Psalms 66:18  If I perceive sin in my heart, the Lord will not hear me.

Psalms 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all other unrighteousness.

1 Cor 11:31 But if we judge ourselves rightly, we should not be judged.
Ephesians 2:8  For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may boast.

Rom. 11:6, "But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace."

Gal. 2:21, “I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly.”
Gal. 3:24, "Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith."

1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.'

John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."

"Trust in the Lord Jesus Christ and you will be saved"  Acts 16:31
Koine Greek
From Wikipedia, the free encyclopedia

Koine (from κοινή "common", also known as "Alexandrian dialect", "common Attic" or "Hellenistic Greek") was the common supra-regional form of Greek spoken and written during hellenistic and Roman antiquity. It developed through the spread of Greek following the conquests of Alexander the Great in the 4th century BC, and served as the common lingua franca of much of the Mediterranean region and the Middle East during the following centuries.

Based mainly on Attic and related Ionic speech forms, with various admixtures brought about through dialect levelling with other varieties,[1] Koiné Greek displayed a wide spectrum of different styles, ranging from more conservative literary forms to the spoken vernaculars of the time.[2] As the dominant language of the Byzantine Empire it developed further into Medieval Greek, the main ancestor of Modern Greek.

Literary Koiné was the medium of much of post-classical Greek literary and scholarly writing, such as the works of Plutarch and Polybius.[1] Koiné is also the language of the Christian New Testament, of the Septuagint (the 3rd century BC Greek translation of the Hebrew Bible), and of most early Christian theological writing by the Church Fathers. In this context, Koiné Greek is also known as "Biblical", "New Testament" or "patristic Greek".[4]
Name
The word *koinē* (κοινή) is the Greek word for "common", and is here understood as referring to "the common dialect" (κοινὴ διάλεκτος).

Origins and history
Koine Greek arose as a common dialect within the armies of Alexander the Great.[5] Under the leadership of Macedon, their newly formed common dialect was spoken from Egypt to Mesopotamia.[5] Though elements of Koine Greek took shape during the Classical Era, the post-Classical period of Greek is defined as beginning with the death of Alexander the Great in 323 BC, when cultures under Hellenistic sway in turn began to influence the language.

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The passage into the next period, known as Medieval Greek, dates from the foundation of Constantinople by Constantine I in 330.

The post-Classical period of Greek thus refers to the creation and evolution of Koine Greek throughout the entire Hellenistic and Roman eras of history until the start of the Middle Ages.[5]

**Biblical Koine**
"Biblical Koine" refers to the varieties of Koine Greek used in the Greek Bible and related texts. Its main sources are:
- the Septuagint, a 3rd century BC Greek translation of the Hebrew Bible and texts not included in the Hebrew Bible;
- the Greek New Testament, compiled originally in Greek.

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**New Testament Greek**
The Greek of the New Testament is less distinctively Semitic than that of the Septuagint, partly because it appeared 300 years later and partly because it is largely a de novo composition in Greek, not primarily a translation from biblical Hebrew and biblical Aramaic.[8]
VERBS TENSE: Fixes verbal action with regard to time and aspect.

A. Present: [P; pres]* Continuous action in the present. "I am washing." The action of the present tense may be represented by a line (------------) in the present.

B. Imperfect: [I; imp] Continuous action going on in past time. "I was washing." The action of the imperfect tense may be represented by a line (---------------->) in the past.

C. Future: [F; fut] Expresses action in the future. "I shall wash."

D. Aorist: [A; aor] Expresses action as a point and not over a period of time. "I washed" The action of the aorist tense may be represented by a dot (*). The aorist presents the action as attained. It states the fact of the action or event without regard to its duration. The dot can be very small, John 3:3 "Except a man be born [aorist passive] again, . . "; or a very large dot, John 2:20 "It took forty- six years to build [aorist active] this temple,".
E. perfect: [R; per] Expresses the results of the action to continue to exist. "I have washed" The perfect tense may be represented by a dot and a line (•----------).

F. pluperfect: [U; plu] Expresses continuance of the completed state in past time up to a prescribed limit in the past. "I had washed" The Pluperfect tense may be represented by (<------>).

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VOICE: This part of the verb relates the verbal action to the subject.
A. Active: [A; act] The active voice represents the subject as acting.
B. Middle: [M; mid] The middle voice represents the subject as acting with reference to himself.
C. Passive: [P; pas] The passive voice represents the subject as acted upon.

