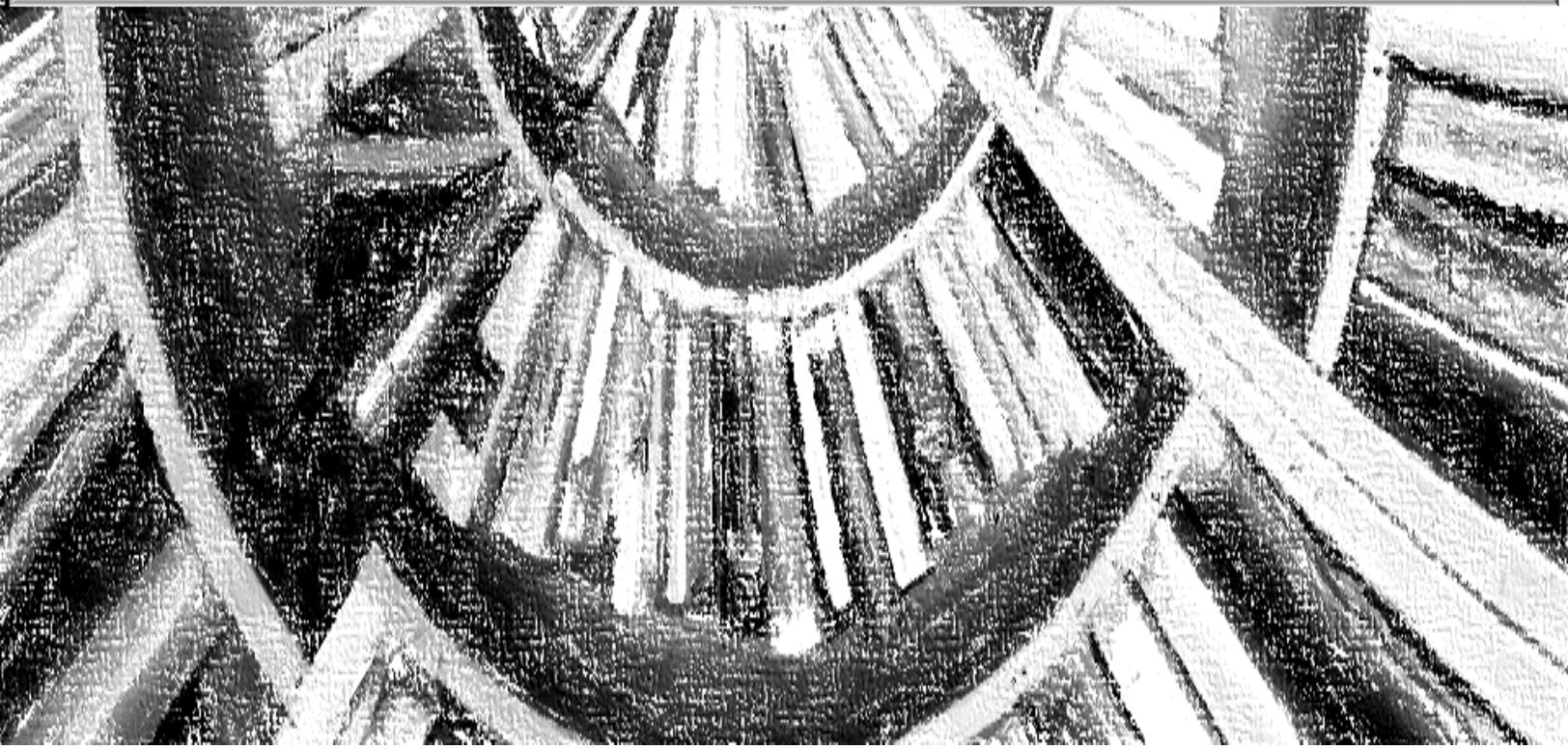




# **SYSTEMATIC APOLOGETICS**

*A Systematic Apologetical, Reasoning Process: An Introduction*

*By Timothy Evans Carter & A. Edmond Johnson*



Volume

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# **SYSTEMATIC APOLOGETICS**

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A Systematic Apologetical, Reasoning Process: An Introduction

Systematic Apologetics

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# Systematic Apologetics

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By

Timothy Evans Carter

A. Edmond Johnson

2020

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To Dr. John Owen

Who served many faithful years as an instructor and as a president of the  
Missionary Baptist Seminary and Institute, in Little Rock, Arkansas,

Whose legacy of service lives on through the numerous students who benefitted  
from his excellence in education

Whose students, like these authors, continue to seek out his wise counsel beyond  
their days in his classroom.

Whose categorical approach to the field of Systematic Theology remains  
unsurpassed in its enduring influence.

Whose probative questions remain challenging, and thought provoking, even now,  
empowering the minds of his students to think critically, evaluate thoroughly, and  
prefer answers according to a systematic, reasoning process.

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## Introduction

### Problems Promote Engagement

Clark (2008) stated:

“We know that learners must build their own knowledge and skill base in long-term memory. This is the meaning of constructivist learning. Therefore, active engagement with new content is an essential prerequisite to learning. By basing a lesson around a problem, the engagement process is initiated early in learning. If lessons are based on solving problems, engagement will permeate the entire experience. Starting with a problem makes learning a much more inductive experience, especially when the learner has multiple options to build the knowledge base needed to solve the problem” (Kindle Locations 3855-3860).

Any aspiring apologist would do well to view the vast array of religious constructs, countless glossaries of jargon; numerous modified categories, along with the countless, multivariate varieties of their expressions as “problems” around which an engagement process might be initiated, so that she or he might build “the knowledge base needed to solve the problem.

Approaching “problems” according to a systematic, apologetical reasoning process allows the apologist to define “problems” as opportunities to “build a knowledge base,” to further notice that in each problem might be found more than one (if not many) “irrational elements.” Evaluating, therefore, will become the greater part of the “process.” The

textbook, *A Handbook of Human Performance Technology Third Edition Principles, Practices, and Potential* by James A. Pershing is unsurpassed as a guide to structured, professional evaluation methodologies.

Wagonfoot noted in his book, *"Mental Models"* that "Essentially, all models are wrong, but some are useful." Mental models, like formed categories, provide a necessary scaffolding upon which to build knowledge, and identify knowledge gaps between the Bible's texts and the fallible features of all known "mental models" of men. The key feature within the building blocks of "mental models," consequently, is that which Hollins referenced; specifically,

"Not every word is created equal. There are plenty of small, obscure little words that don't help you, and trying to force yourself to read them can only hurt. These words certainly have their place, of course, and we need them to construct sentences and ideas! But when we're trying to read quickly, we can often skip these words with no ill-effects: 'if,' 'is,' 'to,' 'the,' 'and,' 'was'" (Kindle Edition).

Helpful, is the willingness to do as Hollins advised:

"Seek dissenting opinions. Hopefully by now you've formed a working thesis; now you put it to the test by finding well-reasoned opposing viewpoints. Ideally, some of your filtered reading material contains at least one counterargument that has rationally constructed viewpoints"

In the work of developing systematic, apologetical reasons for the certainty of enduring truths, the practitioner need to recall that those who went before them faced opposition throughout history.

Emotionally charged, language, along with its cognitive and emotive dissonance catalyzes quite a dynamic arena into which the systemic and reasonable process of apologetics occurs. Perhaps no topic has generated more energy, and vitriol than that of the oft bantered expression called, Free Will.

## Free Will

Alan (2018) stated:

“The terms ‘free’ and ‘free will’ began use within English speaking communities. The term ‘free’ arose from the Old English word ‘freo’ in the thirteenth century. This word meant: free, exempt from, not in bondage. Between the years 1525 and 1535, the conjoined term ‘free will’ arose for the first time. <sup>3</sup> In the literature of the day and in the ensuing decades, the term was used to denote a person’s will that was not constrained or forced. This meaning of an unencumbered and uncoerced will carries through to the modern era. In addition to the notion that a free will is an uncoerced will, modern advances in science and jurisprudence have led to the recognition that in other situations, a person’s will can also be encumbered or restricted. I’ve grouped the kinds of situations in which a person’s capacity to exercise their free will is restricted into four classes. These are:

1. coercion 2. manipulation 3. addiction 4. mental illness

As for the second part of the definition, free from external causes, I mean that the choice has somehow broken the sequence of cause and effect. Not only is nobody forcing your choice, but nothing is forcing it” (pg. 4).

Consequently, then, the Systematic Apologist can, through a deliberate reasoning process, realize “Free Will” to be a phrase that describes the ambient circumstances

under which the reality of a deliberate, causal action in word or deed is deliberately caused by a causal being.

The statement, “not only is nobody forcing your choice, but nothing is forcing it” contradicts the Bible’s teaching of causal agency; namely, that the Subject is the causal agent for their actions or thoughts. As Alan further observed:

“This type of free will, which most people vaguely think they have, is logically impossible because it is self-contradictory. To exactly the extent that I have reasons for my choice, I am following cause-and-effect. Yet, I’m also claiming that my choice is magically free from cause-and-effect. I can’t have it both ways” (pg. 4).

The Bible doesn’t teach the kind of “Free Will” that most people “vaguely think they have,” for, in evaluating, judging, and consequently, deciding (rendering a verdict or decision according to the process of judging) to mind-after (repent), and to cause one’s self to deliberately believe, or to cause one’s self to deliberately disbelieve acknowledges the reality of the self-caused agency of causal beings.

Portwine (2020) asserted:

“Free will is about the ability of a conscious mind to make choices that cause events that would not have occurred under the physical laws alone. These events can range from a progression of thoughts to the taking of physical action. More

formally, free will is understood herein as follows. Free Will: The ability of a conscious mind to make choices free of any prior causes. Free will means a mind can freely choose to bring about events that otherwise would not have occurred. Importantly, for free will to exist, there must first exist a conscious mind. Choices cannot be made if there is no conscious mind choosing between alternative outcomes. And if free will is real, then the conscious mind and the physical laws do not have equal authority; it is the mind that must have the higher power, for it is the mind that is choosing the final outcome” (Kindle Locations 42-49).

## **Causality and Causal Agency**

Causality is about the willingness and ability of a living soul to cause her or himself to do or not do according to the ambient circumstances under which judgments (decisions) are made. Causality generates “Effects;” that, although mediated, initiate a finite chain of subsequent events. These “caused effects” could not have otherwise occurred within the purview of the mechanized laws according to which the physical universe is governed.

