

Historical
Wholistic
Hermeneutics

Historical
Wholistic
Hermeneutics

By

Timothy Evans Carter

Eddie Johnson

Copyright @ 2017

IAmKOINE.org

Foreword

Serving as amanuenses, the capture of scientific diction, in order to document a heretofore undocumented Historical Wholistic Hermeneutical Process found these servants humbled by the favor. While serving in his Hermeneutics Class, we noticed that Dr. John E. Penn spoke intentionally, deliberately, in order that a record might emerge...speaking in a diction that disclosed his intention- An intention to provide an unprecedented opportunity for those common enough to properly appraise the occasion: An opportunity to organize, arrange, document, and present in scripted format, a heartfelt Hermeneutic.

The Hermeneutic of Dr. John E. Penn, like its author, was formed through an excruciating process of trial and error, self-denial, submission, and faith. By laboring in the process of Interpretation, a Bible Interpreter came to be: First, the Bible Interpreter and then the Bible Interpretation.

Therefore, then, the Science of this Hermeneutic is more than the Science of

Interpretation; more rather, it is the Science of the making of Interpreters: The Science of the Making of Interpreters according to the unsurpassed process of laboring in the word and doctrine.

To the glory of God, this Historical, Wholistic Hermeneutic is dedicated, as well as its author.

T. E. Carter & A. E. Johnson,
Amanuenses

Introduction

(Pink, 1972) stated: “Man is notoriously a creature of extremes, and nowhere is that fact more evident than in the attitude taken by different ones to this subject. Whereas some have affirmed the Bible is written in such simple language that it calls for no explaining, a far greater number have suffered the papists to persuade them that its contents are so far above the grasp of the natural intellect, its subjects so profound and exalted, its language so abstruse and ambiguous that the common man is quite incapable of understanding it by his own efforts, and therefore that it is the part of wisdom for him to submit his judgement to ‘holy mother church,’ who brazenly claims to be the only Divinely authorized and qualified interpreter of God’s oracles.”

Since the common man must work among the extremes, and against his own notoriety for such within himself, then this Historical Wholistic Hermeneutical Process is intended to afford him a repeatable process of achieving for himself a sound

knowledge of the Scriptures that will find him well-equipped “to determine the correct use of the Bible in theology and in personal life” (Ramm, 1970).

Table of Contents

Introduction

SECTION ONE: <i>History of this Hermeneutic</i>	8
<i>The Science</i> of this Hermeneutic	11
<i>This Hermeneutic</i> Throughout the Ages	12
SECTION TWO: <i>Elements of this Hermeneutic</i>	17
<i>The Theology</i> of this Hermeneutic.....	20
<i>The Language</i> of this Hermeneutic.....	22
<i>The Literature</i> of this Hermeneutic.....	26
<i>The Culture</i> of this Hermeneutic.....	28
SECTION THREE: <i>Essentials of this Hermeneutic</i>	29
<i>The Exegesis</i> of Scripture.....	36
<i>The Exposition</i> of Scripture.....	37
<i>The Landmarks</i> of Scripture.....	38
SECTION FOUR: <i>Synthesis of this Hermeneutic</i>	39
<i>The Originalism</i> of this Hermeneutic.....	39

The <i>Textualism</i> of this Hermeneutic.....	40
SECTION FIVE: <i>Apologetics and this Hermeneutic</i>.....	41
The <i>Historic Dissonance</i> without this Hermeneutic...	43
The <i>Unprecedented Consonance</i> of this Hermeneutic...	49
SECTION SIX: <i>Evaluation of this Hermeneutic</i>.....	56
The <i>Full Scope Evaluation</i> of this Hermeneutic.....	56
Demonstrations of this Hermeneutic.....	89
The Divine Ratio.....	198
Present Tense: Calvinism & Arminianism.....	223
Preposition & Adverb: The Rapture.....	228
The Error of Omitting.....	238
Religious Constructs.....	252
Calvinism: An Initial Evaluation.....	292
HYPER-Grace: A Final Demo.....	320
References.....	370

History of this Hermeneutic

Acknowledging that throughout the ages, common Baptist people used a literal method of Bible interpretation; especially, since they themselves were the authors inspired to write the now extant autographs. As such authors, they understood the epistolary, apocalyptic, and prophetic nature of the poems and prose which they penned.

However, as persecutions and prosperities would have it, religionists confiscated these scripts and superimposed their traditions onto them, exchanging the traditions of men for the commandments of God. This Hermeneutic emerged through the toils and labors of the Missionary Baptist Seminary's Professor of Hermeneutics Dr. John Penn. Through continuous review and revision, Dr. Penn engaged his students in a "collaborative" manner, fielding their questions, while developing his own hermeneutical skills through the humiliation of his own trials and errors.

Dr. John E. Penn, BA, Th.B., Th.M., and Th.D. is Pastor Emeritus of North Bryant Baptist Church, Bryant, Arkansas, and Retired Professor of Church History at the Missionary Baptist Seminary in Little Rock where he served for 34 years, where he also taught Bible Interpretation, Comparative Religions, Ministerial Practicalities and other courses.

Prior to coming to North Bryant, he was pastor of the following Baptist churches in Arkansas: Union at Jesup, Jerusalem at Strawberry, Landmark at Forrest City, First Baptist at Cave City, and Southwest Missionary Baptist in Little Rock, which relocated and became North Bryant Baptist Church.

He has also conducted revivals and taught Church History seminars in many states across the U.S., and has been instrumental in organizing several churches in Arkansas. His travels have taken him on 4 trips to South India to preach and establish churches, to attend “The First World Congress on Religious Liberty” in Amsterdam, and to conduct Church History tours in the U.S., studying our American heritage; France to study the Albigeneses, and Italy to study the Waldenses in the Valleys of the Piedmont.

Dr. Penn believes in a verse by verse, New Testament approach to teaching God's Word. Like the churches he pastored for more than 58 years, his goal with his website www.baptistlamp.org and this introduction to Hermeneutics is to bring God's Word to the world, while giving every student a foundation upon which to build a life for Christ. Thusly, this Hermeneutic is an expression of a lifetime of co- laboring in the word with numerous students in whose lives he willing divested himself, while investing in them.

The Science of this Hermeneutic

Since Dr. John Penn encouraged the admiration of science; especially, since he often referenced such famous scientists like Francis Bacon who developed the “Scientific Method;” Pascal the French Mathematician and scientist; Descarte the Mathematician, Philosopher, and scientist, along with many others, then it is no marvel that he worked to develop a Science of Hermeneutics, a Science Process that could be repeated, and utilized for generations to come.

Thusly, the science of this Hermeneutic will be demonstrated by its products; namely, its apologetics. That is, the answers given for the certainty of those like Dr. John Penn and those desiring to know what can be known from the Bible; so then, one can expect that the “proof of the process-its science” to be found in the answers it produces. Recalling that “the student is not above his teacher: but every one that is complete will be like his teacher,” students of this Hermeneutic are honored to be called “able practitioners” of it.

This Hermeneutic throughout the Ages

As Baptist people are known throughout the ages by various names and slanders; perhaps no greater source of both their admiration and disdain was due to their love of the truth. Maligned by foes, and admired by friends, Baptist people have, indeed, left a Trail of Blood in their wake; yet, for it all, serving God with their minds has been and remains the Landmark of their virtue.

Their Soteriology, Bibliology, and Ecclesiology, and the unsearchable riches of their faith are worthy to be sustained through the process of the arduous task of mind-service to God; for, as those freed to serve God with their minds, their lineage is more accurately traced through the faithful study of the Scripts for which both their lives and limbs were sacrificed for His glory and their posterity.

An oft quoted Baptist, C. H. Spurgeon on Baptist perpetuity stated:

"We believe that the Baptists are the original Christians. We did not commence our existence at the reformation, we were reformers before Luther or Calvin were born; we never came from the Church of Rome, for we were never in it, but we have an unbroken line up to the apostles themselves. We have always existed from the very days of Christ, and our principles, sometimes veiled and forgotten, like a river which may travel underground for a little season, have always had honest and holy adherents. Persecuted alike by Romanists and Protestants of almost every sect, yet there has never existed a Government holding Baptist principles which persecuted others; nor do I believe anybody of Baptists ever held it to be right to put the consciences of others under the control of man. We have ever been ready to suffer, as our martyrologies will prove, but we are not ready to accept any help from the State, to prostitute the purity of the Bride of Christ to any alliance with the government, and we will never make the Church, although the Queen, the despot over the consciences of men". (From The New Park Street Pulpit, Vol.VII, Page 225).

"History has hitherto been written by our enemies, who never would have kept a single fact about us upon the record if they could have helped it, and yet it leaks out every now and then that certain poor people called Anabaptists were brought up for condemnation. From the days of Henry II to those of Elizabeth we hear of certain unhappy heretics who were hated of all men for the truth's sake which was in them. We read of poor men and women, with their garments cut short, turned out into the fields to perish in the cold, and anon of others who were burnt at Newington for the crime of Anabaptism. Long before your Protestants were known of, these horrible Anabaptists, as they were unjustly called, were protesting for the 'one Lord, one faith, and one baptism.' No sooner did the visible church begin to depart from the gospel than these men arose to keep fast by the good old way. The priests and monks wished for peace and slumber, but there was always a Baptist or a Lollard tickling men's ears with Holy Scriptures, and calling their attention to the errors of the times. They were a poor persecuted tribe. The halter was thought to be too good for them. At times ill-written history

would have us think that they died out, so well had the wolf done his work on the sheep. Yet here we are, blessed and multiplied; and Newington sees other scenes from Sabbath to Sabbath. As I think of your numbers and efforts, I can only say in wonder - what a growth! As I think of the multitudes of our brethren in America, I may well say, What hath God wrought! Our history forbids discouragement."
(From the Metropolitan Tabernacle Pulpit, 1881, Vol. 27, page 249.)

The heart of this Hermeneutic, therefore is expressed in the willingness to develop and document a process which, like the history of its truth-bearers, will assure the highest level of integrity in passing along “a way of excellence” to future generations.

In the “keeping” of His commandments, then their safeguard is more likely achieved according to the process under which practitioners of Hermeneutics engage than the whimsical, ever-vacillating and irresolute minds of unregenerate men; for, if today’s contemporary interpreter is to obey the admonition expressed accordingly,

“ὀρθοτομέω orthotoméō, or-thot-om-eh'-o; from a compound of G3717 and the base of G5114, to make a straight cut, i.e. (figuratively) to dissect (expound) correctly (the divine message):—rightly divide” (BlueletterBible.org), then through what better process than that afforded through the only process forged in accord with the History, Martyrologies, Testimonies of Baptist people, and the Sacred Texts of which they are both the ancient authors and faithful guardians, or could a more sure path be embarked than that one on which the blood of the Baptists was shed?

Thusly, the saga of the ancient Scripts, the Bible, like the History of this Hermeneutic, bears testimony to the veracity of a former grand practitioner of this Hermeneutic who said: *“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”*

Elements of this Hermeneutic

Dr. John Penn taught his students that his Historical, Wholistic Hermeneutical Process was like “Stoichiometry [which] refers to the measure of ‘any first thing, from which the others belonging to some series or composite whole take their rise, an element, [a] first principal’” (The Basics of Philosophy). His hermeneutic, therefore, enumerating these ‘first things,’ provides the student an overview of the interdependence according to which his Historical, Wholistic Hermeneutical Process takes shape; becomes a cohesive unit of interdependent elements, demonstrating its holism to be greater than the sum of its parts.

Further, by conveying that “the idea of holism, which is that systems (e.g. physical, biological, chemical, social, etc.) cannot be understood only by the understanding the smaller parts that make them

up” (The Basics), Dr. John Penn applied this logic to his science of Hermeneutics, teaching that the smaller parts that make up his Hermeneutic were valuable insofar as they were incorporated into the whole.

That is, Bible Languages, for example are more advantageous when synthesized within the entirety of a Hermeneutical System, a system which incorporates Bible Languages, Syntax, Grammar, Literary Genres, along with all key, Lexical-Syntactical elements. His mantra resounded, asserting that all these linguistic elements are but devices, best utilized when deployed within his Historical, Wholistic Hermeneutical Process.

Further, noteworthy was (and is) Dr. John Penn’s willingness to encourage education, encouraging his students to be “noticing [things like] **Semantic Holism** [which is] is a doctrine in the **Philosophy of Language** to the effect that a **certain part** of language (e.g. a term or a complete sentence) can only be **understood** through its **relations** to a (previously understood) **larger segment** of language, possibly the entire language” (The Basics of Philosophy-Holism). Dr. John Penn

ignored-at the risk of his own interests-the trend that is summed in the following observation, developing his own Context Principle within the framework of his own Historical, “Wholistic” Hermeneutical Process. The trend in sum: “Up until the end of the 19th Century, it was always assumed that a word gets its meaning **in isolation**, independently from all the **rest** of the words in a language. In 1884, **Gottlob Frege** formulated his influential **Context Principle**, according to which it is only within the **context** of a proposition or sentence that a word acquires its **meaning** (The Basics of Philosophy-Holism)” Retrieved from

http://www.philosophybasics.com/branch_holism.html

Dr. John Penn advocated his own “Context Principle” within his historical-hermeneutical as the defining ancient, historical practice according to which historic Baptists in all ages faithfully communicated the original meanings contained within the Biblical texts. He labored and toiled to compile and succinctly communicate this practice into a repeatable hermeneutical process by demonstrating it “in practice,” proving its power and

usefulness for students in the Missionary Baptist Seminary, noting that apart from it, usage and meaning would be forever elusive to the Bible student.

The Theology of this Hermeneutic

Focusing his students onto the infallible fact that “All Scripture is given by inspiration and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be thoroughly furnished unto all good works” (2 Timothy 3:16-17), Dr. John Penn iterated frequently that one’s interpretation can be so skewed by theology that a proper Theology of Hermeneutics was a necessary element within his Historical, Wholistic Hermeneutical Process. For future interpreters, he observed that the gap between contemporary believers and the ancient texts was becoming more unlikely to close apart from a sound hermeneutic, a hermeneutic which adhered to a theology that held the Scriptures to be an incomparable source of truth; for, to approach the Scriptures according to any theological suppositions

that do not adhere to the historical realities of inspiration and preservation of God's word throughout the ages, will find the interpreter accommodating uninspired sources, rather than rejecting them.

Dr. John Penn graciously warned his students, future interpreters, to always heed Paul's warning to: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ (Colossians 2:8)." Unbiblical notions, like leaven, will permeate the interpreter's craft, nullifying the repeatable nature of the interpretive process by fragmenting its wholistic nature into independent elements incapable of generating a sound Biblical interpretation.

Further, when the theology of an interpreter reinforces the inspiration of the Scriptures, and recognizes their authority in all matters of historical-doctrinal interpretation, then the Bible interpreter will be well-grounded as he develops his craft through iterative, deliberate and purposeful practice.

Warning his students, Dr. John Penn stated that as theology weakens, then so also will the

recognition of the propositional force of God's word; especially, the ability to know God's word and His will. The strength of one's revisionary will can be expected to grow as one rejects the Bible as the only certain, infallible rule of one's faith and practice. His ultimate forecast was a warning concerning the prevalent trend that he noticed; namely, that interest was ever increasing in a subjective focus on individual experience and relevant application of Scripture, rather than on Biblical Interpretation of the texts, in order that one might gain a correct understanding of the Bible.

The Language of this Hermeneutic

Since God chose particular languages according to which He would document His Word(s), then of utmost importance for this Hermeneutic is a willingness to acquire the skills necessary to "use" these languages; particularly, Biblical Hebrew, and KOINE Greek. Hebrew and Greek manuscripts, therefore, are those to which infallible inspiration is attributed, that is, with reference to those texts alone is the argument, the

doctrine of inspiration, first and foremost established. Hebrew and Greek Grammars, wherefore, along with their ancillary lexicons, will afford an aspiring practitioner of this hermeneutical process the essential tools for ascertaining what the original authors penned, and how the original receptors received their writings.

Dr. Penn noted that the “usage” of the Bible’s Languages could not be overemphasized; for, apart from the grammar and lexicons of these languages, a Bible Interpreter has no means of producing an interpretation upon which others can rely; much more, an interpretation that achieves the intended end of the Author, the Holy Spirit. Adherence to the Bible’s languages structures the interpreter and aligns him with the text, rather than the text with the interpreter.

Grammatical functions, lexical meanings, and syntactical relationships provide a framework for the practitioner of this Hermeneutic; for, the genuine desire to know the Scriptures presents regard for the Bible as it was originally written as its chief symptom. The Bible’s languages are essential tools, elements within the wholistic framework of this

hermeneutical process that assures the repeatable outcome; namely, improved knowledge of the Bible.

The “inflective” reality, unique to each Bible language, guides the interpreter-the interpreter so inclined-toward the apparent nature of the text. That is, the languages, their grammar and contextualized lexical meanings indicate for the interpreter the distinctions and emphases of the original author. If the author is using a finite verb in the Bible Languages, then in a “finite verb form” will that verb appears. Likewise, if the author is emphasizing an action which “participates” with the kind of action achieved in a finite verb, then the Bible’s languages has a term for that. A Bible Interpreter desiring to engage this literal, historical hermeneutical process, then he will not find the “usage” of the Bible’s languages to be anything less than advantageous.

Iterative, deliberate and purposeful engagement in this process of Bible Interpretation will literally find the practitioner “schooled” in the Bible’s languages. Language traits, like the “affix and prefix” states of the Hebrew language, or the seven various stems according to which those “perfect and imperfect” states are communicated soon become the vernacular of the

faithful interpreter: He becomes “scripted” by the Script-ures, rather than the Scriptures being “scripted” (rewritten) by the illegitimate interpreter.

KOINE Greek, for example, is so highly inflected that an interpreter would, more often than not, find it difficult to “mis-understand” the author’s meaning. Further, the embarrassing difficulty among many of today’s infamous, fallible religious constructs, and their constructors, are simply dispelled when cast into the light of the Bible’s original languages. A KOINE Greek **Language Note:**

Time & "Kind of Action" in Greek Verbs: In English, and in most other languages, the tense of the verb mainly refers to the 'time' of the action of the verb (present, past, or future time). In Greek, however, although time does bear upon the meaning of tense, the primary consideration of the tense of the verb is not time, but rather the 'kind of action' that the verb portrays. The most important element in Greek tense is kind of action; time is regarded as a secondary element. For this reason, many grammarians have adopted the German word

'aktionsart' (kind of action) to be able to more easily refer to this phenomenon of Greek verbs.

The Literature of this Hermeneutic

Along with the advantages offered an interpreter through the “use” of the Bible’s original languages, so also will the interpreter find it most advantageous to acquire a genuine appreciation for the various literary styles according to which the Bible communicates. From poetry to prose; proverbs to psalms, along with an array of contextualized historical narratives, the interpreter need only to immerse himself into the epistolary, apocalyptic, and prophetic types of literary genres, applying to each one the consistent hermeneutical approach to all literary styles; namely, the lexical-syntactical steps essential to knowing the Bible definitions of the words used, their syntactical relationship, all within the purview of the Context Principle. For, no literary style can be better understood than when it is first understood according to its fundamental elements, then, and only then can its genre be fully appreciated. That is, for example, before the aspiring interpreter begins to construct a preemptive, and

contemporaneous need for the “construction of a third Temple,” within the Apocalypse of Jesus Christ, he need first define his terms, acknowledge the inflection and emphases of the Bible’s languages, then research the historical realities of the first and second temples...complete all specialized work action-steps prior to “jumping” headlong into eschatological conjecture; especially, conjecture incited by pop-eschatological, and sometimes, sensationalized speculations.

Aspiring interpreters often can find their interpretations shipwrecked upon the shorelines of “Harried Hermeneutics;” for, no interpreter practices his craft within a cultural vacuum, nor does he present his findings before an “un-primed,” pre-conditioned audience. Consequently, then, an aspiring interpreter’s knowledge of the epistolary, apocalyptic, and prophetic types of literature assures the necessary cognizance essential to grasping any type of text’s meaning.

Figurative language-all language is figurative, as no term is that thing in actuality to which it makes reference; rather only, a referent to it. That is, a “noun” is not a person, place or thing, rather a term

that refers to a person, place or thing. Figurative language, therefore, like lexical definitions, can be classified as “metaphor, simile, or allegory.” The interpreter need only regard the value of knowing such figures of speech, and the contribution such figures are making in the text being interpreted.

The Culture of this Hermeneutic

Careful to research history, Dr. John Penn habitually emphasized the historical-cultural realities of each age in which a text was written—he called the students’ attention to the historicity of culture: For example, if facts exclusively associated with second-temple Judaism were to interplay with one’s interpretative process, then those unique facts must be applied only to matters acquainted with the second Temple, and Judaism as it was practiced during that “Second Temple Culture.”

Thus, the key to reading John’s Revelation would include learning about the politico-religious culture of both second Temple Judaism, and the Roman Empire as they existed during the time of John’ distinct genres it employs. Our understanding

of Biblical texts is improved insofar as the customs, culture, and historical context of the time of their writings are considered; especially, as culture is an element within this Historical, Wholistic Hermeneutical Process.

Finally, Dr. Penn noted that the most original meaning of a text is not always obvious to us living in a distant time and culture, a time and culture completely alien to the original receptors, as alien to them as theirs is to us. Consequently, he emphasized the fact that information about the cultural background can be decisive in assisting one in completing the interpretive process of this Historical, Wholistic hermeneutic.

Essentials of this Hermeneutic

Because, Mickelsen (1963) stated: “the purpose of exegesis and exposition is to communicate the meaning of an earlier statement to those living at the same time as the interpreter,” then a structural framework is advantageous for the Bible

Interpreter. Constantly encouraging his students to re-search the Scriptures, Dr. John Penn demonstrated essential, and practical methods within the Science of Biblical Interpretation; namely, the practice of Key-steps to a successful interpretation of a Bible Text.

Some “Unique and General” Interpretive Principles of Dr. John Penn include,

- 1.) **Know the Author:** First, and Foremost, the student of the Scriptures must know the Author; for, apart from this foundation, no Bible Interpretation is possible as it would not reflect the True nature of the Author of the Bible: To contradict the character and reputation of the Author of the Bible is the most egregious of hermeneutical errors.
- 2.) **Context Principle:** Usage is not to be confused with meaning, as the Author’s meaning is only assured through the contextualized narrative in which it is contained, and according to which it is communicated.

- 3.) **Avoid Center References:** within popular Study Bibles.
- (A.) Center References guide a student according to pre-understood (and possibly misunderstood) assumptions.
 - (B.) Center References also contribute to the “process of accruing pre-understanding,” that is, to the process called “priming.”
 - (C.) Center References “assume” an unfounded correlation between texts, and often are void of any contextual consideration for the texts to which they direct the Bible student.
- 4.) **Seek first the “Bible definition:”** of the term in question.
- (A.) Terms, when understood according to unbiblical definitions will skew the understanding of the text in which it appears; for, the student will unknowingly “import,” that is,

interpose an alien meaning into the Biblical text.

- (B.) Terms, however, when defined according to Biblical definitions will align the Bible student/Interpreter with the actual meaning in the Biblical text, itself, diminishing the futile effects that “pre-understanding” has on one’s efforts “to determine the correct use of the Bible in theology and in personal life.”

5.) Realize that the “usage” of Bible

Languages: is a tool for the Interpreter to achieve a more excellent interpretation, rather than increasing one’s knowledge of the Bible Languages themselves: Languages are elements within the Historical, Wholistic system of Hermeneutics.

- (A.) Usage of Bible Languages affords the Bible Interpreter essential “definitions,” and “inflections”

communicated within the Scriptures.

- (B.) Usage of Bible Languages is essential to achieving the most accurate interpretation.

6.) The Bible is the Only Infallible, and certain Rule of Faith and Practice.

- (A.) All Confessions, creeds, and traditions of men, are therefore, to be evaluated in such a manner as to identify the fallible elements within each.

- (B.) The ability to distinguish the fallible and the infallible is only possible when the Bible student/Interpreter is as aware of the Scriptures as to notice the difference(s).

- 7.) Context: is only achieved when the text under consideration is understood according to Lexical-Syntactical Analysis:
Note: The genre of the text (poetry, prose, illustrative or descriptive, epistolary, apocalyptic or prophetic etc.) does not alter the Hermeneutical approach to that

text, that is, Lexical-syntactical analysis, although arduous, yields exacting and meaningful results from any type of literary format.

To fully appreciate, that is, to know the text, then “to know poetry,” “to know prose,” or “to know any other type of linguistic style: epistolary, apocalyptic, or prophetic” is to approach each genre according to key functional steps that can be universally applied to any type of Biblical text:

1. **Lexicography and Lexicons:** Identify the meanings of individual words.
2. **Context:** Identify the usage of individual terms according to the context in which they appear.
3. **Syntactical Textbooks:** Evaluate the relationship of the individual terms to one another according to their grammatical forms and format.
4. **Grammars:** Evaluate grammatical forms according to the inflection of

the Bible Language in which they appear. That is, if it is the Koine Greek, then “kind of action” will be emphasized. If Biblical Hebrew, then action is inflected according to seven-stems, and two states: A Complete, Perfect, or Affix state, and an Incomplete, Imperfect, or Prefix state.

5. **Realize that “determinants” are within the Texts** and be willing to “re-search the Scriptures” for them.
6. **Value the differences** between “Illustrative and Descriptive” narratives.
7. **Avoid “deconstructing” the texts**, and acknowledge that it is perfectly synthesized as presented within the Bible.
8. **Avoid “errors of omission”** by assuming one to be wrong when approaching any Biblical Texts, otherwise exegesis (leading-out from the text) is impossible.

9. **Finally, recognize the universal desire within all interpreters to resort to emendation;** especially, when a “rewrite of a Text” would better serve the interest(s) of the Bible Interpreter than those of the Author of the Texts.

The Exegesis of Scripture

Exegesis is not Hermeneutics, rather an element according to which the system, the interpretive process, according to which a Bible Interpretation is produced. Exegesis, (to lead-out) therefore, is a specialized work action-step within the essential steps of this historical hermeneutic.

Apart from leading outwardly, literally “outwardly from the Bible text,” a Bible interpretation becomes impossible. Although **exegesis** is only a specialized work action-step, it is an essential step; without which the interpretative process can result to shut-down entirely; for, failing to lead-outwardly from the text is almost always the direct or indirect result of **eisegesis**. **Eisegesis**, as

the term means, is a “leading inwardly” into and onto the text. That is, the interpreter practicing eisegesis is actually importing into the text his pre-understood ideas, traditions and meanings, while also interposing onto the Biblical Text alien definitions, traditional suppositions, and assumptions: Elements, which when contributed, commandeer the historical, interpretive process, producing something “other than” a hermeneutical product.

The Exposition of Scripture

Exposition, according to this historical hermeneutical process, is a specialized work action-step that functions to expose that which has been excavated through exegesis by the practitioner of this interpretive process. The correlate between exegesis and exposition is so direct as to find exposition impossible apart from exegesis. Exposition, then, is presupposed by exegesis. Positing-outwardly, expositing a text, is only achieved after, and in conjunction with, the often arduous labor and toil of exegesis.

The Landmarks of Scripture

The phrase, “Landmarks of Scripture” refers to those things deliberately positioned so as to assure integral boundaries. The proverbial admonition: “Remove not the ancient landmark” serves well for any interpreter willing to acknowledge that such boundaries, “Landmarks,” appear within the Scriptures. The Landmarks of the Scriptures are those literary realities unique to the Scriptures alone; namely, their languages (Biblical Hebrew and KOINE Greek), the grammar of those languages, the contexts, along with the didactically formatted narratives, the genres of literature, and the unique meanings of the Scripture’s terms. An interpreter presuming to “move an ancient Landmark” is one doing so at the peril of those reliant upon his interpretations for their ability to have a correct understanding of the Bible, and God’s will for their lives.

Synthesis of this Hermeneutic

Dr. John Penn could not have been more exacting in his insistence that the Scriptures were an unsurpassed synthesis, instructing his students to evaluate the Scriptures as they were originally formatted. Consequently, by recognizing the Scriptures to be a superlatively expressed according to their original synthesis, the interpreter could focus on the text as it was written, realizing no need for emendation.

The Originalism of this Hermeneutic

As a self-described originalist, Dr. John Penn emphasized that the meanings of the Bible were immune to change, that is, he correlated the “dead languages” in which they were written to the texts themselves, noting that what made lexicography a

precise science was in the fact that a Lexicon, by definition, was a “dictionary of a dead language.” By dead, he meant unchanging, static. Thus, as a self-described originalist, he assumed the great task of developing an “original hermeneutic,” that is, a hermeneutical approach; that, like the Bible’s languages would be unchanging, wholistic and capable of being utilized according to a repeatable and reliable process.

