

THE CASE
FOR
KOINE

The Case for KOINE

Timothy Carter

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Introduction

Should, in the course of one's life among Baptists, headlines like "*Will New Calvinism Report Calm Tensions among Southern Baptists?*" arise in Theological Articles; especially, in articles appearing in such credible news sources like that of *Christianity Today*? Of only one thing this Baptist can be certain is that the Truth will be set aside for the sake of some greater good. In this matter: "Cooperation." Further, a highlight of the article stated: "After growing tensions over Calvinism within the Southern Baptist Convention (SBC) culminated in heresy accusations last year, a 19-member advisory committee has issued a seven-page report on the soteriology struggle. It's primary finding? There's no reason that Calvinist and Arminian Baptists cannot overcome their differences for the sake of the Great Commission." Retrieved from www.christianitytoday.com

There we have it! After thirty years of personal computers, and as many years with the World Wide Web; e-learning, and a new, online, virtual Seminary emerging every other day, the best that the Master can expect from Calvinist and Arminian Baptists is a "cooperative effort." It presents itself as the most commendable of aspirations; for we all know that nothing beyond spreading the words of Calvin or Arminius was intended when Christ commissioned His Churches.

Of course, one is taught by practitioners of Calvinism and Arminianism not to expect something bigger, better, more ancient, more accurate, more powerful, or more truthful than the traditional, systemic theological constructs offered by Calvinistic and Arminian Baptists today. Who would dare suggest that neither Calvinism nor Arminianism is the curriculum of the Great Commission? Why cooperate to disciple nations according to a doctrine, a theology, or a tradition that is not even inspired? Whatever one might think of Calvinism or Arminianism, neither are inspired sources of theology. That honor belongs only to the original texts of Scripture. Are we to join a cooperative effort to advance that which was never received according to grace for grace? Are we to move toward a “tradition for tradition” model for the Great Commission? What about the KOINE text? Does it contain the irreconcilable notions found within Calvinism and Arminianism? Do we have no better answer for the Hope that is among us, the Baptists, than Calvinism or Arminianism? Yes, we, the Baptists people do have something to say. Something that neither the world, nor its traditions have to say! It’s called KOINE. The KOINE “Common” *Script* is breathed out by the God and is profitable for teaching, for reproof, for correction, and for training in righteousness; consequently, then, the man of God is adequately equipped for every good work; even, the Great Commission.

Why KOINE?

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 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 "Egyptianity" into true Christianity. KOINE facilitates our desire to come out and be separated from them. In a culture dominated by *conversational ecumenism*-It speaks Calvin or Arminius: it's a virtual language of Ashdod- 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 will teach you the value of your New Testament in the original language; empower you to meet your responsibility to do your own word studies, in order that you might know exactly what God intended to communicate to you and others; and finally, demonstrate to you that the True and Living God did not leave you as an orphan, dependent upon the theological traditions, customs, creeds, and confessions of unnatural parentage.

Perfect Tense: Perfect Birth; Salvation

TEXT 1 John 5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

KOINE 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 believing that Jesus is the Christ, has been previously generated (and remains generated) out from the God...

The word γεγέννηται is perhaps the most important term in soteriology; for it speaks of the act of God to “generate” one from above. John is writing to provide “divine insight” for those actually born from above, in order that they might “notice” that “they” are 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).

The word γεγέννηται 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 generated out from the God and remains generated out from the God; further, the child of God is one who (because of his birth out from the God) is continuously believing (present tense-more on this later).

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

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 delivered, *remain delivered* in the Grace through a trust, and this particular gift from God is not out from you,

The word σεσωσμένοι 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). The Jesus, the Christ, delivered the child of God in the past and continues to deliver him presently, continuously...always. The child of God experiences a “perfect” birth, and a “perfect” salvation subsequent to that perfect birth.

Thusly, for the KOINE Christian, understanding the new birth, and subsequent salvation equals understanding elements of KOINE like the perfect tense in 1 John 5:1, and the perfect passive participle in Ephesians 2:8. Both the perfect finite verb

and the perfect passive participle convey to the Christian that their birth and salvation, like their Savior, are perfect, that is, completed actions with present continuing results. In neither case: one's birth out from God, or one's deliverance by the Christ will an Arminian tradition accommodate the Common "KOINE" text that dissolves once for all the embarrassing difficulty concerning the truth of a child of God's birth and salvation.