These “effects” present themselves in forms known as “thoughts, words, and actions.” The “Rule of Law,” for example, is a divinely ordained deterrent to the extent, scope and magnitude of the effects “set in motion” by causal agents. Divine intervention likewise mediates the effects from caused actions by causal agents; namely, as in the case of Abimelech the king: “But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife” Genesis 20:3 (KJV).

For students of the Scriptures, this is quite a revelatory text; for, it discloses to the reader the truth of God’s prerogative to “prevent” both the “cause” and the “effect” of a causal-agent’s action. The Godhead’s plan and purpose do not necessitate the sin of Abimelech, nor does His plan and purpose co-depend upon the “effect” that Abimelech’s sin would have “doubtless” caused.

God “restrained” Abimelech from touching Abraham’s wife, Sarah. He communicated with him in a “dream.” God communicated to the King of Gerar, preventing interference into His plan. According to this text, God interferes with “evitably” caused actions, denying inevitable effects of causal agents. As He Who is Omniscient, the Godhead, can and does, conduct accordingly.

The Godhead Alone can and does “lord, reign, and master” any and every causal action of His causal agents, sublimating each effect, by concurrently mitigating each cause. As in the case with Abimelech, God thwarted both the cause and effect of Abimelech’s intention, preventing both according to His unsurpassed wisdom and knowledge, and holy of holiest character.

## **Causal Agency: The Case for Culpability**

Since All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 2 Timothy 3:17 That the man of God may be perfect, thoroughly furnished unto all good works, then adjudicating matters of life and death require only that the man of God make the effort to rightly divide the Scriptures, and thereby render a just verdict on behalf of the Good Shepherd of the flock.

An abiding case involves children who die in infancy. Mohler (2016) stated:

“The death of an infant or young child is profoundly heartbreaking – perhaps the greatest grief a parent is called to bear. For Christian parents, there is the sure knowledge that our sovereign and merciful God is in control, but there is also a pressing question: Is our baby in heaven? This is a natural and unavoidable question, calling for our most careful and faithful biblical study and theological reflection. The unspeakable anguish of a parent's heart demands our honest and humble searching of the Scriptures.” (Retrieved from: [albertmohler.com](http://albertmohler.com)).

Systematic Apologists have no need to render verdicts according to constructs of men, as ones who reverentially extrapolate answers (away-from-judgments) from what the Bible's documented cases and precedents in matters of eternal judgments.

Mohler (2016) asserted:

“Salvation comes to those who believe on His name and confess him as Savior.

The Bible teaches a dual destiny for the human race. The redeemed – those who are in Christ – will be raised to eternal life with the Father in Heaven. Those who have not believed in Christ and confessed Him as Lord will suffer eternal punishment in the fires of Hell” (Retrieved from: albertmohler.com).

Advocates of what certain, “theistic traditions” call “infant baptism,” subscribe to a non-causal solution of “infant baptismal regeneration.” Biblical baptism does not regenerate, and it is only administered to those who have first been fathered through the Gospel – not to infants: Bible baptism is about the Gospel; those who advocate infant, baptismal regeneration prescribe a Gospel about baptism; namely, “infant, baptismal regeneration.”

Because speculations, conjectures, along with traditional constructs serve only to supplant the inspired, authoritative Word of God with the fabrications of philosophers and theologians’ conjectures, then none of them should hold no sway in the rendering of judicial verdicts, and godly judgments.

Mohler (2016) stated:

“The Bible teaches that God elects persons to salvation from eternity, and that our salvation is all of grace. At first glance, this position appears impregnable in relation to the issue of infant salvation – a simple statement of the obvious. A

second glance, however, reveals a significant evasion. What if all who die in infancy are among the elect? Do we have a biblical basis for believing that all persons who die in infancy are among the elect?” (Retrieved from: [albertmohler.com](http://albertmohler.com)).

Mohler (2016) asserted: “We believe that Scripture does indeed teach that all persons who die in infancy are among the elect” (Retrieved from: [albertmohler.com](http://albertmohler.com)).

Of the ambiguous antecedent to the pronoun “We,” readers remain unaware. If the Scriptures did, however, teach that “all persons who die in infancy are among the elect,” then citation to that text would be included.

Furthermore, that the state of being “elect” is now to be conditioned upon “infant death,” then what becomes of “unconditional election?” One begins to postulate the very notion that Mohler previously rejected as something we “hope to be true.”

Even unregenerate parents have consoled themselves with the knowledge that their baby is in a “better place.” And, in the case of King David, if the bastard child of an adulterous, murderous king is assured to be in heaven, then what limit could one construct that could or would prevent any infant’s entrance into heaven? David’s consolation is not the Scripture upon which his certainty was based. So, what then was

the basis of King David's assurance, if not the Scripture concerning the knowledge between good, and evil, along with the knowledge of God's equity in judgment?

Mohler correctly noted that "the Bible reveals that we are 'brought forth in iniquity,' and thus bear the stain of original sin from the moment of our conception. Thus, we face squarely the sin problem."

The Bible acknowledges that God is righteous in fathering everyone who trusts into Jesus Christ: He has revealed in the Scriptures His basis of culpability, and it is not "original sin." Original sin is the cause of death upon all men. No one is born into this world "originally culpable" for Adam's sin; but all are born as dying human beings: Humanity has reaped universal death and incurs it at the moment of conception. Jesus Christ, however, revealed Himself to be the Way, the Truth and the Life, not "The Way, the Truth, and the New Nature."

Mohler (2016) stated: "Further we understand that our salvation is established by God's election of sinners to salvation through Christ" (Retrieved from: [albertmohler.com](http://albertmohler.com)).

**Notice**, that the "principle" to which Mohler had made previous appeal, that is, "culpability for one's own sins" is not the principle to which he makes a new appeal. It is not our own sins for which we are called to answer; but, because of our unelected state that finds one eternally damned.

Mohler identifies “the class” of the elect to be “sinners.” Practitioners of Apologetics, and Hermeneutics know well that when Jesus called “sinners” to repentance, it was not a reference to “sinners” theologically; for, a real, class-system historically existed and was confronted by Christ, Who against the “traditions of the elders,” audaciously called the outcast class of “sinners” to repentance: An unlawful action, indeed.

So, if election is according to “theologically” being a sinner, then which “sinners” are (s)elected? According to what then is culpability assigned? If now to “non-election,” Mohler has contradicted his previous conclusion; he is ignoring the principle of “stare decisis;” namely, the previous decision, “that one answers for his or her own sins, and not the sin of Adam.”

Mohler (2016) stated:

“First, the Bible teaches that we are to be judged on the basis of our deeds committed "in the body." That is, we will face the judgment seat of Christ and be judged, not on the basis of original sin, but for our sins committed during our own lifetimes. Each will answer "according to what he has done," and not for the sin of Adam” (Retrieved from: [albertmohler.com](http://albertmohler.com)).

Iteratively, Mohler (2016) continued to plead the case of for those who die in infancy, stating: “...the Bible does not teach that we will answer for Adam's sin. We will

answer for our own. But what about infants? Have those who die in infancy committed such sins in the body? We believe not” (Retrieved from: albertmohler.com).

Mohler (2016) finally appealed to the text of Deuteronomy 1:39, stating:

“One biblical text is particularly helpful at this point. After the children of Israel rebelled against God in the wilderness, God sentenced that generation to die in the wilderness after forty years of wandering. ‘Not one of these men, this evil generation, shall see the good land which I swore to give your fathers.’”

*Cf. Deuteronomy 1:39*

“Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it” (KJV).

Because of their ignorance of the knowledge between good and evil, the children were not barred from entrance into the Land of Promise. That is, because of the sins of their parents, they were not adjudged to be culpable. Concerning “infant salvation,” therefore, this decision affords the reader a legal precedent for the practitioner of a systematic apologetical, reasoning process; especially, as a basis of authority for determining subsequent cases of culpability.

As a legal precedent, then, this verdict applies directly to the case of “infant deaths,” and their eternal state afterwards. Young children, wherefore, being ignorant

of the knowledge between good and evil, whether they inadvertently affirm their parents' sin in word or deed, retain their innocence: Inculpability.

Culpability incurred requires the knowledge between good and evil, along with the deliberate and causal intent to commit sin; namely, in the flesh. Ignorant children are incapable of committing deliberate, knowledgeably caused sins in the body; and, therefore, remain inculpable, "noncausal agents."

Whenever the "knowledge between good and evil" is acquired, therefore, then one becomes a culpable, causal agent. Causation without knowledge does not constitute "culpability." Only a causal agent with the knowledge between "good and evil" stands as a "culpable, causal agent."

**Notice:** Retrieved from: [www.doi.gov/library/collections/law/caselaw](http://www.doi.gov/library/collections/law/caselaw)

"Judicial decisions constitute one of the most important sources of legal authority, along with legislative and regulatory enactments, in our common law system. Even statutes must be read in conjunction with case law which construe the correct application of the legislation. Courts follow the doctrine of precedent, or stare decisis ('let the decision stand'), to create and build upon holdings of law so as to ensure that people in like circumstances of fact are treated alike"

**Culpability:** אֲשָׁמָה 'âshêm, aw-shame'; from H816; guilty; hence, presenting a sin-offering: —one which is faulty, guilty. One who has contracted guilt.

**Inculpability:** H5355 נָקִי nâqîy, naw-kee'; or נִקְיָה nâqîy'; (Joel 4:19 [Joel 3:19][1]; Jonah 1:14), from H5352; innocent: —blameless, clean, clear, exempted, free, guiltless, innocent, quit.

Clarke and Justin (2017) stated: in Section 3, entitled: Agent-Causal Theories that,

“A number of in-compatibilists have maintained that a free decision (or some event internal to such a decision) must be caused by the agent, and it must not be the case that either what the agent causes or the agent's causing that event is causally determined by prior events. On what are called agent-causal views, causation by an agent is held not to consist in causation by events (such as the agent's recognizing certain reasons). An agent, it is said, is a persisting substance; causation by an agent is causation by such a substance. Since a substance is not the kind of thing that can itself be an effect (though various events involving it can be), on these accounts an agent is in a strict and literal sense an originator of her free decisions, an uncaused cause of them. This combination of indeterminism and origination is thought to capture best the idea that, when we act freely, a plurality of alternatives is open to us and we determine, ourselves, which of these we pursue, and to secure the kind of freedom needed for moral responsibility.”