Further, he insisted that the proper meanings of Bible words should always be acknowledged according to their correct usage and grammar insofar as such meanings adhere to his “Biblical Context Principle.” Finally, since the Bible contains no contradictions, then any interpretive process that sustains a contradicting hermeneutical product should be considered an unreliable process, and its self-contradicting interpretation acknowledged as “incomplete, imperfect.”

The Textualism of this Hermeneutic

Functioning as a companion to Dr. Penn’s Biblical Originalism was his Biblical Textualism.

According to his Biblical textualism, therefore, the time, culture, and genres of any Bible text undergoing his Historical, Wholistic Hermeneutical Process are all to be incorporated as relevant elements. By the incorporation of these elements, a contextualized culture would emerge, allowing the interpreter an insight into the receptors' understanding: The way a text would have been understood by its original readers.

Apologetics from this Hermeneutic

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). Apologetics is the result of this Hermeneutical process, a process that is focused solely upon that which is actually written and remains on record in the Bible.

This Hermeneutical process can facilitate any believer's desire to come out and be separated from erroneous assertions and traditions of men. In a culture dominated by *conversational ecumenism*-whose mantra is "Talk trumps Text:" It's a virtual language of Ashdod- this hermeneutical process equips God's out-called people to remain peculiar, uniquely His, in both words and practice: This Hermeneutic demonstrates the value of the New Testament in the original KOINE language, and the value of the Old Testament in the original Hebrew; empowers others to meet their responsibility to do their own word studies, in order that they also might know exactly what God intended to communicate to us and others; and finally, demonstrate to us that the True and Living God did not leave anyone as an orphan, dependent upon theological traditions, customs, creeds, and confessions of unnatural parentage.

The Historic Dissonance without this Hermeneutic

“Dialectic” can present itself as a tension existing between two conflicting or opposing ideas. Of interest to the Bible Interpreter are those dialectics that have persisted throughout the history of Christianity; namely, those dialectics which generate dissonance on seemingly a global scale.

Recognizing the difficulties within human being-ness to perceive from any point of view from which historic dissonance dissipates, the practitioner of this Historical Wholistic Hermeneutical Process can approach any dialectic in the same manner according to which he approaches a Biblical text.

The dialectic concerning **“Free Will”** can be approached accordingly,

Agenda

(Develop concepts of Free Will according to competing traditions)



will unknowingly “import,” that is, interpose an alien meaning into the Biblical text.

- (D.) Terms, however, when defined according to Biblical definitions will align the Bible student/Interpreter with the actual meaning in the Biblical text, itself, diminishing the futile effects that “pre-understanding” has on one’s efforts “to determine the correct use of the Bible in theology and in personal life.”

Noteworthy is the power of Step number 4; specifically, in its valuation of the Bible, the Text over the Talk. The interpretive process within this historical hermeneutical approach encourages the practitioner to consult the Bible’s languages, use them to ascertain Bible definitions of terms, concepts and phrases.

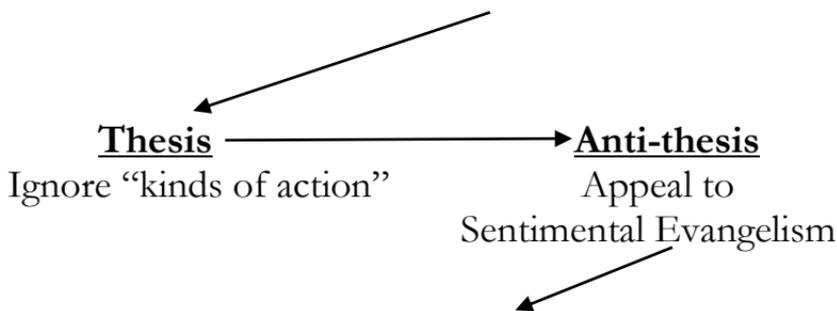
As with the abstract “Thesis and Anti-Thesis” presented in the Free Will dialectic, the practitioner of this hermeneutic would immediately consult the text, his lexicons, and grammars, learning that an

entire “stem, called: Hiphil” exists within the Hebrew language that describes the relationship of a subject and the action being performed. Avoiding much grief, the interpretive practitioner would discover the oldest definition of Free Will to actually be “causal agency;” and thusly, realize that his knowledge would be what the Bible actually teaches, rather than what is would otherwise be imported into it by “**eisegesis.**”

Furthermore, practitioners of this hermeneutic can confidently approach another infamous “dialectic;” namely, in the abstract, and absurd assertion: “Regeneration precedes faith.” Expressed accordingly, the dialectic achieves tension accordingly,

Agenda

(Construct competitive rationale for birth before faith-before birth)



Synthesis

Complete (albeit, unintentional) ignorance of the distinction between a finite verb and a participle.

The Bible interpreter who avails her or himself of this repeatable process of Bible interpretation can approach the abstract assertion:

“Regeneration precedes faith”

...by first deconstructing the term “faith:” What is it, a finite verb or participle, or gerundive noun? When engaging the dialectic in this manner, the Bible interpreter who follows this hermeneutical approach notices that within the Scriptures is a text that specifically identifies the purpose of the Gospel to have been written and to remain on record to be: “in order that you might deliberately cause yourselves to believe that Jesus is the Christ, the Son of God, and in order that as ones deliberately causing yourselves to believe that Jesus is the Christ you may be having life through His name.”

Through the use of this Historical, Wholistic Hermeneutical Process, the practitioner notices that the antecedent action of the verb “gennao” precedes the participle “pisteuon,” and in absolutely no text does birth precede a finite verb form.

That is, an adherent to this Historical, Wholistic Hermeneutical Process of Interpretation, the process enumerated within in its specialized work action-steps will notice that an “error of omission” has been committed (unintentionally) by advocates of traditional, abstract assertions like “regeneration precedes faith;” specifically, an Omissive Error caused by ignoring the Bible languages and the inflective realities unique to them.

The Bible, therefore, actually teaches that an un-regenerated sinner “deliberately causes himself to believe” (Aorist Subjunctive Active 2nd Person plural as in John 20:31); and that “birth out from God” antedates the person who is deliberately causing him or herself to always be supporting/believing that Jesus is the Christ (as in 1 John 5:1).

Distressful is the extent to which this dialectic has spread—it’s a global phenomenon—especially, since it depends solely upon an unwillingness to engage an

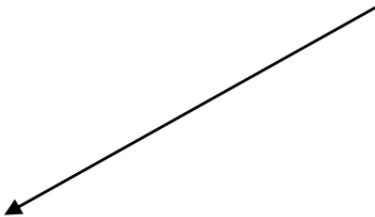
authentic, proven hermeneutical process like that one developed by Dr. John Penn. For, noticing the difference between a finite verb and a participle would be expected of the practitioner of this historical, hermeneutical process: It assures, when followed, that the most challenging dialectics are overcome in a definitive, and final manner.

The Unprecedented Consonance through this Hermeneutic

Recalling the heart of this hermeneutic, a practitioner can realize the achievement of compassionate consonance, that is, agreement upon the basis of actual Bible knowledge, according to the Bible's meanings and usage of Bible language. For example, in the dialectic concerning creation, it displays accordingly:

Agenda

(Age-date the Earth)



when consulted indicated a determinant, that is, an indisputable meaning of the Hebrew term H1961 HAYAH by using the term G1086 GINOMAI as the divinely inspired translation of H1961.

The grief that this Historical, Wholistic Hermeneutical Process alleviates is incalculable; for, it communicates in such a manner of excellence as to afford believers confidence in interpretations. Interpretations produced according to Dr. John Penn's Historical, Wholistic Hermeneutical Process are testable, and capable of withstanding any level of scrutiny: In fact, evaluation is welcomed.

David, Heath & Suls (2004) stated: "Recent work shows that people tend to have little insight into their errors of omission (Caputo & Dunning, in press); however, they give these errors a good deal of weight (indeed, equal to what they give to the solutions they generate themselves) once they find out about them" (p. 74). The lack of insight literally prevents the proper attribution, that is, the weight to errors of omission: Ironically, among textbooks concerning "exegetical fallacies," the risk of such errors is categorically omitted: Ironic, indeed.

David, Heath & Suls (2004) further stated: “For example, in one study (Caputo & Dunning, in press, Study 4), graduate students were given brief descriptions of research studies and asked to list all the methodological difficulties they could find: Students’ initial evaluations of their knowledge of research methodology were not correlated with their objective performance on this task” (p. 74). That is, the students’ performance did NOT reflect the methodology which they “touted.” Flawed performance always produces a “flawed” product when the methodology is not fully understood; specifically, when it omits structural elements designed to assure a repeatable outcome.

David, Heath & Suls (2004) also stated that: “Students provided more pessimistic and accurate, assessments of their knowledge about research methodology once their errors of omission were made known to them” (p. 74). Subsequently, when application of such methodological flaws toward proper exegesis, students can more accurately assess their knowledge of the science of Biblical Interpretation in the same manner: Accordingly, then Barrick (2008) stated: “Exegetical problems

most often arise from human ignorance rather than any fault in the text itself: It has become customary among evangelical scholars to resort to textual emendation in order to explain some difficult texts” (p. 18).

Consequently, William Barrick labeled this error, the “Superior Knowledge Fallacy.” He further stated: “Scholars too often pursue many such textual emendations merely because the interpreter has insufficient knowledge to make sense of the text as it stands. Ignorance, wherefore, should never be an excuse to emend the text to make it understandable to the modern Western mind. Above all, the evangelical exegete/expositor must accept the biblical text as the inerrant and authoritative Word of God. Adhering consistently to this declaration of faith will require an equal admission of one’s own ignorance and inability to resolve every problem. Ignorance, however, should never become the excuse for compromising the integrity of the Scriptures: Our first assumption should be that we are in error instead of applying the hermeneutics of doubt to the text” (p. 18).

Finally, David, Heath & Suls (2004) illustrated accordingly, stating: “For example, suppose we asked you to list as many English words as you could from the letters in the word spontaneous (e.g., tan, neon, pants), and you found 50. Whether this performance is good or bad depends, in part, on how many words are possible, and it is difficult to expect that you—or anyone else—would have an accurate intuition of what that figure is; in fact, more than 1,300 English words can be created from the letters in spontaneous” (p. 74).

Starting with William Barrick’s assumption; namely, that “our first assumption should be that **“we are in error,”** instead of applying the hermeneutics of doubt to the text” one need only “trust and consult” the text. Fortunately, then, once Bible students achieve an awareness of their own incognizance, by recognizing the reality of their potential “errors of omission,” students of the Scriptures will assign to themselves a “more pessimistic and accurate, assessment of their [own] knowledge about research methodology once they [see types of] Errors of Omission (i.e., the study-

flaws they had failed to identify) [are] made known to them.”

As the Master Teacher, Jesus the Christ Himself often stated: “Ye have heard that it was said...;” however, that same “verbally constructed” context persists unto this day. All students must avoid the pursuit of “textual emendations” merely because they have insufficient knowledge to make sense of the text as it stands.

Unfortunately, the “error of omission” has generated many of the largest controversies in recent Christian history: Succinctly speaking, then, an Omissive Error can (and does) lead a Bible student to “assume” that the text “as it stands” is insufficient; for, the assumption that any text is insufficient “as it stands” negates the very core involved in this “Hermeneutic” approach; namely, integrity.

Further, the Bible Interpreter is reminded of the words of the Master Teacher: “Can the blind lead the blind? shall they not both fall into the ditch?” (KJV): In so recalling, the Interpreter is reminded that our faults are not found within our

“blind-spots,” neither in our ignorance, but rather, in our unwillingness to “assume that we are wrong,” and are plagued with the consequences of omissive errors.

Evaluation within this Hermeneutic

The Full Scope Evaluation of this Hermeneutic

As students of Hermeneutics, full-scope evaluation and its importance within the field of Biblical Interpretation could not be more appreciated: The phrase itself: Full-scope indicates the essential scope of structure and design requisite to achieving an actual interpretation that reflects the text itself, and not the opinion of the Interpreter. (Pershing, 2006) declares: “What makes full-scope evaluation work is that it is both iterative and integrated; the flow between types of evaluation is

seamless, and, in most cases, it is [always] better not to be “outside of the process box” (p. 323).

The “process box,” in this context, applies to the key functional steps of Biblical Interpretation; and, thusly, provides a sustainable interpretative context in which interpretive initiatives might remain “focused,” that is, contained within the purview of fundamental hermeneutical principles and; most importantly, remain connected to the original meanings, intentions and historical realities communicated within extant texts.

Furthermore, according to (Pershing, 2006) “Full-scope evaluation helps [Hermeneutical] practitioners [to] conduct a major reality check on three important performance-improvement success factors: keeping the performance-improvement intervention aligned with organizational needs, adapting to change, and accomplishing the intended performance-improvement goals and objectives” (p. 327).

“Organizational needs,” for the Bible Interpreter, are those needs within the organization upon which the responsibility to teach the Bible is required; namely, A New Testament Church, an

evangelistic engagement, a proclamation of Biblical Truth, or even a Seminary. “Adapting to change,” for the Bible Interpreter, is that ever present reality that as all things change, eternal truths remain the same, and are essential to dynamic cultural, and social realities among pluralistic societies.

“Performance-improvement goals,” for the Bible Interpreter, then, include the honing of one’s craft, the development of scientific skills as a practitioner of Hermeneutics.

Wherefore, then, the full-scope evaluative approach according to (Pershing, 2006), actually “establishes and verifies the continuing merit and worth of a performance intervention- [Additional Training, or Continued Education like that acquired in through a Seminary]-provides a foundation for long-term planning, proving, improving, and making decisions; supports the need for accountability for performance improvement, [and] models and supports continuous improvement” (p. 328).

Apart from a full-scope evaluative approach, then, the magnitude of evaluation during a Hermeneutical project’s implementation and the meta-evaluation that ensues would be limited in its

full evaluation of the improvement process; specifically, the improvement of the scientific process of interpreting the Bible. That is, as each type of evaluation is engaged, full-scope does just as it is described, covers the full scope and magnitude of the evaluative types and procedures.

Each interpreter might, indeed, engage in any one or two types of evaluation, and yet experience under-evaluation due to an oversight, or rather a myopic view of its progress. Harried Hermeneutics, then, becomes the end of any ability “to determine the correct use of the Bible in theology and in personal life” (Ramm, 1970).

Failing to contextualize all types of evaluation, interconnecting them into a “seamless” full-scope evaluative process denies the interpreter his potential knowledge of the Biblical Texts generated by the Hermeneutical project; limits his ability to align his thinking according to the Texts, and potentially misdirects interpretive efforts and assets.

Thoughts on what makes full-scope evaluation different from a simple evaluation, include that which (Pershing, 2006) distinguished; namely, that unlike other models “the Dessinger-

Moseley Full-Scope Evaluation Model illustrates the benefits of integrating two processes, performance improvement and evaluation, in one iterative flow” (p. 317). Therefore, then, improvement of the interpreter’s performance within the “box” of the interpretative process is only improved as evaluation is applied to his practice of “scientifically” interpreting the Bible.

This integration assures that the performance improvement and evaluation function “interdependently” of each other, realizing the greatest utility in their mutual implementation. Further, (Pershing, 2006) says that “the [full-scope] model blends formative, summative, confirmative, and meta evaluation into a seamless, iterative flow for making judgments about the continuing merit and worth of any performance improvement intervention” (p. 317); especially, for the ultimate process required for interpreting the only certain and infallible rule of faith and practice, the Bible.

For the Bible school or Congregation that is willing to respond in a timely manner to an improvement initiative—a resetting of core goals or principles—foregoing unnecessary errors, and assuring

that appropriate review and revision of the process currently engaged assures that it is “more likely” than mere chance that the organization will remain aligned with strategic objectives (correct Bible interpretations) and prevent the oversight of accrued errors throughout the improvement intervention: The Great Commissioner will be more faithfully obeyed, and His Commission more greatly achieved!

Functionally speaking, the full-scope’s utilization of all four types of evaluation achieves meta-data upon which interpretive decisions might be made according to which a specific determination might be obtained concerning the future of any improvement intervention, avoiding prolonged and futile continuance of fallible constructs.

Since any interpretive science is viewed by the Hermeneutics practitioner as a system, that is, as a whole whose components are all related to one other, then as (Pershing, 2006) says: “A system is a concept, a mental construct for understanding how things operate. When we view something as a system we look for the following generic components: ‘inputs, a processing system, processing system feedback, outputs, a receiving system, and receiving

system feedback’ (Brethower, 1982, p. 355)” (p 94). Consequently, then, one should always include the “mental” dimension into the learning arena within this Hermeneutical system of inputs and outputs.

Also, (Dreyfus, 1980) asserts that “The Dreyfus Five-Stage Model of Adult Skills Acquisition is grounded in the argument that ‘skill in its minimal form is produced by following abstract formal rules, but that only experiences with concrete cases can account for high levels of performance’”(p 2).

Pragmatic, therefore, is this Hermeneutics’ effort to incorporate skill acquisition into this paper as contrast to knowledge creation; for, apart from a utilitarian principle of usefulness, an interpreter would find improving his performance as a Bible Interpreter difficult among mere abstractions in theory and practice. Thus, skill acquisition is the governing principle within this “practical, experience-based” Hermeneutical approach: It’s designed for those who actually labor in word and doctrine, the workers seeking to rightly divide the word of truth.

How to be about managing, or rather stewarding entrusted knowledge and its sources is noteworthy; for, as (Pershing, 2006) noted: “Knowledge management (KM) encompasses different aspects of an organization: people, culture, process, structure, leadership, technology, and measurement” (p 619). And, as thus far affirmed by this Hermeneutic, it includes mental constructs, practices, and decisions: Causative agents with causative agency!

Of knowledge, therefore, (Pershing, 2006) says: “Knowledge is what you know and what you know how to do: your cognition and skills. This type of knowledge is stored in your head, and is often considered tacit because people cannot always articulate exactly what they know” (p 620).

The “cognition and skills” of an individual, an organization, a collaborative group, or its individual members possess knowledge: They know something, and strive to articulate it, in order that once articulated, it becomes explicit, capable of being codified, reproduced and distributed; and subsequently built-upon, generating greater tacit

knowledge for future explicit knowledge generation: Improved Bible knowledge, and interpretive skills.

Although, as (Pershing, 2006) observes: “Knowledge currently is believed to add more value to a company than land, labor, or capital, which are the traditional bases of wealth acquisition” (p 620), its translation or conversion from tacit to explicit knowledge can only increase the value of that knowledge; especially, when that knowledge is of the Bible. That is, Hermeneutical practitioners consider the art of the alchemist to be an actuality, rather than a myth when speaking with reference to tacit knowledge’s translation into explicit knowledge: What can be known from the Bible can become explicitly known.

Extending toward a demonstration of the products of “generated knowledge” are the skills acquired or capable of being acquired. Since knowledge is superlative in value adding, then the acquisition of skills is a realistic expectation that students of this Hermeneutic can expect. And, these acquisitions can be partitioned according to five stages as (Dreyfus, 1980) states “the five stages of

expertise were named novice, competent, proficient, expert and master” (p 2).

Hermeneutical Practitioners can enjoy skill-development based upon self-evaluations of each stage, assuring that no effort is expended independently of or apart from their inherent “stage of expertise.” Fortunately, (PersHING, 2006) “Knowledge management is maturing into a generally, but not universally, accepted organizational-improvement intervention” (p 637). Nevertheless, improvements in skill acquisition will so compel Bible Interpreters toward a universally accepted “Hermeneutical process improvement intervention.”

(PersHING, 2006) iterated accordingly, “In 1997, in fact, *Fortune* magazine’s article ‘The Power of Reflection’ stated that ‘successful organizations fail in many different ways, but they share one underlying cause: a failure to reflect’ (Hammer and Stanton, 1997, p. 292)” (p 1123), this student finds reflection to be indispensable to a successful process of learning. Reflection is more than merely the evidence of thoughtful engagement, just as inhaling and exhaling are more than the mutual sides of the

breathing process, they are interdependent realities; likewise, a concept of thinking apart from reflection-thinking and reflecting are the interdependent realities of any genuine thought process-then will no actual thinking, learning; especially, will no translation of tacit knowledge into explicit knowledge ever occur.

(Pershing, 2006) appraised reflection accordingly: “The value of the Rapid Reflection Model is that it takes advantage of the benefits of reflection but integrates reflection into the overall...process, therefore making efficient use of the important commodity, time” (1123, 1124). Finally, as (Pershing, 2006) observes “Reflection-in-action can occur *in the moment* or it can occur during brief getaways or respites from the interactions in the [Hermeneutical Process]” (p 1127).

Therefore, practitioners of this Biblical Hermeneutic will find themselves encouraged to embrace reflection; inevitably, to develop reflection in compassionate, thoughtful learning organizations, like Churches and Seminaries, into a sustained process that itself will continuously improve the learning of both the individual Bible Interpreter and

the congregation or field in which he teaches.

Furthermore, (Dreyfus, 1980) categorized skill acquisition accordingly: “The model focused on four mental functions: recollection, recognition, decision and awareness and how they varied at each level of expertise: Each time a mental function matures, [then] the individual’s level of expertise rises” (p 3). Accordingly, then, Practitioners of this Hermeneutic intend to introduce an embedded structure according to both the stages and mental functions of Bible students, encouraging them to engage in collaborative learning in a collective manner, preventing fragmentation, and diminishing interpretive errors within an otherwise disarrayed, incognizant, indecisive, and unaware learning environment.

Additionally, (Pershing, 2006) states that “*Chaos* is ‘an ancient word originally denoting a complete lack of form or systematic arrangement, but now often used to imply the absence of some kind of order that ought to be present’ (Lorenz, 1993, p. 3)” (p 1251). Consequently, congregations, Bible Schools, and even Seminaries are often perplexed by the chaos by which they are often

confronted, however, the practitioner of this Hermeneutic acknowledges that such a condition can be indicative of a thriving learning environment, thusly, (Pershing, 2006) observes: “*Chaos* generally refers to confusion, disorder, and lack of organization: It is a state of disorder and restlessness, which is actually evolutionary” (p 1254).

As a developmental process, a positive, constructive, developmental process, chaos can and does provide a necessary dynamic for learning. Thus, as learning increases, so also will the “negative stigma” toward the term chaos itself decrease: Or as (Pershing, 2006) iterated: “Chaos, which until then had had a negative connotation, became accepted as a part of life and part of reality” (p 1255). Students of this Hermeneutic, therefore, need not be stymied by the ever present reality of chaotic environments; especially, when the environment is a learning environment: The process of Hermeneutics will prevail any and all chaotic elements.

Also, among the components of a learning organization (Pershing, 2006) included: “Phase space, sometimes referred to as the state space, places variables in an active changing system (p

1257).” This space describes and subjects elements according to an environment designed to condition variables according to progressive changes, that is, continuous changes.

No longer will a learning organization anticipate a static pause in change agency or causation, rather only a productive reflective process that itself includes dynamic, ever changing variables: Gone will be static, dead constructs, whose nature is found to be rigid, unchanging. Such static constructs will be viewed as maladaptive to the dynamic learning process.

When applied to “Fallible Religious Constructs,” then, the student of this Hermeneutic will be encouraged to evaluate every type of creed, confession, doctrinal statement, or tradition according to the scientific process of this Hermeneutic, realizing for himself any and all variances between those things which are spoken and those things which are written and remain on record. This Hermeneutical process encourages evaluation, by developing evaluative skills as one engages the practice of Bible Interpretation.

Wherefore, (Pershing, 2006) states: “As changes happen throughout the system, the system bifurcates into two, then four, then multiple numbers of paths. When a system reaches maximum instability, self-organizations are given opportunities for creative reordering (Wheatley, 1994)” (p 1257). This “reordering” affords the learning organization and its collaborative learners the opportunity to improve interpretative integrity through continuous improvement.

It is here that Bible Interpreters are encouraged to conduct “formative” evaluation, which occurs at each “milestone” throughout the enormous task of sustaining a faithful Hermeneutical Process; for, as with any system, bifurcations are inevitable; thus, remaining on the “paths” that assure the highest integrity in a Bible Interpreter’s interpretations are possible insofar as the practitioner exercises the discipline to adhere to the principles of this common Hermeneutic.

Practitioners of Biblical Interpretation can, through collaborative, consultative joint-sessions with “Communities of Practice,” generate essential feedback from such collaborative sessions, realizing

the advantages of “reordering” the organization’s environment as a natural inertia toward improvement in its interpretive skills: A priority that would otherwise would be overlooked without formative evaluation!

Noteworthy, then, for practitioners of this Historical, Wholistic Hermeneutical Process is the observation by (Dreyfus, 1980); specifically, expressed “The Dreyfus brothers hypothesized that to obtain the level of master one first must progress through the lower levels of expertise” (p 3). Progression is that which a learning organization- a Church or Seminary- will initiate, facilitate, and assure throughout the entire transition to a “continuous-learning” organization in light of the measures of both inputs and outputs within an intentionally chaotic environment.

Also, (Pershing, 2006) states that “Attractors are variables around which systems come together. Lorenz (1993) suggested a new kind of attractor called a *strange attractor*” (p 1258). These “attractors” can be prescribed by the Specialized Workers-practitioners of the science of this Hermeneutic- as they engage in deliberate, and intentional

deployments to influence the direction of the organization; specifically, its direction toward a learning opportunity such as that realized through an educated view of chaos, a positive view of any and all reordering opportunities; specifically, a professional perspective on bifurcation.

Furthermore, (Pershing, 2006) said: “Fractals refer to similarities at various levels: From a micro-perspective to a macro-perspective, there are layers within a system” (p 1258). Consequently, then, the systemic view includes the reality of layered components, not only diverse elements aligned in linear fashion, nor constrained by physical definitions, but rather, also extending into layered mental, and physical realities.

Somewhat complex and dynamic, some might be wary of such a 360 degree, 3-D perspective of a living, dynamic, learning organization; however, (Pershing, 2006) speaks to this, saying: “Although all systems are complex and adaptive, complex adaptive systems (CAS) are learning systems that adapt to their environment: They are self-organizing and free to evolve and develop” (p 1259).

Wherefore, then, the Congregation or Seminary which deliberately approaches improved knowledge within the field of authentic Hermeneutics through the repeatable process prescribed in this introductory textbook, self-organizing and self-evaluation will generate a most admirable outcome; namely, the best possible Bible Interpretation. Fortunately, (Pershing, 2006) introduces an anticipated expression of the CAS like a WBS, a ND, and the WPs, a “Network theory has also evolved in recent years, with *network* defined as the architecture or skeleton of complexity (Barabasi, 2003)” (p 1260).

Thusly, much desired (Pershing, 2006) “Structure [emerges in the form of] networks [that] are mesh-like interfaces in which the individual components of the network are linked in a distributed way” (p 1260). Subsequently, then, (Pershing, 2006) further informs the [Hermeneutical] practitioner that “Nodes and Clusters [emerge by definition to be an]...individual dot or component in the network [that] is referred to as a *node*. Nodes that are connected to one another form a group known as a *cluster* (see Figure 54.3)” (p 1260).

And, finally, (Pershing, 2006) introduces “Hubs: Clusters that have many connections are powerful and are called *hubs*. Once formed, hubs tend to become more powerful over time” (p 1260): These mechanized construct elements provide a necessary context for encouraging full engagement, and “embrace” of the lively reality of a continuous-learning organization.

According to (Bratianu) “Ikujiro Nonaka and his co-workers created a consistent body of theory concerning knowledge creation in organizations based on four main ideas: a) knowledge creation at individual level is a direct result of the continuous dialogue between tacit and explicit knowledge; b) there are four basic knowledge conversion processes: socialization, externalization, combination and internalization; c) knowledge creation at the organizational level is based on these four conversion processes and a spiral driving force; d) there is a shared space for knowledge creation” (p 193).

Accordingly then, Nonaka conveys a common expression of complex ideas; namely, the expression of individual learning to be “a dialogue” between

tacit and explicit knowledge (a personification of knowledge); including both the tacit and explicit resources of knowledge, inviting and encouraging equal discussion. Also, according to the terms: “socialization, externalization, combination and internalization,” he characterizes the process of dialog as a socialization process, the ambient reality of it to be externalization; the interface of those that dialog as combination (of both tacit and explicit knowledge) and the consequential assimilation of both to be internalization: However pragmatic, the descriptors disclose the functions of these organizational elements.

As a reminder of the core interests for practitioners of this Hermeneutical Process, one need only refer to the (Dreyfus, 1980) assertion that “the model is based on learning a skill not a profession” (p 3), assuring that as knowledge generation escalates, then tangible, quantifiable measures through demonstrations of newly acquired skills will be tracked (accounted) throughout the transition phase unto the full implementation of a complete, total organizational (all fields of Theology, History, Bible Languages, etc.) approach.

