

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 were the ones “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. **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 deliverance from wolves, as well as, from our sins! Amen!

Landmark Missionary Baptist Church

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IGNORING KOINE

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

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. **KEV** “for the God thusly loves the world; consequently, He gives the only generated Son, in order that everyone who is believing into Him might not be destroyed, conversely, may be having durative life.”

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

John 3:16 states that God’s love for the world-the sending of His Son-was in order that everyone who is believing (continuous action-linear) into Him might not be destroyed; conversely, he may be having (continuous action) durative life! So, the term ἵνα identifies the purpose for the manner in which God loved the world; specifically, *in order that everyone who is believing might not be destroyed*. The reader recalls that one “who is continually believing” is one that was first born from above, that one born

from above had first believed the Gospel (the things written in John’s Gospel). So, when reading John 3:16, one sees God’s love for the world to provide for those that believe the Gospel then are born out from God; then, because of the birth out from the God, they are “continuously believing” into Him. But, when KOINE is ignored, religionists of every stripe suggest that the text speaks only to some, while others tout that it speaks to all; however, the clear purpose indicated by KOINE “*in order that everyone who is believing might not be destroyed*” is also governed by the super-ordinate purpose for the entire Gospel of John; namely, *in order that you all might believe* (punctiliar action-the simplest form of action) that Jesus is the Christ, the Son of God! Minding-after the KOINE text finds the reader enjoying John 3:16 precisely because it demonstrates God’s gracious provision for everyone who is believing (*continuous action*), *in order that you all* (that read it, or hear it preached) might believe (punctiliar action-the simplest form of action). Therefore, in KOINE English, one rejoices that the text John 3:16 resulted to have been scripted *and remains scripted, in order that you all might believe!* KOINE knows of no reason for the arguments about John 3:16 except for the singular act of “ignoring KOINE.”

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