Waltke & O'Connor (1990) stated:

“The verbal root, the *Hiphil* represents the subject as causing an object to participate indirectly as a second subject in the notion expressed by the verbal root.<sup>6</sup> In fact, this notion probably accounts for the *Hiphil*'s distinctive form. The *Hiphil* stem's characteristic *h* performative, derived from a third person personal pronoun, reflects a designation of a second subject's participation in the action.<sup>7</sup> In E. A. Speiser's view the *Hiphil* originally signified: 'X (the subject) caused that Y (the second subject) be or do something'" (pg 435). Also, "In the first construction the effect is direct and immediate; in the second it is indirect and mediated" (pg. 436).

Let the reader notice that the "originator" in the statement "an agent is in a strict and literal sense an originator of her free decisions, an uncaused cause of them" is known according to the *Hiphil* stem is known as the "first subject," and the "persisting substance" is likewise the "first subject," consequently, then according to the Biblical Hebrew Syntax, the *Hiphil* stem establishes the reality of both the first subject "the originator, the uncaused" causal agent, along with the second subject: The same person.

Consequently, the case for a causal agent is irrefutably established, accurately demonstrated; and, according to *stare decisis*, Inculpability refers to the state or condition of one who has not "contracted guilt" by a knowledgeable and causal sin

causally committed; namely, committed as described by the *Hiphil* stem, to be an uncaused caused action in which the first subject X (the originator) causes the second subject Y (the self-caused one) to commit the sin.

The person who has knowledge between good and evil who causes himself to commit a sin “contracts guilt,” that is, he becomes that which the Bible teaches to be a “culpable, causal agent;” and, consequently, incurs the status known as “culpability.”

## Repentance and Unrepentance

Since an unrepentant person knows that he or she has sinned and refuses to “mind-after” the right-announcement, that is, they are cognizant of their “deliberate, causal act” to “disbelieve.” And, as established in the Section entitled, “The Case for Culpability,” the reality of one’s “knowledge-awareness” of their deliberate, causal act to disbelieve, that is, refuse to “mind-after” the right announcement settles the question of knowledgeability, that is, culpability.

The Bible speaks of both the deliberate, causal act to believe and the deliberate, causal act to disbelieve; specifically, in Mark 16:16. The text states: “**TEXT: Mark 16:16** “He that believeth and is baptized shall be saved; but he that believeth not shall be damned” (KJV).

The **KOINE** text: ὁ πιστεύσας καὶ βαπτισθὲς 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, one notices that by expressing 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 typically associated with this text.

The KEV elucidates the text accordingly, “The one who ***deliberately causes him or herself to*** believe *the right-announcement*, that is, the one who is merged by it, will be delivered by it, but the one who ***deliberately causes him or herself to*** disbelieve *the right-announcement* will be judged according to it.

Acts 20:21 in the Koine Greek states, “διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἑλλήσιν τὴν εἰς τὸν θεὸν μετάνοιαν καὶ πίστιν τὴν εἰς τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν” In English, the Koine Greek elucidates accordingly, “While thoroughly testifying both to Jews and Greeks the after-mind into God, that is, faith into our Controller Jesus” (KEV).

Unrepentance, therefore, is a ***deliberate and causal act*** of an unregenerate person to refuse to ***mind-after*** the correct message; namely, the Gospel of the Grace of God. Unrepentant people live in a ***deliberate and causal*** state of disbelief into Christ Jesus. They refuse to mind-after the True God, that is, they refuse to deliberately cause themselves to trust into Jesus Christ His Son.

Furthermore, ***the unrepentant remain unregenerate*** until which point in referential time, they turn from their deliberate and causal act to disbelieve, and deliberately cause her or himself to trust into Jesus. For, only out from the faithfulness

of Jesus Christ will anyone who deliberately causes him or herself to believe into Him be justified (declared right).

The apostle Paul warned of the consequences of unrepentance in Romans 2:5, stating: “Moreover, according to your *deliberate and caused* callousness and (*your deliberate and caused*) absent-minded heart, you are storing wrath for yourself in a day of wrath and of revelation and of just-judgment from the God” (KEV). In Romans 2:9 says: “Pressure and constraint **will be** upon every soul of a kind of man, of the man ***deliberately and causally*** working the evil thing for himself accordingly: Both of a Jew first, and of a Gentile.

## **Absolute Authority: A Question of Reconciliation**

Within the collaborative process it was clear that being reconciled to the Godhead was often omitted by those struggling to somehow reconcile the Godhead to themselves: It's easily demarcated as *an Anthropocentric versus a Theocentric perspective*.

Consequently, then, the re-solution is found in the Christological view. Since the God is He Who is encouraging others through us, then apologist should conduct as ambassadors on behalf of Christ, by petitioning on behalf of Christ: Be changed accordingly, According to the God!" How else could any man not adjudicate the Godhead as both the causer of sin and sinful actions, the "causal source" of all human suffering, or conclude Him to be indistinguishable from the Devil?

The admonition "to be changed accordingly, that is, according to God" was written (and remains on record) to one of the New Covenant Communities. This command is for God's covenant community members: Those entrusted the "Christological" feature of the Godhead, apart from which, no ambassadorship is possible. This is not about the vain "Calvin versus Arminian, Catholic versus Protestant, Judaic versus Islamic, Occultic versus New Age; nor even denominational versus denominational" conflicts, rather, it's about the authorized work of the Lord's New Testament Assemblies. Assemblies which are strategically localized throughout the world.

Since the Godhead has authorized the result and consequence of all caused- actions, then mankind is not able to escape the consequences of “unauthorized” caused actions, nor is mankind able to accomplish his evil intentions; for, ultimately the Godhead will in due course exchange the evil intentions of causal beings according to the good for those of us who love Him and are called according to His purpose. As the Psalmist stated: “For they intended evil against thee: they imagined a mischievous device, which they are not able to perform” (KJV).

Likewise, Joseph stated: “But as for you, ye ***thought*** evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive” (KJV). The terms “thought and meant” are from the same Hebrew term which means “to plot or contrive (usually in a malicious sense).” In Psalm 2, the Psalmist asked: “Why do the heathen rage, and the people ***imagine*** a vain thing?” (KJV). The term “imagine” means “to conspire.” Notice that God does NOT authorize the intended ends according to the evil intentions and imaginations of men, rather He voids them. Recall:

“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Isaiah 10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Isaiah 11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it” (KJV).

Notice that both the “end and the beginning” are declared by the Godhead. The term “declaring” means to be “seeing.” As a causal, and continuous kind of action, it means that He, the Absolutely Authorized, Self-Causing Agent is always causing both the end and the beginning to be seen by Him.

He Alone, wherefore, unlike finite causal-beings, can (and does) override causal-effects (in the “cause and effect” correlative), that is, the intended ends and purposes of the causal actions of His finite creatures according to His own counsel: Praise God! For, if all the evil intentions of finite men were authorized to complete their end in both scope and magnitude, then life for His covenant communities would not be possible.

Let that “sink in.” The entire Universe is so governed as to accommodate His Assemblies, whose full purpose is to assure that God the Father receives a definitive kind of glory, the Glory: The “in the Church by Christ Jesus” kind!

In Psalm 1:1-2, the Psalmist wrote:

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. 2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.” (KJV).

The term “meditate” is the same term that is translated “imagine” in Psalm 2. As covenant community members, we rejoice according to this insight. While the “heathen plot,” we “meditate.” Pastors of the Lord’s New Covenant Churches are admonished

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (KJV). The text emphatically states:

“Give diligence to stand yourself alongside as one approved by the God, as an unashamed workman, as one cutting the Word of the Truth straight. 16.

Moreover, be avoiding for yourself the profane empty-expressions, for they will more widely promote irreverent-impieties” (KEV).

Furthermore, who, but God’s covenant community members would have the Divine insight to appraise their suffering to be a gracious favor from God Himself, knowing that in it, and through it, and by it, God was accomplishing His greater good?

The letter to the New Covenant Community in Philippi, the Baptist Apostle Paul wrote: “Because to you all it was graced on behalf of the Christ, not only to result to **keep on** believing into Him; conversely also, to result to **keep on** be suffering on behalf of Him, 1:30 having the same agony which agony you all noticed in me, and are now hearing in me” (KEV).

The Absolute, all-encompassing Authority of the Godhead affords the systematic apologist with an unsurpassed worldview, stemming from an exclusive, Biblical perspective of the Godhead as the entire Universe’s Creator and King, its Lord-Controller, its Ruling Ruler, and its Mastering Master.

In Biblical terms, this means that everything that is caused by both mankind and the Godhead throughout all human history is contextualized-scripted-according to the Creator's plan: *The "Context is the beginning and end being the Divine Bookends between which all history occurs."* Human causes are not negated, therefore, nor are they nullified, or always prevented. But, because the causers are finite and fallen, any and all kinds of "humanly" caused-actions, and their effects are incapable of nullifying the purposes of the Godhead; they are all mediated by Him in both scope and magnitude.

Causal beings are held accountable, because they are created as causal-agents: Causal-beings will answer for the actions that they caused or refused to cause: Both their sins of commission and omission. To God, therefore, it is impossible to attribute sin. To blame the Godhead for any type of caused injustice, sin or evil, is itself to "cause one's self" to sin. Nonetheless, the sin of any man is never immunized to the absolute authority of the Godhead. Isaiah tells us of God's prerogative to bring about whatsoever beginning and end He determines, as well as, all things in between. Notice this truth within the denouncement of the false gods!

Isaiah 46:10 ἀναγγέλλων πρότερον τὰ ἔσχατα πρὶν αὐτὰ γενέσθαι καὶ ἅμα συνετελέσθη καὶ εἶπα πᾶσά μου ἢ βουλή στήσεται καὶ πάντα ὅσα βεβούλευμαι ποιήσω (LXX).

“Fully announcing prior to the last things before those things result to come to be and simultaneously ending together with and speak all My particular counsel to stand even all things, whatsoever things, I have determined for Myself to do”

“Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:” (KJV).