For further assurance within this Science of Bible Interpretation, one should reference that which (Bratianu) observed; namely, that “*Any organization that deals with a changing environment ought not only to process information efficiently, but also create information and knowledge*” (Nonaka, 1994, p.14). Creating information, for this Hermeneutic, concerns its generation by the practitioner of this Hermeneutic. Generation of knowledge, therefore, involves the elicitation of tacit knowledge through multivariate mental engagements, engagements that facilitate, encourage, and advance knowledge exchange and interface.

Fostering this type of organizational dynamic requires, and supports a positive view of chaos, an equal valuation of tacit and explicit knowledge, and a sustained dialog that generates new knowledge, or as (Bratianu) states of Nonaka: “In his view, “Tacit knowledge is highly personal and hard to formalize, making it difficult to communicate or to share with others. Subjective insights, intuitions, and hunches fall into this category of knowledge. Furthermore, tacit knowledge is deeply rooted in an individual’s action and experience, as well as in the ideals, values,

or emotions he or she embraces' (Nonaka & Takeuchi, 1995, p.8)" (p 194). Against the influence of "tacit" knowledge the practitioner of this Hermeneutic must stand; for, it's the basis of source bias and source avoidance. Biases are expressions of both the wills of the mind and the flesh.

This demarcation through categorization of knowledge according to the terms, tacit and explicit serves the learner (future practitioner of this Hermeneutic) well as functional constructs, allowing him to differentiate explicit knowledge, elicit it, harvest, and incorporate it. The categories actually become constructs, elements, and components for the Bible Interpreter, subject to both his qualifying and quantifying actions. Knowledge "generation," wherefore, is taking existing information or knowledge-in this Historical, Wholistic Hermeneutical Process which includes Bible Languages, Church History, Systematic Theology, etc.-combining it with other internal knowledge or information to produce a new tacit or explicit Knowledge-Based Construct that the Bible Interpreter will discover to be most useful.

The qualifying and quantifying actions, therefore, upon these categories of knowledge prove to be formative actions, influencing the interactive process of knowledge generation: Both tacit and explicit. (Bratianu) stated: “Knowledge creation centers on the building of both tacit and explicit knowledge and, more importantly, on the interchange between these two aspects of knowledge through internalization and externalization” (Nonaka, 1994, p. 20) (p 195).

As an extension of the Context Principle, is a knowledge-trait worthy of an Interpreter’s attention; specifically, what (Bratianu) described: “as a context in which knowledge is shared, created, and utilized, in recognition of the fact that knowledge needs a context in order to exist” (Nonaka, Toyama & Byosiere, 2001, p.499). [Accordingly then] this knowledge-trait can be tangible, intangible or any combination of tangible and intangible elements” (p 195). However, although tacit-knowledge is considered a “culturally” specific concept, it actually conveys elements found within every culture, even organizational cultures: Each culture has unique norms, mores and values associated with it. Tacit

knowledge, therefore, antedates explicit knowledge and can be a barrier to obtaining explicit knowledge.

Also, because (Bratianu) notes that “Explicit knowledge has only one dimension, which is the extensive dimension, [then] knowledge obtained, for instance, in mathematics like $2+2=4$ cannot have intensity. It has only the extensive dimension, which is a quantitative one. However, tacit knowledge contains emotions. Any emotion is characterized by *extensive* and *intensive* dimensions: The level of intensity is similar to temperature in characterizing the heat” (p 196). The practitioner of this Science of Interpretation will find the Proverb 11 30b: “...indeed, he that seizes [takes control] of emotions is a wise one.”

Observing knowledge according to Nonaka’s model of knowledge learning, creation, and interfacing extends to both the cognitive and affective sides of human being-ness. That is, it encompasses the realities of all components of the system known as human, viewing the human as a system whose components are all related. But as (Bratianu) states: “...Emotionality does not contain rationality: Rational thought involves conscious,

deliberate, evaluative assessments” (p 197).

Consequently, then, the practitioner of this Process of Biblical Interpretation will be well served by deliberate, purposeful iterative practice in this scientific process of interpreting the Bible.

Otherwise, the realities of human being-ness involving the lack of control over the emotive, forever returns an under developed rational dimension. Controlling one’s emotions, wherefore, becomes realizable through a sustainable, repeatable process of Bible Interpretation: A most commendable use of the mind in service to God.

Having determined to forego the extensive expressions of one’s emotions, and taking control of them, a practitioner can proceed to engage the unbiased process of Biblical Interpretation by realizing that which (Pershing, 2006) states; namely, that “quantitative research designs begin with identifying a problem to be investigated, outlining research objectives and questions, constructing hypotheses to be tested, and outlining assumptions and limitations. Quantitative methodologies use *deductive reasoning*, which involves the testing of hypotheses derived from theories and subsequent

verification of those theories: Data analysis involves the testing of hypotheses by *induction*, that is, the use of statistical methods to form probabilistic generalizations” (p. 746).

(Pershing, 2006) furthermore, observes that “In contrast, qualitative methodologies are based on *constructivism*, which posits that reality and meanings are socially constructed by humans as they interact with the world in which they live... *Inductive reasoning*, in turn, involves making observations, ascertaining patterns, identifying general principles, and generating theories.” (p. 746). Interaction with the world is precisely that against which the Interpreter must be prepared both spiritually, and mentally; for, the battle to correctly interpret the Bible is a battle against worldliness itself and its corresponding spiritual realities.

Fortunately, the Bible Interpreter can be encouraged by that which (Pershing, 2006) stated; namely, that “discussions of quantitative research findings tend to be unbiased, impartial, and express a scientific attitude with a writing style that is precise and clear” (p. 747). Accordingly then, for the practitioner of this Historical, Wholistic

Hermeneutic, a qualitative perspective of human nature would find him able to recognize it as dynamic, situational, social and personal, while the quantitative would be to consider it possible (with emotions controlled) to be consistent. The purposes of a quantitative process, like this Hermeneutic, involves the testing of a hypothesis, followed by an evaluation of cause and effect for the further purpose of eliminating errors in both the process and its products.

(Pershing, 2006) observes that since “behavioral psychology’s departure from mentalistic theories that attempt to explain such mental constructs as thoughts, personality, attitudes, perception, needs, and motives” (p. 160) an objective, observable approach has been actively engaged according to which “scientific scrutiny” can be applied to all behavioral aspects among organizations. Behaviorism, then, builds upon this engagement, recognizing a strong connection between objective outcomes and their ability to be measured.

Repeatability is very significant; and, within this Historical, Wholistic Hermeneutical Process, no

repeatability would equal “no process.” Without a process, accurate interpretations and their accompanying determinants would remain elusive: Impossible to obtain. Interpreting, then, is viewed accordingly: As a Science. Expected outcomes, then, should be “expected,” because the interpretive process is repeatable, the learner can be expected to successfully demonstrate acquired skills by actually practicing the essential steps, and correct engagement of each throughout this Hermeneutical process, determining its outcome by merely gauging the interpretation according to its inherent critical character traits; namely, those essential for achieving the expected performance of an honest practitioner of Biblical Hermeneutics.

(Pershing, 2006) noted that “Skinner also demonstrated that events occurring both before a behavior, which he called ‘antecedents,’ and after, which he called ‘consequences,’ when combined are called ‘behavioral contingencies’” (p. 161). Thus, as an eloquent expression of a Hermeneutical process, processes involved in laboring in word and doctrine can easily be realized according to these “behavioral contingencies.” Subsequently, perception of these

contingencies as mere abstractions, elude the desired outcome for the practitioner of this Biblical Interpretive Process; namely, to assure that these learning elements are translated into objectively quantified work action steps. Thus, assuring that the desired behavior can result from prescribed actions by Subject Matter Experts (SMEs) in their respected fields of expertise, Bible Languages, Hermeneutics, and Theology.

Likewise, Cognitivism produces learning modules, and promotes learning-organizational models that nurture the interpretative process and values all of its process-elements according to a macro-view of the “Wholistic-nature” of this unique, historical Hermeneutical process, realizing that such models map the learning process, provide structure; and consequently, increases the probability that a learner will move more efficiently from “disequilibrium toward equilibrium:” Cognitivism, therefore, achieves balance out from imbalance, while causing deliberate “shake ups” in Bible Interpreters’ mental schemas, avoiding the most costly of errors; namely, the errors of emendation. However, in emotionally controlled, laboratorial,

learning labs (classrooms), under the tutelage of Subject Matter Experts, aspiring practitioners can be challenged to rethink; review and revise their previously held “schemas.”

As (Ertmer & Newby, 2013) recognizes that “cognitive theories stress the acquisition of knowledge and internal mental structures and, as such, are closer to the rationalist end of the epistemology continuum (Bower & Hilgard, 1981)” (p.51). Therefore, within the often tedious and sometimes very technical Hermeneutical process, learning according to memory is reinforced, measured, and continuously recalled by repetition of a particular Hermeneutical task-step: Any Linguistic Step-Etymological, syntactical, or contextual.

Further, (Ertmer & Newby, 2013) noted that “psychologists and educators began to de-emphasize a concern with overt, observable behavior and stressed instead more complex cognitive processes such as thinking, problem solving, language, concept formation and information processing” (p. 50). Aptly so, therefore, does the continuous “mental” improvement of the Interpreter’s mind occur throughout both the engagement and the practice of

this Bible Interpretative process; and, consequently, obsolesces the simplex, memory-based routines of proof-texting, chronically reinforced by use and reuse of very limited knowledge units, acquired through years of non-improvements in the process and performance technologies otherwise afforded in this Science of Biblical Hermeneutics.

Constructivism, for example, is itself not necessarily a new theory in that it is not unique as much as it is an extension of both behaviorism and cognitivism. Through constructivism, the mind is literally considered to be engaged in a knowledge building process. Further, because meanings are derived from the learners' perceptions, observations, and ability to construct corresponding realities of such knowledge, perceptions, and observations, then recognition of such skewed elements like those found in all religious cultures, norms, mores, traditions and values will diminish the undue influence of such things upon the Bible Interpreter.

The repeatable process inherent within this Historical Wholistic Hermeneutic; therefore, affords developmental constraints. And, since the aim in Biblical Interpretation is to utilize a genuine process

which repeats-accurately repeats-reliable outcomes, that is correct interpretations, then constructivism assures that both behaviorism and cognitivism are applied throughout all interpretative process steps.

Since (Ertmer & Newby, 2013) states “the following definition by Shuell (as interpreted by Schunk, 1991) incorporates these main ideas: ‘Learning is an enduring change in behavior, or in the capacity to behave in a given fashion, which results from practice or other forms of experience’ (p. 2)” (p. 45), then, cognitivism assures practical, demonstrable learning outcomes, that are measurable, and thought provoking, by its inherent antecedent construction process: A process that, through mental engagement, produces a measurable product, an ideal outcome for Biblical Interpreters that achieves materially that which constructivism performs mentally.

Thus, as (Ertmer & Newby, 2013) declares such a mental engagement to be “a more constructivist approach to learning and understanding: [such] knowledge ‘is a function of how the individual creates meaning from his or her own experiences’ (p. 10)” (p. 55). Meaningful

“complex mental, along with simplex applied” engagements, wherefore, in learning organizations, like Churches will find constructivism to be a natural fit, suitable for all Biblical sectors of the organization. Through applying behavioral, cognitive, and constructivist theories; and especially, through their synergistic convergence, realizable within applied constructivism, a Hermeneutical practitioner can produce reliable, accurate interpretations.

Retrieved from

[http://www.ntgreek.org/learn_nt_greek/grkindex.h
tm](http://www.ntgreek.org/learn_nt_greek/grkindex.htm)

Demonstrations of this Historical, Wholistic Hermeneutical Process

From A Letter to Rome

Paul's Purpose 1:1-17

Romans Chapter One

1:1 Paul, a bond-slave of Jesus Christ: A called apostle appointed-away into the right-announcement from God,

Note: G2822 κλητός (klētos) “called” is an adjective which modifies the noun Apostle: Noteworthy is the distinction of himself as a “called” apostle.

1:2 which right-announcement He previously-announced through His particular prophets in Holy Scriptures, **1:3** concerning the Son of Him of the One Who came to be out from seed of David according to flesh, **1:4** the One Who was appointed Son of God in power according to a Spirit of holiness out from a resurrection from dead ones:

Jesus Christ, our particular Controller. **1:5** Through Whom we receive grace and apostleship into an under-hearing of trust among all the *gentile* nations on behalf of His particular name; **1:6** in Whom you yourselves are called *saints* (see **1:1**) of Jesus Christ:

Note: The Adjective G2822 κλητός (klētos) “called” is an adjective which modifies the plural noun “saints.” Noteworthy is Paul’s distinction of himself as a “called” apostle; now, their distinction as “called” *saints*.

1:7 To all the ones being in Rome, beloved ones of God, called, holy ones: Grace to you and peace away from God: Our particular Father, and Controller Jesus Christ. **1:8** Indeed, foremost I am rightly-gracing to my particular God through Jesus Christ on behalf of all of you because your particular faith is being announced accordingly: Among the entire order. **1:9** For the God is my witness for Whom I am officiating in the spirit of me, in the right-announcement of His particular Son as one unceasingly making a mention for myself of you. **1:10** Always upon the prayers from me, requesting if somehow now at last I will be rightly--directed in the

will of the God to come toward you. **1:11** For I am sustaining complete-passion to notice you, in order that I might give a grace-extension to you all into the purpose for you to be firmly-positioned; **1:12** indeed, this is to be jointly-called alongside among you through the faith in one another: Both from you and from me.

1:13 Moreover, brethren, I am not desiring you to be ignoring that often I previously-positioned to come toward you and was pruned until the time, in order that I should indeed have fruit among you, just as also among the remaining *gentile* nations. **1:14** I myself am a debtor both to the Greeks and Barbarous ones, both to wise ones, and unintelligent ones: **1:15** in this manner I am as before eager, indeed, to rightly-announce for you, the ones in Rome; **1:16** for I am not being ashamed upon the right-announcement of the Christ; for it is God's power into deliverance for everyone who is *already* believing *it*, both for Jew first, and for Gentile:

Note: A Greek participle while a “verbal adjective,” functions adverbially to a finite verb; and, adjectivally to a noun. Also, the participle can, and often is a

verbal substantive, or a gerundive noun, fully contributing its adjectival aspects. Further, a participle has tense (KOINE Greek tense: Present, Aorist, and Perfect), along with voice (KOINE Greek voice: Active, Middle, and Passive), and; because it's adjectival, participles will have case (KOINE Greek case: Nominative, Genitive/Ablative, Locative/Instrumental/Dative, Accusative, and Vocative), along with gender (KOINE Greek gender: Masculine, Feminine, and Neuter); and, finally number (KOINE Greek number: Singular, and Plural). The participle, therefore, will agree with the noun it modifies in number, gender, and case.

Thusly, in this text 1:16, “deliverance” is for the believer, the one who is *already* believing, not one who might believe, or will believe. As a Gerundive noun: The articular participle, “one who is believing” functions as a verbal adjective, expressing the emphatic action [KOINE emphasizes “kind of action.”]; specifically, the present tense ‘kind of action:’ A continuous “kind of action.”

1:17 for a state-of-justification from God is being revealed in it [the right-announcement] out from faith, just as it has been scripted, *and remains scripted*: Moreover, the just one will live out from faith;

II. Required Righteousness: 1:18-3:31

1:18 for the wrath from God is being revealed away from heaven upon every impiety and injustice of men, of the men who are holding down the unconcealment in injustice, **1:19** because that the knowable thing of the God is a manifest thing in them; for the God manifested it for them; **1:20** for the invisible things of Him away from creation of order are seen accordingly: Being understood by the things made- Both the durative power of Him and Divinity into the purpose for them to be inexcusable ones, **1:21** because that when they knew the God, they did not opine or rightly--grace Him as God; conversely, they were emptied in their dialogues and their unintelligent heart was darkened. **1:22** While affirming themselves to be wise ones, they were become fools, **1:23** indeed, they altered the opinion of the incorruptible God in a similitude of an image: Of corruptible man and of birds, and of quadrupeds

and of reptiles. **1:24** Wherefore also, the God gave them alongside in the complete cravings of their hearts into uncleanness: Their particular bodies to be dishonored among themselves, **1:25** which certain ones change-altered the Un-concealment of the God in the lie and revered for themselves the creature alongside the One Who creates, Who is a Rightly speaking One into the duration! Amen! **1:26** Because of this, the God gave them alongside into all dishonor; for the female ones from them change-altered the natural use into the use alongside nature. **1:27** Similarly, the males, when they released the natural use of the female, outwardly burned in their appetite into one another: Male in male, men working according to the shameful, indeed, while receiving away the anti-wages, which anti-wages are necessary from their error, **1:28** and just as they did not approve to be holding the God in complete-knowledge, the God gave them alongside into a disapproved mind to be doing the things coming down:

1:29 Ones, who, having *previously* been filled, *remain filled* with all injustice, prostitution, peril, covetousness, evil, filled ones of envy, murder,

contention, fraud, an evil-ethic, whisperers, **1:30** down-speakers, God-detesting ones, violent, hyper-appearances, boasters, complete-discoverers of evil things, non-passionate to parents; **1:31** unintelligent ones, covenant-negating ones, unaffectionate, implacable ones, unhelpful ones, **1:32** which certain ones, who, when they completely knew the God's particular requirement of justice: That those ones who are practicing these things are weighted ones from death; not only are they doing them, conversely, are rightly--opining the ones who are also practicing these things.

Romans Chapter Two

2:1 Wherefore, O kind of man! You are a negative-apology, everyone who is judging: For by which judgment you are judging the different one, you are judging yourself accordingly; for the one who is judging is practicing the same things. **2:2** Moreover, we have *previously* noticed *and continue to notice* that the judgment of the God is according to un-concealment upon the ones who are practicing these particular things.

2:3 Moreover, O kind of man! I am reasoning this: The one who is judging the ones who are practicing these particular things; indeed, while doing the same things, is it because you yourself will you flee out from the wrath from the God? **2:4** or, Will you flee out from the wealth of His particular kindness and from the restraint and from the forbearance? You are thinking accordingly: By ignoring that the kindness of the God is leading you yourself into a mind-after the right-announcement.

2:5 Moreover, according to your particular callousness and un-minded-after heart you are storing wrath for yourself in a day of wrath and of revelation and of just-judgment from the God, **2:6** Who will deliver away to each one according to his particular works: **2:7** on the one hand, to the ones according to an under-abide of good work, ones seeking durative life: Opinion, and honor and incorruptibility; **2:8** but, on the other hand, for the ones out from faction: Indeed, ones dissuading away from even the Un-concealment; moreover, for the ones persuading themselves by the negation-of-justice: Rage and wrath. **2:9** Pressure and constraint, upon every soul of a kind of man, of the man

working the evil thing for himself accordingly: Both of a Jew first, and of a Gentile.

2:10 But opinion and honor and peace *is* for everyone who is ***already*** working the good thing for himself, both for a Jew first, and for a Gentile; **2:11** for no partiality is alongside to the God; **2:12** for as many ones as without law negatively-testified will also loose themselves away without law: Indeed, as many ones in law negatively testify, they will be judged through law; **2:13** for the ones listeners of law are not just ones alongside to the God; conversely, the doers of law will be justified; **2:14** for when ***gentile*** nations, the ones not having a law may be doing by nature the things of the law are a law to themselves while they themselves are ones not having law, **2:15** which certain ones are displaying for themselves the work of the law as a scripted law on their particular hearts; a law witnessing together with their particular conscience together with and between one another: As ones categorizing from particular reasons of law; or indeed, as ones rationalizing away from law.

2:16 The God will judge on a day when the concealed things of particular kinds of men according to my particular right-announcement through Jesus Christ. **2:17** Notice! You yourself are being named upon a Jewish one and you all are resting upon the law and you are boasting for yourself in God. **2:18** Also, you are knowing the will and are approving the things which are carrying through as ones being catechized out from the law, **2:19** even after you had persuaded yourself to be a guide of blind ones, a light in darkness, **2:20** a child-leader of foolish ones, an instructor of infants, while having a form of knowledge and of a particular unconcealment in the law.

2:21 Therefore the one who is instructing a different one: are you not instructing yourself? The one who is preaching a person not to be stealing, are you stealing? **2:22** The one who is saying not to be adulterating, are you adulterating? The one detesting the idols, are you robbing temples? **2:23** You who are boasting in law, through the transgression of the law, are you dishonoring God? **2:24** for on account of you all the name of God is being blasphemed among the *gentile* nations, just as it has been

scripted *and remains scripted*; **2:25** for indeed, circumcision is benefitting if you may be practicing law, but if you might be a transgressor of law, then your particular circumcision has become un-circumcision.

2:26 If, therefore, the un-circumcision may be guarding the just requirements of the law, then will not his particular un-circumcision certainly be rationalized into circumcision? **2:27** Also, the un-circumcision, out from nature, by completing the law, will judge you yourself who are through the letter, that is, circumcision: Indeed, a transgressor of law; **2:28** for it is not the one in the manifested letter who is a Jewish one; neither is the one in the manifested circumcision in flesh a circumcision. **2:29** Conversely, the one in the cryptic law is a Jewish one: Indeed, a circumcision of heart in spirit; not a manifested circumcision in letter whose particular praise is not out from kinds of men; conversely, out from the God.

Romans Chapter Three

3:1 Therefore, what is the advantageous thing of the Jewish one, or what is the profit of the circumcision?

3:2 Much by every way: For first of all, because they were *deliberately caused to be* trusted with the rational orations from God; **3:3** for what if certain ones negated faith; will their particular faith-negation work-down the faith from the God accordingly? **3:4** May their particular faith-negation not come to be able to work-down the faith from the God accordingly! Moreover, let the God come to be a True One, but every kind of man a liar; just as “Consequently, You might be justified in Your particular Words and might prevail in the *result of* You to be judged.” has been scripted, *and remains scripted.*

3:5 But if our particular injustice is placing together a state of justification from God, then what will we say? Is the God not unjust by completely carrying the wrath, is He? I am speaking according to a kind of man. **3:6** May by His completely carrying wrath not come to be a thing making the God unjust! Otherwise, how will the God be judging the order? **3:7** for if the Un-concealment of the God my particular lie completely exceeds into His particular Opinion: Why, then, am I myself also being judged like a devoted-one-to-negative-testimony? **3:8** And

not, just as we are being blasphemed, and even as certain ones are affirming us to be saying that Let us do the evil things, in order that the good things might come whose judgment is inwardly just!

3:9 What therefore? Are we holding ourselves before them? Not at all; for we previously-charged both Jewish ones and Gentiles all to be under negative-testimony. **3:10** Just as That a just one is not; not even one! has been scripted, *and remains scripted*: **3:11** The one understanding is not; the one seeking out the God is not; **3:12** All are simultaneously reclined outwardly; they are unprofitable: One is not doing benevolence; not as much as one is doing benevolence!

3:13 Their particular larynx is a sepulcher which, having been opened, remains opened; their particular languages were deceiving: Poison of asps is under their particular languages: **3:14** Whose particular mouth is being complete of malediction and bitterness; **3:15** their particular feet are swift feet to shed blood. **3:16** Destruction and distress are in their particular ways. **3:17** And they do not know a way of

peace. 3:18 Fear of God is not in sight of their particular eyes.

3:19 Moreover, we are noticing that whatsoever things the law is saying, it is speaking to the ones in the law, in order that every mouth might be stopped and all the order might come to be an under-justice one to the God, **3:20** because, that out from works of law all flesh-**Jew and Gentile**-will not be justified in His particular sight! For through law is a complete-knowledge of negative-testimony. **3:21** But at this moment without law, a state of justification from God has been manifested, *and remains obvious* by being witnessed by the law and the prophets: **3:22** indeed a state of justification from God through faith of Jesus Christ *is* unto all and upon all the ones who are **already** believing; for no distinction is; **3:23** for all *the ones who are already believing* negatively-testified and are lacking for themselves of the Opinion of the God,

Notice: The KOINE Greek language “inflects”
Nouns, Pronouns, Numerals, and Adjectives accordingly,

1.) Gender- Masculine, Feminine, and Neuter

2.) Case-Nominative, Genitive, Ablative, Locative, Instrumental, Accusative and Vocative.

3.) Number-Singular and Plural.

“**Inflection**” refers to forms according to which KOINE Greek words morph, that is are formatted-spelled: It’s a process that adheres to their grammatical function in a clause or phrase.

Note: πάντες (**all**) is from G3956 πᾶς pas, and appears in a “Nominative Masculine, Plural” inflectional form, agreeing in Number, Gender and Case with the “noun” which it modifies; namely, the Gerundive Noun in **3:22** “the ones who are **already** believing:” according as “pas” functioned in **3:22** “all the ones who are **already** believing.” Consider: These are the **ones who are already** believing, not the ones **who will be** believing. For “no distinction;” specifically, between a Jew and a Gentile is only realized for “the ones who are **already** believing.” Again, notice the verbal substantive “the ones who are **already** believing” are ones “already believing,” not “people who will be believing.” **Further: As a substantive participle-a**

gerundive noun, it also functions as a noun, including as subject, direct object, indirect object, object of preposition, apposition, or predicate nominative. They are found in both singular and plural numbers: To both Jewish and Gentile ones does this masculine plural refer, including “all the ones-*Jews and Gentiles*-who are *already* believing.”

3:24 while *already* being ones justified gratuitously by His particular Grace through the redemption, the redemption in Christ Jesus.

Note: The KOINE Greek participle “*already* being justified” is dikaiouménoi, and refers to the past “moment of faith-Aorist tense:” Cf. **13:11** “Indeed, as ones who, having *previously* noticed, *continue to notice* the season: That already an hour for you all to be raised out from sleep is; for at this moment our particular salvation is nearer than when we *deliberately caused [ourselves]* to believe;” The action of the present passive participle “*already* being ones-*Jews and Gentiles*-justified” references those *Jews and Gentiles* who are “*already* being justified freely by His grace:” That is, they are also *the Jews*

and Gentiles who “negatively-testified and are lacking for themselves of the Opinion of the God.”

3:25 Whom the God previously-positioned for Himself a mercy-seat through the faith in His particular blood into an inward display of His particular state of justification through the Passover of the negative-testimonies which, having come to be *previously, remained presently* in the upholding of the God; **3:26** toward the inward display of the God toward an inward display of His particular state of justification in the present season into the result for Him to be a Just One and the One Who is justifying the one out from faith of Jesus.

3:27 Therefore, where is the boast? It was shut-out: Through what law? Certainly not the law of particular works; conversely, through a law of faith.

3:28 Therefore, we are rationalizing for ourselves that a kind of man results to be justified by faith without works of law. **3:29** Or of Jewish ones only is He the God? Certainly not! But also of *gentile* nations; Yes, also of *gentile* nations! **3:30** Since concerning the God: One Who will justify circumcision out from faith and un-circumcision

through the faith of Jesus. **3:31** Therefore, are we working according to the law through the faith of Jesus? May the faith of Jesus not come to be something working according to the law; conversely we are positioning law.

III. Imputed Righteousness 4:1-5:21

Romans Chapter Four

4:1 Therefore, what shall we say Abraham our particular father to have discovered according to flesh? **4:2** for if Abraham were justified out from works, then he is having a boast; conversely, not toward the God; **4:3** for what is the Scripture saying? Moreover, Abraham caused [himself] to believe in the God and it was rationalized to him into a state of justification. **4:4** On the one hand, to the one who is working for himself is the wage being rationalized according to grace; conversely, it is being rationalized according to the debt. **4:5** On the other hand, to the one who is not working, but one who is *already* believing upon the One Who is justifying the irreverent one, his particular faith is being rationalized into a state of justification. **4:6** Even as David also is saying: The declaration of blessedness

of the kind of man to whom the God is rationalizing a state of justification without works: **4:7** Blessed ones are they from whom the negations of law are released and from whom the negative testimonies are covered over. **4:8** A blessed male is he to whom Controller might absolutely not rationalize for Himself a negative-testimony.

4:9 Therefore, this particular declaration of blessedness: Is it declared upon the circumcision or also upon the un-circumcision? For, we are saying that the faith was being rationalized to the Abraham into a state of justification. **4:10** How therefore was it rationalized: While being in circumcision or in un-circumcision? Not in circumcision, conversely in un-circumcision. **4:11** Also, he received a sign of circumcision, a seal of the state of justification of the faith, of the faith in the un-circumcision, into the result for him to be a father of all the ones who are *already* believing through un-circumcision into the result for the state of justification to be rationalized also to them.

4:12 Also, a father of circumcision for the ones not out from circumcision only; conversely also, for the

ones orderly proceeding in the steps of the faith of our particular father Abraham; **4:13** for the complete announcement to the Abraham or to his particular seed for him to be the heir of the order was not through law; conversely, through a state of justification of faith; **4:14** for if the ones out from law are heirs, then the faith has been voided, *and remains voided*; also the complete-announcement has been worked-down accordingly: By law; **4:15** for the law is working wrath for itself; for where no law is, neither is a transgression, **4:16** because of this it is out from faith, in order that it might be according to grace, into the result for the complete announcement to be steadfast to all the seed, not to the seed out from the law only; conversely also, to the seed out from faith of Abraham, who is father of all of us.