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MOOD: The mood “present two viewpoints: That which is actual and that which is possible” “The indicative is the mood which denotes the verbal idea as actual.” Danna p.166 The subjunctive, optative, and imperative are modes that express “potential.”
A. Indicative: [I; ind] This mood is a mood of certainty with respect to the completion of the action of the verb. "I wash"
B. Subjunctive: [S; sub] This mood expresses the idea of probable completion of the action of the verb with the possibility of the action of the verb failing to be completed. "I may wash"
C. Optative: [O; opt] probable failure to happen. A Wish. "I hope to wash."
D. Imperative: [M; imp] This expresses a command or intention. "Let them wash."

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**Infinitive:** [N; infn] Verbal noun expressing purpose or limit of action. The infinitive implies the action a **potential.** The infinitive is a verbal substantive or noun not having a mood. ‘The infinitive implies potential or possibly.

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**Participle:** [P; mas-Ptc; fem-Ptc; neu-Ptc] There is no mood in a participle as found in a verb. “The participle generally contemplates action as real or actual. With an article they are used as nouns, without an article they would be used as adjectives.

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**Nouns**

**Case:** eight cases under five case forms. Greek nouns use masculine, feminine, and neuter gender.

The **nominative** is the case of the subject. Root idea is designation.

The **genitive** is the specifying case and uses the preposition "of". The root idea is that of definition. It is also the case of possession.

The **ablative** is the whence case expressed in English by 'from', 'away'. The root idea is separation.

The **locative** is the 'in' case, corresponding to the English 'in' / 'at'. The root idea is position.

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The **instrumental** is case of means or association, expressed in English by 'with'/'by'. Root idea is means.
The **dative** is the case of personal interest, corresponding to the English 'to'/'for'. The root idea is interest. This also would be known as the Indirect Object Case.
The **accusative** is the case of extension, corresponding to the direct object. Root idea is limitation. This also would be known as the Direct Object Case.
The **vocative** is the case of address.

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Note: A noun does not express action of any kind. Mood is not relevant to a noun. To try to use a noun as a verb is to abandon any certainty of that action being completed. Example is "Faith". Faith commonly used as a verb which is not possible.

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**DON'T BE MORE TENSE THAN THE TENSES**

**Aorist** - the name conveys the significance of the tense" without limits." Significance is "unlimited" or "undefined." Translating the aorist "once-for-all" may be defended from the context but not from the tense itself. Grammarians Dana & Mantey expressed it well: "The aorist signifies nothing as to completeness, but simply presents the action as attained. It states the fact of the action or event without regard to its duration" (Manual Grammar of the Greek New Testament, p.193).

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Perfect - as the English word implies, this tense refers to that which has been perfected, or completed. The Greek tense refers to that which has been completed in the past with a continuing effect. Of these two aspects, the emphasis is on the continuing effect. Some interpreters go beyond the significance of the perfect tense by extending its existing results into the future. All that can be defended about the perfect tense is that at the time of speaking or writing the continuing effect, or existing result, still stands. Whether it extends beyond this depends on the context, not the perfect tense.

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BE CAUTIOUS WITH THE CONDITIONAL SENTENCES

FIRST CLASS - (indicative in protasis; any mood or tense in the apodosis). Traditionally interpreted as "assumed true" and translated as "since" or "because" (Essentials of New Testament Greek, pp. 108-109). More defensible to call this the construction of "simple condition" -- last part of the statement is true if the first part is true', last part is false if the first part is false.

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SECOND CLASS - (indicative in protasis; an with indicative in apodosis). Contrary to fact. Little debate about this conditional sentence structure. Example: "If he had studied. he would have learned Greek."

THIRD CLASS - (subjunctive in the protasis; any mood or tense in the apodosis). Traditionally interpreted as "probable future" (*Essentials of New Testament Greek*, p.109). More defensible to call this the construction of "uncertainty" (see James Boyer, "Third (and Fourth) Class Conditions," *Grace Theological Journal*, Fall, 1982.)

Example: "If he studies, he will learn Greek."