Notice that Isaiah directly correlates God’s causing Himself to see both the future, the “end,” along with the past, the “beginning”

**“All means all and that’s all ‘all’ means.”**

In an excellent Blog article, Tom Hicks evaluated the assertion that “all means all and that’s all ‘all’ means.” He specifically targeted the message preached by Eric Hankins on September 26, 2013, at New Orleans Baptist Theological Seminary. Tom performed an exhaustive evaluation demonstrating the fallibilities associated with Eric’s declaration of an absolute, and exhaustive definition of “all.”

Royal (2013) observed, however, that “we have a tendency to interpret events selectively. If we want things to be ‘this way’ or ‘that way’ we can most certainly select, stack, or arrange evidence in a way that supports such a viewpoint” (Kindle Edition). Evaluating the usage of the term “all” between competing constructs, a reader can notice that on the one hand, Tom Hicks sublimates the assertion of Eric Hankins; yet, on the other hand, an advocate of the biased view of Tom Hicks, a Collin Brooks in his excellent Blog article co-dependes his argument upon the absolute necessity of “all meaning all.” Collin’s use of “all,” a term which Tom Hicks proved “never means “all,” is featured in the text Ephesians 1:11, observing that

“After Paul didactically explains the purposes of God in salvation, he expands this to show us that God has purpose in all things. Ephesians 1:11, ‘In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will...’ God’s good and

gracious will is what works all things together. There simply is no getting around God's absolute sovereignty in working all things together how He wants, accomplishing His purposes" (para 14).

Royal (2013) observed that "All-rounded thinking — thinking that encompasses both sides of an issue or topic — is probably the greatest asset that training in critical thinking can lend us" (Kindle Edition). Preferring this all-rounded type of thinking that encompasses "both sides" of an issue allows the practitioner of a systematic apologetical, reasoning process to notice the tendency for source avoidance present among advocates of both sides of the "all" controversy.

So disparate are the "two sides" in the issue concerning "all," that Collin Brooks goes so far as to state:

"All that happens is ultimately rooted in the God who commands it to happen.

One of the strongest New Testament texts is found in the epic first chapter of

Ephesians cited already in this series. The WCF cites this in their definition as well"

Recalling Tom Hick's argument against Eric Hankins' "all means all, and that is all 'all' means" assertion, he pressed his point so far as to exclude even the possibility that all ever means all at all, stating:

"There are over 1,200 occurrences of the word "pas;" so, it's not practical to list them all here, but an examination of a concordance will show that the term all is

almost always limited to some category. The meaning of all in Scripture is always determined by the context, and rarely, if ever, means “all without any kind of limitation.”

For the “all means all, and that’s all ‘all’ means” side, the text in 1 John 2:20 “But ye have an unction from the Holy One, and ye know all things” (KJV) proves problematic; for, to suggest that the ones to whom John wrote knew “all things” exhaustively, without qualification or categorization would press even the “all means all” beyond reason. However, the “all never means all” side would be hard pressed to consider favorably the notion that the “all things” in the text segment, “...having been predestined according to the purpose of him who works **all things** according to the counsel of his will...” shows “that the term all is” should also be “limited to some category” as well. This type of skewed reasoning is described by Royal (2013) in the astute observation concerning “Selective perception,” describing it accordingly,

“The tendency to see the world the way we would like it to be rather than how it really is. The sound thinker suspends judgment and is not unduly influenced by stereotypes, prejudices, isolated experiences, or preconceived notions” (Kindle Edition).

Consequently, then, one can easily observe the outcomes of both cognitive and affective biases as they measurably influenced both the premises and conclusions which

excellent Bible scholars like Tom Hicks, Collin Brooks, and Eric Hankins proffered as “proof” of their side’s veracity.

**Notice:** “All” in Romans 3:23, 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.”

## Concerning the Godhead

When a reference to the Tri-unity of God is made to “Persons” within the Godhead, that “definition” might “insist that there are three divine persons...[however,] ...as White (1998) clarified:

“we are not saying there are three Beings that are one Being, or three persons that are one person. Such would be self-contradictory. I emphasize this because, most often, this is the misrepresentation of the doctrine that is commonly found in the literature of various religions that deny the Trinity. The second clause speaks of three divine persons, not three divine Beings. As I warned before, we must not succumb to the temptation to read the term ‘person’ as if we are talking about finite, self-contained human beings. What ‘person’ means when we speak of the Trinity is quite different than when we speak of creatures such as ourselves. These divine persons are identified in the last clause as the Father, the Son, and the Holy Spirit. Hank Hanegraaff, president of the Christian Research Institute (CRI), has often expressed this point in a wonderfully simple and clear way: when speaking of the Trinity, we need to realize that we are talking about one what and three who’s. The one what is the Being or essence of God; the three who’s are the Father, Son, and Spirit. We dare not mix up the what’s and who’s regarding the Trinity” (pg. 27).

## **The Triune Nature, Character, Power & Intelligence of the Godhead**

Of the Triune nature of the Godhead, Vickers (2015) well observed,

“Concurrency: Trinity always declares that Yahweh, Jesus, and the Holy Spirit are concurrently God. It never supports the teaching of modalism, the idea that God revealed himself as Yahweh in the Old Testament, as Jesus in the New Testament era, and as the Holy Spirit at special times and in special seasons in both the Old Testament and New Testament and today” (Kindle Edition).

The Bible speaks of the Instantaneity, Aseity, and Simultaneity; Impeccability, Immutability, and Intelligence; consequently, as the Holy, Holy, Holy Godhead, the Father, the Son, and the Holy Spirit are equally described according to the Holy of Holiest Character: The Godhead is Omni-Holy.

Concerning Genesis 1:1, the systematic apologist needs only to recall that H1254 bara (created) is modified by the adverbial phrase “in the beginning.” The term, bire'shiyth describes the manner of the original creation accordingly, “In the beginning God created the heaven and the earth” (KJV).

This “in beginning” creation demonstrates instantaneity in creation; for the eternal nature of Christ Himself dispels any element of time from “in beginning” creation. Genesis 1:1 indicates more than a title of a book, more rather, Genesis 1:1 is the ultimate demonstration of the almighty power of the Godhead.

From the expression “in beginning,” one notices Christ already there. One need only recall at the statement made by Christ that “...Before Abraham was, I am” the self-righteous Judaizers took up stones to cast at Him. Were Jesus to have informed those Christ rejecters that He was already “in beginning” when God created the heaven and the earth (space and matter), He could have expected no less than an attempt on His life; yet, with perhaps much more zeal. As the assertion of Christ in beginning generates the untenable implication for both atheist and religionist alike, it stems solely upon the implication of that which is immediate, sudden or abrupt: Instantaneity!

Wherefore, within the instantaneous manner of God’s creation, the instant and spoken manner, can no greater apologetic be extrapolated for the Simultaneity, and Aseity of the Godhead’s triune nature, power, and intelligence. The Father, the Son, and the Holy Spirit subsist simultaneously, equal in power, presence and intellect.

The Omnipotence, Omniscience, and Omnipresence of the Godhead could not be more greatly demonstrated than through His demonstrated Simultaneity, Aseity, and Instantaneity: The instant and spoken manner of creation by which the Godhead brought all things immediately into existence, therefore, is the premise upon which the entirety Bible is premised.

For, according to the eternal power within the Godhead, the Bible says that in Isaiah 48:3 God Himself expressly stated: “I have declared the former things from the

beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass” (KJV). According to Strong’s definition of pith’ôwm, from H6597; means instantly: —straightway, sudden(-ly).

The Eternality of the Godhead is upheld within the reality of His Immutability. The “immutability” of the Godhead is declared in Malachi 3:6 which states: “For I am the LORD, I change not; therefore, ye sons of Jacob are not consumed.” (KJV). Likewise, the immutability of Christ, the One in Whom the fulness of the Godhead dwelt bodily, is recorded accordingly in Hebrews 13:8, “Jesus Christ the same yesterday, and to day, and for ever” (KJV).

So, when the systematic apologist evaluates the Character of Christ, then she or he will notice that, as the “Sameness” of Christ, so also, is the Sameness of the Godhead; and, like the “Sameness” of the Godhead, so also, is the “Sameness” of Christ. Evaluating Christ as the Sin Bearer, or the Sin Causer, recalls that Christ knew no sin; yet, God His Father caused Him to become a sin-offering. In 2 Corinthians 5:21 the text states: “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (KJV). The term, sin means “sin-offering.”

As the Bible text establishes, Christ knew no sin. As further recorded, He is the same yesterday, today and forever. Consequently, then, the Impeccability of Christ demonstrated within “time and space,” while being the Godhead incarnated establishes

irrefutably, that the Character of Christ and the Character of the Godhead are the Same (Equal) in both virtue and eternity.

That which Scripture plainly teaches about the Immutable, and Impeccable Holy Character of the Godhead, the Character revealed through Jesus Christ, and man's causal agency, as self-caused, causal beings, wherefore, disallows the presumptive (and unauthorized) allegation against the True Godhead as *the Causer of sin*.

To the Godhead, wherefore, can it never be possible, nor is it even permitted to assign the attributable category of "causer of sin." As with the impotence demonstrated in the charge against the Godhead, so also is it established that causal beings cannot and may not by their self-caused actions accomplish any unmediated positive or negative effect prevented by that which has been scripted and remaining on record.

Conversely, however, when a causal man self-causes himself to consider retaining the full knowledge of the Godhead in his mind an unworthy thing, then he is turned over to an unworthy mind, in order that he might do the most unseemly of actions (effects of his self-caused, causal-act to reject the invisible nature of the God; namely, His eternal Power and Godhead.)

Luke recorded in his gospel that The One in Whom the fullness of the Godhead dwelt stated:

“And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. 21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: 22 Is it lawful for us to give tribute unto Caesar, or no? 23 But he perceived their craftiness, and said unto them, Why tempt ye me? 24 Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's. 25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. 26 And they could not take hold of his words before the people: and they marveled at his answer and held their peace” (Luke 20:20-26 KJV).

According to the Bible doctrine of the causal agency of both God and man, therefore, God is never the “Causer of sin.” He is not self-causing any human to sin, nor is He persuading anyone to sin. God accomplishes His plan, while mediating both the causal actions, and effects of men. God, the Father of Jesus, reconciled the world unto Himself in Christ Jesus. During the entirety of God’s plan and purpose of Redemption, it was never found necessary for Christ, the One in Whom the Fulness of the Godhead dwelled bodily, to know sin. The evil causes and effects of men are unable to stand against the inevitable plans and purposes of the Godhead.

