward Him if the Father Who sent Him might not draw that person. Recalling the purpose of all the “written things” in John’s Gospel; specifically, that they were written *in order that* you all might believe, the KOINE Christian can quickly dispel any superimposed ideas traditionally imposed upon this text. For, the text is clearly explained by Jesus Himself concerning those whom the Father refused to “draw” toward Jesus His Son.

Remember, it was written *in order that you all might believe!* So, when that purpose governs the text, then verse 45 becomes very helpful. Jesus

said “It is having been scripted and remaining scripted in the prophets: And all will be instructed *ones* of God. Everyone who hears from alongside the Father, that is, who learns is coming toward Me.”

Thusly, Jesus establishes that the Father-God is He Who sent the prophets, the prophets bore witness of the coming Lamb from God-they preached the Gospel to everyone-(all were instructed *to cause themselves to listen and learn the gospel*) and those that listened and learned the gospel from the prophets whom the Father, that is, God sent was “coming toward Jesus!”

Coming toward Jesus was only because the Father sent prophets-forerunners ahead of Christ-and only those that listened (punctiliar action) and *subsequently* learned (punctiliar-the simplest form of action) came to Him. Thus, Jesus indicted the religionists then as He does so today for presuming to “come to Him” apart from that which the Father did; specifically, to “draw” them to Jesus. The religionists wanted to presume that rejecting Jesus had no relationship with their refusal to “listen and learn” from His Father, the True and Living God.

The super-ordinate purpose for the lesson, like all the written things in John’s Gospel, was *in order that* you all, unlike those indicted ones depicted in John’s Gospel, might [deliberately cause yourselves to] believe

(simplest form of action) that Jesus is the Christ (something the religionists did not do; for they would not believe the prophets whom the Father sent; namely, the message of Jesus that they preached).

TEXT: John 10:11 I am the Good Shepherd: the Good Shepherd giveth his life for the sheep.

KOINE: Ἐγώ εἰμι ὁ ποιμὴν ὁ καλὸς ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων

KEV: I Myself am the excellent Shepherd. The Excellent Shepherd is placing His soul on behalf of the sheep.

A Scripture of great comfort and one of incomparable disclosure of the love of the Good Shepherd, John 10:11 has sustained KOINE Christians throughout the durations, finding them trusting the One that loved them so much as to give his life for them, His sheep. By the singular act of “ignoring KOINE,” this glorious text is impugned by other minds, seeking only to impose their purpose onto the Gospel. Jesus giving of His life for the sheep is a written record of His exclusive work that was incomparable to that of religionists, that is, hirelings.

The purpose for the text “I Myself am the excellent Shepherd. The Excellent Shepherd is placing His soul on behalf of the sheep” was not in

order that one might “pick a side” among the fallacious arguments generated by the singular act of “ignoring KOINE,” on the other hand, these *things* have been scripted *and remain scripted*, in order that you all might believe that Jesus is the Christ, the Son of the God, and in order that, *while* believing, you all may be having life in His name. Ignoring KOINE cannot be over emphasized; for, some of the most powerful texts of all Scripture are reduced to “talking points” or mere fodder for foolish speech.

How does the text of His love for His sheep become subjected to questions like: “For whom did Jesus die?” He died for His sheep! But for the singular act of “ignoring KOINE” the account of Jesus’ death for His sheep was scripted and remains on record, *in order that* you all might believe that He is the Christ!

The account would not have been, *nor remain* very efficacious in achieving its purpose for having been written, and remaining on record were it to have stated that “The Good Shepherd gives His life for the wolves!” The deliverance provided by the Good Shepherd also includes for His sheep “Deliverance” from wolves, as well as, from their negative-observations! Amen!

Aorist Tense

TEXT: John 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

KOINE ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ

KEV On the other hand, these *things* have been scripted *and remain scripted* in order that you all might believe that Jesus is the Christ, the Son of the God, and in order that, *while* believing, you all may be having life in His name.

As (Davis, 1923) states: “As has already been learned, the fundamental idea in tense is ‘kind of action’ . . . The aorist tense expresses action in its simplest form—undefined. . . the aorist tense treats the action as a point” (p. 78).