4:17 Just as it has been scripted *and remains scripted* that, “I have positioned you a father of many *gentile* nations” who *deliberately caused [yourself]* to believe accordingly: In correspondence to God, of the One Who is making alive the dead ones, that is, calling the things not being as things being, **4:18** who alongside a certain-expectation upon a certain-

expectation he *deliberately caused [himself]* to believe into the *result* for him to come to be a father of many **gentile** nations according to the thing which, having been spoken, *remains spoken*: In this manner your particular seed will be. **4:19** And when not weak in the faith he minded his particular body accordingly: As one which already, having been deadened, *remained dead*, he being under-beginning a hundred years old, and the deadness of Sarah's womb.

4:20 Moreover, into the complete announcement of the God he was not dividedly judged in the faith-negation; conversely, he was empowered in the faith when he gave opinion to the God. **4:21** Also when completely persuaded by that which had been completely announced: He is an able one also to do it; **4:22** wherefore, indeed it was rationalized to him into a state of justification. **4:23** Moreover, it was not scripted on account of him only that it was rationalized to him, **4:24** conversely also, on account of us, to whom it is about to be rationalized to the ones who are **already** believing upon the One Who raised Jesus, the Controller of us out from dead ones; **4:25** Who was given alongside on account of

our particular transgressions and was raised on account of our particular declaration of justification.

Romans Chapter Five

5:1 Therefore, after justified out from faith we are having peace toward the God through our particular Controller Jesus Christ, **5:2** through Whom also we have had, *and continue* to have a particular lead-toward by the faith of Jesus into this particular grace in which grace we have positioned ourselves, and are boasting upon a certain expectation of the Opinion of the God.

5:3 Moreover, not only are we boasting upon a certain expectation; conversely also, we are boasting in particular pressures as ones who, having noticed, *continue to notice* that the pressure is working an under-abide according to itself. **5:4** Moreover, the under-abide is working an approval according to itself, but the approval is working a certain expectation according to itself. **5:5** Moreover, the certain expectation is not shaming accordingly, because the love from the God has been poured out in our particular hearts through a 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-testimony, Christ died on our behalf.

5:9 Therefore, in much more now after justified in His particular blood, we shall be saved away from the wrath through Him; **5:10** for if while being enemies, we were exchanged according to the God through the death of His particular Son, then in much more when exchanged accordingly: We shall be saved in His particular life.

5:11 But not only are we boasting upon the certain expectation; conversely also, as ones boasting for ourselves in the God through our particular Controller Jesus Christ through Whom we now received the exchange accordingly.

5:12 Wherefore, as concerning this: Through one kind of man the negative- testimony entered into the order and through the negative-testimony the death,

and in this manner into all kinds of men the death entered-through; upon which death all *the ones believing* negatively-testify; **5:13** for until law a negative-testimony was among order, but a negative-testimony is not being rationalized while being no law.

5:14 Conversely, the death reigned away from Adam as far as Moses even upon the ones who did not negatively testify upon the likeness of the transgression of Adam who is a type of the One being about to come. **5:15** Conversely also, the grace-extension is not in this manner: As the fall alongside; for if by the fall alongside of the one the many ones died, in much more the grace from the God even the gift in grace, in the grace of the One Kind of Man Jesus Christ, the grace completely exceeds into many ones. **5:16** And not as through one who negatively-testified is the gift; for on the one hand out from one the judgment into downward-judgment, but the grace-extension out from many transgressions into a requirement of justice; **5:17** for if by the fall alongside of the one the death reigned through the one, then in much more the ones who are receiving the excess of the grace

and the gift of the state of justification in life will reign through the One, Jesus Christ.

5:18 So then, therefore, as through one fall alongside death came into all kinds of *believing* men into downward-judgment, then in this manner also through one requirement of justice the grace-extension even the gift came into all kinds of *believing* men into a declaration of justification of life; **5:19** for as concerning through the hearing-alongside of the one kind of man the many ones were positioned accordingly: Devoted-ones-to-negative-testimonies; in this manner also, through the under-hearing of the One, the many *devotees* will be positioned accordingly: Just ones.

5:20 Moreover, law entered alongside, in order that the fall alongside might abound; but where the negative-testimony completely abounded, the grace completely-abounded beyond it, **5:21** in order that concerning as the negative-testimony reigned in the death, in this manner also the grace might reign through a state of justification into durative life through Jesus Christ our particular Controller.

IV. Applied Righteousness 6:1-8:39

Romans Chapter Six

6:1 Therefore, what thing shall we say: Should we be deliberately abiding upon the negative-testimony, in order that the grace might abound? **6:2** May the grace not come to be a basis upon which we might deliberately abiding! How will we which certain ones died to the negative-testimony, yet live in it? **6:3** or are you all ignoring that as many ones as were merged *by the right-announcement* into Christ Jesus were merged *by the right-announcement* into His particular death?

6:4 Therefore, we were buried together with Him through the merger *by the right-announcement* into the death, in order that concerning as Christ was raised out from dead ones through the opinion of the Father, in this manner also we ourselves, *the ones believing* might walk-around in newness of life; **6:5** for since we have come to be, *and remain connate* ones with Him in the similitude of His particular death, conversely then also we will be in the similitude of the resurrection, **6:6** while *already* knowing this: That our particular old kind of man was crucified together with Him, in order that the body of the

negative-testimony might be worked-down accordingly: Of the result for us to no longer be bond-slaving for the negative-testimony; **6:7** for the one who died with Him has been justified, *and remains justified* away from the negative-testimony. **6:8** Moreover, since we die together with Christ then we are *already* believing that also we will live together with Him, **6:9** when we who, having *previously* noticed, *continue to notice* that Christ, after He was raised out from dead ones, is no longer dying: Death is no longer controlling Him; **6:10** for which death He died, He died to the negative-testimony once upon all *the ones believing*, but which life He is living, He is living for the God. **6:11** In this manner also, you yourselves be rationalizing yourselves to be on the one hand dead ones to the negative-testimony; but on the other hand, ones living for the God in Christ Jesus, our particular Controller; **6:12** do not, therefore, let the negative-testimony be reigning in your particular mortal body into the result to be under-hearing to its particularly complete cravings; **6:13** neither be standing your particular members alongside to be implements of injustice for the negative-testimony; conversely, stand yourselves

alongside to the God as ones living out from dead ones; and your particular members to the God to be instruments of a state of justification; **6:14** for negative-testimony will not control anyone of you all; for you all *the ones believing* are not under law; conversely, you all *the believing ones* are under grace.

6:15 Therefore, what: Shall we [*deliberately cause ourselves to*] negatively testify, because we are not under law; conversely, under grace? May we be [*deliberately causing ourselves to be*] negatively testifying, because we are under grace not come to be! **6:16** Do you all not notice that to whom you all are standing yourselves alongside to be bond-slaves into under-hearing, you all are bond-slaves to whom you all are under-hearing; either indeed of negative-testimony into death or under-hearing into a state of justification? **6:17** But grace is in the God because you all were bond-slaves of the negative-testimony, but you all under-heard out from a heart into which heart you all were given alongside a type of instruction. **6:18** Moreover, when you all were freed away from the negative-testimony, you all were bond-slaved to the state of justification. **6:19** I am speaking as a kind of man on account of the

weakness of your particular flesh; for concerning as you all stood your particular members alongside to be bond-slaves for the uncleanness and for the law-negation into the law-negation, in this manner now stand your particular members alongside to be bond-slaves to the state of justification into sanctification; **6:20** for when you all were bond-slaves of the negative-testimony, you all were free ones to the state of justification: **6:21** What fruit, therefore, were you all having then upon which things you all are now being ashamed? For death is the conclusion of those things. **6:22** But, at this moment, when freed away from the negative-testimony; indeed, when bond-slaved to the God, you all are having your particular fruit into sanctification. Indeed, the conclusion of sanctification is durative life; **6:23** for the salaries of the negative-testimony are death, but the grace-extension from the God is durative life in Christ Jesus, our particular Controller,

Romans Chapter Seven

7:1 or are you ignoring, brethren-for I am speaking to ones knowing law-that the law is controlling the kind of man upon as long as he is living? **7:2** for the

woman under-husband has been *and remains bound* by law to the husband who is living; but if the husband might die, then she has been worked accordingly: Away from the law of the husband. **7:3** Therefore, then, if she marries a different husband for herself while the husband is living, she will be pronounced an adulteress; but if the husband might die, then she is freed away from the law: She does not result to be an adulteress after she becomes married to a different man; **7:4** consequently, my brethren, you yourselves also died to the law through the body of the Christ into the result to be for yourselves: for one another, for the One Who was raised out from dead ones, in order that we might bear fruit for the God. **7:5** For when we were in the flesh, the passions of the negative testimonies, the passions through the law were working for themselves in our particular members into the result of us to bear fruit for the death. **7:6** But at this moment, when dead in what we were being accordingly held, we were worked accordingly: Away from the law. Consequently, we resulted to be bond-slaving newness of spirit, and not in oldness of letter. **7:7** What therefore shall we say: Is the law negative-

testimony? May the law not come to be negative-testimony! Conversely, I did not know the negative-testimony if not through law; for neither had I noticed the complete craving if the law had not said: You will not completely crave! **7:8** But, when the negative-testimony received a base of operations, worked every complete craving in me accordingly; for without law negative-testimony is a dead testimony. **7:9** For I myself was being alive without law; but when the commandment came, the negative-testimony lived again, but I myself died. **7:10** Indeed, the commandment which was discovered into life, was discovered into death for me; **7:11** for when a base of operations was received through the commandment, the negative-testimony outwardly deceived me and through it I was killed: **7:12** consequently, then, the law is a holy-law and the commandment a holy and just and good commandment. **7:13** Therefore, did the good commandment come to be death to me? May the good commandment not come to be death to me! Conversely, in order that the negative-testimony might be manifested as negative-testimony through the good commandment, by working death in me

accordingly, in order that the negative-testimony might come to be through the commandment accordingly: An excessiveness of devotion-to-negative-testimonies; **7:14** for we have *previously* noticed, *and continue to notice* that the law is a spiritual thing, but I myself am fleshly person who, having been sold-under the negative-testimony, remains under it; **7:15** for I am not knowing according to that which I am working: For I am practicing this thing which I am not desiring; conversely, I am doing this thing which I am hating. **7:16** But, since I am not desiring this thing which I am doing, then I am affirming together with the law that it is an excellent law! **7:17** Moreover, at this moment, I myself am no longer working according to it; conversely, the negative-testimony which is dwelling in me is working according to it; **7:18** for I notice that a good thing is not dwelling in me; this is, in my particular flesh; for the result to be desiring is laying alongside me, but I am not discovering the ability to be working according to the excellent law! **7:19** for that good commandment which I am desiring, I am not doing; conversely, that evil thing which I am not desiring, this evil thing I am practicing.

7:20 But, if that which I am not desiring is this evil thing I am doing, then no longer am I myself he who is working according to it; conversely, the negative-testimony which is dwelling in me is it that is working according to it. **7:21** I am discovering then, the law is the thing which is desiring in me to be doing the excellent commandment, because the evil thing is laying alongside me: **7:22** for according to the inner kind of man, I am delighting myself in the law of the God; **7:23** but, I am seeing a different law in my particular members battle-arraying against the law of my particular mind, and captivating me to the law of the negative-testimony, to the law of the negative-testimony being in my particular members. **7:24** I myself, a wretched kind of man! Who shall rescue me out from this particular body of particular death? **7:25** I am rightly--gracing to the God through Jesus Christ our particular Controller: Therefore, then, on the one hand I myself am bond-slaving with the mind for law of God; but on the other hand I am bond-slaving with the flesh for law of negative-testimony.

Romans Chapter Eight

8:1 Therefore, then, not even one downward-judgment for the ones in Christ Jesus: They are not walking-around according to flesh; conversely, according to Spirit; **8:2** for the law of the Spirit of the life in Christ Jesus freed me away from the law of the negative-testimony and the death; **8:3** for the inability of the law in that it was being weak through the flesh. When the God sent the Son of Himself in similitude of flesh, of negative-testimony and concerning negative-testimony He judged the negative-testimony accordingly: In the flesh, **8:4** in order that the requirement of justice from the law might be fulfilled in us: In the ones not walking-around according to flesh; conversely, according to Spirit; **8:5** for the ones being according to flesh are minding the things of the flesh; but the ones being according to Spirit are minding the things of the Spirit; **8:6** for the mind of the flesh is death, but the mind of the Spirit is life and peace, **8:7** because that the mind of the flesh is enmity into God; for to the law of the God it is not being subjected, neither is it able. **8:8** Moreover, the ones being in flesh are not able to please for God. **8:9** But you yourselves are

not in flesh; conversely, in Spirit: If concerning a Spirit of God is dwelling in you all, but if a certain one is not having Spirit of Christ, then this one is not of Him. **8:10** But if Christ is in you all, then on the one hand the body is a dead thing through negative-testimony, but the Spirit is alive through a state of justification. **8:11** But if the Spirit of the One Who raised Jesus out from dead ones is dwelling in you all, then the One Who raised the Christ out from dead ones will also make your particular mortal bodies alive through His particular Spirit indwelling in you all.

8:12 Therefore, then, brethren we are not debtors to the flesh: Of the result to be living according to it; **8:13** for if you all are living according to flesh, then you all are being about to be dying; but, if by Spirit you all are mortifying the practices of the flesh, then you all will live; **8:14** for as many ones as are being led by a Spirit of God these ones are sons of God; **8:15** for you all did not receive a spirit of bond-slavery again into fear; conversely, you all received a spirit of a son-position in which position we are crying: Abba, the Father.

8:16 The Spirit Himself is testifying together with our particular spirit that we are children of God. **8:17** Moreover, if children, then also heirs: On the one hand heirs of God; but on the other hand, heirs together with Christ if concerning we are suffering together with Him, in order that we might be opined together with Him; **8:18** for I am rationalizing that the sufferings of this present season are not weighted toward the Opinion being about to be revealed; **8:19** for away from the persistent anticipation, the creation is receiving away for itself the revelation of the sons of the God; **8:20** for the creation was subjected to futility, not a desiring subject; conversely, on account of the One Who subjected it upon a certain expectation; **8:21** that also the creation itself will be freed away from the bond-slavery of the corruption into the freedom of the Opinion of the children of the God; **8:22** for we have *previously* noticed, *and continue to notice* that all the creation is groaning together with and travailing until the present time.

Notice: (Davis 1923) stated that “The perfect presents the action the action of the verb in a completed state or condition...The perfect tense

expresses a 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). Paul recalls and reminds the called *saints* of their awareness acquired in the past and its continuance into the present, reflecting upon the past as an appeal to what they have noticed, and observed or have come to know through personal insight. Since the perfect tense conveys past completed action with continuous results, then, “we have noticed (then), and are (noticing now). That is, because of past empirical knowledge, these ones who are called *saints*, [the ones who are *already* believing, *already* being justified, and who are *already* loving God] presently notice that which they acquired through experiential-observation.

8:23 But not only the creation; conversely also we ourselves while having the beginning away from the Spirit and we ourselves are groaning in ourselves, receiving away a son-position from the redemption of our particular body; **8:24** for by the certain-expectation we are saved, but a certain-expectation being seen is not a certain expectation; for why is a

certain one certainly-expecting that which one is seeing? **8:25** But, if we are certainly expecting that which we are not seeing, then we are receiving away from through an under-abide.

8:26 Likewise, indeed, the Spirit also is receiving together in correspondence to our particular weaknesses; for we have not *previously* noticed, *nor do we presently notice* what particular thing we should *deliberately* pray according to what is necessary; conversely, the Spirit Himself is specifying beyond on behalf of our inexpressible sighs.

8:27 Moreover the One Who is searching the hearts notices: What is the mind of the Spirit? because He is inwardly specifying according to God on behalf of holy ones. **8:28** Moreover, we have *previously* noticed, *and continue to notice* that He is working-together-with all things into a good thing for the ones who are **already** loving God, for the ones being called *saints* according to a previous-position,

Notice: The verb: “we have *previously* noticed, *and continue to notice*” is inflected according to the perfective tense. (Davis 1923) stated that “The perfect presents the action the action of the verb in a

completed state or condition...The perfect tense expresses a 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). Paul recalls and reminds the called *saints* of their awareness acquired in the past and its continuance into the present, reflecting upon the past as an appeal to what they have noticed, and observed or have come to know through personal insight. Since the perfect tense conveys past completed action with continuous results, then, “we have noticed (then), and are (noticing now). That is, because of past empirical knowledge, these ones who are called **saints**, [the ones who are **already** believing, **already** being justified, and who are **already** loving God] presently notice that which they acquired through experiential-observation.

At no time, from the creation to Abraham until David did Paul fail to direct the called saints’ attention, building the basis of his rationale for both the saints’ suffering and its ultimate outcome of **good** for them. The retrospective lens through which Paul dons upon the called saints, the ones

who were already believing, already being justified, already loving God afforded them insight to endure their present suffering. Paul's Gospel graciously delivered these saints who were already believing that Jesus was the Christ the Son of God-He delivered them from despair, by reminding them of what God ultimately did for the saints David and Abraham.

By his use of the perfect tense, Paul recalled and reminded the called *saints* of their awareness acquired in the past and its continuance into the present, reflecting upon the past victorious outcomes of David and Abraham as an appeal to what they have noticed, and observed or have come to know through personal insight; namely, that they can expect with certainty-hope-that all things (their sufferings) would, like David and Abraham work to their good as well.

Abraham is the perfect example. Back in chapter 4, Paul had already spoken of both Abraham and David as men whom God had “justified” by faith during their own lifetimes.

Note: The term “saints” introduced in **1:1** is further understood in **1:16** where the “called” Apostle Paul identifies them as “the ones who are *already* believing.” Now, he describes them as “the ones who are *already* loving God.”

Question: Whatever does it mean to be “called saints,” and now, as saints, to be “the ones who are *already* loving God,” the “called saints-the called ‘lovers of God- the ones who are *already* loving God?’”

(See 8:30a. Note)

Notice, that Paul did not say that the ones who are *already* loving God were called “to be saints;” rather, by his use of the adjective, they are distinguished by the attribute, “called.” Neither did Paul state that the ones who are *already* believing were “called to become saints,” rather, that the ones who are “called” saints are both the ones who are *already* believing (Gerundive noun-Believers) and the ones who are *already* loving (Gerundive noun-Lovers) God.”

The phrase, “according to a previous-position” refers to the son-position in **8:15** for you all did not receive a spirit of bond-slavery again into fear; conversely, you all received a spirit of a son-position in which position we are crying: Abba, the Father.

Question: When was this previous-position, the son-position, received?

Answer: The “called” Apostle Paul stated in **13:11** “Indeed, as ones who, having previously noticed, *continue to notice* the season: That already an hour for you all to be raised out from sleep is; for at this moment our particular salvation is nearer than when we *deliberately caused* [ourselves] to believe;”

Notice: The verbs in which are in the past tense:

The KOINE Greek words translated “foreknew” (G4267-προγινώσκω *proginōskō*) “predestinated” (G4309-προορίζω *proorizō*), “called” (G2564-καλέω *kaleō*), “justified” (G1344-δικαίωω *dikaioō*), and “glorified” (G1392-δοξάζω *doxazō*), are all **Aorist Indicative Active** verbs. (Lamerson 2004) stated: “In Greek, the Aorist tense

often shows a past action. In order to form the aorist tense, things get added to the verb-at the end, and (in the indicative) at the beginning as well” (p. 72).

Aorist tense verbs can describe historical events, not present or future realities as in this context.

8:29a. because whom He previously-knew,

Note: **KOINE Greek Prepositions, like πρό pró, pro;** were originally adverbs; and, according to Blueletterbible.org “a primary preposition; "fore", means in front of, prior (figuratively, superior) to:—above, ago, before, or ever.” Thus, “know” is the verb, and the preposition functions as its “adverb.”

Question: When did He previously-know the ones who are *already* believing, (not the ones who **will be** believing); the ones who are *already* loving God, (not the ones who **will be** loving God)? When did He previously-know these called “saints?”

The **KOINE Greek text** states: προγινώσκω proginōskō is inflected accordingly,

Tense- Aorist: The Aorist tense expresses action in its simplest form. The Aorist tense treats the action as a point; this “kind of action” is described as “punctiliar.”

Voice: Active-The Subject is the performer of the verb’s action; in this case, Mood: Indicative (the subject is making a statement.)

Answer: The “called” Apostle Paul stated in 13:11 “Indeed, as ones who, having previously noticed, *continue to notice* the season: That already an hour for you all to be raised out from sleep is; for at this moment our particular salvation is nearer than **when** we *deliberately caused [ourselves] to believe;*”

In this text Paul answered “**when**” to be that moment to which he described as “**when** we deliberately caused [ourselves] to believe.”

Note: The “causal aspect” is an aspect according to the inflectional morpheme imported in 4:3 at which location Paul cited Genesis 15:6, quoting the text from the Biblical Hebrew, whose primary verb’s inflectional morpheme in Biblical Hebrew is called the Hiphil-stem. In 4:3 Paul asked and answered:

“for what is the Scripture saying? Moreover, Abraham *caused* [*himself*] to believe in the God and it was rationalized to him into a state of justification.” Thus, the student of the **KOINE** text need not abandon the “called” Apostle’s own words, in order to search out answers to the text as it is presented, that is, scripted.

8:29b He also previously-realized to be formed ones together with the image of His particular Son into the result for Him to be a first-product among many brethren.

Note: KOINE Greek Prepositions, like **πρό** **pró, pro;** were originally adverbs; and, according to Blueletterbible.org “a primary preposition; “fore,” means in front of, prior (figuratively, superior) to:—above, ago, before, or ever.” Thus, “realize” is the verb, and the preposition functions as its “adverb.”

Question: When did He previously-realize the ones who are *already* believing, (not the ones who **will be** believing); the ones who are *already* loving God, (not the ones who **will be** loving God)?

When did He previously-realize these called
“saints?”

The **KOINE Greek text states: προορίζω**
proorizō previously-realize is inflected accordingly,

Tense- Aorist: The Aorist tense expresses
action in its simplest form. The Aorist tense treats
the action as a point; this “kind of action” is
described as “punctiliar.”

Voice: Active-The Subject is the performer
of the verb’s action; in this case **Mood** is **Indicative**
(the subject is making a statement.)

Answer: The “called” Apostle Paul stated in
13:11 “Indeed, as ones who, having previously
noticed, *continue to notice* the season: That already an
hour for you all to be raised out from sleep is; for at
this moment our particular salvation is nearer than
when we *deliberately caused [ourselves]* to believe;”

In this text Paul answers “when” to be that moment
to which he described as “when we *deliberately caused*
[ourselves] to believe.”

Note: The “causal aspect” is an aspect according to the inflectional morpheme imported in **4:3** at which location Paul cited Genesis 15:6, quoting the text from the Biblical Hebrew, whose primary verb’s inflectional morpheme in Biblical Hebrew is called the Hiphil-stem. In **4:3** Paul asked and answered: “for what is the Scripture saying? Moreover, Abraham *caused* [*himself*] to believe in the God and it was rationalized to him into a state of justification.” Thus, the student of the **KOINE** text need not abandon the “called Apostle’s” own words, in order to search out answers to the text as it is presented, that is, scripted.

8:30a Moreover, whom He previously-realized, He also called these ones, and whom He called,

Recall: 1 Timothy 6:3-6:3. If a certain one is instructing different doctrines and is not approaching to words being healthy, that is, to the words of our Controller Jesus Christ and to the doctrine according to right-reverence, **6:4.** then he has been fooled *and remains fooled*, while completely-minding not even one thing; conversely, while being sick concerning investigations and word-battles, out

from which envy, quarreling, slanders, evil-suppositions are coming to be, **6:5**. as well as, constant disputations of men who, having ruined the mind *continue to ruin the mind* for themselves and who having robbed themselves, *continue to rob themselves* of the un-concealment, while regarding progress [*in these things as that which results*] to be the right-reverence.

Notice: The **KOINE Greek Preposition** is omitted, and is not part of the text as with “previously-knew, and previously-realized.” The verb **καλέω kaleō** is not modified by an adverb of any type; especially, not with **πρό πρό**.

Question: When did He “call” the ones who are **already** believing, (not the ones who **will be** believing); the ones who are **already** loving God, (not the ones who **will be** loving God)? When did He previously-realize these called “saints?”

Since, no preposition like **πρό πρό** (previously) appears, then the “call” of these “called saints, the ones who are **already** believing and **already** loving God” is not at the time of “previous-knowledge, nor previous-realization;” and, certainly not at any other

time than that time following the occasion at which time those who had “deliberately caused themselves to believe” that Jesus is the Christ, the Son of God were called; namely, after they *deliberately caused [themselves]* to believe.

Conclusion: God calls the ones who are *already* believing, the ones *already* being justified; the ones who are *already* loving God.

Notice: The **KOINE Greek text** inflects **καλέω** **kaleō** accordingly, **Tense- Aorist:** The Aorist tense expresses action in its simplest form. The Aorist tense treats the action as a point; this “kind of action” is described as “punctiliar.”

Voice: Active-The Subject is the performer of the verb’s action; in this case, **Mood** is **Indicative** (the subject is making a statement.)

Answer: The “called” Apostle Paul stated in 1:16 “for I am not modifying for myself over the right-announcement of the Christ; for it is God’s power into deliverance for everyone who is *already* believing it, both for Jew first, and for Greek:”

In this text Paul answers “when” to be the time subsequent to their new birth, the new birth which occurred when they *deliberately caused [themselves]* to believe that Jesus is the Christ, the Son of God, and while they were **already** believing!

Note: The “causal aspect” is an aspect according to the inflectional morpheme imported in **4:3** at which location Paul cited **Genesis 15:6**, quoting the text from the Biblical Hebrew, whose primary verb’s inflectional morpheme in Biblical Hebrew is called the Hiphil-stem. In **4:3** Paul asked and answered: “for what is the Scripture saying? Moreover, Abraham *caused [himself]* to believe in the God and it was rationalized to him into a state of justification.” Thus, the student of the **KOINE** text need not abandon the “called Apostle’s” own words, in order to search out answers to the text as it is presented, that is, scripted.

Note: Matthew 4:18-21 Moreover, while walking alongside the sea of Galilee, Jesus noticed two brothers: Simon, the one being accounted Peter and Andrew his brother casting a fishing net into the sea; for they were fishermen. **4:19** And He is saying to

them: Come behind Me and I will make you fishers of men. **4:20** Moreover, the ones who are releasing the nets immediately followed with Him. **4:21** And when He went on from that place, He noticed another two brothers, James, the one of Zebedee, and John his brother in the boat with Zebedee their father mending nets: **He also called them.**

Note: G2564 *καλέω* *kaleō* “called” in the **KOINE** Greek text is inflected accordingly, **Tense:** Aorist; **Voice:** Active, and **Mood:** Indicative

The action: “He called them” refers to Jesus’ action during His earthly ministry to “call” those who had *already* believed the Gospel of the Coming Messiah (see John 6:44, 45) and had *already* been baptized by John the Baptist, declaring God right.

Notice: **Luke 7:28-30 states: 7:28.** I am saying to you all, among ones generated of women, not even one is a greater one than John, but the later One in the kingship of the God is a greater One than he. **7:29.** Also, all the people who heard, including the tax- collectors, justified the God when they were baptized into the baptism of John. **7:30.** But, the Pharisees and the lawyers nullified the determinate-

counsel of the God unto themselves after they were not baptized by him.

G1012 βουλή boulé, boo-lay'; from G1014; volition, i.e. (objectively) advice, or (by implication) purpose: advise, counsel, will (Retrieved from Blueletterbible.org). Notice how the Pharisees and the lawyers **“nullified the determinant-counsel of the God.”**

Question: How did these Pharisees and lawyers “nullify” the determinate-counsel of God? How, indeed? As those who had rejected the Gospel according to the prophets, the Father refused to draw them toward Jesus. (See John 6:44, 45)

Notice: Furthermore in Mark 1:17-20 And Jesus said to them: Come behind Me! Indeed, I will make you all to come to be fishers of men. **1:18** And immediately after they released the nets, they followed with Him. **1:19** Also, after He stepped forward a little from that place, indeed, He noticed James the son of Zebedee, and John his brother, while they were mending the nets in a particular boat; **1:20** and immediately, **He called them**, and,

after they released their father, Zebedee, in the boat with the hired ones, they went away behind Him.

Note: G2564 *καλέω* *kaleō* “called” in the **KOINE** Greek text is inflected accordingly, **Tense:** Aorist; **Voice:** Active, and **Mood:** Indicative.