Page 25
Ephesians 1:1

Paul apostle Christ Jesus by will God the holy, holy one

E Paul an apostle of Christ Jesus by the will of God to the saints

τοῖς οὖσιν [ἐν Ἐφεσῳ] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦς. 2 χάρις

οὗ εἰμί ἐν Ἐφεσῷ καὶ πιστὸς ἐν Χριστῷ Ἰησοὺς χάρις

the to be in Ephesus and faithful in Christ Jesus grace, kindness

— who are in Ephesus and faithful in Christ Jesus grace

υμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

σύ καὶ εἰρήνη ἀπὸ θεοῦ πατήρ ἐγὼ καὶ κυρίος Ἰησοῦς Χριστός

you (plural) and peace from God Father we and Lord Jesus Christ

to you and peace from God Father, our, and the Lord Jesus Christ

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3 ἐυλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, εὐλογητὸς ὁ θεὸς καὶ πατὴρ ὁ κύριος ἐγὼ Ἰησοῦς Χριστός

blessed, praised the God and Father the Lord we Jesus Christ

blessed [is] the God and Father of Lord our Jesus Christ

— who has blessed us with every blessing in the heavenly places in Christ as, just as to choose, to select we in him before

heavenly in Christ as, just as to choose, to select we in him before

heavenly [places] in Christ just as he chose us in him before

33.362 92.24 12.1 89.92 12.12 92.24 12.9 92.1 93.169 53.82

92.24 88.69 92.1 90.10 59.23 33.470 26.10 83.13 92.24

12.17 90.6 93.387 89.34 30.86 92.1 89.119 92.11 67.17
καταβολής κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἁμώμους κατενώπιον
καταβολή κόσμος εἰμί ἐγώ ἁγιος καὶ ἁμωμος κατενώπιον

foundation world to be we holy and blameless before
the foundation of the world should be₂ [that] we, holy and blameless before

αὐτοῦ ἐν ἀγάπῃ, 5 προορίσας ἡμᾶς εἰς νιοθεσίαν διὰ
αὐτὸς ἐν ἀγάπῃ προορίζω ἐγώ εἰς νιοθεσία διὰ
he in love to predestine, to foreordain we to adoption through
him in love having predestined us to adoption through

Ἰησοῦ Χριστοῦ εἰς αὐτὸν , κατὰ τὴν εὐδοκίαν τοῦ θελήματος
Ἰησοῦς Χριστὸς εἰς αὐτὸς κατὰ ὁ εὐδοκία ὁ θέλημα
Jesus Christ to self (emphatic) according to the good pleasure the will
Jesus Christ to himself according to the good pleasure of will₂
6 and he gave the grace of his kindness on account of 

7 for we have redemption through his blood, according to the forgiveness of sins.
8 ἐπερίσσευσεν τὸ πλοῦτος τῆς χάριτος αὐτοῦ.
9 εἰς ἥμας ἐν πάσῃ σοφίᾳ καὶ φρονήσει  

eἰς ἐγώ ἐν πάς σοφία καὶ φρόνησις

gnωρίσας ἤμιν τὸ μυστήριον τοῦ θελήματος αὐτοῦ,  
gνωρίζω ἐγώ ὁ μυστήριον ὁ θέλημα αὐτός

to come to know, to make known  

making known to us the mystery of will, his
κατὰ τὴν εὐδοκίαν αὐτοῦ ἤν προέθετο ἐν αὐτῷ 10
κατὰ ὁ εὐδοκία αὐτός ὁς προτίθημι ἐν αὐτός
according to the good pleasure he rel. that to propose, to plan in he
according to — good pleasure, his, that he purposed in him

89.8 92.24 25.88 92.11 92.27 30.62 89.5 92.11

eἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν ,
eἰς οἰκονομία ὁ πλήρωμα ὁ καιρός
for stewardship, administration the fullness the time, season
for the administration of the fullness of times

90.23 30.68 92.24 67.69 92.24 67.78

ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ , τὰ ἐπὶ τοῖς
ἀνακεφαλαιώω ὁ πᾶς ἐν ὁ Χριστός ὁ ἐπὶ ὁ
to sum up, to bring together the all, every in the Christ the on, in the
to bring together — all [things] in — Christ the things in the

63.8 92.24 59.23 89.119 92.24 93.387 92.24 83.9 92.24

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οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν αὐτῷ, ἐν ϕ καὶ
οὐρανός καὶ ὁ ἐπὶ ὁ γῆ ἐν αὐτός ἐν ὁς καὶ
heaven, sky and the on, in the earth in he in rel. who also
heavens and the things on the earth in him in whom also
1.11 89.92 92.24 83.46 92.24 1.39 89.119 92.11 89.119 92.27 89.93
to appoint by lot, to obtain by lot to predestine, to foreordain according to purpose, plan the
we were chosen having been predestined according to the purpose of the
30.105 30.84 89.8 30.63 92.24 the all, every to be at work, to work according to the counsel the will

ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ
κληρόω προορίζω κατά πρόθεσις ὁ
VAPI1P VAPP-PNM P NASF DGSM
to appoint by lot, to predestine, to foreordain according to purpose, plan the
we were chosen having been predestined according to the purpose of the
30.105 30.84 89.8 30.63 92.24 the all, every to be at work, to work according to the counsel the will

τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος
ὁ πᾶς ἐνεργεῖω κατὰ ὁ βουλή ὁ θέλημα
DAPN JAPN VPAP-SGM P DASF NASF DGSN NGSN
the all, every to be at work, to work according to the counsel the will
— all [things], one who works according to the counsel of will

αὐτοῦ , ἐις τὸ εἶναι ἡμᾶς εἰς ἐπανον δόξης αὐτοῦ τοὺς

RP3GSM P DASN VPAN RP1AP P NASM NGSF RP3GSM DAPM

he — — to be we for praise glory he the
his — should be [that] we for the praise glory of his —

προηλπικότας ἐν τῷ Χριστῷ· ἐν ὑμῖν καὶ ὑμεῖς

VRAP-PAM P DDSM NDSM P RR-DSM BE, TE RP2NP

to hope before in the Christ in rel. who also you (plural)
who hoped beforehand in Christ in whom also you

ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας

VAAP-PNM DASM NASM DGSF NGSF DASN NASN DGSF NGSF
to hear, to listen to the word the truth the good news, gospel the salvation
when you heard the word of truth the gospel of salvation

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ὑμῶν, ἐν ὧν καὶ πιστεύοντες ἐσφραγίσθητε τῷ πνεύματι
οὐ ἐν ὧν καὶ πιστεύω σφραγίζω ὁ πνεῦμα

you (plural) in rel. who also to believe to seal the Spirit
your, in whom also when you believed you were sealed with, Spirit

92.7 89.5 92.27 89.93 31.85 6.55 92.24 12.18

tῆς ἐπαγγελίας τῷ ἁγίῳ, 14 ὁ ἔστιν ἄρραβὼν
ὁ ἐπαγγελία ὁ ἁγιός ὁς εἰμῖ ἄρραβὼν

the promise the holy rel. who to be first installment, down payment
the, promised, — holy, who is the down payment
92.24 33.288 92.24 88.24 92.27 13.1 57.170

tῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποίησεως, εἰς ἔπαινον
ὁ κληρονομία ἐγὼ εἰς ἀπολύτρωσις ὁ περιποίησις εἰς ἔπαινος

the inheritance we until redemption the possession to praise
of inheritance, our, until the redemption of the possession to the praise
92.24 57.140 92.1 67.119 37.128 92.24 57.62 89.57 33.354
τῆς δόξης αὐτοῦ.

ὁ δόξα αὐτός

DGSF NGSF RP3GSM
the glory he
of glory_1 his_2

92.24 79.18 92.11

15 Διὰ τοῦτο καγώ, ἄκουσας ἵ τήν καθ' ύμᾶς

διὰ οὖτος καγώ ἄκουω ὁ κατά σὺ

P RD-ASN RPINS, TE VAAP-SNM DASF P RP2AP
because of this (demos. pron.) I also, I too to hear, to listen to the according to you (plural)
because of this I also since I heard of the according to you

90.44 92.29 89.93 33.212 92.24 83.12 92.7

πίστιν ἵ ἐν τῷ κυρίῳ Ἰησοῦ καὶ τήν ἀγάπην τήν εἰς πάντας τοὺς

πίστις ἐν ὁ κύριος Ἰησοῦς καὶ ὁ ἀγάπη ὁ εἰς πᾶς ὁ

NASF P DDSM NDSM NDSM CLN DASF NASF DASF P JAPM DAPM
faith in the Lord Jesus and the love of all the saints, [I do] not cease to give thanks for you (plural)

μνείαν ποιούμενος ἐπὶ τῶν προσευχῶν μου, 17 ἵνα ὁ θεός τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατήρ τῆς δόξης,

God the Lord we Jesus Christ the Father the glory

God of, Lord, our Jesus Christ the Father, — glorious,
δώῃ υμῖν πνεῦμα σοφίας καὶ ἀποκάλυψεως ἐν
didōμι σὺ πνεῦμα σοφία καὶ ἀποκάλυψις ἐν

to give you (plural) spirit wisdom and revelation in
may give you a spirit of wisdom and revelation in