A systematic apologist, therefore, can correctly approach a text like Isaiah 45:7, “I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things” (KJV). First, she or he should begin with the English word “calamity” which is the Hebrew word ra’, and the King James renders it as “evil.” God creates calamity. He does more than permit it, He creates it. Nevertheless, Isaiah did not accuse God as the Causer of sin, even though he does record God as He Who creates calamity.

Isaiah 45:7 – “I form the light and create darkness.” Often when a text-fragment is cited, the apologist will need to complete the unfinished work, by including the context of Isaiah which includes verses 1-14. The verse that is quoted to prove that God formed light and created darkness, might be the only proof they posit to establish the Godhead to be culpable as a Causer of sin and Evil.

Isaiah 45:7, “I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.” Notice that this same verse states that God makes peace; this is the opposite of evil. The next statement is, “and create evil.” The evil is war, the opposite of peace.

A systematically reasoned interpretation can be ascertained from within the context. Verse one reveals the person to whom this is addressed. Isaiah 45:1,

“Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him

the two leaved gates; and the gates shall not be shut.” These words state specifically that at some future date Cyrus will be a king of many nations. He will also plunder all of them. God assures Cyrus that He is in control of everything on earth.

In Adam Clarke’s Commentary, Vol. IV, on this verse of scripture he wrote the following:

“Evil is here evidently put for war and its attendant miseries. I will procure peace for the Israelites and destroy Babylon by war. Now, as darkness is only the privation of light, so the evil of war is the privation of peace.” Pages 180-181.

The following comments are taken from Notes on the Old Testament, Albert Barnes,

“I form the light and create darkness. Light, in the Bible, is the emblem of knowledge, innocence, pure religion, and of prosperity in general; and darkness is the emblem of the opposite. Light here seems to be the emblem of peace and prosperity, and darkness the emblem of adversity; and the sentiment of the verse is, that all things prosperous and adverse are under the providential control and direction of God” (pages 149, 150).

**And create evil:** The parallelism here shows that this is not to be understood in the sense of all evil, but of that which is the opposite of peace and prosperity. That is,

God directs judgments, disappointments, trials, and calamities; He has power to suffer the mad passions of men to rage, and to afflict nations with war; He presides over adverse as well as prosperous events. The passage does not prove that God is the author of moral evil, or sin, and such a sentiment is abhorrent to the general strain of the Bible, and to all just views of the character of a holy God.

One can confidently place support into the inspired Word of God. The Bible is unambiguous concerning causal-agency: 2 Kings 17:14 for example punctuates this clearly in the Masoretic Text.

**וְלֹא שָׁמְעוּ וַיִּקְשׁוּ אֶת־עַרְפָּם כְּעַרְףְּ אֲבוֹתָם אֲשֶׁר לֹא הֶאֱמִינוּ בַיהוָה אֱלֹהֵיהֶם:**

“And they did not listen, but they will cause their necks to be hardened as the necks of their fathers who did not cause themselves to believe in Jehovah God” (Hebrew English Version).

Notice how the account by Joseph demonstrates that the Godhead’s ultimate plan and purpose is “impervious” to the evil plans and purposes of men. The Omnipotent, Omnipresent, Omniscient; Godhead exists according to His Own Aseity; Creates according to His Unprecedented Instantaneity; and Subsists in Simultaneity within Itself.

The Impeccable, and Immutable Godhead...of the Bible found no need to incorporate, nor to utilize evil to accomplish His end and purpose, rather, He nullifies

evil at every turn, regardless of its multivariate expressions: Whether Evil be expressed in thoughts, intentions, actions, conspiracies, warfare, or in spiritual, psychological, physical, social, or political conflicts. Evil does not “fit nicely” into God’s plans or purposes, rather it is nullified because the eternal Simultaneity of the God’s Immutable Character, Power, and Intelligence prevails it, conquers it, and demonstrates it to be inconsequential to His end.

Joseph believes that on the one hand his brothers sent him; but on the other hand, in a very superordinate manner he attributed the entire ordeal to the plan and purposes of God, just as Jesus commanded. Those who give themselves over to the evil purposes of themselves and men are but ignorant pawns in the accomplishment of God’s plans and purposes. Those who caused themselves to believe, however; especially, those of His covenant communities, have received the disclosure of these gracious actions of God to so use their lives as to bring Him glory and honor.

Genesis 50:20,

“But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive” (KJV).

Although self-caused, causal action is attributed to both God and the brothers. Nevertheless, the evil is only assigned to the brothers’ evil intentions: That is the Bible doctrine of causation. When the Godhead created mankind a causal-being, the

Godhead, the Father, the Son, and the Holy Spirit did not authorize the evil intentions of men behind their causal-actions, nor the adverse effects to go unchecked; rather all actions are mediated according to the end which the Godhead self-caused to be seen exclusively by Itself; for, These Three Ones are One Godhead.

As the King Who reigns, and the Lord Who is Lording, and the Master Who is mastering, no evil actions caused according to the evil intentions of men (or angels); nor their evil effects can thwart His end.

In 1 Corinthians 2:6-16, Paul communicated to the New Covenant Church being in Corinth, the following reality of their “unprecedented insight;” namely:

2:6. Moreover, we are speaking wisdom among the complete ones, but not the wisdom of this particular duration, nor of the rulers of this particular duration, of the things which are being abolished, 2:7. conversely, we are speaking wisdom of God in a secret, the wisdom which has been hidden away and remains hidden away, which wisdom the God pre-appointed before the durations into opinion of us, 2:8. which wisdom not even one of the rulers of this particular duration has known (nor presently knows;) for if they had known, but they did not, then they would not have crucified the Controller of the Opinion, but they did. 2:9.

Conversely, according as it has been scripted and remains scripted: Which things an eye does not see, and an ear does not listen, and upon a heart of man do not

ascend as many things as the God prepares for the ones who are loving Him;2:10. for the God reveals to us through the Spirit, for the Spirit is examining all things, also the deep things of the God, 2:11. for who of men notices the things of the man, except the particular spirit of the man in him? Thusly also not even one notices the things of the God except the Spirit of the God. 2:12 Moreover, we ourselves do not receive the spirit of the world, conversely, we receive the Spirit out from the God, in order that we might see the things which are graciously given to us by the God, 2:13. which things also we are not speaking in instructed words of human wisdom, conversely, in instructed words of Spirit, while comparing spiritual things with spiritual things. 2:14. Moreover, psychical man is not receiving the things of the Spirit of the God, for they are foolishness to him, and he is not able to know them because they are being evaluated spiritually. 2:15. Moreover, on one hand, the spiritual man is examining all things. On the other hand, he himself is being examined by not even one, 2:16. for who knows the mind of the Controller? Who will bind Him together? Moreover, we ourselves are having the mind of Christ” (KEV).

The True God: namely, the Father of Jesus, does not contradict His own “Script,” that is, He does not conduct “off script.” He is not revealed in Scripture as the Causer (Author) of sin. Isaiah 10:1 states: “Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed” (KJV). By revelation, therefore,

the Scriptures do not “script” that within the Godhead is even one element of “Evil.” Consider that which is scripted (and remains on record) in 1 John 1:5, “This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all” (KJV).

Of the Godhead’s Impeccability, wherefore, the absolute assertion, “God is Light and in Him is NOT EVEN ONE darkness” no feature, element, aspect or trait of darkness is a possibility. The absolute absence of even one aspect of darkness from within the True and Living Godhead disallows even the suggestion of anything which would contradict “Light.” Within the Godhead is the triune reality of Light, Love and Life.

As “Light,” He subsists as the Eternally Living One, the Eternal Light, and Eternal Love. His attributes, describe and define His character: Impeccable. The Holy, righteous character of the Divine Godhead is Omni-attributable to each distinct person within the One Godhead.

Consequently, that which is necessarily eternal is likewise unchangeable-without even the possibility of change-and imperishable-void of any susceptibility to decay, or any decay-rate. Every “mutable thing or being,” however, is a created, perishable thing or being; and, when subjected to judgment, begins to perish, because the Godhead alone is eternal: Everlasting, that is, immutable. Likewise, Stark (2018) when describing anything that is physically changeless, he stated:

“Anything that is physically changeless is automatically eternal and necessary. It is superconductive, has zero entropy and has no physical temperature (it therefore exists at absolute zero). It is a perpetual motion system, conserves energy perfectly and carries out the same, perfect motion forever. No force can change its motion. It does not experience friction. It does not degrade. No energy is dissipated” (The Truth Series Book 10 Kindle Edition).

Wherefore, the Godhead is in Power, in Character, in Aseity, in Presence, and Intelligence, changeless: He incurs no entropy, He is Immutable. Another remarkable assertion concerning the God of the Bible is recorded in Psalms 147:5. The Psalmist states: “Great is our Lord, and of great power: his understanding is infinite” (KJV).

An IQ of 120 is quite impressive among men; however, according to the Scriptures, the IQ of the Godhead is infinite. Mankind cannot know, nor imagine, the implication of a Being with an infinite IQ. Clarke (1837) stated: “...The eternal, independent, and self-existent Being: the Being whose purposes and actions spring from himself, without foreign motive or influence: he who is absolute in dominion; the most pure, the most simple, and most spiritual of all essences; infinitely benevolent, beneficent, true, and holy: the cause of all being, the upholder of all things; infinitely happy, because infinitely perfect; and eternally self-sufficient, needing nothing that he has made: illimitable in his immensity, inconceivable in his mode of existence, and indescribable in his essence; known fully only to himself, because an infinite mind can

be fully apprehended only by itself. In a word, a Being who, from his infinite wisdom, cannot err or be deceived; and who, from his infinite goodness, can do nothing but what is eternally just, right, and kind” (Kindle Locations 110-120).