Notice: Luke 6:12-16 Moreover, it came to be in these particular days, He resulted to go out into the mountain to pray, and He was One passing the night in the prayer of the God. **6:13.** So, when day came to be, He called toward His students and, after He chose twelve away-from them, whom then He also named apostles: **6:14.** Simon, whom He also named Peter; and Andrew, his brother; and James and John and Philip and Bartholomew **6:15.** and Matthew and Thomas and James, of Alphaeus; and Simon, the one who was being called a zealot; and Judas, of James; **6:16.** and Judas Iscariot, who came to be a traitor.

Note: *προσφωνέω* *prosphōneō* The action: **“He called them”** is from *pros-fo-neh'-o*; from G4314 and G5455; to sound towards, i.e. address, exclaim, summon:—call unto,

speak (un-)to (Retrieved from Blueletterbible.org), and is inflected accordingly: **Tense:** Aorist; **Voice:** Active; **Mood:** Indicative 3rd Person Singular.

Notice: In this text, Jesus called (sounded, phoned-toward) His students, then He chose (elected/selected) away-from them His apostles. The number of students is not supplied in the account; only, that away-from His students, 12 were chosen as His apostles. Remarkably, therefore, is the conspicuous manner according to which the selection occurred; specifically, that away-from a “set of students” became a “sub-set of apostles.” Even Judas, the son of perdition was included in those chosen away-from His students.

Conclusion: God calls,

- 1.) The ones who are *already* believing,
- 2.) The ones *already* being justified;
- 3.) The ones who are *already* loving God.

8:30b. He also justified these ones; moreover, whom He justified,

Like “called,” justified occurred after the moment of the ones who are **already** believing, are **already** being justified: the ones who are **already** loving God *deliberately caused [themselves]* to believe; specifically, as **4:3** taught: “for what is the Scripture saying? Moreover, Abraham *caused [himself]* to believe in the God and it was rationalized to him into a state of justification.” This text is self-evident concerning when the **called** saints, the ones who were **already** believing, **already** being justified, and **already** loving God were justified.

8:30c. He also opined these ones.

Thayer’s Greek Lexicon: “doxazo (1) to think, suppose, be of opinion (2) to praise, extol, magnify, celebrate (3) to honor, do honor to, hold in honor (4) to make glorious, adorn with luster, clothe with splendor (4a) to impart glory to something, render it excellent (4b) to make renowned, render illustrious (4b1) cause the dignity and worth of some person or thing to become manifest and acknowledged” (Retrieved from lueletterbible.org).

See 8:17 “Moreover, if children, then also heirs: On the one hand heirs of God; but on the other hand,

heirs together with Christ if concerning we are suffering together with Him, in order that we might be opined together with Him;”

Aorist tense: The aorist tense also is described as “Punctiliar” or action undefined, unbounded. Thus, for the verbs “called, justified, and glorified,” the same verbs can be transmitted accordingly, “calls, justifies, and glorifies.” That is, God “calls, justifies, and glorifies” ones who are *already* believing, *already* being justified, and are *already* loving Him: The *called* saints.

Note: 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 *already* believing that Jesus is the Christ, has been previously fathered *and remains fathered* 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 *already* 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 “fathered out from the God” to be antecedent to the continuous action “believing.” The participle is a Gerundive noun.

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 “fathered 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 and Arminianism’s oversight of the present tense, the “regeneration precedes faith” and “lose one’s salvation” sects endure until this day; for not even one 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. Not even one 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 “fathered 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 (attesting miracles and their contextualized narratives) 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, as ones who are **already** 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 (a Present Active Participle) 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-regeneration-fathered out from the God” prior to the present tense kind of action “believing.”

The KOINE “Common” language does not support any view according to the abstract, absurd assertion: “birth out from the God” precedes the Aorist kind of action “believe.” Neither, does the **KOINE** text support the absurd, abstract assertion that the present tense kind of action “believing” is not the result of the antecedent act of “birth-fathered-regenerated out from the God.” Both abstract, absurd assertions fail to follow the **KOINE formulation**, that is, neither systemic mental

construct is derived from, nor reflects the **KOINE** text.

8:31 Therefore, what shall we say toward these things? If the God is on behalf of us, then: Who can be against us? **8:32** Who indeed, did not spare His Own particular Son; conversely, He gave Him alongside on behalf of us all, *the ones who are **already** believing*. How will He certainly not grace to us *the ones who are **already** believing* the all things together with Him? **8:33** Who will call-in against chosen [*saints-ones who were **already** believing when called, **already** loving God when called; and, **already** being justified when called*] from God? The God is the One Who is justifying! **8:34** Who is the one judging accordingly? Christ is the One Who died, more rather indeed; also, Who was raised, Who also is on right hand of the God Who also is inwardly specifying on behalf of us: **8:35** Who will divide us away from the love of the Christ: Pressure, or distress, or persecution, or famine, or nakedness, or peril, or sword? **8:36** because, just as: We are being killed the entire day, we are rationalized as sheep of slaughter has been scripted, *and remains scripted*.

8:37 Conversely, in all these things we are prevailing beyond through the One Who loves us; **8:38** for I have been persuaded, *and remain persuaded* that neither death, nor life; neither announcers, nor rulers; neither powers, nor things which, having been inwardly-positioned, *remain inwardly-positioned*; neither things being about to be; **8:39** neither height, nor depth; neither any different kind of creature will be able to divide us away from the love of the God, of the love in Christ Jesus, our particular Controller!

V. Rationalized Righteousness 9:1-11:14

Romans Chapter Nine

9:1 I am speaking un-concealment in Christ, in Holy Spirit, as one witnessing together with my particular conscience; I am not lying: **9:2** That a great sorrow is in me; indeed, an un-intermitted grief my particular heart! **9:3** for I myself was *once [in the past] always* imploring myself to be anathema away from the Christ on behalf of my particular brethren of the kinsmen according to my flesh,

Note: G2172 εὐχομαι *euchomai* “I was *once in the past* always imploring myself” Imperfect Indicative

Middle 1st Person singular: A Deponent verb-Middle/Passive according to inflectional morpheme; yet, Active in meaning. Paul is **not now** imploring himself to be anathema away-from Christ. Paul referenced the continuous time in the past when he was imploring himself to be accursed away-from Christ for the sake of his brethren, his kinsmen according to the flesh.

9:4 which certain ones are Israelites of whom the son-position and the opinion and the covenant and the placement of law and the liturgy and the complete-announcements, **9:5** of whom the fathers, and according to the flesh out from whom the Christ, the One being upon all: God is a rightly--speaking One into the duration, Amen!

9:6 Moreover, not the ones from whom the word of the God had fallen-out, *and remained fallen-out*; for all ones out from the Israel are not themselves Israelites, **9:7** nor even because they are a seed of Abraham are they all children; conversely, in Isaac will a seed be called for you: **9:8** This is, the children of the flesh; these ones are not children of the God. Conversely, the children of the complete-

announcement will be rationalized into a seed; **9:9** for, the Word of a complete-announcement is this: According to this particular season will I come and a son will be with the Sarah. **9:10** But not only this; conversely also, Rebecca, while having a conception out from one man: Our particular father, Isaac; **9:11** for when not yet generated, when neither one practiced a certain good thing or worthless thing, in order that the chosen-ness of the God may be abiding according to a previous-position; not abiding out from works; conversely, out from the One Who is calling.

Notice: In “**9:7** nor even because they are a seed of Abraham are they all children; conversely, in Isaac will a seed be called for you:” the “in Isaac” phrase. That is, that this “qualifier” affords the rationale for the account of Jacob and Esau. Further, let the reader notice that the “in-ness” here is an “in-Isaac,” not an “in-Christ.” These ones who are already believing, who are already being justified, and who are already loving God are aware of the consistency in Paul’s logic; specifically, how cogent he is speaking.

Paul spoke to the Church in Ephesus (see Ephesians Chapter One insert) concerning the qualifier “in Christ.” One need not banter about the distinction between the “in-Isaac” through whom the seed will be called and the “in-Christ” in Whom those are believing become children of Abraham by faith-**See: Galatians 3:16** Moreover, the complete-announcements were specifically stated to the Abraham, and to his particular Seed. The Scripture is not saying to particular seeds as upon many ones; conversely, as upon One: Even to your Seed, Who is Christ! **See: Galatians 3:29** But since you yourselves are of Christ, then you all are Abraham’s seed: Indeed, heirs according to a complete announcement.

Notice: in Romans “**9:6-8** Moreover, not the ones from whom the word of the God had fallen-out, and remained fallen-out; for all ones out from the Israel are not themselves Israelites, **9:7** nor even because they are a seed of Abraham are they all children; conversely, in Isaac will a seed be called for you: **9:8** This is, the children of the flesh; these ones are not children of the God. Conversely, the children of the

complete-announcement will be rationalized into a seed;”

Observe: The phrase “these ones are not children of the God.” The expression does not refer to those “outside of Christ,” rather to those “outside of Isaac.” No Ishmaelite is among the “children of the God,” meaning that no Ishmaelite is one through whom the promised seed will come. To poorly exegete this text would to actually suggest that only those “in Isaac” are born from above, that is, regenerated (born again). “In Isaac” is NOT the qualifier for the new birth, nor is the “chosen-ness” of Jacob a reference to a “chosen-ness” to regeneration! The trained “Biblical mind” notices that the distinctions thus far between Ishmael and Isaac; and Jacob and Esau have nothing to do with regeneration, rather leading the reader toward the prerogative of God to “judicially harden (encourage/indurate) an unbelieving Egyptian Pharaoh, and to compassionate a believing Hebrew Moses: God chose Moses from among the Hebrews according to His Sovereign Prerogative; and He chose Pharaoh from among the Egyptians. Very Compatible, indeed!

The chosen-ness, like the qualifiers “in-Isaac and in-Christ,” is very compatible with those so chosen: On the one hand, out from the set of unbelievers/negators of faith comes a subset of “judicially hardened” (encouraged/indurated) for the purpose of God to indicate His power, display His forbearance, and; ultimately, show forth His Glory. On the other hand, out from the set of believers/those who stand in faith comes a subset of “helped (compassionated/receivers of mercy).

Notice: Ephesians Chapter One,

1:1 Paul, an apostle of Christ Jesus through a will of God: To the holy ones in Ephesus, that is, trustworthy ones in Christ Jesus. **1:2** Grace to you all and peace away from God: Father of us and Controller Jesus Christ. **1:3** A Rightly speaking One is the God, that is, Father of Jesus Christ, Controller of us: The One Who rightly- speaks us in every spiritual, right word in the upper-heavenlies in Christ, **1:4** Just as He spoke us out in Him before establishment of a *kind of* order for us to be holy ones and unblemished ones according to His presence in love,

1:5 after He pre-appointed us into a son-place through Jesus Christ into Him, according to the right opinion of His will, **1:6** into upper praise of opinion of the grace from Him, from which *grace* He graced us in the One Who, having previously been loved, *remains loved*, **1:7** in Whom we are having the redemption through the blood of Him, the release from the trespasses, according to the wealth of the grace from Him, **1:8** from which *wealth* He completely exceeds into us in all wisdom and intelligence, **1:9** when He acknowledges for us the secret of the will of Him, according to the right opinion of Him which *right opinion* He pre-positioned in Him, **1:10** into a stewardship of the fullness of the times, to head-up *for* Himself the all things in the Christ: The things upon the heavens and the things upon the earth in Him, **1:11** in Whom also we were allotted, when He pre-appointed according to a previous-position from the One Who is energizing the all things according to the determination of the will of Him, **1:12** into the result for us to be into upper-praise of opinion of Him: The ones who, having previously expected, *continue to certainly-expect* in Christ, **1:13** in Whom also you yourselves, when

you heard the word of the un-concealment: 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, **1:14** Who is a pledge of the inheritance of us, into redemption of the complete-product, into upper-praise of the Opinion of Him, **1:15** because of this, indeed, I myself, when I heard the trust according to you in the Controller Jesus and the love into all the holy ones, **1:16** am not pausing *for* myself, *while* rightly- gracing on behalf of you, making a mention upon the prayers from me,

1:17 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, **1:18** when the eyes of your hearts are ones which, having been enlightened, remain enlightened into the result for you to notice: Who is the Hope of the call of Him, Who is the Wealth of the Opinion of the allotment from Him among the holy ones? **1:19** Indeed, Who is the One Who is hyper-casting greatness of the power from Him into us: The ones who trusted according to the energy of the force from the ability of Him, **1:20**

which *greatness* He energized in the Christ when He raised Him out from corpses and seated Him on right of Him in the upper-heavenlies, **1:21** hyper-above all rule and authority and power and control and every name being named, not only in this particular duration, conversely also, in the one being about to be, **1:22** and arranged all things under the feet of Him and gave Him Headship on behalf of the congregation, **1:23** which certain congregation is the body of Him: The fullness of the One Who is fulfilling *for* Himself the all things among all things?

9:12 It was affirmed in her that the greater one will bond-slave for the lesser one. **9:13** Just as it has been scripted *and remains scripted*: 'The Jacob, I love; but the Esau, I hate.

Notice: Jacob and Esau are sons of Isaac.

A.) Genesis 21:3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

B.) Genesis 21:9- And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. **21:10** Wherefore she said unto Abraham,

Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac. **21:11** And the thing was very grievous in Abraham's sight because of his son. **21:12** And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

C.) Notice: Genesis 33:9 And Esau said, I have enough, my brother; keep that thou hast unto thyself. **33:10** And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. **33:11** Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took *it*...

Genesis 33:6-7 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his

brother Jacob. **33:7** For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

D.) Galatians 4:21 You all be speaking to me, the ones who are desiring to be under law: You all are not hearing the law!

4:22 For that Abraham had two sons has been scripted and *remains on record*:

- 1.) One out from the female-slave, and
- 2.) One out from the free female.

4:23 Conversely,

- 1.) On the one hand, the son out from the female-slave has been generated according to flesh,
- 2.) But the son out from the free-female has been generated, *and remains generated* through the complete announcement,

4:24 Which certain females are being allegorized; for these females are two covenants:

1.) On the one hand, one female away from Mount Sinai into bond-slavery which certain female is Hagar. **4:25** Moreover, Hagar is the Mount Sinai in Arabia; indeed, she is corresponding to the Jerusalem now; for she is bond-slaving with her *particular* children.

2.) **4:26** But, on the other hand the Jerusalem above is a free female which certain one is mother of all of us:

4:27 For Be rightly-framed sterile female, the female who is not producing: Break away and shout, the female not travailing, because the many children of the desolate female were more than the female who is having the husband has been scripted *and remains on record*. **4:28** Indeed, you yourselves, brethren, are children of a complete-announcement according to Isaac.

4:29 Conversely, then, as concerning the son who was generated according to flesh was pursuing the

son generated according to spirit: In the same manner then, also now.

4:30 Conversely, What is the Scripture saying? Cast out the female-slave and her *particular* son; for the son of the female-slave might absolutely not inherit in-association-with the son of the free female! **4:31** So then, brethren, we are not children of a female-slave; conversely, we are children of the free female.

E.) Isaac begat two sons: Genesis 25:6 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

Notice: Jesus Himself taught that unless a believer is always willing to be hating his entire family, including his very own soul itself, then to be a student of His is impossible,

Luke 14:26: “Since anyone is coming toward Me and is not hating his father and the mother and the wife and the children and the brothers and the sisters, yet both also the soul of himself, *then* he is not able to be a student of Me.”

Notice: Although many more people are regenerated than those who are always willing to be hating their entire family; even, their own soul, Jesus was clearly demarcating the implication involved in the position of a student.

9:14 What, therefore, shall we say? Injustice is not alongside to the God, is it? May injustice not come to be alongside to the God! **9:15** for He is saying to the Moses: I will compassionate whomsoever I may be helping, and I will pity whomsoever I may be pitying. **9:16** Therefore then, chosen-ness is not of the one who is desiring, neither of the one who is running; conversely, of God: Of the One Who is helping; **9:17** for the Scripture is saying to the Pharaoh:

Because of this particular thing, I raised you outwardly out-from *the Egyptians*, so that I might indicate for Myself My particular power in you; and, consequently, *so that* My particular name might be thoroughly announced in all the earth. **9:18**

Therefore, then, I am helping whom I am desiring *to help*, but I am encouraging whom I am desiring *to encourage*. **9:19** Therefore, you will say to Me: Why are

You yet blaming? For who has positioned, *and remains positioned* against His particular counsel?

9:20 But therefore, indeed, O kind of man! Who are you yourself, the kind of man judging away against the God? Will the formation speak to the One Who formed it: ‘Why did You make me in this manner?’

9:21 Or is the potter not having authority of the clay out from the same particular lump to make on the one hand a vessel which is into honor, but on the other hand a vessel which is into dishonor?

9:22 Moreover, if the God, desiring to indicate for Himself the wrath, and to acknowledge His particular power, bore in much forbearance a vessel of wrath which, having been fitted, *remained fitted* unto destruction, **9:23** indeed, in order that He might acknowledge the wealth of His particular Opinion upon vessels of compassion which vessels were previously-made into an Opinion; **9:24** Who also called us; not only out from Jewish ones; conversely, also out from *Gentile* nations. **9:25** Then indeed, as to the Hosea He is saying: I will call a particular people who are not of Me, ‘My people’ and the one who, having not been loved, *remains*

unloved, ‘One who, having been loved, *remains loved*.’

9:26 And it will be in the place where it was affirmed to them: You yourself are not a people of Me, there they will be called sons of Living God.

9:27 Moreover, Isaiah is crying on behalf of the Israel: If the sons of Israel may be being the number as the sand of the sea, then the remainder will be saved accordingly; **9:28** for a Word concluding jointly and cutting shortly, because Controller will do a word which, having been cut shortly, *remains so* upon the earth. **9:29** Also, according as Isaiah has *previously* spoken, *and continues to speak*: If Controller of Armies did not leave behind a seed among us, then as Sodom we are come to be and likened as Gomorrah.

9:30 Therefore then what shall we say: That ***Gentile*** nations who are not pursuing a state of justice received a state of justice according to a state of justice; indeed, a state of justice out from faith; **9:31** but Israel, by pursuing a law of a state of justification into a law of a state of justification, did not arrive? **9:32** On account of what reason? Because they did not pursue it out from faith; conversely, as out from

works; for they stumbled forward on the Stone of the stumble! **9:33** according as it has been scripted *and remains scripted*: Notice! I position in Zion a Stone of stumble and a rock of offense and everyone who is **already** believing upon Him will not be ashamed accordingly.

Romans Chapter Ten

10:1 Brethren, indeed, the right-opinion of my particular heart and the petition, the petition toward the God on behalf of the Israel is into salvation; **10:2** for I am testifying to them that they are having zeal of God; conversely, not according to complete-knowledge; **10:3** for while ignoring the state of justification from the God and seeking to position their own state of justification, they were not subjected to the state of justification from the God; **10:4** for Christ is conclusion of law into a state of justification for everyone who is **already** believing; **10:5** for Moses is scripting the state of justification the state of justification out from the law that the kind of man who does it will live for himself in them, **10:6** but the state of justification out from faith is speaking in this manner: You might not say

in your particular heart, ‘Who will ascend for himself into the heaven?’ This question is to lead Christ downwardly, **10:7** or ‘Who will descend for himself into the Abyss?’ This question is to lead Christ up out from dead ones.

10:8 Conversely, what thing is he saying? The expression is near you: In your particular mouth, and in your particular heart. This expression is the expression of the faith of Jesus which faith we are preaching. **10:9** That if you might speak similarly in your particular mouth: Controller Jesus, and might *deliberately cause [yourself]* to believe in your particular heart that the God raised Him out from dead ones, then you will be saved; **10:10** for with a heart he is *deliberately causing [himself]* to believe *the expression* unto a state of justification; moreover, with a mouth he is similarly-speaking *the expression* unto salvation; **10:11** for the Scripture is saying: Everyone who is **already** believing upon Him will not be ashamed according to the expression; **10:12** for no distinction is between a Jewish one and a Gentile; for the same Controller of all ones is being a rich One into all the ones calling for themselves upon Him; **10:13** for everyone, whatsoever ***Jewish one or whatsoever Gentile,***

might call for himself upon the name of Controller will be saved. **10:14** Therefore, how will they call upon Him Whom they do not *deliberately cause [themselves]* to believe?

Moreover, how will they *deliberately cause [themselves]* to believe *to* Whom they do not listen? Moreover, how will they listen without one who is preaching? **10:15** Moreover, how will they preach if they might not be sent-away? According as it has been scripted *and remains scripted*: As beautiful things are the feet of the ones who are rightly-announcing Peace, of the ones rightly-announcing the Good things!

10:16 Conversely all ones did not under-listen to the right-announcement; for Isaiah is saying: Controller, who *deliberately causes [himself]* to believe our particular hearing? **10:17** Then the faith is out from hearing, but the hearing through an expression from God; **10:18** conversely, am I saying: They did not absolutely listen? Of course, not! Their particular sound went out into all the earth and their particular expressions went out into the extremities of the habitation; **10:19** conversely, I am saying: Israel absolutely did not know! First, Moses is saying: I

Myself will zeal alongside you all upon no nation upon an unintelligent nation: I will rage alongside you all. **10:20** Moreover, Isaiah is being quite bold and is saying: I was discovered by the ones not seeking Me. I came to be a manifest One to the ones not completely inquiring Me, **10:21** but toward the Israel He is saying: I stretched out My particular hands the entire day toward a people negating passion, and anti-speaking.

Romans Chapter Eleven

11:1 Therefore, I am not saying the God thrust away His particular people. May that the God thrust away His people not come to be! For I myself also am an Israelite out from seed of Abraham, from tribe of Benjamin. **11:2** The God did not thrust away His particular people whom He previously-knew. Or, have you all not *previously* noticed, *and continue to not notice* what the Scripture is saying in Elijah? How he is inwardly specifying to the God according to the Israel, saying: **11:3** Controller, they killed Your particular prophets, and dug down Your particular altars and I myself only am left-behind and they are seeking my very soul.

Notice: The question: “have you all not *previously* noticed, and *continue to not notice* what the Scripture is saying in Elijah?” is inflected according to the perfective case, and (Davis 1923) stated that “The perfect presents the action the action of the verb in a completed state or condition...The perfect tense expresses a 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). Paul recalls and reminds the called *saints* of their awareness acquired in the past and its continuance into the present, reflecting upon the past as an appeal to what they have noticed, and observed or have come to know through personal insight. Since the perfect tense conveys past completed action with continuous results, then, “we have noticed (then), and are (noticing now).

That is, because of past empirical knowledge, these ones who are called *saints*, [the ones who are *already* believing, *already* being justified, and who are *already* loving God] presently notice that which they acquired through experiential-observation. In this text, a notice, a personal-observation of that

which the Scriptures spoke to them concerning Elijah when he perceived himself to be alone, abandoned and without resource was “perfectly communicated” for these saints in Rome; specifically, that as Elijah despaired that he was alone, abandoned; so also, the notion that Israel has been thrust away is an emotive expression, an expression that does not correspond to reality; namely, that Paul is an Israelite. Paul, like all the Jewish believers, demonstrates the error that one might suppose; specifically, that Israel has been thrust away. Israel, because of Jewish believers, like Paul, could no more be assumed to be thrust-away any more than Elijah’s despair meant that he was actually alone; for, as the following texts declare:

11:4 Conversely, what is the Oracle saying to him? I retained seven thousand males for Myself which certain ones do not bend a knee to the Baal. **11:5** Therefore, in this manner indeed, in the present season, a remainder according to chosen-ness of grace has *previously* come to be *and remains come to be!*

Notice: In verse **11:5** Paul uses the perfective tense to speak of the “chosen-ness of grace;”

specifically stating: “a remainder according to chosen-ness of grace has *previously* come to be *and remains come to be!*” (Davis 1923) stated that “The perfect presents the action the action of the verb in a completed state or condition...The perfect tense expresses a 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). Paul recalls and reminds the called *saints* of their awareness acquired in the past and its continuance into the present, reflecting upon the past as an appeal to what they have noticed, and observed or have come to know through personal insight. Since the perfect tense conveys past completed action with continuous results, then, “we have noticed (then), and are (noticing now). That is, because of past empirical knowledge (knowledge of Elijah through the Scriptures), these ones who are called **saints**, [the ones who are **already** believing, **already** being justified, and who are **already** loving God] presently notice that Elijah was not abandoned alone, now these Jewish and Gentile believers notice that they

are answer to the question: Has God thrust away His chosen people?

11:6 Moreover, if by grace, then no longer out from works, upon the grace no longer comes to be grace, but if out from works, then no longer is it grace, since upon the work is no longer work. **11:7**

Therefore what: Israel did not completely specify this which he is completely seeking? But the chosen-ness completely-specified, but the remainder were encouraged; **11:8** according as has been scripted *and remains scripted*: The God gave to them a spirit according to a pierce: Eyes of the result to not be seeing and ears of the result to not be hearing until the same day.

11:9 Indeed, David is saying: Let their particular table come to be into a snare and into a trap and into an offense and into recompense to them. **11:10** Let their particular eyes be darkened of the result to not be seeing and let their particular back bend together constantly. **11:11** Am I saying, therefore, that they stumbled, in order that they might fall? May a stumble in order to fall not come to be for Israel! **11:12** Moreover, if their particular fall alongside is

wealth of order, then also their particular diminution is wealth of ***Gentile*** nations! How much more their particular fullness? **11:13** for I am speaking to you all, to the ***Gentile*** Nations, upon whom, I myself am indeed, a sent away one of ***gentile*** nations: I am opining my particular ministry.

Notice: Judicial hardness is spoken of here: That is, as with Pharaoh, so also, with unbelieving Israelites. Their original condition of being dead ones in sins and trespasses, hearts of stone, dark minds: Void ones of the spirit of God was not initiated in the process of judicial hardness, encouragement; rather, their judicial hardness resulted from their previous unwillingness to deliberately cause themselves to believe; however, many Jewish unbelievers would deliberately cause themselves to believe; specifically, upon the occasion for them, like Saul of Tarsus, to be compassionated rather than encouraged (hardened).

Notice: Paul's account of the Grace of God.

1 Timothy 1:14-17.

1:14 Moreover, the grace of our Controller super-abounds with faith and the love in Christ Jesus. **1:15.** The word is a faithful *word*, that is, worthy of all acceptance: That Christ Jesus came into the world to save devoted-ones to-negative-testimony, of whom I myself am a foremost *devoted-one-to-negative-testimony*.

1:16. Conversely, because of this I was compassionated, in order that Jesus Christ might demonstrate in me first the longsuffering altogether toward a sketch of the ones who are about to be believing upon Him into durative life. **1:17.** Moreover, to the King of the durations, that is, to *the* incorruptible, unseen, only God, be honor and opinion into the durations of the durations. Amen!

11:14 If somehow I might zeal alongside of my particular flesh and might save certain ones out from them-*the encouraged Jews*;

VI. Actualized Righteousness 11:15-16:27

11:15 for if their particular cast-away is an exchange-according to order, then what will be the reception toward them if not life out from dead ones? **11:16** for if away from the beginning it is a holy-thing, then also the lump; and, if the root is holy, then also the branches; **11:17** but, if certain *Jewish* ones of the branches are broken outwardly, but you yourself *a Gentile*, while being a wild olive branch was pierced inwardly among them: Indeed, you became a co-participant of the root and of the fatness of the olive tree. **11:18** Do not be boasting for yourselves of the branches: Indeed, if you are boasting accordingly, then are you not bearing the root? Conversely, the root is bearing you!

11:19 Therefore you will say: The branches were broken outwardly, in order that I myself might be pierced inwardly. **11:20** Excellently stated: They were broken outwardly in the negation of faith; but, you yourself stand in the faith. Do not be being high-minded; conversely, be fearing: **11:21** For, if the God did not spare according to the natural branches, then perhaps He will not even spare from you?

Notice: Paul specifically indicated that their “chosen-ness,” like that of the **Jewish** ones was temporal, that is, subject to “the negation of faith.” Their “chosen-ness” of grace was of their “stand in the faith” for those who, having been previously-known from that time “when [they] *deliberately caused [ourselves]* to believe,” (See 13:11) until now, as “called” saints, ones who are **already** believing, **already** being justified, and **already** loving God—now as ones called, justified, and glorified. They-[the called *saints*, the ones already believing, already being justified, and already loving God]-are warned that “since the God did not spare according to the natural **Jewish** branches, then perhaps He will not even spare from you?”

11:22 Notice, therefore, the benevolence and severity of God: On one hand severity upon the ones who fell, but on the other hand, benevolence upon you yourself, if you might remain—under the benevolence; since upon, even you yourself will be broken outwardly.