The Article: Jesus is God; Baptism and the Gospel

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.

Present Tense: Calvinism and Arminianism

TEXT 1 John 5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

KOINE 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 believing that Jesus is the Christ, has been previously generated (and remains generated) out from the God...

Returning to this text allows the reader to observe how the “present tense” further dissolves the embarrassing difficulty between Calvinism and Arminianism. KOINE’s incomparable character will so dissolve the embarrassment as to leave the reader with no irreconcilables, paradoxes, or “blind spots.”

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 the birth out from God *prior to* the participle “everyone who is believing.” This participle is a “present” active participle; and, as such its action is continuous, durative: Linear.

Linear has as its root the term “line.” For the critical observer, formatting the text according to KOINE will find the “birth out from the God” to be antecedent to the continuous action “believing.”

The entire difficulty between Calvinism and Arminianism-the embarrassing difficulty-lies in this one text; specifically, by ignoring the *present tense* which conveys continuous, durative, that is, linear action, Calvinism imports the idea that one is “born out from the God” *prior to* the Aorist tense (punctiliar) “kind of action.” Second, Arminianism does not attribute to the “birth out from the God” the cause or basis for the continuation or duration of faith.

That is, by Calvinism’s and Arminianism’s oversight of the present tense, the “pre-regeneration faith” and “lose one’s salvation” sects endure until this day; for no Calvinist 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. No Arminian can 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 “birth out from the God” precedes numerous “durative, continuous” kinds of actions: All in the present tense; all attributing their continuation to the new birth.

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.

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 “birth 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 birth out from the God *prior to* the present tense kind of action “believing.”

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

Preposition and Adverb: Rapture

TEXT: 1 Thessalonians 4:17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

KOINE ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα καὶ οὕτως πάντοτε σὺν κυρίῳ ἔσόμεθα

KEV (Koine English Version) furthermore, we ourselves, the ones who are living, the ones who are being left around, will be seized away simultaneously together with them in clouds into a meeting of the Controller into an atmosphere, and thusly we will always be together with Controller.

With interest in the “end times” escalating from duration to duration, one of the most “novel” of ideas ever presented to Christians came in the form of a distinct “rapture.” That is, a “rapture” that existed independently from the Return of Christ and the Resurrection. The idea allowed for an arbitrary assignment of the Rapture, Resurrection, or Return to any text, regardless if the terms even occurred in the texts or not. I

resorted to KOINE to initiate a simple study of the “rapture” for a disciple of Christ who sincerely wanted to know about the topic.

The term σὺν is a preposition. Prepositions according to (Davis, 1923) are “adverbs specialized to define more clearly the meanings of cases, many of which come to be used in composition with verbs” (p. 44). The term σὺν translates “together with.” According to (Dana & Mantey, 1927) “It is used almost exclusively with persons, and implies close fellowship or cooperation” (p. 111). The term preposition according to (Braun, 2013) means “‘Place before,’ i.e. prepositions are usually placed before the word which they join to the rest of the sentence” (p. 15). Finally, (Summers, 1950) states: “[The preposition] is so named because its position normally is immediately before the substantive with which it is associated” (p. 32).

Thusly, the preposition (σὺν “together with”) is positioned before the pronoun “them.” The antecedent to that pronoun is the “dead who are raised first” when Christ returns. This KOINE text of 1 Thessalonians 4:17 unites in “close fellowship or cooperation” those of us living, that is, the ones left-around “together with” those believers who first raised from the dead: KOINE does not disconnect the resurrected believers from those of us that are living, being left-around.

That is, in the event of Christ's return they are raised and "together with" them we are simultaneously seized-away. Also, the term ἄμα as a preposition translates as "together," and as an adverb translates "simultaneously," or "at the same time." So, between the preposition "together with," and the adverb "simultaneously," KOINE does not abandon this Bible teacher, nor any student wishing to learn about the Return of Christ, the resurrection of the dead saints, or the living saints being left-around; for, KOINE clearly states that we, the living, will be together with them in close fellowship and association; and, when seized-away together with the resurrected saints it will be occur simultaneously.