One aspect of the Good News about the Gospel is the fact that its purpose is *in order that* you all might believe that Jesus is the Christ! The kind of action expected to be performed by the hearer of the gospel is the “simplest form of action.” While religionists “qualify” the idea of man’s ability or lack thereof, the gospel of His grace actually “quantifies” man’s ability by

expecting only from a hearer of the good news, the gospel, the right-
announcement the performance of the simplest form of action; namely,
“believe!”

The Gospel of John, that is, the Miracles of Jesus within their
“contextual narratives” is written for the purpose that one might perform
the simplest form of action “believe.” The Fabulous Flummox states that
this simplest form of action cannot be performed prior to one being
“fathered out from the God;” however, KOINE does not concur.

KOINE places the HYPER-Grace Gospel-the Gospel of the Godhead
along with all of its Perfective Realities “prior to” the simplest form of
action “believe.” Further, KOINE records that “fathered out from the God”
to be that which is antecedent to the continuous form of action “believing.”
Understanding the aorist, like understanding the present tense forever
dissolves the embarrassing difficulty that has unnecessarily plagued the
Gospel of the Godhead for centuries. But, praise be to God, KOINE
removes the plague once for all!

Confession according to a KOINE Context

I John

1:9 If we are always similarly-speaking our particular negative-observations, then He is a Faithful One, and a Just One, in order that He might release the negative-observations for us and might purify us away from all injustice,

1:10 If we might say that we have not previously negatively-observed, with the results of that previous negative-observation continuing presently in full effect, then we are making Him a liar, and His particular Word is not in us.

O my, with the “much ado about nothing,” the fact that advocates of HYPER-Grace are always being accused-categorized-has become quite an unnecessary preoccupation for those religionists who “once they accuse, they seem to always accuse” preachers of the Gospel of the Godhead; especially, those preachers who proclaim it according to its perfective realities.

Nevertheless, as a mere commoner, this author shall call the reader’s attention to the text as it is commonly expressed; namely, “1:9 If we are always similarly-speaking our particular negative-observations....” The text clearly speaks of a condition of “always speaking-similarly,” (otherwise

known as confessing). Because of the avoidance, oversight, or intended omission of the “kind of action,” indicated; specifically, the “continuous-always” kind of action, then the reader remains enslaved to mere speculation about the one to whom or about whom this speaks.

Having, therefore, established that one of the HYPER-Grace Effects is the “continuous-always” kind of action that follows its conveyance, then, the only persons meeting the condition: “If we might be always (continuously) similarly-speaking our negative-observations.” This condition is not an “episodic, event-based agreement” into which a child, who, once fathered out from the God is always being fathered out from the God would find possible to engage; primarily, because “we who are always being fathered by the father, and always being saved by the Son, and who are sealed by Holy Spirit Who is the Guarantee of the inheritance of us,” cannot agree more with (be speaking similarly) God concerning our particular negative-observations than “always.”

Graciously, this is a HYPER-Grace Effect; namely, the sustained, continuous agreement with God concerning our negative-observations. This condition, always speaking-similarly with God, is like the numerous other HYPER-Grace Effects mentioned in 1 John; particularly,

1 John 2:29 If you all might have noticed and continue to notice that He is a Just One, then you all are always knowing that also everyone who is always doing the justice has been fathered, and continues to be fathered out from Him.

(Positive) Observation: The reader need only notice that it is he who has been, and continues to be fathered out from the God who is “always doing the justice!”

1 John 3:9 Everyone who, having been fathered previously, and continues to be fathered presently out from the God is not negatively-observing, because His seed is abiding in Him and he is not able to be negatively-observing, because he has been fathered, and continues to be fathered out from the God.

(Positive) Observation: Again, the reader need only to notice that he who is not “negatively-observing” is he who has been fathered and continues to be fathered out from the God. The child of God, so fathered, is not able to be negatively-observing; especially, negatively-observing the Grace of God Who has completely-abounded beyond negative-observations against Him, His righteousness, His Holy Character.