Notice: This chosen-ness is designed to fulfill God’s purpose for having called these ones who were

already ones believing, being justified, and loving God. Should these individual Jewish and Gentile believers, now “called-saints” abrogate the purpose of the One Who called them [**Recall 8:28** Moreover, we notice that He is working all things into a good thing for the ones who are loving God, for the ones being called ones according to *His* pre-position.] God is NOT working all things unto a good thing for those who love themselves and are modifying their call, their chosen-ness according to their own purpose: An affront such as this would find individuals and individual Assemblies subject to being broken-outwardly. God would, and does, simply call other ones who are already believing, being justified, and loving Him.

11:23 But, those *Jewish* ones also if they might not completely-remain under the negation of faith, then they will be pierced inwardly; for the God is an Able One to pierce them inwardly again; **11:24** for if you yourself you were cut outwardly out from the wild olive tree according to nature and were pierced inwardly alongside nature into a cultivated olive tree, then how much more than these **Jewish** ones, the

Jewish ones according to nature, will they be pierced inwardly in their own olive tree?

11:25 For, brethren, I am not desiring you all to be ignoring this particular secret, in order that you all, *the ones **already** believing* might not be wise ones alongside yourselves, because blindness away from portions came to be to the Israel until which time the Fullness of the **Gentile** nations might be come into. **11:26** Indeed, in this manner, all Israel will be saved according as it has been scripted, *and remains scripted*: He will arrive out from Zion, the One Who is rescuing, and will bring away irreverence away from Jacob! **11:27** and, this is My particular covenant with them, when I might take away their particular negative-testimonies. **11:28** On the one hand they are enemies according to the right-announcement on account of you all; but on the other hand they are beloved ones according to the chosen-ness on account of the fathers; **11:29** for the grace-extensions and the call from the God are un-regretted things; **11:30** for, as concerning you yourselves-**Gentiles**-also then were dispassionate to the God, but at this moment are compassionated in these **Jewish** ones' particular dispassion. **11:31** In this manner also these

Jewish ones at this moment are dispassionate in your particular compassion, in order that they themselves might be compassionated; **11:32** for the God closed together all the *Jewish and Gentile* ones into dispassion, in order that He might compassionate all the *Jewish and Gentile unbelievers*.

11:33 O, the Depth of wealth and wisdom and knowledge of God! As unsearchable things are His particular judgments and untraceable things are His particular ways! **11:34** for who knows Controller's mind or who comes to be His particular consultant? **11:35** or who first gives to Him and will be recompensed by Him? **11:36** because out from Him and through Him and into Him are the all things: To Whom be the Opinion into the duration. Amen!

Romans Chapter Twelve

12:1 Therefore, I am calling you all alongside, brethren, on account of the compassions from the God to stand your particular bodies alongside a living sacrifice, holy , a rightly--pleasing sacrifice to the God: Your particular rational liturgy. **12:2** And do not be fashioning yourselves to this particular

duration; conversely, result to be transformed in the renewal of your particular minds, into the result for you all to be proving what the good, that is, rightly-pleasing and completed will of the God is; **12:3** for I am speaking through the grace, the grace which was given to me, to every kind of man among you all: Not to be thinking beyond alongside that which is necessary to be thinking; conversely, to be thinking into the result to be soberly thinking as the God apportioned a portion of faith to each one. **12:4** for accordingly concerning in one body we are having many members, but all the members are not having the same practice: **12:5** In this manner, as many ones we are one body in Christ, but the members are according to one another.

12:6 Moreover, while having grace-extensions according to the grace, the grace which was given to us: They are various grace-extensions; whether prophecy according to the analog of the faith; **12:7** whether a deacon in the diaconate, whether the one who is instructing in the instruction; **12:8** whether the one who is calling alongside in the call-alongside: The one who is transferring do so in simplicity, the one who is standing before in speed, the one who is

helping in alacrity; **12:9** Let the love be unpretentious, by abhorring the prostitution, be as ones being glued to the good thing. **12:10** Have friendly affections in the brotherly friendship into one another: As ones leading one another forward with honor, **12:11** in the speed, not indolent ones; ones being fervent in the spirit, while bond-slaving for the Controller; **12:12** ones rejoicing in the certain expectation, ones remaining under the pressure, ones persevering in the prayer: **12:13** As ones fellowshiping in the needs of the holy ones; ones pursuing the hospitality. **12:14** Be rightly--speaking the ones who are pursuing you all; be rightly--speaking and do not curse accordingly: **12:15** To be rejoicing in-association-with ones rejoicing, and to be weeping in-association-with ones weeping, **12:16** as ones thinking the same thing into one another; not thinking high things; conversely, as ones leading away together with the low ones: Do not come to be thinkers alongside to yourselves. **12:17** Do not be recompensing even one evil thing in-correspondence-to an evil thing: Be ones providing yourselves excellent things in the presence of all kinds of men. **12:18** If the thing out from you all is

an able thing, then be ones being peaceful in-association-with all kinds of men; **12:19** not as ones extracting justice for yourselves, beloved ones; conversely, give a place for the wrath; for it has been scripted *and remains scripted*: For Me is extraction of justice! Controller is saying: 'I Myself will recompense!'

12:20 Therefore, if your particular enemy may be pining, then supply him; if he may be thirsting, then be irrigating him; for by doing this thing you will pile coals of fire upon his particular head. **12:21** Do not be being conquered by the evil thing; conversely, be conquering the evil thing with the good thing!

Romans Chapter Thirteen

13:1 Let every soul be subjecting itself to the authorities who are holding beyond it; for no authority is if it is not away from God, but the authorities which are being are ones which, having been arranged, remain arranged by the God. **13:2** Consequently, the one who is resisting for himself to the authority has stood, *and continues to stand* against the arrangement of the God; moreover, the one who, having stood *and continues to stand* against it, will

receive judgment to themselves; **13:3** for the ones who are ruling are not a fear of the good works; conversely, of the evil works. But, you are not desiring to be fearing the authority! Be doing the good thing, and you will have a praise out from it; **13:4** for it is a service of God to you into the good thing; but, if you may be doing the evil thing, then be fearing; for it is not carrying the sword vainly; for it is a service of God, a justice extracting one, practicing into wrath on the evil thing.

13:5 Wherefore, to be subjecting yourselves is an incumbency not only on account of the wrath; conversely also, on account of the conscience; **13:6** on account of this, also be concluding taxes; for they are attendants who are constantly toward this very thing.

13:7 Give away, therefore, to all the debts, to the particular tax, the tax; to the particular conclusion, the conclusion; to the particular fear, the fear; to the particular honor, the honor. **13:8** Be owing not even one man even one thing, if not the purpose to be loving one another; for the one who is loving a different one, then he has fulfilled and continues to

fulfill the law; **13:9** for the thing: You will not adulterate; You will not murder; You will not steal; You will not falsely testify; You will not completely crave and if a certain different commandment, then it is being headed up in this particular word, in the word: You will love your particular neighbor as yourself.

13:10 The love is not working evil to the neighbor: Therefore, the love is fullness of law. **13:11** Indeed, as ones who, having *previously* noticed, *continue to notice* the season: That already an hour for you all to be raised out from sleep is; for at this moment our particular salvation is nearer than when we *deliberately caused [ourselves]* to believe; **13:12** the night is advanced, the day has neared, *and remains near*: Let us, therefore, position-away the works of the darkness and don ourselves with the implements of the light. **13:13** Let us walk-around decorously, as in daylight; not in carousals and in intoxicants; not in bedchambers and in debaucheries; not in strife and in zeal; **13:14** conversely, don for yourselves the Controller Jesus Christ and do not be making for yourselves a forethought of the flesh into complete cravings.

Romans Chapter Fourteen

14:1 Moreover, receive toward you the one who is being weak in the faith; not into duplicitous judgments of duplicitous words: **14:2** On the one hand, one is *already* believing to eat all things; but on the other hand, the one being weak is eating vegetables. **14:3** Let the one who is eating not be despising the one who is not eating, and let the one who is not eating not be judging the one who is eating; for the God receives him toward Himself.

14:4 Who are you, the one who is judging another's house servant? To his own controller he is standing or falling. But, he will stand; for the God is an Able One to stand him. **14:5** On the one hand, one is judging a day alongside a day, but one is judging every day, each day on its own. Let each man be completely carried in mind. **14:6** The one who is thinking the day is thinking to the Controller, and the one not thinking the day, is not thinking to Controller. The one who is eating is eating to Controller; for he is rightly--gracing to the God and the one not eating to Controller is not eating and not rightly--gracing to the God; **14:7** for not even one of

us is living to himself and not even one of us is dying to himself; **14:8** for if we may be living, then we are also living for the Controller; if we may be dying, then we are dying for the Controller; if, therefore, we may be living, or if we may be dying, then we are of the Controller; **14:9** for into this Christ also died and stood again and lived again, in order that He might be Controller also of dead ones and living ones.

14:10 Moreover, why are you yourself judging your particular brother? Or also why are you yourself despising your particular brother? For we will all stand alongside the step of the Christ; **14:11** for it has been scripted *and remains scripted*: As I Myself am living, Controller is saying that to Me every knee will bend and every language will speak similarly for itself to the God.

14:12 Therefore, then, each one of us will give a word concerning himself to the God. **14:13**

Therefore, let us no longer be judging one another; conversely, let us judge this thing more rather than each other: Unto the purpose to not be placing a stumble forward, or an offense for the brother. **14:14** I notice and have been persuaded in Controller Jesus that not even one thing is a common thing on

account of itself if not to the one who is rationalizing a certain thing to be a common thing: To that one it is a common thing. **14:15** Moreover, if your particular brother is distressed on account of meat, then no longer are you walking-around according to love. Do not be destroying that one on behalf of whom Christ died with your particular meat.

14:16 Therefore, do not let your particular good thing be blasphemed; **14:17** for the kingship of the God is not meat and drink; conversely, a state of justice, and peace, and joy in Holy Spirit; **14:18** for the one who is bond-slaving in these things for the Christ will be a rightly--pleasing one to the God, and an approved one to the kinds of men; **14:19** Therefore, then, let us be pursuing the things of the peace and the things of the house-dome of the house-dome of one another; **14:20** do not be downwardly loosing the work of the Controller for the sake of meat. All things are clean things indeed; conversely, it is an evil thing for the kind of man, for the kind of man who is eating toward a stumble. **14:21** An excellent thing is not the result to be eating cut-meat; neither to be drinking wine; neither on

which thing your particular brother is stumbling forward or by which he is being offended or is weakening. **14:22** Are you yourself having faith? Be holding yourself in the presence of the God.

Prosperous is the one who is not judging himself by that to which he is approving. **14:23** Moreover, the one who is duplicitously judging if he might eat is being judged downwardly, because he is not eating out from faith, but everything that which is not out from faith is negative-testimony.

Romans Chapter Fifteen

15:1 Moreover, we ourselves, the able ones, are owing to be bearing the weaknesses of the disabled ones and not to be pleasing for ourselves. **15:2** Let each one of us be pleasing to the neighbor into the good thing toward a house-dome; **15:3** for even the Christ did not please Himself; conversely, according as it has been scripted and *remains scripted*: The reproaches of the ones reproaching You fell upon Me! **15:4** for whatsoever things were previously-scripted were scripted previously into our particular instruction, in order that through the under-abide and the call alongside of the Scriptures we may be

having the certain expectation. **15:5** Moreover, May the God of the under-abide and of the call alongside give to you all the result to be thinking the same thing among one another according to Christ Jesus, **15:6** in order that unanimously in one mouth you all may be opining the God, that is, Father of our particular Controller, Jesus Christ.

15:7 Wherefore, be receiving one another toward yourselves according as also the Christ received us into opinion of God. **15:8** Moreover, I am saying: Christ Jesus resulted to have come to be, *and remain*, a deacon of circumcision on behalf of the unconcealment of God into the purpose to establish the complete announcements of the fathers: **15:9** but, on behalf of the ***Gentile*** nations, a compassion to opine the God according as it has been scripted *and remains scripted*: On account of this I will similarly speak outwardly to You among the ***Gentile*** Nations and will sing to Your particular Name! **15:10** And again He is saying: Rightly think, ***Gentile*** Nations, in-association-with His particular people. **15:11** And again: Praise the Controller, all the ***Gentile*** Nations and applaud Him, all the people! **15:12** And again, Isaiah is saying: The Root of the Jesse will be, and

the One standing Himself up to be ruling *Gentile* Nations, in Him *Gentile* Nations will certainly expect!

15:13 Moreover, may the God of the certain-expectation fill you all with every joy and peace in the purpose for you all to be believing into the result of you all to be excelling in the certain-expectation in power of Holy Spirit! **15:14** Moreover, I myself also have been persuaded, *and remain persuaded*, my brethren, concerning you all that you yourselves are replete ones of goodness who, having been fulfilled, remain filled with every knowledge: Ones being able also to be mentally placing one another. **15:15** But, I script more daringly to you all than before, away from a portion as one completely reminding you all on account of the grace: The grace which was given to me by the God; **15:16** into the result for me to be being an attendant of Jesus Christ into the *Gentile* nations: One temple-working the right-announcement of the God, in order that the offering of the *Gentile* nations might come to be a rightly-pleasing offering, one which, having been separated, remains separated in Holy Spirit.

15:17 I am having, therefore, a boast in Christ Jesus: The things toward God; **15:18** for, I will not dare to be speaking a certain thing not being worked according to Christ through me into an under-hearing of *gentile* nations in word and in work: **15:19** in power of signs and of wonders in power of Spirit from God; consequently away from Jerusalem and around into the Illyricum I resulted to have fulfilled, and continued to fulfill the right-announcement of the Christ. **15:20** Moreover, in this manner I am befriending honor to rightly-announce not where Christ was named, in order that I may not be house-doming upon another's foundation: **15:21** Conversely according as it has been scripted *and remains scripted*: 'To whom it was not announced concerning Him, they will see for themselves, and the ones that had not heard, nor continued to hear, they will understand.

15:22 Wherefore, I was also being inwardly-struck by the many things to come toward you all. **15:23** But certainly now, while no longer having a place in these particular districts, indeed, while having complete passion for the purpose to come toward you all away from many years, **15:24** whenever I may

be proceeding into the Spain, I will come toward you all; for I am certainly expecting to realize you all, while proceeding through and upon you all to be sent forward there, if from you all first I might be inwardly filled away from a portion; **15:25** but, just now I am proceeding into Jerusalem, serving for the holy ones; **15:26** for to make for myself a certain fellowship into the particular poor, the poor holy ones, of the holy ones in Jerusalem, rightly-pleased Macedonia and Achaia; **15:27** for they were rightly-pleased and they are debtors of them; for if the ***Gentile*** Nations' fellowship in their particular spiritual-extensions, then they are owing also in the flesh things to attend to them. **15:28** When, therefore, I completely conclude this thing and when I seal this particular fruit for them, I will come away from them on account of you all into the Spain. **15:29** Moreover, I have *previously* noticed, *and continue to notice* that while coming toward you all, I will come in fullness of a right word of the right-announcement of the Christ.

15:30 Moreover, I am calling you all alongside, brethren, on account of our particular Controller Jesus Christ, and on account of the love from the

Spirit, to agonize together with me in the prayers on behalf of me toward the God, **15:31** in order that I might be rescued away from the ones who are negating passion in the Jerusalem, and in order that my particular ministry, the ministry into Jerusalem might come to be a rightly- pleasant one for the holy ones, **15:32** in order that I might come toward you all in joy on account of will of God, and I might pause again together with you all; **15:33** moreover: May the God of the peace be in-association-with all of you all. Amen!

Romans Chapter Sixteen

16:1 I am standing Phebe together with you all, our particular sister she being a deacon of the congregation, of the congregation in Cenchrea, **16:2** in order that you all might, worthily of the holy ones, receive her toward yourselves in Controller, and stand alongside her in whatever pragmatic thing she may be needing; for also of me she herself came to be a patroness of many things. **16:3** Greet Priscilla and Aquila, my particular joint-workers in Christ Jesus: **16:4** Which certain ones placed their particular necks under on behalf of my very soul, to whom I

myself am not only rightly- gracing; conversely also, to all the congregations of the *Gentile* Nations. **16:5** Greet my particularly beloved Epaenetus, who is an away from beginning of the Achaia into Christ, and greet the congregation according to their house. **16:6** Greet Mary, which certain Mary toiled many things into us. **16:7** Greet Andronicus and Junia, my particular kinsmen, and my joint-prisoners, which certain ones are noteworthy ones among the sent-away ones; indeed, the sent-away ones that came to be before me in Christ; **16:8** greet Amplias my particularly beloved one in Controller; **16:9** greet Urbane, our particular joint-worker in Christ and Stachys my particular beloved one; **16:10** greet Apelles, the approved one in Christ. Greet the ones out from Aristobulus's household; **16:11** greet Herodion, my particular kinsmen. Greet the ones out from the Narcissus, the ones being in Controller; **16:12** greet Tryphena and Tryphosa, the ones who toil in Controller. Greet the beloved Persis, which certain one toiled in Controller; **16:13** greet Rufus, the chosen one in Controller, and his particular mother and mine. **16:14** Greet Asyncritus, Phlegon, Herman, Patrobas, Hermes, and the brethren

together with them; **16:15** greet Philogus and Julia, Nereus, and his particular sister and Olympos, and all the holy ones together with them; **16:16** greet one another in holy friendship. The congregations of the Christ are greeting you all. **16:17** Moreover, I am calling you all alongside, brethren, to be scoping the particular ones who are doing the disunions, and the offenses alongside the instruction which instruction you all learned. Indeed, recline out from them. **16:18** for these particular ones are not bond-slaving for our particular Controller, Jesus Christ; conversely, they are bond-slaving for their own stomach; and through benevolent words and eulogies, they are outwardly seducing the hearts of the evilly-negative ones; **16:19** for your particular under-hearing spread into all ones. I am rejoicing, therefore, the thing upon you all; but, I am desiring you all on the one hand to be wise ones into the good thing; but, into the evil thing, naive ones. **16:20** Moreover, the God of the peace will bruise the Satan by your particular feet in quickness! The grace of our particular Controller, Jesus Christ be in-association-with you all! **16:21** Timothy, my particular joint-worker and Lucius and Jason and Sosipater, my particular

kinsmen are greeting you all. **16:22** I myself, Tertius, the one who scripted the epistle in Controller am greeting you all. **16:23** Gaius, my particular host and of the entire congregation is greeting you all. Erastus the house-lawyer of the city and Quartus, the brother, are greeting you all. **16:24** The grace of our particular Controller, Jesus Christ be in-association-with all of you all. Amen! **16:25** Moreover, to the One Who is able to establish you all according to my particular right-announcement and the proclamation of the Jesus Christ according to revelation of secret which, having been silenced, remained silent in chronologies of a duration of durations. **16:26** But, has been manifested now through the Scriptures of prophets according to a mandate from the Durative God, when acknowledged into all the *Gentile* Nations into an under-hearing of faith. **16:27** To the Only Wise God be the Opinion through Jesus Christ in Whom is the Opinion into the durations. Amen! This epistle was scripted toward Romans away from Corinth and sent through Phebe the deacon of the congregation in Cenckrea.

The Divine Ratio

Did Adam die “in the day that he ate?”

A Scripture of great intrigue and insight can be noticed in **Genesis 2:17** But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. (KJV) A cursory reading by a casual reader might induce a conflict, since Adam did not die on the actual 24 hour day in which he ate from the Tree of the knowledge of good and evil. One can, nevertheless receive great hope from the Scriptures as God has intended them for our learning that “we through patience and comfort of the scriptures might have hope.”

Notice: [(Romans 15:4) For whatsoever things were written aforetime were written for our learning, we through patience and comfort of the scriptures might have hope. KJV]

Consequently, then, this message is provided as a word for learning patience, and as a source of comfort, in order that the rise of skepticism, diligently noticing God’s Word lest anyone of us fail

of the grace of God; that is, allow a root of bitterness to spring-up and so trouble us as to become defiled by it. The attention of the reader is turned toward the beloved passage: **2 Peter 3:8** But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

Recalling the trustworthiness of God, the reader can be assured that in “no flummox” has the Great God of the Bible abandoned us, nor has He left it “up to us” to figure-out everything, rather only that we “calculate the number” graciously afforded to all of His people; particularly, in this case, the Divine Ratio. The “ratio” is called “divine,” because it was given to us by God. It is a perfect ratio, because it has been written in the past, and remains in full force for us presently.

Wherefore, then, because ancient men are discussed in the Bible, then the reader can consider the following passages in the common English Bible:

- And all the days that Adam lived were nine hundred and thirty years: and he

died. Thus, Adam lived 930 years (Genesis 5:5).

- And all the days of Seth were nine hundred and twelve years: and he died. Thus, Seth lived 912 years (Genesis 5:8).
- And all the days of Enos were nine hundred and five years: and he died. Thus, Enosh lived 905 years (Genesis 5:11).
- And all the days of Cainan were nine hundred and ten years: and he died. Thus, Kenan lived 910 years (Genesis 5:14).
- And all the days of Mahalaleel were eight hundred ninety and five years: and he died. Thus, Mahalaleel lived 895 years (Genesis 5:17).
- And all the days of Jared were nine hundred sixty and two years: and he

died. Thus, Jared lived 962 years (Genesis 5:20).

- And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him. Thus, Enoch lived 365 years before God took him (Genesis 5:22–24).
- And all the days of Methuselah were nine hundred sixty and nine years: and he died. Thus, Methuselah lived 969 years (Genesis 5:27).
- And all the days of Lamech were seven hundred seventy and seven years: and he died. Thus, Lamech lived 777 years (Genesis 5:31).
- And all the days of Noah were nine hundred and fifty years: and he died.

Thus, Noah lived 950 years (Genesis 9:29).

Let him that hath understanding count the number of the Methuselah's years: for it is a number, when "calculated (G5585)," that verifies Genesis 2:17; The biblical "arithmetic (G706)" supports God's warning to Adam; namely, "...for in the day that thou eatest thereof thou shalt surely die (KJV). God is right, was right, and remains right, that is, insofar as the Bible student trusts the Scriptures enough to search them out.

Furthermore, not only did Methuselah die the same year that the Flood occurred, but also, this "oldest man to ever live" died "in the day" that Adam ate from the tree-within 1,000 years. That is, when God warned Adam that "in the day that thou eatest thereof thou shalt surely day," not one man has ever lived until 1,000 years, and certainly not beyond; but rather, as God stated: "...in the day that thou eatest thereof thou shalt surely die:" Not even one of these "ancient men" died outside of the "day-a 1,000 year period of time!"

Subsequently, the reader need only notice the trustworthiness of God's Word. Notice: Methuselah fathered Lamech when he was 187 years old (Genesis 5:25); then, Lamech fathered Noah when he was 182 years old (Genesis 5:28); then, Noah's Flood occurred when Noah was 600 years old (Genesis 7:6).

Consequently, then one can "calculate the number of his age accordingly:" $187 + 182 + 600 = 969$ The precise age of Methuselah when he died. The oldest man to have ever lived, like Adam, died "in the day-
The 1,000 year period of time which the Lord God prescribed in Genesis 2:17.

The "Oldest Man's" story appears to be more factually relevant in resolving the embarrassing difficulty in the unending conflict between religionists and atheists concerning Earth's Age; particularly, their inability to see from a point of view from which the contradiction disappears.

Further: An often discussed reality of “growth and decay rates” is expressed in a very elemental, but useful “mathematical-(G3129)” formula:

$$y(t) = a \times e^{kt}$$

Where $y(t)$ = value at time "t"

a = value at the start

k = rate of growth (when >0) or decay (when <0)

t = time

However the Bible contains its own “Decay-rate” as the reader can easily notice: At the Flood a “hinge” on which ages of men begins to turn is realized. Some interpret Genesis 6:3 to indicate a 120 year lifespan, a decay rate from under 1,000 to now near only 100. Also, in

Genesis 11:1-9 the account of the tower of Babel, indicates an increased rate of life-decay approaching 200 years, and the decrease in life-actually, the increased rate of life-decay-according to a modern life-span approaches ~100 years.

Several hundred years after the flood, consequently, Moses documented the increased rate of life-decay, writing: “The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.” (Psalm 90:10). The reader can notice rates of increased life-decay in the “written Word;” and, by so noticing, can realize a “divine ratio” in the increased or decrease in the life-decay rate of mankind. Simply acknowledging certain texts as written expressions of the concept of life-decay rates affords confidence for the Bible student that it is God that decreases or increases the rate of growth and decay. As mathematics can only express the reality in alpha-numeric formulations, the Bible reveals the One Who controls it. Today, as a general observation, people live 70-80 years; and, some until 100, or more; but, seldom beyond 100.

Moving on from the beginning of the history of mankind onto the final millennial reign (a 1,000 year period of time-a day), the student is directed to contemplate the text in Isaiah; particularly,

Isaiah 65:20-25 “There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.”

Noteworthy, therefore, is the ‘normalcy’ of life on Earth; yet, the ratio appears again; namely, the ratio between the 1,000 year period and the 100 year life-decay rate. During the “Millennial Reign,” the life-

decay rate is decreased allowing the “day-the 1,000 year day to be realized:”

This is the day-the 1,000 year day in which Adam died. Now, man lives in this day, no longer dying in it. The “Divine Ratio” is again expressed according to a 1,000 year life-span. Modern life-decay rates aspire to 100, with not even one man (not even Methuselah) escaping the confines of the original curse, the establishment of an original life-decay rate of under 1,000 years.

Wherefore, as an reader who commonly reads the Bible, it is no marvel that a decay-rate for ma is observed; actually, it is so commonly understood as to make the embarrassing difficulty in “Age-dating” the Earth a matter that could be resolved according to the same “Divine Ratio.” Returning to **2 Peter 3:8** But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day (KJV), the believer need only recognize that the assertions of science are the assertions made by experts within the fields produced by theologians; specifically, Bible believing

people who practiced the first-science, that is, Hermeneutics.

Since the Queen of disciplines is Theology, then it is not surprising that the fields within modern science, fields like those of Calculus, Chemistry, Physics, and even Psychology were produced by theologians.

(The theologian William James of Harvard produced Psychology-the first President of Harvard University was a Baptist preacher named Henry Dunster; the theologian Leibniz developed Calculus; Dmitri Ivanovich Mendeleev developed the Periodic Table of Elements; etc.).

The Science of Hermeneutics is required for such a time as this; and, therefore, because the Bible can be trusted, the practitioner of Hermeneutics may proceed forward, confident that the Word of God remains unacquainted with the “contradictions (past or present)” with which both religionists and atheists alike pre-occupy themselves. Let us, therefore, move onto completion of the novel, yet very volatile, contradiction between religionists and atheists concerning the Earth’s age.

As often is the case, men of differing opinions find source avoidance, and source bias to be insurmountable obstacles; but, for the practitioner of the science of Hermeneutics, his work remains within the text, observing any and all omissions among the battle arrayed arguments, so aligned against the other that “judgmental-ism” becomes the formative power, preventing any expectation of resolution between the polarized participants.

As with the present controversy concerning the age of the Earth, one should not be surprised that an “either or” fallacy of argumentation becomes self-evident to all but those blinded by the “heat of the battle.” Arguing from emotion will not foster the acknowledgement of any solution beyond “this or that.” The error of omission of greatest consequence to both religionists and atheists alike, arises from the “either or” mentality that is the product of deconstructionism. That is, as “either or” posturing begins, those maneuvering accordingly become unaware that one has merely selected “thesis,” while the other “anti-thesis.” In this either “thesis” or “anti-thesis” deconstructed state, one can quickly observe that the foundational stone upon which

sound reason depends has become rejected. That is, the original “synthesis,” as that one always found when the Scriptures are searched is seemingly lost forever.

These authors know from both education and experience that the approach to Bible study begins with the most humiliating assumption; namely, that we are “wrong from the beginning of the study of Scripture.” Thus, these authors, like any students of Scriptures realize the kind of knowledge within the Scriptures is a “synthesized” kind: The Bible is not a dichotomized book; for, its Author is not a Divided Person-The LORD GOD is ONE.

Wherefore, as **2 Peter** iterates for us, that a day is like a thousand years, so also, therefore, we are emboldened to utilize this “Divine Ratio.” These authors desire only that those of more advance knowledge, enjoin us to contribute in the resolution of the conflicts in theories as scientists in the field of Hermeneutics, approaching the embarrassing difficulty involving the dating of the Earth as children, perhaps ...well favored, and skillful in a portion of wisdom, and an aptitude in knowledge,

and an understanding of a historically developed science of Interpretation; specifically,

As those obeying the Scriptures' warning in **1 Timothy 6:20**

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions (“conflicts of theories” anti-theses G477) of science falsely so called:” KJV.