Wherefore, of the endless theories that continue to be generated in these last days, no theory that dissociates the dead saints from the living saints, or disconnects the simultaneous nature of the "timing" of the resurrection of the dead in Christ from the seize-away of the living ones being left-around is in accordance to the KOINE formulation.

Adjective: What about a Free or Bound will?

TEXT: John 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

KOINE οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν

KEV who are generated, not out from bloods, neither out from a desire of flesh, nor out from a desire of a man, conversely, out from God.

The joy of KOINE is in its precision. (Braun, 2013) defines the adjective as “that which is thrown near”—the noun or pronoun” (p. 1). However, the KOINE language does not find adding to, or taking away from nouns necessary, that is, “throwing words near” the original nouns or pronouns is not necessary to teach all the nations to be observing all things whatever things the Master Teacher commissioned to us.

So, as to the unnecessary grief that is generated around non-KOINE notions like throwing near the noun “will,” the terms “free” or “bound,” practitioners of such “throwing near” advance a false dilemma; namely, that also known as: false dichotomy, the either-or fallacy, either-or reasoning, fallacy of false choice, fallacy of false alternatives, black-and-white

thinking, the fallacy of exhaustive hypotheses, bifurcation, excluded middle, no middle ground, polarization, etc., for if the KOINE text did not, and it does not, need phrases like “free will,” or “bound will,” then for what reason are we led to believe either, and more: Why are we led to believe no better option exists?

Bible students know of another option than those artificially generated; namely, agent-causation. All KOINE Christians know that before English, the KOINE Greek texts existed; also, KOINE Christians know that before KOINE Greek was the Hebrew Old Testament. Within the Hebrew language, and long before KOINE, a text had been scripted, and remains on record that perfectly indicates that thing that existed long before any ideas of a “free or bound” will.

TEXT: 2 Chronicles 20:20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

The term “Believe” in both of its occurrences appear in the Hiphil Imperative form. The Hiphil Imperative form appears 731 times in the Hebrew Old Testament. So, 731 times an agent

or agents are commanded to cause or to be causing an agent or agents to do something.

That is, the Hiphil is a causative active stem that appears in both the Perfect (complete) and Imperfect (incomplete) states of the Hebrew verb system. Considering only the sentence in the text “Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper” the Hiphil Imperatives “Believe” translates accordingly: “You (all) cause You (all) to believe in the LORD your God, so shall ye be established; You (all) cause You (all) to believe his prophets, so shall ye prosper” (**HEV**-Hebrew English Version).

Wherefore, then, the KOINE text needed no such terms as “free or bound” to throw near a noun or pronoun within its text; for, the Hebrew text that antedates KOINE did not abandon the KOINE language to resort to such abstract, unintelligible notions. An observation of John Locke states:

[He] liked the idea of Freedom and Liberty. He thought it was inappropriate to describe the Will itself as Free. The Will is a Determination. It is the Man who is Free: I think the question is not proper whether the *Will* be free; but whether a man be free. This way of talking, nevertheless, has prevailed, and, as I guess, produced great confusion," he said. It

has and still does produce confusion. In chapter XXI, Of Power, in his *Essay Concerning Human Understanding*, Locke calls the question of Freedom of the Will *unintelligible*. But for Locke, it is only because the adjective "free" applies to the agent, not to the will, which is determined by the mind, and determines the action. Retrieved from www.informationphilosopher.com

However, logical, and impressive the reasoning of men might be, the Hebrew Scriptures surpass them all. For, the Hebrew text does not teach even "free agency;" although that is an intelligible notion, and does "attach the adjective" free to the agent rather than to a mere attribute of the agent like that of a "will or desire." KOINE does not impose the assumption upon its reader that one must possess a desire free from anything; especially, a desire free from "sin.

Nevertheless, because men are causative-agents according to the Hebrew language-the Hebrew Bible-the Old Testament Scriptures, the Bible does convey the urgency for a human agent (person) to cause a human agent (person)-especially himself- to believe the LORD and be established; for any human agent (person) to cause any human agent (person) to believe His prophets, so shall they prosper. It's called evangelizing the nations. It's an imperative that it be done.