### **Living Theism: The Living Godhead**

The True and Living God is Omni-phenomenal, Omni-dimensional, and Omni-benevolent: The Son of God is the Way, the Truth and the Life; He is the Resurrection. A systematic apologetical, reasoning process leads the inquirer toward a Chief feature of the Godhead; namely, His Living Nature, Character, Power, Unity, and Intelligence: The God Alone is one true and living God; He is an infinite Spirit; self-existent, omnipresent, omniscient, omnipotent, good, wise, just and merciful. He is the creator, preserver, and sovereign of the universe; He is incomparable, being the only Omni-glorious, Omni-Holy, Worthy One of every honor, trust, loyalty, and regard. Bullinger (1909) stated:

“There is a...title which is also very significant, “the living God.” This is used in both Testaments, and indiscriminately, because it has no special reference either to Israel or to the church; but because of a latent reference it always has, to idols, and to judgment on idolaters. This is often expressed in the context; but where it is not actually expressed in words, the thought of idols and idolatry and idolaters has to be supplied mentally. The title (“the living God”) occurs 13 times in the Old Testament (Hebrew), and twice in the Chaldee (Dan. vi. 20,26), fifteen times in all.

It begins in connection with apostasy (13) but ends in grace and blessing (15=3X5)" (Kindle Edition).

Each Person within the Godhead, wherefore, The Father, the Son and the Holy Spirit, are Co-equal in every divine perfection, simultaneously executing distinct, and congruous offices in the great works of creation, redemption, and judgment. The Godhead is the Ultimate Causal Being, causing Himself to see both the future, the "end," simultaneously with the past, the "beginning"

Bullinger (1909) observed,

"In the New Testament [The Living God] occurs sixteen times (4X4), the square of four, four being the number specially associated with the earth. The whole matter is so important and full of interest, that we venture to give all the references. The first, Deut. v. 26 (23) gives the key (as usual) to the whole. It is in connection with the giving of the Ten Commandments (with special reference to the second, iv. 19), when they "heard the voice of the living God (Elohim) speaking out of the midst of the fire." We say that the title here used is in connection with idolatry; and especially in its most ancient and universal form, sun-worship...Our point is this; that the first use of the title "the living God" has to do with the voice out of the midst of the fire; and the last use of it (in Rev. vii. 2) is where God's servants are sealed with "the seal of the living God," so as to be kept from the then coming

most awful phase of idolatry the world has ever seen, even the worship of the Beast; and to be preserved from and through the consequent judgments which shall come on those worshippers” (Kindle Edition).

Vickers (2015) asserted,

“[Any] statement of faith concerning the trinity must include all five propositions: oneness, distinctiveness, equality, fullness, and concurrency. For me, that statement is as follows: ‘I believe in one God in three distinct and equal divine persons who are each fully and concurrently God’” (Kindle Edition).

### **Living Soul:**

Having demonstrated the unique, living reality of the Godhead, the systematic apologist can now elucidate the parallel living reality of mankind. The Bible records that Genesis 2:7 states: “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (KJV).

The “living” trait of mankind holds multivariate implications; namely, that an “Anthropos” is a thinking, judging, evaluating, decision-making, mind-changing, regretting, resenting, loving, hating, reading, knowing, ignoring, meditating, mindful, absent-mind, living, causal being, who, as a living soul, is demonstrably capable of deliberately causing himself to believe or disbelieve. The “living” feature, however, certainly escapes the ability to easily “factor-in” the implication of this feature into the

seemingly irreconcilable conflicts between incomplete representations of causal, human beings according to Biblical Anthropology.

Also, a systematic apologetical, reasoning process encompasses disparate positions centered upon trite assertions like: “Regeneration Precedes Faith.” Recalling that the first man Adam was a living soul. As 1 Corinthians 15:45 states: “And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit” (KJV).

The endless “polarized” consequence of vociferous voices, persisting in their support for “deliberate dissonance,” could appear to be without remedy; yet, the systematic apologist need only approach the “problem” as an opportunity to build base knowledge to solve the problem. The Lesson of the Two Sons as taught by Jesus Christ states:

“But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, ***I will not: but afterward he repented***, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you” (KJV Matthew 21:28-31).

The term for “sons” is specifically a term indicating “children,” rather than mature sons. The two sons are used to demonstrate the responsibility to do the Father’s will, regardless of other circumstances, or desires. The first son who had initially answered: “I will not,” is depicted as having later (afterward) repented. The term “repented” refers to the consequence of a thinking process; namely, after contemplating his father’s request to work in the vineyard. The son repented, the term “μεταμέλλομαι metaméllomai, met-am-el'-lom-ahee; from G3326 and the middle voice of G3199; to care afterwards, i.e. regret: —repent (self)” (Strong’s definition).

This term indicates no “change of will or desire,” rather an expression that indicates that the son’s initial refusal is now abandoned with an interest, a concern, for the father’s request to work in the vineyard. The “will “of the father becomes the only “will” done. Neither of the sons’ wills were accomplished, nor changed. Jesus Himself resigned Himself to do His Father’s will, denouncing His own, not changing it. The concept of the will of a causal being first changing does not appear in any scripture, rather, a change of mind, and after mind; but, no change of will, or desire prior to a mind-after, or an “interest in” occurs.

Historically, causal beings could not have caused themselves to deliberately believe that Jesus is the Christ, the Son of God had the intended purpose for them to have done so not have been scripted and remain on record that they should have. For, faith comes by listening, and listening comes by the narrative of Christ.

Scriptures like Galatians 5:17-26 inform apologists accordingly,

“...The flesh is craving according to the spirit, but the spirit is craving according to the flesh: Moreover these things are opposing one another, in order that whatsoever things you all may be desiring, these things you all may not be doing. 18 Moreover if you all are being led by spirit, then you all are not under law. 5:19 Moreover, the works of the flesh are manifest works: Whatever things are adultery, prostitution, uncleanness, negation-of-constraint; 20 image-worship, pharmacy, hostility, quarrels, rivalries, rages, electioneering, divisions, preferences, 21 ill-wills, murders, intoxicants, carousals, and the things similar to these things; which things I am speaking toward you all just as I also spoke before, that the ones practicing these particular things will not inherit a kingship from God. 22 Moreover, the fruit of the Spirit is love, joy, peace, long-suffering, generosity, goodness, faith, 23 gentleness; temperance: According to these particular things is no law. 24 Moreover, the ones of the Christ crucify the flesh together with the passions, and particular cravings. 25 If we are living in spirit, then let us also be orderly proceeding in spirit. 26 Let us not be coming to be vainly-opined ones, ones calling toward one another, ones spiting one another” (KEV).

## **The Systematic Apologist's Manifesto**

### **1 Peter 3:15-18**

3:15. Moreover, set apart the Christ as Controller in your hearts. Always be ready ones toward a defense to everyone who is requesting from you all a word concerning the certain expectation in you all, 3:16. conversely, answer with meekness and fear, while having a good conscience, in order that at which time you all are being defamed, the ones who are despising your good conduct in Christ might be completely embarrassed, 3:17. for if the desire of the God is desiring, then to be suffering while doing good is better than to be suffering while doing evil, 3:18. because Christ also once died concerning negative-testimonies, a just One on behalf of unjust ones, in order that He might bring you all away to the God, on one hand, after He was put to death by flesh, on the other hand, after He was made alive by Spirit" (KEV).

### **Comfort of the Scriptures**

Most controversial among the Character traits of the Godhead is His Omniscience. God the Father refers to His relation to His Son, the Eternal Monogenetic Son; God the Son refers to the Son's relation to His Father, the Eternal Father of Jesus Christ. The "understanding of the Godhead" is infinite; so, unscripted conclusions by finite and fallen men will reflect "finite and fallible" elements. For example, finite men often

neglect to demarcate God's Omniscience according to the reality of correlation and causation.

### **Correlation and Causation Evaluated:**

Correlation and causation are terms which, unless evaluated according to an all-encompassing approach that includes both their similarities and differences, then both will remain misconstrued; and, consequently, expressed interchangeably. The terms, causation and correlation are from the field of statistical analysis. Statistical terms, like correlation and causation are differentiated by the disparate connotations of each one.

Defining the statistical terms is essential for the process of developing a correct answer, that is, an answer which reflects the truth of the texts from which such an answer is extrapolated. Correlation is a statistical technique which indicates how strongly a pair of variables are linearly related and change together. It does not tell us why and how behind the relationship, but it just says the relationship exists.

By recalling that which Royal (2015) observed; namely that "All-rounded thinking — thinking that encompasses both sides of an issue or topic — is probably the greatest asset that training in critical thinking can lend us" (Kindle Edition) encourages the Systematic Apologetical, Reasoning Process to be applied to the unnecessary "Caused or Correlated" reality of the Omniscience of the Divine Godhead.

Ransford (2017) spoke to a correlative reality, namely,

“Since a Godhead would by definition have free will, this result can be seen as fully compatible with the earlier demonstration of a Godhead being present everywhere, and with the notion that if there is a Godhead present everywhere, then there exists a mechanism whereby free will has trickled down everywhere and imbued everything” (Kindle Edition).

Because the Godhead’s Omniscience is absolutely and exhaustively correlated to all knowable things, thoughts and actions doesn’t mean that His Omniscience “causes” the self-caused actions of His causal creatures: That is a contradiction.

The chief omitted “causation/correlation factor,” is the arithmetic notion called, “equivalent expression.” Omission of this simultaneous “causation/correlation factor” disallows comparing correlation and causation to each other in a manner that is both rational and consistent with the biblical text. But, when included, allows comparing both correlation and causation simultaneously, as concurrent realities functioning within the living world, according to both the Living God and His living creatures, that is, living causal souls. Correlation does not mean causality, or in the example concerning God’s Omniscience, is not causing the self-caused actions of His created, causal beings: The Bible doctrine of “living, causal-beings” would be nullified, resulting in a contradiction between scripts: An absolute impossibility.

Joshua Brulé (2017) asserted:

“Whether one are using ‘substitution or elimination,’ both variables will drop out of the equation and only numbers will remain. If the result is an equation that is always true (called an identity equation) then the system has an infinite number of solutions” (pg. 6)

**Notice:** An identity equation is an equation that is always true for any value substituted into the variable. For example,  $2(x + 1) = 2x + 2$ ;  $2(x+1) = 2x+2$ ;  $2(x+1) = 2x+2$  is an identity equation. Likewise,  $2+2=4$  can be rewritten in an infinite number of ways, and still be equivalent.

When the Systematic Apologist includes the rationale of an “identity equation” as the simultaneous “causation/correlation factor,” then it will be noticed that correlation through an infinite identity feature reveals that a correlation between the Godhead’s Omniscience can be (and is) infinitely different, yet exactly the same: Therefore, not causal.