Relying upon no mathematical formula of “decay rates,” nor upon any “theories of relativity,” as that of Einstein’s, but rather, upon the acknowledged “decay rate” within the Scriptures, along with the “Divine Ratio” disclosed therein, we humbly propose a distinction between “in beginning” from that of “in time.” That is, we propose to explain that which is not currently under discussion: According to what “ratio” did the Earth age, since the conflict between theories is actually the conflict between an “age disparity:” An age disparity not unlike that between ancient men and today’s modern man? Modern man lives and dies according to the “Divine Ratio” of 1:1000.

That is, as ancient men lived almost 1,000 years, and bore children well into their hundreds; and, as Noah built an Ark in his 500s, along with the facts that several men lived a plurality of centuries: They lived very active, productive lives; so also, do we, in ratio to them. That is, Noah was not an aged man at 500 years-He, according to the ratio in Scriptures-would be as the 50 year old modern man: This 100:1000 ratio explains how the rate of decay increased, thus decreasing life-span, yet not life-quality. Simply stated: Noah, Adam, & Methuselah, like all other ancients, did not become aged, decrepit old men at age 150, then live out their remaining centuries in such a condition. Because of the Bible's insight according to the ratios disclosed within it, one can realize that a 630 year old ancient man would correspond to a 63 year old modern man: As modern men, we are literally dying according to a decay rate approximately 10 times faster than that of any ancient men that lived prior to the Flood.

Consequently, then, when speaking of the age of the Earth, one can reconcile the scientific measure of the Earth's age (currently 4.5 billion years); along with the age of the Universe (currently calculated at 13.7

billion years old) by calculating according to “simplistic arithmetic.” The Divine Ratio is one day per 1,000 years; not a 100 years to 1000 years. It is quite a contrasting ratio when applied to the Earth’s age.

As advocates for an age range between 6,000 and 20,000 years versus a 4.5 billion year old Earth, application of the ratio yields,

Note: For calculating according to Lunar Years, one need only use 360 days.

12, 500 years × 360 days = 4,500,000 days

In Solar Years:

12, 329 years × 365 days = 4,500,000 days

Then, recognizing the 4,500,000 (4.5 million days) according to the Divine Ratio of 1 day: 1,000 years:

4,500,000 days × 1,000 years = 4,500,000,000 years.

Therefore, as the “divine ratio” demonstrates relativity, one then understands accordingly how the Earth actually aged 4.5 billions of years in only 12,

329 years. Einstein and others have long ago researched relativity, observing the ratios between speed, time; identifying the constant speed of light, along with an expanding universe, etc.; but, as students of Scripture, our date (according to the Divine Ratio) is an Earth that has aged 4.5 billion years in 12, 329 years (solar years).

Interestingly, by including the omitted “ratio” of 1day: 1,000 years, this calculated age of 12, 329 fits squarely into the 6,000 – 20,000 year range advocated by “Young Earth Creationists.”

Furthermore, the 12, 329 year duration in which the Earth aged 4.5 billions of years is no more difficult for God to do, and no more difficult for the Bible student than the phenomenon of ancient men living hundreds of years while NOT aging at the “decay-rate” of modern men. Thus, when it comes to synthesizing the age-dating process of the Earth, one is able to realize that our Earth has aged billions of years during the passage of only 12, 329 Solar Years: As 12.329 days for God. (Or 12, 500 Lunar Years: As 12.5 days for God.

Consequently, then, and rather regrettably, many Bible students might readily acknowledge the remarkable phenomenon of ancient men and their rate of decay, their durability, along with their extraordinary vitality, while easily noticing that modern man lives according to an accelerated decay rate; but, with apprehension, might find themselves averse to the same reliable Hermeneutic when entering the age-dating arena: The God of the Bible is much larger than those who support anti-theses, that is, oppositions.

These authors only wished to apply the Historical, Wholistic Hermeneutical Process in order to rationalize the Earth's age according to the observable decay-rate in the Bible, as well as, rationalize the phenomenon concerning the question: "How did a young (~12,329 year old Earth) age 4.5 billion years in such phenomenal manner? The Answer presented in this elemental, and humbly composed introduction is that the Young Earth (~12,329 years young) became, that is, aged into (through an aging process in accordance to that ratio revealed in Scripture) the Old Earth of today (4.5 billion years old) according to the "Divine

Ratio.” This ratio is governed and controlled directly and immediately by God, the Creator of heaven and Earth. The Historical, Wholistic Hermeneutical Process prompted the inclusion of the ratio of 1day: 1,000 years (Lunar or Solar); and 1,000 years: 1 day (Solar or Lunar), thus, demonstrating its usefulness for the common man to ascertain the insight according to the Scriptures: Insight intended for him by his Creator.

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 *γενένηται* 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 “εὕρηξά (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 *γενένηται* 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 thus 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 fathered/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 $\sigma\upsilon\nu$ 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 $\sigma\upsilon\nu$ 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 ($\sigma\upsilon\nu$ “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 were 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/causal-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: An imperative that it be done.

Although these practitioners of the Historical, Wholistic Hermeneutical Process are aware that both the philosophies of both Libertarianism and Compatibilism are somewhat reluctant to recognize mankind as causative/causal-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: The Error of Omitting

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 related (Mono-genetic-Eternally Related) 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 πρὸς με εἰὰν 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 Historical, Wholistic Hermeneutical Process discourages even a 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) 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 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 οὐρανῶ 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).

The Historical, Wholistic Hermeneutical Process directs the practitioner of it toward Koine Greek’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 $\mu\alpha\theta\eta\tau\epsilon\acute{\upsilon}\sigma\alpha\tau\epsilon$ 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.

Religious Constructs

All religious constructs are influenced by numerous biases. Both the Constructor and the construct are skewed accordingly:

“Construct” as a verb (transitive) means to compose or to frame mentally an argument, assertion, or even a sentence; as a noun the term refers to anything formulated or systematically constructed. A construct can be a very complex idea or thought that is the product of a synthesis of multiple simpler ideas. Further, a construct can be a model constructed for the purpose of correlating observable realities with theoretical ones.

The finitude of mankind assures that it is inevitable that all religious constructs will have some kind of flawed element, making all of them fallible. As far as divine conceptual constructs go, then, a finite man lacks any corresponding reality for his concepts. The finitude of a religious man betrays him, leading him

to persist in his construction process, persuading himself that he is right. When a religious, finite constructor proceeds according to known fallacies, he might overly concern himself with fields outside the Bible, caring more that his religious, fallible construct not contradict finite philosophy or logic.

As a result, when one constructs a religious construct, one tends to co-depend upon certain rules of thumb, or heuristics, that help him to make sense out of the complex and uncertain field of religion. However, sometimes these heuristics lead to skewed and systematic errors in the constructing process.

These Systematic errors (like errors of omission, and omission biases) are those that appear time and time again. They seem to arise from a series of cognitive biases in the way that religious constructors process Biblical texts and reach judgments.

Because of cognitive biases, many religious constructors are certain to make poor hermeneutical judgments. They are religious, fallible constructs, because they depend for their existence and character on the ingredients of which they are constructed and the pattern or structure the biases

that they inherit in the process. On the other hand, the texts are infallible, spiritual constructs, because their construction occurs according to the process of Divine inspiration.

Divinely inspired Scripts: Infallible Constructs unlike human-made constructs (which are similarly constructs of religious, and traditional elements: they are not teleologically determined to fulfill some divine purpose) are Divinely inspired infallible constructs teleologically constructed to fulfill the divine purpose; specifically, as scripted:

πᾶσα γραφή θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ

Each Script is a God-breathed Script and is a profitable Script toward doctrine, toward reproof, toward fully-upright orthodoxy, toward training in the righteousness.

Scripts are Divine constructs. Religious constructs, on the other hand, are constituted by skewed ingredients-biases-and, because such biases are not genuinely infinite; and, of course not infallible.

These religious constructs are oral, flawed mixtures with no autonomous inspired status: They are not constructs-that-are inspired, that is, God-breathed. A number of biases have been verified repeatedly among religious studies, so one can be reasonably sure that these biases exist and that all religious constructors are prone to them.

The prior hypothesis bias refers to the fact that religious constructors who have strong prior beliefs about the relationship between two or more concepts tend to construct according to these beliefs, even when presented with evidence that their beliefs are incorrect, that is, unscripted.

Moreover, they tend to seek and use information that is consistent with their prior beliefs (source bias) while ignoring information (source avoidance) that contradicts those beliefs.

A Maze of Minutiae

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.

—Jesus, the Good Shepherd

As one who came to appreciate Christian counseling, (currently a student of the field of Christian counseling) I was particularly struck by the adverse effects, the negative externalities, of the continual production of seemingly endless Philo-religious constructs.

The question I asked myself: Are they becoming a source of despicable dissonance, even among Christians?

Just how are people-God's people- faring who are caused to navigate through an increasingly complex Maze of Philo-religious Constructs doing, that is, are they growing to the full measure of Christ, becoming conformed to His image, realizing the benefits of

participating in the New Covenant, while enjoying the benefits of the harmonious –arrangement afforded in strategically localized assemblies throughout the communities where they live?

A very popular example of despicable dissonance is that ever-growing dissonance over the *Philo-religious* constructs concerning the terms Freewill, and Free Will:

A *Philo-religious* construct: Libertarianism is one of the main philosophical positions related to the problems of free will and determinism, which are part of the larger domain of metaphysics.

A note: The phrase “*problems of free will*” does not exist in the Bible: Neither the phrase nor the problems. The “problems” of the undefined phrase “free will” exist outside the Bible.

Another *Philo-religious* construct: Compatibilism is the belief that free will and determinism are compatible ideas, and that it is possible to believe both without being logically inconsistent. Compatibilists believe freedom can be present or absent in situations for reasons that have nothing to do with metaphysics.

A note: Neither of these *Philo-religious* constructs exist within Scripture; however, the dissonance generated, the despicable dissonance has permeated the fellowship of numerous Christian communities, even His called-out bodies of baptized believers who have covenanted together in order to carry-out the Great Commission.

Where's the compassion when even preachers, so-called, join in the false argument of "picking" which free will/freewill Philo-religious construct to believe? Or worse, to not teach what the Bible actually states about the relationship of a subject to her or his actions; especially, when it comes to the action of believing?

Counselors, students of the Scriptures, mentally-position counselees: Mentally-position them according to the Scriptures. They do NOT generate further dissonance by ignoring its despicable nature, neither by contributing to increased dissonance by coercing a counselee to make a false choice between two Philo-religious constructs!

A demonstration of Compassionate Consonance:

The response below is an actual response that was prescribed by a Biblical Counselor as the antidote for an ailing patient, a child of God, a sheep hungering for green grass and thirsting for still waters:

In the Bible; initially, in the sentence of Genesis 15:6 “And he believed in the LORD; and he counted it to him for righteousness,” one can observe this text carefully and notice from the context that Abraham is the subject, and; in the full sense, he (Abraham) is described as the one who causes the subject, “he” to believe in the LORD.

Note: This notion of causing a (grammatical object) to participate as a subject in the action is represented in the Hiphil stem: An easily learned and infallibly reliable material source for the cure that ails so many. This is what the Bible actually teaches, and is not a source of further dissonance, rather the cure for despicable dissonance. As to the amount of work it would take for a trained Koine-counselor to

extract this cure from the Bible: Approximately 5 minutes!

The Bible's description of Abraham's action is sufficient for anyone to know the truth about anyone's relationship to the act to believe. One can then cause one's self to believe the Bible, or reject the Bible and prefer a Philo-religious construct and its corresponding flummoxes.

Christians, and their neighbors are not being honestly dealt-with when they are invited into a *Philo-religious flummox*, more rather, they are being toyed-with by Philo-religious practitioners whose sheep are no their own; for, such practitioners are hirelings who care for themselves, not the sheep, so that when they see the Philo-religious practitioner coming, they flee, allowing the sheep to be scattered by the practitioners Philo-religious flummoxes. Therefore, the Biblical Counselor can express genuine compassion toward a sheep, or a lost individual, by informing them of the Truth of Scriptures; namely, that to no *Philo-religious* practitioner must she or he resort, rather to a God-called pastor, a counselor that will rightly handle the

Word of God, and not offer conjecture rather than Scripture.

A Purpose of a Different Kind

From a sermon by Charles Spurgeon-

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."—2 Thessalonians 2:13-14.

There is nothing in Scripture which may not, under the influence of God's Spirit, be turned into a practical discourse: for "all Scripture is given by inspiration of God, and is profitable" for some purpose of spiritual usefulness. It is true, it may not be turned into a free-will discourse—that we know right well—but it can be turned into a practical free-grace discourse: and free-grace practice is the best practice, when the true doctrines of God's immutable love are brought to bear upon the hearts of saints and sinners. Retrieved from <http://www.spurgeon.org/sermons/0041.htm>

Brother Charles H. Spurgeon well states that "there is nothing in Scripture that may not...be turned into a practical discourse;" however, he qualified it (although, very subjectively) with the phrase "under the influence of God's Spirit. The phrase "turned

into” is exactly where the other purpose can become; namely, a purpose for a discussion super-imposed, [through eisegesis], rather than, explicated through exegesis!

Dr. Charles H. Spurgeon did not bother to note that the term “chosen” was actually the term “aireomai” from which the term “preferred” is derived, or the transliteral term, noun-form, “heresy” comes. Nevertheless, he proceeded with that blind-spot, knowingly, or unknowingly-let the reader adjudicate him. It’s only an expression of bias: Something against which all interpreters must contend.

However, noteworthy, is the fact of “turning” some Scripture “into” a practical discourse, allowing for one, while disallowing the other; particularly, the imported discussion about freewill or free-grace.

Considering an excerpt of “Exploring the Attributes” of God by Robert Morey, the reader can further contemplate the realities of constructors and their construction process: It can often be for a different purpose than that for which the text was written.

Dr. Robert Morey stated:

Over the years we have observed a process of apostasy that begins with the rejection of the mystery of God's sovereignty and then proceeds to the rejecting of the mystery of the inerrancy of Scripture, the authority of Scripture, the incomprehensibility of God, the infinite nature of God, the Trinity, the deity of Christ, the personality and deity of the Holy Spirit, the sinful nature of man, the historicity of Biblical miracles, the accuracy of the Gospel narratives, and the eternal punishment of the wicked.

The driving force that pushes people down this path of apostasy is their refusal to bow in humility before the Word of God. They will not accept the many seemingly conflicting statements of Scripture. They cannot abide mystery in any form. Whatever cannot be rationally explained, they will eventually throw out. They always assume the Greek 'either-or' dichotomy in every issue and refuse to acknowledge the 'both-and' solution of Scripture because it would throw the issue back into mystery.

We grow weary of hearing that we must choose either God's sovereignty or man's responsibility.

Why is it always assumed that we can't accept both? Why do processians assume that if man is free, God must be bound? Why is it assumed that divine election and evangelism cannot both be true? So what if we can't resolve all the questions that humanistic philosophers raise? Ought we not to please God rather than man?"

Retrieved from

http://www.faithdefenders.com/articles/theology/idolatry_t.html

Is not his description of the “processians,” a descriptor, a construct, that conveys in *metonymy* the entirety of those that presume the need to “process” Scripture into an array of “dead constructs?”

Living Theism does *NOT* find such processing (categorizing: katēgoreō) “*accusing* in the English Bible) necessary: *Accusing* is simply what religionists do...If they did not preoccupy with the process of accusing others, then with what else would they be occupied? The Great Commission, perhaps?

If one states that a particular construct is preferred over another, the reasons for such a

preference do not always include biases, pre-primed memes, nor any other reality associated with one's traditions; for, a constructor finds himself unwilling to recognize the fallibility of the construct of his own processing.

One constructor, a "*processian*," once elaborated at great length about his preferred construct, stating; however, that "*he might be wrong.*" Nevertheless, when one of the constructor's adherents was later overheard praising the constructor's humility to acknowledge "*I might be wrong,*" the adherent became very angered, when asked by the hearer: "*What might be wrong with it?*" The source of the adherent's anger: Source bias, source avoidance...the preference for consonance; for, the adherent expressly stated that he had thought that he had "*all of this worked-out (processed into a construct).*"

The desire to have all of this *worked-out* had temporarily relieved the adherent from any further need of Scripture, any further need to process (construct) eschatological elements into a construct any further...he assumed that he could move forward and simply impose his construct onto

others, while preferring to ally himself with those that agreed with it/him, providing himself with the highly coveted *social currency* necessary for sectarianism and the belittling (like the “certain ones” which trusted in themselves that they were right, and despised others) of others that don’t process Scriptures accordingly.

God’s Omniscience and Living Theism

Succinctly stated, Living Theism is asserted according to the reified elements more often overlooked within the constructs of Open, Closed or Relational and Classical Theism.

Within the Scriptures, are influences, along with living realities that, when included, present a theism unique to the Holy Bible.

Dual Causal Agents within Scripture

God, the Divine Causal Agent:

And **the LORD God caused** a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

-Genesis 2:21

Abram, a Human Causal Agent:

And he [**caused himself to believe**] believed in the LORD; and he counted it to him for righteousness.

-Genesis 15:6

Evidently, in the Scriptures, one finds no material suitable to frame a better construct, than that one which the Scriptures themselves are: God has given us His divine Construct, His Scripted Scriptures. To accurately depict the attributes of God, therefore, one need only be faithful to the texts.

The novel categories called “Open and Closed” theisms both begin with a constructed end and work/process their hearer accordingly; however, beginning with the divinely inspired construct: “Living God,” one admittedly, finds a “Living theism,” that results in a much more developed construct, that is, a construct that does not need to exclude the absolute truth concerning man’s causal agency; that does not find God’s causal agency problematic; rather very informative in teaching a

disciple the Truth concerning God's divine Construct, the Scriptures.

When speaking of God's Omniscience, quite an inconsistency emerges from both the Arminian and Calvinistic Constructs; namely, the seemingly complete subjectivity in rationalizing the texts that defy categorization; specifically, consider when a religionist defends Jesus's omniscience by arbitrarily asserting "limitations" upon Jesus because He, God's Mono-gene, became a human being. Religionists state that since Jesus "grew in wisdom" (Luke 2:52) or because in Matthew 21:19, Jesus failed to know that a fig tree was barren before he got to it (Matt. 21:19), then; subjectively, He is pronounced "omniscient" precisely because of His ignorance, or more surprisingly, when Jesus is portrayed as NOT knowing the time of His own second coming in Matthew 24:36, then religionists who rally to rationalize His omniscience, adamantly affirm that this is because of the "limitations" due to the Eternal Mono-gene becoming human.

Regrettably, however, if a reader of the Bible finds the Father of Jesus the Eternal Mono-gene asking

questions, or expressing “real-time” experiences between Himself and His creatures, God is said to no longer be “omniscient” if these things were actually so.

Perhaps here one usually inserts anthropopathisms; for, everyone knows that the best way to understand God is to view Him, the Wholly Other One, through an anthropomorphic lens:

The height of constructors’ conflict in their irrational, inconsistent hermeneutic; for, it is replete with biases. How could one assert that God, the Father of the Eternal Mono-gene-Jesus is the Mono-genetic Son-the Eternally Related Son- is unable to “limit” Himself in relation to time and space? How is it so easy to “explain and defend: give a rationale” for the omniscience of Jesus, but seemingly impossible to do so in relation to the Father?

Although Omniscience is defended to be God’s attribute of “having all knowledge, as well as, being the source of all knowledge,” it seems to be troublesome for those that find Jesus’s demonstration of Omniscience to be insufficient for understanding God’s Omniscience: Were it not for

the forging of previous constructs concerning “omniscience,” then Jesus’s demonstration of “*omniscience of God among men*” would be the textbook explanation of God’s omniscience.

A reader could then enjoy reading the Bible narratives that convey a “Living God” communicating in “time” with His “living souls.” But, the doctrine called “Living Theism” needs no constructor, or a “procession” to “process” it; for, that “construct” was, is and forever shall remain divinely scripted, that is, constructed. God’s omniscience needs no qualification according to any particular person in the divine Godhead—Father, Son, and Holy Spirit are all by *hypo-stasis* omniscient.

The Bible reader can recognize that both God and man are causal agents in time and space, correctly depicted within no other book than that one called the Holy Bible: The Wholly Holy Bible, the unique, divinely inspired Bible, written like no other.

Atonement According to KOINE's Context

I John

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

1:10 If we might say that we have not negatively-testified, then we are making Him a liar, and His particular Word is not in us.

I JOHN CHAPTER TWO

2:1 My children, I am scripting these things to you all, in order that you all might not negatively-testify: Indeed, if a certain one might negatively-testify, then we are having a Pleader toward the Father of Jesus Christ, the Just One.

2:2 Indeed, He Himself is the conciliation concerning our particular negative-testimonies, but not concerning our particular negative-testimonies only; conversely, concerning also the entire order.

In the above texts the reader observes that a “Pleader” is graciously afforded those whom John called “My children.”

The basis for “My children” to have confidence that their sins are forgiven while confessing (continual, sustained action that follows being generated out from the God) them is the Pleader!

The basis for their need of a “Pleader” is their sins. Sin demands conciliation: The children of God are culpable for the blood of Christ, their culpability is their need for a Pleader; likewise, the entire order is culpable of the blood of Christ; yet the entire order—the order composed of those outside of Christ—has NO PLEADER!

Christ’s death with reference to redemption is Kinsman; with reference to conciliation of the Father, it is the basis of both the culpability of the entire order, and the continuous confession of children of God. Christ’s blood alone conciliated the Father.

His conciliatory blood is a demonstration for the culpability of the entire order: However, the entire

order has *NO Pleader!* The text contrasts those with a Pleader with those without one!

Baptismal Regeneration

The phrase “Baptismal Regeneration” is the name of a “construct” that conveys to the reader or hearer, that some type of water baptism [The types and modes vary and are as numerous as the religions, religionists, traditions, and denominations that advocate the name: “Baptismal Regeneration”] is required, imposed, or administered, in order that generation [Birth, or New Birth], in part, might be achieved, initiated, or sustained.

The “**complexity**” of the construct known by the name: Baptismal Regeneration has generated so much chaos that even its advocates are wary to fully embrace it, as in the case of a very prolific author within Christendom, Max Lucado, who so de-emphasizes the name, Baptismal Regeneration, that many of his ardent fans and followers would have to be told that he is a practitioner of the art, and former

advocate of the doctrine called: **Baptismal Regeneration**.

Also, the complexity of the construct and the conjoined realities of the chaos that has ensued for centuries are seldom evaluated according to the KOINE texts. First, the phrase, the name: “Baptismal Regeneration” does not appear anywhere in any KOINE text. Second, no text appears in any KOINE New Testament that contains the term Baptize and Regenerate, neither any text that includes Generate and Baptize.

Mark 16:16

TEXT: 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.” (KEV)

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

Further, one can observe that in Mark 16:16, the appearance of the terms **“water, or regenerate”** does not occur.

For the advocate of any form of the multi-variate doctrines called by the same name: **“Baptismal Regeneration,”** a KOINE text would need to exist that would translate into something like this:

He that believeth and is baptized into water by someone that also has been so baptized, for the purpose of being regenerated, that is, for the

purpose of having one's sins remitted, then she or he shall be saved, that is, born from above; but he that believeth not, as demonstrated by her or his refusal to be baptized into water accordingly, then she or he shall be damned.

After these numerous additions to the text, then Mark 16:16 begins to transform into that form otherwise omitted in all the KOINE New Testaments.

No Water for Baptismal Regeneration

As an interpreter and apologist, one must clarify for the pre-primed advocates of Baptismal regeneration, as well as, those pre-primed against Missionary Baptist Apologists. That is, as a Missionary Baptist disallows for water in any particular text, and likewise demonstrates its impossibility, certain ones might present symptoms of pre-priming, that is, negative radicalizing that find such a person so primed as to be willing to accuse the Missionary Baptist apologist of advocating something called: **“Spirit baptism.”**

The accusation stems from a willingness to ignore the context in which a Missionary Baptist Apologist disallows water in any particular text; specifically, the contextually reality called: **“No water for Baptismal Regeneration.”**

The Practitioner of this Historical, Wholistic Hermeneutical Process will not find water in any text for the purpose of advocating **“Baptismal Regeneration,”** nor will he find “Baptismal Regeneration” in texts that do mention water baptism.

Regrettably, even this faithful Apologetics and Outreach Ministry of the Landmark Missionary Baptist Church in Jacksonville, Arkansas has incurred the accusations by pre-primed, radicalized religionists who adamantly condemn our work stating: **“If not water baptism, then you are advocating a spiritualized kind of baptism.”** To which we at IAmKOINE.org, and Landmark Missionary Baptist Church graciously reply: **“No water”** refers only to **“water for the purpose of Baptismal Regeneration;”** however regrettable that extreme and completely unfounded accusation

might be, a Missionary Baptist Apologist will not find **“water for baptismal regeneration”** in even one KOINE New Testament; nor will any religionist find a Missionary Baptist permitting any water baptism for the completely alien purpose called: **“Baptismal Regeneration.”**

Antitypical Immersion

The water baptism that one will receive from Missionary Baptists is called: **“Antitypical.”** The term **“antitypical”** is the KOINE term found in 1 Peter 3:21 that states:

“The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:” (KJV).

“which now an antitypical merger is also delivering us, not by a stand-away from filth of flesh; conversely, by a stipulation of a good conscience

into God through resurrection of Jesus Christ” (KEV).

Thus, one can easily notice that the name: **“Antitypical”** is not the name **“Baptismal Regeneration;”** for it is a name for the kind of baptism that directly corresponds (anti) in type with the Flood of Noah. Through this kind of baptism, the **“Antitypical”** kind, not the imagined **“regenerative kind”** is one so baptized delivered **“in corresponding type”** just as Noah was delivered in actuality by the Flood.

Noah was delivered through the Flood waters from the compromised as well as the tyrannical hordes with which the compromised had conjoined themselves. Without the water, Noah’s divinely designed Ark would have been destroyed just as Noah and his family. Likewise, when one is baptized with water today, that is, baptized with water by those who have likewise received “antitypical” water baptism, then that one is united into the localized Assembly which administered the **“antitypical”** immersion.

Thus, for those extremists that deny the Bible doctrine of **“antitypical”** immersion, or advocate a **“spirit kind of baptism,”** do so while ignoring the unique (one) kind of baptism that finds those who administer it and those who receive it to be delivered **“in exact type”** through it as Noah was **“actually”** delivered through the Flood waters from the tyrannical hordes that sought only to harm him and his family.

Accordingly, then, those who receive antitypical immersion, are in exact-type as delivered from all that the Blood of Christ previously purchased them as Noah was completely delivered through the Flood waters from those that rejected God or compromised with those who had.

This **“stigma”** of baptism, antitypical baptism with water, administered by New Testament Assemblies stems from their enemies’ recognition of their deliverance (exodus) out from among them, the severance of ties with all that Christ has purchased, that is, redeemed them. Antitypical immersion is a believer’s **“way out”** from the world’s religions,

theistic traditions, and worldly orders that, prior to redemption had once held them.

Consequently, then, through Scriptural, antitypical immersion, all who believe the Gospel exit, that is, are delivered from the world's **“Egyptianity”** into one of the Lord's strategically localized Assemblies: Assemblies localized throughout all the world: The historically unprecedented exodus, deliverance achieved through **“antitypical”** immersion has left a legacy of love for God known as the Trail of Blood!

Were antitypical-immersion by water not available for those who have believed the Gospel, been regenerated through it, then how else could worldly ties be severed? How else could one **“come out”** from among them and be delivered? How could believers be delivered from their state-religious persecutors?

Martyrs Mirror stated:

From the time of Christ to the end of the world, God, through Christ, has taken away the ceremonies of the Mosaic law as well as the signs by which it is scaled; and, to the acknowledgment of the grace of

Christ, commended the observance of other ceremonies and signs, as baptism, supper, etc. These external commandments, together with faith, and true penitence of life, which is the spiritual and moral virtue, the Lord has very strictly enjoined upon all members of the church of Christ. See Matt. 28:18-20; Mark 16:15, 16, compared with I Cor. 11:2-28; also the entire epistles of the apostles, which treat of the fulfillment of the Mosaic ceremonial law, as Rom. 10:4; Gal. 4:10, 11 and 5:1-4; Col. 2:16.

We arrive now at the point we had in view from the beginning, and which we shall now present more plainly and fully. It is certain that the Lord has spoken here of the preaching of the holy Gospel, of faith, of baptism, and of the manner of establishing and building up His church, as it was His will that the same should be built up and maintained through all ages. After saying this, He gave the before mentioned promise.

It is settled, therefore, that the visible church of Jesus Christ (for this is the one in whom the preaching of the holy Gospel, faith, baptism, and whatever there is more besides, have place) shall

exist through all time, even unto the consummation of the ages; for, otherwise, the promise: "Lo, I am with you all the days," etc., cannot be fulfilled in her.

Even as, besides preaching and faith, baptism shall continue in the church to the end of time, so also the holy supper: This appears from the words of Paul, I Cor. 11:2'6, "For as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come."