ἐπιγνώσει αὐτοῦ , 18 πεφωτισμένους τοὺς ὁφθαλμοὺς τῆς
ἐπίγνωσις αὐτός φωτίζω ὁ ὁφθαλμός ὁ
knowledge, recognition he to enlighten, to give light to the eye the
the knowledge of him having been enlightened, the eyes of

καρδίας υμῶν εἰς τὸ εἰδέναι υμᾶς τίς ἐστιν ἢ
καρδία σὺ εἰς ὁ οἶδα σὺ τίς εἰμί ὁ
heart you (plural) for the to know you (plural) what to be the
heart, your so that, — may know, you what is the
to surpass, to go beyond greatness the power he to, toward we the surpassing greatness of power₂ his₁ toward us —
πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ισχύος αὐτοῦ
πιστεύω κατὰ ὁ ἐνέργεια ὁ κράτος ὁ ἰσχύς αὐτός

VPAP-PAM P  DASF  NASF  DGSN  NGSN  DGSF  NGSF  RP3GSM

to believe according to the working the might the strength, might he
who believe according to the working of mighty strength—his

31.85  89.8  92.24  42.3  92.24  76.6  92.24  74.8  92.11

20 ἵνα ἐνήργημεν ἐν τῷ Χριστῷ ἐγείρας αὐτόν ἐκ

RR-ASF VRAI3S P  DDSM  NDSM  VAAP-SNM  RP3ASM  P
rel. which to work, to be at work in the Christ to raise up he from
which he has worked in — Christ raising him from

92.27  13.9  89.5  92.24  93.387  23.94  92.11  84.4

νεκρῶν, καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουράνιοις
νεκρός καὶ καθίζω ἐν δεξιότι αὐτός ἐν ὁ ἐπουράνιος

JGPM CLN VAAP-SNM P  JDSF  RP3GSM  P  DDPN  JDPN
dead and to seat, to set at right (hand) he in the heavenly
the dead and seating [him] at right (hand) his in the heavenly [places]

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ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ
ὑπεράνω πᾶς ἀρχή καὶ ἐξουσία καὶ δύναμις καὶ κυριότητα καὶ
above all, every rule and authority and power and lordship and
above all rule and authority and power and lordship and

παντὸς ὄνοματος ὅνομαξομένου οὐ μόνον ἐν τῷ αἰῶνι
πᾶς ὄνομα ὅνομαξω οὐ μόνος ἐν ὁ αἰών
JGSN NGSN VPPP-SGN CLK, TN, B B, J P DDSM NDSM
every name to name not only in the age
every name named not only in — age₂

tούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι ἐν τῷ μέλλωντι 22 καὶ πάντα
οὗτος ἀλλὰ καὶ ἐν ὁ μέλλω καὶ πᾶς
RD-DSM CLK, CLC BE, TE P DDSM VPAP-SDM CLN JAPN
this (demons. pron.) but also in the (in the) future, to come and all, every
this, but also in the coming one and all [things],

92.29 89.125 89.93 67.136 92.24 67.62 89.92 59.23

ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν

ὑποτάσσω ὑπὸ ὅ ποὺς αὐτός καὶ αὐτὸς δίδωμι κεφαλὴν

VAAI3S P DAPM NAPM RP3GSM CLN RP3ASM VAAI3S NASF
to subject, to subordinate under the foot he and he to give head

he subjected, — feet, his and, him, he gave, [as] head

37.31 37.8 92.24 37.8 92.11 89.92 92.11 37.98 87.51

ὑπέρ πάντα τῇ ἐκκλησίᾳ, 23 ἤτις ἐστίν τὸ σῶμα αὐτοῦ, τὸ

ὑπέρ πᾶς ὁ ἐκκλησία ὁστίς εἰμὶ ὁ σῶμα αὐτός ὁ

P JAPN DDSF NDSF RR-NFSF VAIAIS DSN NNSN RP3GSM DNSN
over all, every the church rel. which to be the body he the

over all [things] to the church which is — body, his, the,

87.30 59.23 92.24 11.33 92.18 13.1 92.24 11.34 92.11 92.24

πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου .

πλήρωμα ὁ ὁ πᾶς ἐν πᾶς πληρῶ

NNSN DGSM, DGSN DAPN JAPN P JDPN VPMP-SGM
fullness the the all, every in all, every to fulfill, to complete

fullness, — all [things], in, every [way], one who fills

59.32 92.24 92.24 59.23 83.9 59.23 59.37

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