Thus, it might be determined that  $2+2=4$ , while  $(12 \div 6) + (12 \div 6)$  also = 4, and  $(14 \div 7) + (14 \div 7) = 4$ ; ...,  $\infty$ . So, what is in operation in a circumstance that finds something to be the same, while simultaneously being infinitely different: Causation or correlation? Truthfully, it is both.

That  $2 + 2 = 4$  is caused by the rationale of arithmetic, wherefore, as with the Omni-rationale of the Godhead: He has determined that all those who deliberately

cause themselves to believe into Jesus Christ will be “justified” (declared right) out from the faithfulness of Christ. However, anyone who does “deliberately cause her or himself” to believe into Jesus Christ can be of any kind of person or of any number of them. Determined and yet, dynamic: Living.

Kinson (2016) stated:

“The behavior of a human being is neither completely determined (by natural law) nor purely random. I.e., we cannot reduce the behavior of a human being to either natural law (deterministic) or random-chance. Volitional behavior (free-will choices) is a third and separate kind of Cause. --- So, what does it mean to be rational? One component of being rational is to attribute each given effect to the right kind of cause (to the best of our ability). And, one aspect of this, is to be able to recognize the activity of a Volitional Cause (a free-willed agent) rather than to attribute that activity necessarily to either natural law or to random chance” (God & Science Book 7).

Therefore, the systematic apologist realizes that when “contradictory/unrelated” things are presumptively connected, then correlation can appear to be causation. That is, incorrectly (unbiblically) connecting the Godhead’s Omniscience with the causation for acts of Evil; for example, contradicts the Impeccability of the Godhead as revealed as equivalent with the Impeccability of Christ. As a systematic apologist continues to

include elements from both sides of apparent, disparate realities, then, through evaluation of both sides, along with the discipline to define, document and disclose (and eliminate) the fallible elements of both (or more) sides, then a point of view will emerge from which no contradiction appears.

The rationale within an “identity equation” demonstrates the Omniscience of the Godhead to be simultaneously “causal and correlative.” Consequently, then, the Godhead’s foresight of the future is caused by His determinate will, while simultaneously being capable of an infinite number of varied changes, variables [all within the purview of His Living determination]. The omissive error of the rationale of “identity equations” generates an unnecessary and unbiblical contradiction between the Omni-Holy, Impeccable character of the Divine Godhead. If understood by John Calvin, for example, then no such contradicting assertions as those listed below would have been asserted; for, John Calvin himself taught:

“...how foolish and frail is the support of divine justice afforded by the suggestion that evils come to be, not by His will but by His permission...It is a quite frivolous refuge to say that God otiosely permits them, when Scripture shows Him not only willing, but the author of them...Who does not tremble at these judgments with which God works in the hearts of even the wicked whatever He will, rewarding them nonetheless according to desert? Again it is quite clear from the evidence of Scripture that God works in the hearts of men to incline their wills just as he will,

whether to good for His mercy's sake, or to evil according to their merits." (John Calvin, "The Eternal Predestination of God," 10:11)

And,

"We hold that God is the disposer and ruler of all things, –that from the remotest eternity, according to his own wisdom, He decreed what he was to do, and now by his power executes what he decreed. Hence, we maintain, that by His providence, not heaven and earth and inanimate creatures only, but also the counsels and wills of men are so governed as to move exactly in the course which he has destined." (John Calvin, Institutes of Christian Religion, Book 1, Chapter 16, Paragraph 8)

And, finally,

"The devil, and the whole train of the ungodly, are in all directions, held in by the hand of God as with a bridle, so that they can neither conceive any mischief, nor plan what they have conceived, nor how muchsoever they may have planned, move a single finger to perpetrate, unless in so far as he permits, nay unless in so far as he commands, that they are not only bound by his fetters but are even forced to do him service" (John Calvin, Institutes of Christian Religion, Book 1, Chapter 17, Paragraph 11).

## **What critical thinkers think:**

Stark (2018) observed:

“The greatest empirical fact of all is that we have free will. Science denies that we have free will. So much for empiricism!” (The Truth Series Book 10).

Stark also (2018) observed:

“Science – because of its psychotic hatred of philosophy and, especially, metaphysics – has made itself a system of total non-explanation. It is a subject with use value but no truth value. It is superficially successful, while actually addressing precisely none of the major questions of existence. It can’t explain mind, life, free will, consciousness, the unconscious, the mind-matter interaction, ultimate origins, ontology, epistemology, meaning, purpose. Religion and spirituality are still so widespread because science has been so catastrophically hopeless at answering any foundational questions” (The Truth Series Book 10).

Stark (2018) continued:

“The question of free will is decisive. According to slavish followers of the cult of scientism, such as Sam Harris, all that exists are physical atoms and the laws of physics that act on them. Neither physical atoms nor the laws that control them have any capacity for free will. Therefore, scientism pronounces free will an “illusion”, though it can offer no explanation of why physical atoms and their

unalterable laws should, or can, generate illusions. By his own account, everything said by Sam Harris is not said by Sam Harris. There is no such person as Sam Harris, just an atomic illusion labelled as “Sam Harris”. Sam Harris has no free will, hence Sam Harris does not, as his free act, weigh up opposing arguments, reflect on them, and decide which is right. All of that is impossible in a system devoid of free will. By his own argument, Sam Harris doesn’t believe a single thing he says, or disbelieve a single thing anyone else says, because choosing beliefs is impossible in his system. Everything that comes out of Sam Harris’s mouth is the mechanical, unfree, unconsidered output of a biological machine made of lifeless, mindless atoms and controlled by inflexible laws of physics. Harris is, according to his own ideology, a soulless Cartesian brute that doesn’t think and can never have freely chosen opinions. You might expect physical systems devoid of free will to do nothing but comment on the laws of physics – since what else is there? You would expect them to be 100% truthful and accurate. After all, how could they lie? Yet human beings are forever lying, and scientific opinions and theories keep changing, hence certainly aren’t accurate and truthful” (The Truth Series Book 10).

The character of the Divine Godhead is decisive. That is, the character of the Godhead, like the Triune nature of the Godhead, need no more be contradicted than the “three-ness” need be absolved into oneness, rather, just as the Three Ones are One Godhead,

so also, are the Three Ones Holy Ones. The Divine Godhead is not the Causer of sin as John Calvin so incorrectly, and inappropriately asserted.

Stark (2018) concluded:

“That’s the central claim of science! Science is the gospel of atheism, materialism, nihilism, pointlessness, purposelessness, meaninglessness, randomness, and the denial of free will” (The Truth Series Book 10).

God prevents the sins of men, wherefore, from interfering with His plan and purpose: He does not need “sin,” rather He nullifies it, that is, He brings it to naught.

Genesis 20:6 “And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her” (KJV).

Rather, God’s knowledge of the beginning and the end is according to His single instantaneous creative act, which was presupposed by His holy and glorious, infinite thoughts, thoughts which included all that ensued prior to and in accordance with referential time. For, not even one negative externality occurs within the executed plan of the Godhead.

## The Characterological Factor

Hebrews 1:1-3 states:

“The God, Who spoke to the fathers by the prophets in many portions and in many ways formerly, 1:2. upon a last of these particular days, spoke to us in a Son, Whom He placed as Heir of all things, through Whom also He made the durations, 1:3. Who, being a radiance of the opinion and a facsimile of His substance, as well, while bearing the all things by the expression of His power, after He made a cleansing of the negative-testimonies for Himself, sat down on the right of the majesty in high places” (KEV).

Clarke (1832) stated:

“A general definition of this great First Cause, as far as human words dare attempt one, may be thus given: The eternal, independent, and self-existent Being: the Being whose purposes and actions spring from himself, without foreign motive or influence: he who is absolute in dominion; the most pure, the most simple, and most spiritual of all essences; infinitely benevolent, beneficent, true, and holy: the cause of all being, the upholder of all things; infinitely happy, because infinitely perfect; and eternally self-sufficient, needing nothing that he has made: illimitable in his immensity, inconceivable in his mode of existence, and indescribable in his essence; known fully only to himself, because an infinite mind can be fully apprehended only by itself. In a word, a Being who, from his infinite wisdom, cannot

err or be deceived; and who, from his infinite goodness, can do nothing but what is eternally just, right, and kind. Reader, such is the God of the Bible; but how widely different from the God of most human creeds and apprehensions!” (Kindle Locations 116-120).

### **The Sixth Day Creation of Mankind**

Clarke (1832) stated:

“Created - Caused existence where previously to this moment there was no being. The rabbins, who are legitimate judges in a case of verbal criticism on their own language, are unanimous in asserting that the word ברא bara expresses the commencement of the existence of a thing, or egression from nonentity to entity. It does not in its primary meaning denote the preserving or new forming things that had previously existed, as some imagine, but creation in the proper sense of the term, though it has some other acceptations in other places” (Kindle Locations 210-214).

Thus, on the Sixth day, the Godhead created a living soul, a living, causal being: A living, self-caused causal being with a heart, mind and spirit. Consequently, the image of the Godhead according to which the living soul was created includes the “self-caused, causal-agency,” like its self-caused, causal Creator.

### **Your Thoughts Are Not My Thoughts Isaiah 55:10**

Clarke (1832) stated:

“The image and likeness must necessarily be intellectual; his mind, his soul, must have been formed after the nature and perfections of his God. The human mind is still endowed with most extraordinary capacities; it was more so when issuing out of the hands of its Creator. God was now producing a spirit, and a spirit, too, formed after the perfections of his own nature. God is the fountain whence this spirit issued; hence the stream must resemble the spring which produced it. God is holy, just, wise, good, and perfect; so must the soul be that sprang from him: there could be in it nothing impure, unjust, ignorant, evil, low, base, mean, or vile” (Kindle Locations 551-556).

### **Be Ye Reconciled to God**

Is agent-causality an illusion, or can one “trust” the character of the Godhead?

**Pantheism** is a doctrine which does not distinguish God from His creation, that is, it identifies God with the universe, or regards the universe as a manifestation of God.

**Deism** is an assertion of a remote creator who does not intervene in the universe and rejects a belief in a supernatural deity who interacts with humankind.

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.