Thus, if mention is made here of the eating of the bread, the drinking of the cup, and the showing forth of the Lord's death, with the additional clause that this shall be observed, and continue, till the Lord come (that is, the end of time, to judge the world), it follows that there will be, throughout all ages to the end of the world, a church which will observe the external ordinances of Christ not only in respect to holy baptism, but also to the holy supper, and the shewing forth of the Lord's death; unless it can be shown that the words, "till he come," have another signification, such as we have never yet met with in any commentator, since the text is not only too clear, but also too conclusive.* Compare this

with Matt. 25:31; John 14:3; Acts 1:11; I Thess. 4:16; Jude 14; Rev. 1:7; 22:12, 20. Retrieved from: <http://www.homecomers.org/mirror/martyrs003.htm>

Constructs in Quantitative Research

Laerd Dissertation stated: “Constructs are mental abstractions that we used to express the ideas, people, organizations, events and/or objects/things that we are interested in. Constructs are a way of bringing theory down to earth, helping to explain the different components of theories, as well as measure/observe their behavior” (p. 1).

For the Missionary Baptist apologist, therefore, innovative constructs can be complex abstractions. That is, the innovative nature of certain constructs might be so abstract as to find the elements according to which they are composed the result of a biased selection process.

That is, if one starts with an innovative construct that by its design is a complex abstraction, then the complexities will prevent rational assertions; for, if one fails to begin with an observable construct, then

its understanding will remain untenable. Consequently, if one begins with an observable construct like that expressed accordingly: **“Living God,”** then the elements assignable to that construct would be selectable from the texts that actually reference the construct: **“Living God.”**

If, however, one begins with a complex abstraction like that expressed by the construct **“Open Theism,”** then the assignment of elements to this type of complex abstraction will be according to no known Biblical rationale. Likewise, also, can no assignable elements be contextually extracted from the Biblical texts, in order to develop a rationale for the complex abstraction called, **“Closed Theism:”** Beginning with a pre-understood construct is difficult enough to avoid, yet when that construct is both complex and abstract, then the bias of the practitioner of eisegesis is multiplied, and leads to completely divergent conclusions when such a complex and abstract construct confronts its anti-construct. Consequently, then, the ability to reconcile **“Open or Closed”** theistic constructs is impossible precisely because of the complex and abstract nature of their design.

Nevertheless, when the Missionary Baptist apologist engages in exegesis, she or he starts with **“Living God”** and proceeds to locate all references and contextualized narratives associated with the observable construct, producing a common, observable construct called: **“Living Theism.”**

Starting with the Divine Constructs like “Living God” encourages the apologist to retrieve the inspired elements of which this observable construct is composed. Also, considering the numerous points of contention, an apologist can generate a rationale for her or his faith by introducing the original construct, that is, the construct provided within the text itself:

Total Depravity: A complex and abstract construct that a Missionary Baptist Apologist can easily reintroduce according to the term “depravity” itself, by noticing the original term in the Hebrew and Greek texts, while also noticing the singular or plural forms of the term within each of the contextualized narratives in which they occur. In so doing, the complexities and abstractions will be minimized, in order that a common understanding might emerge.

What is the Bible term for Depravity, is it H5771? An apologist can actually become that precise in her or his understanding of the Bible.

Unconditional Election: As previously illustrated, the practitioner of the Historical, Wholistic Hermeneutical Process need only acknowledge that “unconditional” as an “adjective” does not exist within any KOINE text; likewise, the apologist can notice that the term “elect” within numerous texts is an “adjective” itself, calling for the supply of the “noun” which it is modifying. That is, when the apologist identifies the “noun” that “elect” actually modifies, then much of the complexity and abstraction is immediately dispelled. One need only be reminded of the following texts, in order to remove much of the complexity and abstraction typically associated with the doctrine of election:

Reference	Text	Construct
Luke 5:32	I came not to call the righteous, but	Righteous Judaizers

	sinners to repentance.	Versus Sinful non-Judaizers
Matthew 24:24c	...if it were possible, they shall deceive the very elect (what is the noun?).	Elect Sinners
Matthew 20:16b	...and the first last: for many be called, but few chosen.	Many called sinners; few elect sinners.
Romans 5:15	But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one	...through the offence of one the many (sinners) be dead...by one man, Jesus Christ, hath abounded unto the many (sinners).

	man, Jesus Christ, hath abounded unto many.	
--	---	--

The Historical, Wholistic Hermeneutical Process enables the Bible Interpreter to diminish the amount of complexity and abstraction by supplying contextually provided parts of speech, and particles like Nouns, Verbs, Adjectives, Pronouns, Adverbs, Prepositions, Conjunctions, and Interjections, as well as Definite articles, etc. With only a few parts of speech the apologist can express the doctrine of election according to the contextualized narratives; especially, those particular statements made by Christ Himself. For, the tension with which Jesus is recorded to have endured was that tension between the righteous Judaizers and those classified as Sinners (non-Judaizers).

Thus, abstract concepts like a “general or effectual” call, when evaluated within the texts disclose a call only for the sinners, the non-Judaizers, and that out from those many sinners called, few

called sinners would be chosen. This tension abides unto this day: The non-righteous, non-religious, are categorized as the sinners by those that have adopted a system according to which they might establish their own righteousness, rather than ignoring it as mentioned in Romans 10:3.

Ignoring the Righteousness from God finds the one so doing exempt from any call by Jesus to come-out from among others that are likewise ignoring Him: Neither will such a person, a person ignoring the Righteousness of God, be drawn by the Father of Jesus, the Son of God. The doctrine of election, when so evaluated, is much less mysterious, complex or abstract, rather it becomes Gospel-centered, and leads out from the actual account, the Biblical account called the Gospel, of Jesus calling sinners to come: “Come toward Me, all the sinners who are toiling, that is, the sinners who, having been burdened, remain burdened and I Myself will permit you all to cease [from ever toiling and being burdened by the futility of Judaism];” thus, the notion of “election” when posited outwardly from the Scriptures conveys essential contextual elements that allows for a very observable and realizable

understanding of a topic that would otherwise remain elusive as a complex abstraction.

Calvinism: An Initial Evaluation

(With Redundant Data)

Moseley and Dessinger (2009) asserted that evaluation's most important purpose was not to prove, but rather to improve. This was the idea originally asserted by Egon Guba while serving on the Phi Delta Kappa National Study Committee on Evaluation circa 1971 (Stufflebeam & Shinkfield, 2007) (Kindle Locations 2785-2787).

Moreover, returning to the essential nature of measurement, Moseley and Dessinger (2009) stated that among the advantages for an organization to adhere closely to principles of natural science is the ability to demystify measurement and evaluation and make both more

accessible to front-line performance improvement practitioners (Kindle Locations 528-529). Consequently, then, the need for structural elements that actually reflect concrete reality cannot be overemphasized as the cost of the process of measuring and subsequently evaluating gathered data are far too expensive to include the multiple variables generated through mystical measures and means that fail to adhere to the science of Hermeneutics.

Or else, that which Moseley and Dessinger (2009) observed; namely, that within the purview of improving performance, the idea of measurement refers to the identification of what to count and, or the selection of relevant quantitative units of measurement; and collection of data expressed according to those units (Kindle Locations 538-540).

Mystical measurements according to abstract means nullify the strategic advantages for any constructor that would intend a successful construct. Finally, iterated according to that which Moseley and Dessinger (2009) stated; specifically, components of evaluation must be aligned with those objectives and

expectations that an organization values and the decisions required as a result of the evaluation's feedback (Kindle Locations 2787-2790).

The Error of Omission

The KOINE Greek New Testament emphasizes "*kinds of action.*" Thus, the Bible student who utilizes Hermeneutical tools, Scientific reasoning, along with the critical thinking skills acquired by so doing will discover that the dilemma concerning "How to translate punctiliar or continuous kinds of action" is a "False Dilemma," and need not be a stone of stumbling for the Bible teacher or student.

Observations:

First: David, Heath & Suls (2004) stated: "Recent work shows that people tend to have little insight into their errors of omission (Caputo & Dunning, in press); however, they give these errors a good deal of weight (indeed, equal to what they give to the solutions they generate themselves) once they find out about them" (p. 74). The lack of insight literally prevents the proper attribution, that is, the

weight to errors of omission: Ironically, among textbooks concerning “*exegetical fallacies*,” the risk of such errors is categorically omitted: Ironic, indeed.

Second: David, Heath & Suls (2004) further stated: “For example, in one study (Caputo & Dunning, in press, Study 4), graduate students were given brief descriptions of research studies and asked to list all the methodological difficulties they could find: Students’ initial evaluations of their knowledge of research methodology were not correlated with their objective performance on this task” (p. 74). That is, the students’ performance did NOT reflect the methodology which they “touted.” Flawed performance always produces a “*flawed*” product when the methodology is not fully understood; specifically, when it omits structural elements designed to assure a repeatable outcome.

Third: David, Heath & Suls (2004) also stated that: “Students provided more pessimistic and accurate, assessments of their knowledge about research methodology once their errors of omission (i.e., the study flaws they had failed to identify) were made known to them” (p. 74).

Subsequently, when application of such methodological flaws toward proper exegesis, students can more accurately assess their knowledge of the science of Biblical Interpretation in the same manner: Accordingly, then Barrick (2008) stated: “Exegetical problems most often arise from human ignorance rather than any fault in the text itself: It has become customary among evangelical scholars to resort to textual emendation in order to explain some difficult texts” (p. 18).

Consequently, William Barrick labeled this error, the “Superior Knowledge Fallacy.” He further stated:

“Scholars too often pursue many such textual emendations merely because the interpreter has insufficient knowledge to make sense of the text as it stands. Ignorance should never be an excuse to emend the text to make it understandable to the modern Western mind. Above all, the evangelical exegete/expositor must accept the biblical text as the inerrant and authoritative Word of God. Adhering consistently to this declaration of faith will require an equal admission of one’s own ignorance and inability

to resolve every problem. Ignorance, however, should never become the excuse for compromising the integrity of the Scriptures: Our first assumption should be that we are in error instead of applying the hermeneutics of doubt to the text” (p. 18).

Finally: David, Heath & Suls (2004) illustrated accordingly, stating:

“For example, suppose we asked you to list as many English words as you could from the letters in the word spontaneous (e.g., tan, neon, pants), and you found 50. Whether this performance is good or bad depends, in part, on how many words are possible, and it is difficult to expect that you—or anyone else—would have an accurate intuition of what that figure is; in fact, more than 1,300 English words can be created from the letters in spontaneous” (p. 74).

However, it is not difficult to expect one to know the number of times each kind of action is emphasized in KOINE Greek New Testament; for, with lexical and concordant devices, one can ascertain that the kinds of actions are distinguished each and every time. Indeed, one can determine the

kind of action being emphasized by the KOINE texts; or else, remain incognizant of the manner according to which the New Testament communicates a particular kind of action. Starting with William Barrick's assumption; namely, that "*our first assumption*" should be that "*we are in error,*" instead of applying the hermeneutics of doubt to the text" one need only "*trust and consult*" the text of 1 John 5:1, asking: "Does the KOINE Greek New Testament acknowledge, or emphasize the kinds of action like those communicated by the "*Aorist and Present Tenses?*"

Fortunately, then, once Bible students achieve an awareness of their own incognizance of KOINE's emphasis upon "*kinds of action,*" by recognizing the reality of their potential "*errors of omission,*" then students of the Scriptures will assign to themselves a "more pessimistic and accurate, assessment of their [own] knowledge about research methodology once the[se types of] errors of omission (i.e., the study flaws they had failed to identify) [are] made known to them;" thusly, students who approach the texts of 1 John 5:1 in this

manner will discover the Bible to answer accordingly:

The KOINE Greek New Testament, indeed, does emphasize “*kinds of action*,” that is, provides the student with objectivity concerning the oft-omitted element of “*kind of action*.” The prerequisites to actual exegesis. Thus, the Bible student who utilizes Hermeneutical tools, Scientific reasoning, along with the critical thinking skills acquired by so doing will discover that the question concerning “How to resolve the dilemma concerning the relation of the New Birth to faith?” to be a “False Dilemma,” and need not be a cause of stumbling for the Bible teacher or student. Furthermore, the student will learn that the “present tense” was actually included into the KOINE text, in order that the “*error of omitting*” it might not occur.

That is, the inclusion of the Present Tense form of the verb G4100 [Indisputably translated “*believing*”] into the text prevents the very “*error of omission*” that later non-KOINE versions commit. As the Master Teacher, Jesus the Christ Himself often stated: “Ye have heard that it was said...;” however,

these same “*verbal-based*” constructs persists unto this day. All students must avoid the pursuit of “*textual emendations*” merely because they have insufficient knowledge to make sense of the text as it stands.

Unfortunately, the “*error of omission*,” in this case, the omission of the “*continuous*” kind of action, has generated one of the largest controversies in recent Christian history: “Failure to acknowledge the indisputable distinction between punctiliar and continuous kinds of action,” has unintentionally led numerous exegetes to construct a view of regeneration according to an “*incomplete context*.” That is, the exegete who remains incognizant of the manner according to which the New Testament translates, that is, distinguishes between “kinds of actions.”

Succinctly speaking, then, an Omissive Error can (and does) lead a Bible student to “*assume*” that the text “*as it stands*” is sufficient; for, the assumption that any text is sufficient “*as it stands*” negates the very science called: “*Hermeneutics*.”

However, the Bible Interpreter is reminded of the words of the Master Teacher: “Can the blind

lead the blind? shall they not both fall into the ditch?” (KJV): In so recalling, the Interpreter is reminded that our faults are not found within our “*blind-spots,*” neither in our ignorance, but rather, in our unwillingness to “*assume that we are in error,*” and are plagued with the consequences of Omissive Errors.

Language Notes:

Time & "Kind of Action" in Greek Verbs:

“In English, and in most other languages, the tense of the verb mainly refers to the 'time' of the action of the verb (present, past, or future time). In Greek, however, although time does bear upon the meaning of tense, the primary consideration of the tense of the verb is not time, but rather the 'kind of action' that the verb portrays. The most important element in Greek tense is kind of action; time is regarded as a secondary element. For this reason, many grammarians have adopted the German word 'aktionsart' (kind of action) to be able to more easily refer to this phenomenon of Greek verbs” (para 1).

Retrieved from

[http://www.ntgreek.org/learn_nt_greek/grkindex.h
tm](http://www.ntgreek.org/learn_nt_greek/grkindex.htm)

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, Calvinism and Arminianism’s “*error of omission:*” The omission of the present tense, has caused the “*pre-regeneration faith*” and “*lose one’s salvation*” sects to endure until this day; for not even one Calvinist can find within any 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. Not even one 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’s letter, 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 (KJV).

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 actual KOINE text.

Two Cases In Point:

Monergism.com & R.C. Sproul

Monergism (2008) asked the question: “Doesn't the bible teach that we're born again through faith?” and then answered accordingly,

“Although it is a very common conception in contemporary Evangelicalism that we're ‘born again’ through faith, the bible actually teaches the very opposite: that we have faith by being born again. Being “born again,” or being given a new, spiritual life, is a concept that comes from the Old Testament book of Ezekiel, where God promises to give new, living hearts of flesh to those who were stone dead, with the result that they would then believe in him, obey him, delight in his laws (Ezek. 36:26-27). Then, in the New Testament, Jesus expands on this theme: in John 3:1-21, he tells Nicodemus that he cannot ‘see’ the Kingdom of God, that is, he will have no understanding of spiritual things, unless he is first “born again”. This is why John had said earlier that everyone who ‘received’ Jesus, that is, embraced him in faith, had not been born of their own will or efforts, but of God (John 1:11-13). In other words, when God gives us a new birth, then we immediately respond by believing and embracing Christ. Regeneration (the new

birth) logically and causally precedes faith, which is the instrumental cause of justification, or being declared righteous in God's sight. The scriptures to confirm this doctrine are legion: some additional passages which teach that God sovereignly creates in his elect a new, 'born again' heart which believes in him, and that he alone gives the faith and repentance of those who believe are Deut. 30:6; Jer. 31:33; 32:40; Ezek. 11:19-20; 37:3-6, 11-14; Mat. 16:15-17; Luk. 10:21; John 3:27; 5:21; 6:37-40, 45; Acts 5:31; 11:18; 16:14; 18:27; 1 Cor. 4:7; 2 Cor. 4:6; Eph. 2:1-10; Phil. 1:29; 2 Tim. 2:25-26; Jam. 1:18; 1 Pet. 1:3; 2 Pet. 1:1; 1 John 2:29). But one of the simplest, clearest passages that teaches this truth is 1 John 5:1. There, the apostle does not say that 'everyone who is born again has believed,' but rather quite the opposite: 'Everyone who believes that Jesus is the Christ has been born of God.' In other words, if you believe in Christ, it is because you have been born again" Retrieved from

<https://www.monergism.com/thethreshold/articles/onsite/qna/bornagainfaith.html>

Monergism.com’s brief article noted that the Bible actually teaches “the very opposite” of what is commonly held by contemporary Evangelicalism. That is, Monergism.com’s article assumes nothing “wrong” with its assertion that what the Bible teaches is the “very opposite,” unequivocally stating that one is *born again, then one believes*.

The article quotes 1John 5:1 as its proof text, stating that: “the clearest passage that teaches this truth is 1 John 5:1. There, the apostle does not say that ‘everyone who is born again has believed,’ but rather quite the opposite: ‘Everyone who believes that Jesus is the Christ has been born of God.’ In other words, if you believe in Christ, it is because you have been born again.” Quite correct is the article; nevertheless, it quotes a version that omits the “*present tense*” form of the verbal substantive (participle) “*everyone who is believing*.”

The “*new birth*,” or regeneration definitively precedes (is antecedent to) “*believing*,” but never does the KOINE text demonstrate that such is the case

concerning the Aorist tense form “*believe:*” That text simply does NOT exist in KOINE. Thus, the order: Gospel (the written *miracles* and their contextual narratives: written, in order that you all might deliberately cause yourselves to believe)-Believe (Aorist tense)-New Birth (generated through the Gospel)-Justification-Believing.

Sproul (2011) recounted that when he was initially confronted with the proposition: REGENERATION PRECEDES FAITH, that: “These words were a shock to my system. I had entered seminary believing that the key work of man to affect rebirth was faith. I thought that we first had to believe in Christ in order to be born again. I use the words ‘in order’ here for a reason. I was thinking in terms of steps that must be taken in a certain sequence to arrive at a destination. I had put faith at the beginning of the sequence. The order looked something like this: FAITH—REBIRTH—JUSTIFICATION In this scheme of things the initiative falls with us. To be sure, God had sent Jesus to die on the cross before I ever heard the gospel. But once God had done these things external to me, I thought the initiative for appropriating

salvation was my job. I hadn't thought the matter through very carefully. Nor had I listened carefully to Jesus' words to Nicodemus. I assumed that even though I was a sinner, a person born of the flesh and living in the flesh, I still had a little island of righteousness, a tiny deposit of spiritual power left within my soul to enable me to respond to the gospel on my own. Perhaps I had been confused by the traditional teaching of the Roman Catholic Church. Rome, and many other branches of Christendom, had taught that regeneration is gracious; it cannot happen apart from the help of God. No man has the power to raise himself from spiritual death. Divine assistance is needed and needed absolutely. This grace, according to Rome, comes in the form of what is called prevenient grace. 'Prevenient' means that which comes before something else. Rome adds to this prevenient grace the requirement that we must 'cooperate with it and assent to it' before it can take hold in our hearts. The concept of cooperation is at best a half-truth. It is true insofar that the faith that we exercise is our faith. God does not do the believing in Christ for us. When I respond to Christ, it is my response, my

faith, my trust that is being exercised. The issue, however, goes much deeper. The question still remains: Do I cooperate with God's grace before I am born again, or does the cooperation occur after I am born again?" (Kindle Locations 1000-1017).

Ignoring Sproul's intentional association with anything other than his "subjective, almost mystical order" with that of "Rome," one need only evaluate his statement: Regeneration Precedes Faith. Where's the "*grammar?*" According to what Hermeneutic does he conclude such an order? He expands the issue toward operation or cooperation before ever establishing his assertion that one is Reborn, then Believes: He, too, like Monergism.com's article commits the "*error of omission,*" namely, that of omitting the "*present tense.*" By failing to *assume that he was in error,* he could NOT notice the "*present tense.*" Omitting it, diminished his interpretation, and placed his conclusions, like those of Monergism.com's article, into question. The purpose of this initial evaluation is in order that Calvinism might be "improved," not proved; for, it, like all fallible constructs will always be fallible.

Adjective: 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 the Historical Wholistic Hermeneutical Process 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: Genesis 15:6 And he believed in the LORD; and he counted it to him for righteousness (KJV).

HEV: Genesis 15:6 And he (caused himself) [Hiphil Perfect 3rd Masculine singular] to believe in LORD; and He accounted it righteousness for him.

The term “Believe” as a Hiphil Perfect 3rd Masculine singular translates “he caused himself to believe.” Like Genesis 2:21 “And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;” (KJV), the Hiphil is translated utilizing the term “cause,” demonstrating the causal agency of the subject. 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 “And he (caused himself) [Hiphil Perfect 3rd Masculine singular] to believe in LORD; and He accounted it righteousness for him” (HEV), one notices that Abram is depicted as a “causal-agent:” He causes himself to do or not to do something; namely, in this text, He caused himself to believe.

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 causal-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 in LORD and have that act to “cause one’s self to believe” to be accounted righteousness for her or him: Appeals for any human agent (person) to cause any human agent (person) to believe in LORD is called evangelizing the nations- An act of obedience to the Great Commission.

Although these Practitioners of the Historical, Wholistic Hermeneutical Process are

aware that both the philosophies of both Libertarianism and Compatibilism are somewhat reluctant to recognize mankind as causal-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 in LORD; namely, Jesus Christ.

“You cause you(rself)” is not only a form of a Hebrew command, but a basis for the statement: “You cause you(rself) 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?

Finally, returning to John 20:31 KEV states: On the other hand, these things have been scripted (and remain scripted), in order that you all might (deliberately [deliberative subjunctive] cause yourselves [Hebraism-Hiphil causative from Genesis 15:6]) (to) 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 Gospel-centered Apologetic, called “KOINE Apologetics” finds sufficient information from the elements afforded from the Bible Languages themselves. So, as concerning Calvinism’s “Omissive Errors,” one need only “trust and consult” the text, always approaching them with the assumption that “one is in error,” preventing (not absolutely) the error of omission, producing a more pessimistic, and accurate interpretation: That which one should always prefer over a “Fallible Construct.”

Finally, as an improvement upon the fallible construct called “Calvinism,” one can further “demystify” the construct by including the objective realities like KOINE Greek’s emphasis upon “kind of action,” along with Hebraism’s like “Hiphil:”

Such improvements will be welcomed by all Bible students; especially, Calvinists; for, as students of the Scriptures, they; like we, are adherents to *Sola Scriptura*.

A Final Demonstration of the usefulness of this Historical, Wholistic Hermeneutical Process

(With Redundant Data)

Perhaps no Modern Topic has been more strident than that one called: **“Hyper-Grace.”** For the practitioner of the Historical, Wholistic Hermeneutical Process of Bible Interpretation, however, the topic can be approached according to the same repeatable process with outcomes in which the interpreter can be confident.

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.

A letter to such people indicated that He conducts among His out-called 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 God and the Observation 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 out-calls, to the out-calls 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 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 Observation 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 out-calls: 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 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!”

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 “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:

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 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 “εὕρηξά (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 *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 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:

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

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) 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 Unconcealment : 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 Opinion 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 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 ἰνα 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;

ΚΟΙΝΕ 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 be fathered always) 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.

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, 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 διδακτοὶ 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.

ΚΟΙΝΕ ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι ὁ
Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ καὶ ἵνα
πιστεύοντες ζωῆν 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-Slandorous 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.

References

Barrick, W. D. (2008) *Exegetical fallacies: common*

interpretive mistakes every student must avoid TMSJ 19/1
(Spring 2008) 15-27 The Master's Seminary Journal, The
Master's Seminary Retrieved from
<https://www.tms.edu/m/msj19.1.pdf>

Bratianu, C. (n.d.). A Critical Analysis of Nonaka's Model of
Knowledge Dynamics Constantin Bratianu Academy of
Economic Studies, Bucharest, Romania. *Electronic Journal
of Knowledge Management Volume 8 Issue 2, (193 - 200)*.
Retrieved, from www.ejkm.com 194 ©Academic
Conferences Ltd

Braun, Frank X., Ph.D *English Grammar for Language Students*.
Resource Publications Eugene, Oregon. 2013

Craig, William Lane (2008-06-09). *Reasonable Faith* (3rd edition):
Christian Truth and Apologetics (p. 15). Crossway.
Kindle Edition.

Dana & Mantey *A Manual Grammar of the Greek New
Testament* Macmillian Publishing Company, Inc. New
York 1927

David D., Heath, C, Suls, J. M., (2004) *Flawed Self-Assessment*

Implications for Health, Education, and the Workplace
Copyright 2004 American Psychological Society Volume
5-Number 3 Retrieved from:

<http://persweb.wabash.edu/facstaff/hortonr/articles%20for%20class/Dunning%20heath%20and%20suls%20flawed.pdf>

Davis, William Hersey., M.A., Th.D *Beginner's Grammar of the Greek New Testament* Harper & Row, Publishers New York, Hagerstown, San Francisco, London 1923

Dreyfus, S. E. & Dreyfus, H. L. (1980). A five-stage model of Mental activities involved in directed skills acquisition, paper to Air Force Office of Scientific Research

Ertmer, P., & Newby, T. (2013). Behaviorism, Cognitivism, Constructivism: Comparing Critical Features from an Instructional Design Perspective. *PERFORMANCE IMPROVEMENT QUARTERLY*, 26, 43 – 71.
www.wileyonline.com (pp. 45, 50, 52, 55)

Garner, A. (1956) *Defense of the Faith or Christian Doctrine*. Copyright 1956 by Albert Garner Assigned to Baptist Sunday School Committee of the American Baptist Association

Hale, J. (2007). *The performance consultant's field book*. (2nd ed.). San Francisco CA: John Wiley & Sons, Inc.

DOI: www.Pfeiffer.com

Henry, V. (1981) *Hermeneutics Principles and Processes of Biblical*

Interpretation. Copyright 1981 by Baker Books A division of Baker Book House Company P. O. Box 6287, Grand Rapids, MI 49516-6287

King, Donnell *Robert Hargrove on Dialogue* Retrieved from:

<http://www.soapboxorations.com/ddigest/hargrove.htm>

Lamerson, Samuel., *English Grammar to ACE New Testament Greek* Zondevan Grand Rapids, Michigan USA 2004

Mello, J. (2011). *Strategic human resource management*. (3rd ed.).

Mason, Ohio: South-Western Cengage Learning.

DOI: www.cengage.com

Merrill, Martha *Dialogue from Peter Senge's Perspective*

Retrieved from:

<http://www.soapboxorations.com/ddigest/senge.htm>

Mickelsen, A. (1963) *Interpreting the Bible* Wm. B. Eerdmans

Publishing Company Grand Rapids, Michigan

Monergism.com Articles, *Monergism* Copyright @ 2008

Retrieved from

[:https://www.monergism.com/thethreshold/articles/onsite/qna/bornagainfaith.html](https://www.monergism.com/thethreshold/articles/onsite/qna/bornagainfaith.html)

Moseley, James L. and Dessinger, Joan C. (2009-12-09)

Handbook of improving performance in the workplace, measurement and evaluation: Volume 3. Wiley. Kindle Edition.

Nicole, Roger (1959) "*New Testament Use of the Old Testament,*"

Carl F.H. Henry, ed., *Revelation and the bible contemporary evangelical thought.* Grand Rapids: Baker, 1958 / London: The Tyndale Press, 1959. (pp.137-151). Retrieved from http://biblicalstudies.org.uk/pdf/rev-henry/9_ot-in-the-nt_nicole.pdf

Pershing, J. (2006). *Handbook of human performance technology.*

(3rd ed.). San Francisco: Pfeiffer An Imprint of Wiley.
DOI: www.Pfeiffer.com

Pink, A. (1972) *Interpretation of the Scriptures.* Published by Baker Books A division of Baker Book House Company P. O. Box 6287, Grand Rapids, MI 49516-6287

Ramm, B. (1970) *Protestant Biblical Interpretation.* 3rd Edition

Copyright 1970 by Bernard Ramm Published by Baker Books A division of Baker Book House Company P.O. Box 6287, Grand Rapids, MI 49516-6287 Printed in the United States

Sproul, R. C. (2011-09-01) *Mystery of the Holy Spirit, The*

Christian Focus Publications. Kindle Edition.

Strong's Definitions Legend Retrieved from:

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=G1096&t=KJV>

Summers, Ray, *Essentials of New Testament Greek* Broadman Press, Nashville, Tennessee 1950