Although this KOINE Christian is aware that both the philosophies of both Libertarianism and Compatibilism are

somewhat reluctant to recognize mankind as causative-agents, the veracity of that reality, like all Scriptural assertions, are not offered as an option, rather scripted as a command for all that listen to mind-after the Gospel and cause themselves to believe on the Lord Jesus Christ.

“You cause you” is not only a form of a Hebrew command, but a basis for the statement: “You cause you to believe or disbelieve.” Although not in the imperative form, it is an absolutely true statement that you (the person) cause you (the person) to believe or to disbelieve. The Bible never commands one to disbelieve, but only records the occasions in which men do so. This common observation might fail to contribute to the fields of psychology, or philosophy; but, it does much to advance the work of fulfilling the Great Commission. How many hours, years, even lifetimes have been consumed, *and remain consumed* by ministering to fabulous ideas like those concerning a “free or bound will” which only minister questions, rather than godly edifying which is in faith?

Ignoring KOINE

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.

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 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

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 thusly loves the world; consequently, He gives the only generated Son, in order that everyone who is believing into Him might not be destroyed, conversely, may 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’s love for the world-the sending of His Son-was in order that everyone who is believing (continuous action-linear) into Him might not be destroyed; conversely, he may be having (continuous action) durative life! So, the term ἵνα identifies the purpose for the manner in which God loved the world; specifically, *in order that* everyone who is believing might not be destroyed. The reader recalls that one who is continually believing is one that was first born from above, that one born from above had first believed the Gospel (the things written in John’s Gospel). So, when reading John 3:16, one sees God’s love for the world to provide for those that believe the Gospel, then are born out from God, then, because of the birth out from the God, they are continuously 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 everyone who is 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 believing (*continuous action*), *in order that you all* (that read it, or hear it preached) might believe (punctiliar action-the simplest form of action). Therefore, in KOINE English, 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.”

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 πρός με ἂν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτόν καὶ ἐγὼ ἀναστήσω αὐτόν 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 to Christ-and only those that listened (punctiliar action) and *subsequently* learned (punctiliar-the simplest form of action). 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 not 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 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 Ἐγὼ 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 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 a deliverance from wolves, as well as, from our sins! 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 is written for the purpose that one might perform the simplest form of action “believe.” Calvinism states that this simplest form of action cannot be performed prior to the birth out from the God; however, KOINE does not concur. KOINE places the Gospel “prior to” the simplest form of action “believe.” Further, KOINE records the “birth out from the God” as 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 Missionary Baptists for centuries. But, praise be to God, KOINE removes the plague once for all!

Participles: Words that Participate

TEXT: Matthew 28:18-20 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

KOINE καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων, Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος Ἀμήν

KEV And after He approached, Jesus spoke to them saying: Every authority in heaven and upon the earth is given to Me.

28:19 Therefore, when you transport yourselves, initiate all the nations, *by* merging them into the name of the Father and of the Son and of the Holy Spirit,

28:20 *by* instructing them to be observing all things, as many things as, I commission to you. Indeed notice: I Myself am with you all the days until the consummation of the duration.

(Dana & Mantey, 1927) state: “The participle, like the infinitive, is not a mood but a verbal substantive” (p. 220). Also, (Dana & Mantey, 1927) state: “The instrumental participle may indicate the means by which the action of the main verb is accomplished” (p. 228). (Braun, 2013) observes participles to be: “words that ‘participate’ in the formation of a sentence” (p. 13).

KOINE’s use of present active participles in the great commission indicates the means by which the action of the main verb is accomplished; specifically, the term μαθητεύσατε is an aorist active imperative 2nd person plural. The imperative is the main verb, the instrumental participles “merging” and “instructing” indicate the means by which the action “to initiate all the nations” according to the Great Commission is accomplished. The work required to learn KOINE is much less arduous, and much more productive than the futile labor of seeking to ascertain abstract philosophical concepts that are foreign to Bible languages: Its words, syntax, etymology, grammar, and context.

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