Certainly, the reader can notice that to negatively-observe the Grace from the God, to negatively-speak concerning His Grace is to demonstrate

an ability unknown to the one fathered out from the God. So, as negative-Slanderous Reports-continue to be made against the HYPER-Grace Gospel, the Gospel of the Godhead, one can be assured that such negative-observations are not generated from anyone who, having been fathered out from the God, continue to always be fathered out from Him!

1 John 4:7 Beloved ones, let us be loving one another, because the Love is out from the God and everyone who is always loving has been fathered, and continues to be fathered out from the God and is always knowing the God.

(Positive) Observation: The reader again notices the HYPER-Grace effect of having once been fathered, and always being fathered out from the God; namely, always loving!

1 John 5:1 Everyone who is always believing that Jesus is the Christ has been fathered, and continues (is always being fathered) out from the God and everyone who is always loving the One Who fathers is also always loving the one, who, having been fathered, is always being fathered out from the God.

(Positive) Observation: As thus far stated, the reader notices, again, the HYPER-Grace Effect of being one who, having been fathered is always being fathered out from the God; namely, He is always believing that Jesus

is the Christ! The Gospel of the Godhead-the HYPER-Grace Gospel demonstrates correlated relations among the Godhead. Those fathered by the Father of Jesus are ones always supporting that Jesus, the Son of the Father is the Christ!

1 John 5:4 because everything which, having been fathered is always being fathered out from the God is always overcoming the order and this is the victory: Our particular faith, the faith which overcomes the order.

(Positive) Observation: The “thing” once fathered and always being fathered is always overcoming the world-order: Our particular faith. This faith is that faith which accompanies the new birth, a faith that corresponds to and with the new creation in Christ Jesus that we are always being!

Thus, the condition: “Always speaking-similarly with the God concerning our negative-observations” is only met by those who, having been fathered are always being fathered. This “continuous” agreement, like continually (always) believing, always loving, always overcoming the world, and always doing the righteousness, is the HYPER-Grace Effect from the Perfective Realities thus far enumerated. Event-based confession-the “in and out” of the confession booth-ism, indicts the one who practices such to not be always fathered out from the God, to not be one always saved by the Son, nor one sealed by the Holy Insignia, the Guarantee of the inheritance of us.

Repentance and Faith: Conjoined Realities

The false-dilemma of saying that one also has to repent, or that one must first repent, then believe has generated a most unnecessary error, since “minding-after the right-announcement, the Gospel of the Godhead, and believing the Gospel are ‘conjoined realities.’” That is, as in the case of John 6:45 Jesus stated: “It is having been scripted and remaining scripted in the prophets: And all will be instructed ones of God. Everyone who listens from along-side the Father, that is, who learns is coming toward Me:” Any rational person would not ask of one who had learned from along-side the Father, “But did you listen?” For, it is understood by all rational beings that for one to have learned from along-side the Father required the pre-supposed reality of having listened to the Father; particularly, in this context: Listening, that is, learning are “conjoined realities.” Likewise, in Acts 20:21 the KOINE Text utilizes the same Granville-Sharpe Construction concerning the “conjoined realities” of an after-mind and faith: “While thoroughly-observing both to Jews and Greeks an after-mind into God, that is, faith into our Controller Jesus!”

(Positive) Observation: Regrettable, indeed, is the zeal to negatively-observe both the Gospel of the Grace from God and also the messengers of the Great Gospel of the Godhead, that many accusers, negative-observers,

are so quick to accuse, to negatively-observe, that they fail to consult the KOINE text. Doing so reveals that “faith into the Controller, Christ Jesus is a conjoined, presupposed reality with an after-mind:” To believe, therefore, is indicative of one having minded-after the Gospel of the Godhead. One does not believe without having minded-after the message, anymore than one in the Old Testament would have learned from along-side the Father without having listened to Him!

A Final Word

1:18. Certainly, on one hand, the preaching of the Logos of the cross is foolishness to the ones who are being destroyed by it. But, on the other hand, it is power of God to us, the ones who are always being saved by Him; 19. for, it has been scripted, and continues to be scripted and remains in full effect: I will destroy the wisdom of the wise ones and will nullify the mental-collection of the intelligent ones.

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