## **The History of this Systematic Apologetic**

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 Apologetic, 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 Apologetic, bears testimony to the veracity of a former grand practitioner 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.”*

A “Systematic Apologetical, Reasoning Process” is easily described by the term, “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).

A Systematic Apologetical, Reasoning Process, therefore, by enumerating these ‘first things,’ provides the student an overview of the interdependence according to which a Systematic Apologetical, Reasoning Process formalizes, and becomes a cohesive unit of interdependent elements, demonstrating its totality to be greater than the sum of its parts.

Further, by conveying that “the idea of holism, namely, that systems (e.g. physical, biological, chemical, social, etc.) cannot be understood only by the understanding the individual parts of which they are composed” (The Basics), systematic apologists can apply this logic to the science of Hermeneutics, the rationale of Apologetics, the categorical approach to Systematic Theology, realizing that each elemental part according to which the totality of a Hermeneutic, Apology, or Theology are comprised are advantageous insofar as they are incorporated into the whole.

That is, Bible Languages, for example are advantageous when synthesized within the entirety of a Systematic Apologetical, Reasoning Process System, a system which incorporates a Systematic Theology, a holistic Hermeneutic, Bible Languages, Syntax, Grammar, Literary Genres, along with all key, Lexical-Syntactical elements.

Further, noteworthy is the process of a sustained approach, deliberately “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). 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](http://www.philosophybasics.com/branch_holism.html)

“Context Principle” within this Systematic, Apologetical, Reasoning Process as a definitive ancient, historical practice according to which Bible students and teachers in all ages faithfully communicated the original meanings contained within the Biblical texts. A systematic apologetical, reasoning process requires both toil and labor to compile and succinctly engage this practice according to a repeatable evaluative process, demonstrating it “in practice,” proving its power and usefulness for Bible students. Apart from repeatability, the process by which word usage and meaning are obtained would be forever elusive to the Bible student.

### **The Theology of this Systematic Apologetic**

A Systematic Apologetical approach focuses the reader 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). Because anyone’s interpretation can be so skewed by pre-understanding (biases according to cognitive and affective primers) that a working knowledge of Hermeneutics becomes a prerequisite to the engagement of any type of Systematic Apologetical, Reasoning Process.

For systematic apologists, therefore, a systematic reasoning process will better serve the interest of bridging “the gap between contemporary believers and the ancient

texts” through credible 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.

Apologists are first Bible Interpreters; for, the work of interpretation presupposes the development of a “rationale” for any certainty derived from Scripture. A Systematic Apologist is advantaged by the Scripture’s admonition 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).” Extra biblical ideologies, like leaven, will permeate the interpreter’s craft, nullifying the repeatable nature of the interpretive process by fragmenting its holistic 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 Systematic Apologist will be well-grounded as he develops his craft through iterative, deliberate and purposeful practice.

Preunderstandings, biases, along with expressions of source avoidance will persist to diminish core features of Bible knowledge; and, as theological knowledge decreases, 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 Apologetic**

Since God chose specific languages according to which He would document His Word(s), then of utmost importance for this Systematic Apologetical, Reasoning Process is a willingness to acquire the skills necessary to "use" the 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.

Correct "usage" of the Bible's Languages could not be overemphasized; for, apart from the grammar and lexicons of these languages, a Systematic Apologist 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 Holistic framework of this systematic apologetical and 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 Systematic Apologist 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 Scriptures, 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 Systematic Apologetic**

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 a consistent and systematic 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 apologist, theologians and interpreters alike can often realize 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 reality 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 Apologetic**

Careful to research history, the apologist who habitually emphasizes the historical-cultural realities of each age in which a text was written-the systematic apologist's attention to the historicity of culture remains connected: For example, if facts exclusively associated with second-temple Judaism were to interplay with one's apologetical 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 Systematic Apologetical, Reasoning Process.

Finally, the original meaning, and author's intention conveyed within a text is seldom obvious when perceived according to a remote perspective. Likewise to interpret an Eastern, Oriental Text is not possible through a Western, Occidental Lens, since both the Western culture is itself skewed according to a time and culture completely alien to the original receptors, as alien to them as theirs to the West. Consequently, the fact that information about the cultural background can become decisive in assisting one in completing the apologetical process of this Systematic Apologetical, Reasoning Process.

### **Essentials of this Systematic Apologetic**

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 Systematic Apologist. The structured and sustained discipline demanded to search and research the Scriptures demonstrates the essential, and practical method within the Science of Biblical Interpretation, Systematic Apologetics, Theology, and Lexical-syntactical analysis: The practice of Key-steps for credible interpretations of Bible texts, answers from those texts, along with enduring theological assertions according to which the texts are framed.

## Some “Unique and General” Interpretive Principles for Systematic Apologists

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 real 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 Systematic Apologetical, Reasoning Process.

- (A.) Usage of Bible Languages affords the Systematic Apologist 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 Systematic Apologist than those of the Author of the Texts.

**Exegesis** is not Apologetics, rather an element according to which the systematic apologetical, reasoning process is engaged. 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 apologetical 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**

A Systematic Apologetical, Reasoning Process can be no more exacting in its insistence that the Scriptures are an unsurpassed synthesis, instructing interpreters, apologists, and theologians to evaluate the Scriptures as they were originally formatted. Consequently, by recognizing the Scriptures to be superlatively expressed according to their original synthesis, the interpreter, apologist and theologian can focus on the text as it was written, realizing no need for emendation.

## **The Originalism of this Systematic Apologetic**

A Systematic Apologetical approach can be described as an originalist approach, that is, it cannot be over emphasized that the meanings of the Bible are immune to change. As “dead languages,” therefore, the contextualized narratives in which the “dead languages” are contained allow for evaluation of the texts as they were received by the original receptors. Noteworthy, then, what makes lexicography a precise science is the fact that a Lexicon, by definition, is a “dictionary of a dead language.” By dead, it is meant unchanging, and static. Thus, systematic apologist, is a systematic originalist, engaging the laborious task of developing an “original apologetic,” that is, a systematic apologetical approach; that, like the Bible’s languages would be unchanging, categorical, holistic, and capable of being utilized according to a repeatable and reliable process: The product of Lexical-syntactical Analysis.

Further, 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 apologetical reasoning process that supports a contradicting hermeneutical product should be considered an unreliable process, and its self-contradicting interpretation acknowledged as “incomplete, flawed.”

## **The Textualism of this Apologetic**

Functioning as a companion to Biblical Originalism is his Biblical Textualism.

According to Biblical textualism, therefore, the time, culture, and genres of any Bible text undergoing this Systematic Apologetical, Reasoning Process are all to be incorporated as essential elements. By the incorporation of these elements, a contextualized culture emerges, allowing the interpreter, the apologist, and the theologian an insight into the receptors' understanding: The way a text would have been understood by its original readers.

### **A Rationale for Systematic Apologetics**

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). Systematic Apologetics, when engaged according to a Historical, holistic Hermeneutical process, remains focused upon that which is in fact written and remains on record in the Bible.

A Systematic Apologetical, Reasoning Process facilitates any believer's desire to demarcate infallible scripts from erroneous assertions, traditions of men, along with fallible constructs. In a culture dominated by *conversational ecumenism*-whose mantra is "Talk trumps Text:" It's a virtual language of Ashdod- this systematic apologetical process equips God's out-called people to remain peculiar, uniquely His, in both words and practice: This Systematic Apologetic demonstrates the value of the New Testament

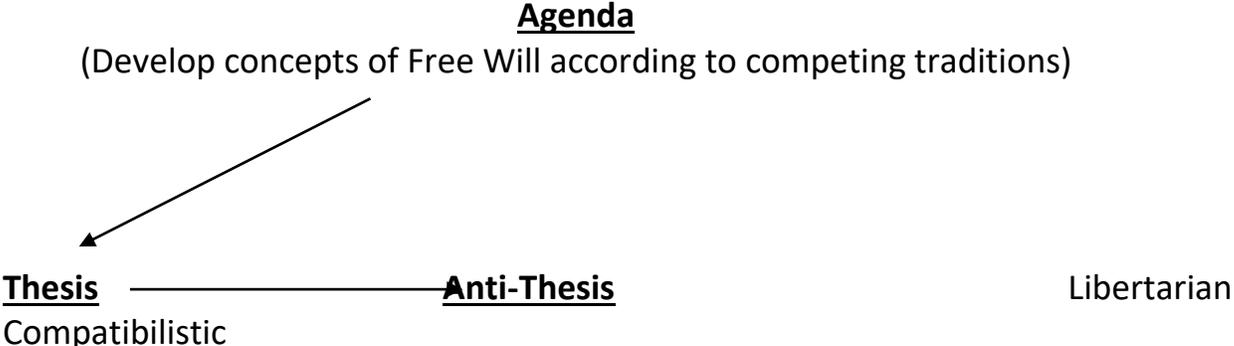
in the original KOINE language, and the value of the Old Testament in the Biblical Hebrew; empowers others to meet their responsibility to do their own word studies, in order that they also might know more precisely what God intended to communicate to us and others; and finally, demonstrate to us that the True and Living God did not leave anyone as an orphan, dependent upon theological traditions, customs, creeds, and confessions of unnatural parentage: Fallible Constructs.

**The Historic Dissonance without this Apologetic**

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

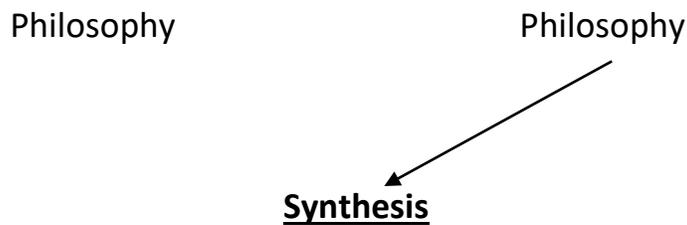
Recognizing the difficulties within human being-ness to perceive from any point of view from which cognitive dissonance dissipates, the practitioner of this Systemic Apologetic Process can approach any dialectic in the same manner according to which he approaches a Biblical text.

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



Philosophy

Philosophy



**Synthesis**

**Ignorance** (albeit, unintentional) of the Bible's Definition of Free Will

This dialectic concerning Free Will could be easily avoided, that is, a viewpoint from which the contradiction (the result of the dialectic) dissipates; specifically, through observing the specialized work action-step number 4:

**Seek first the "Bible definition:"** of the term in question.

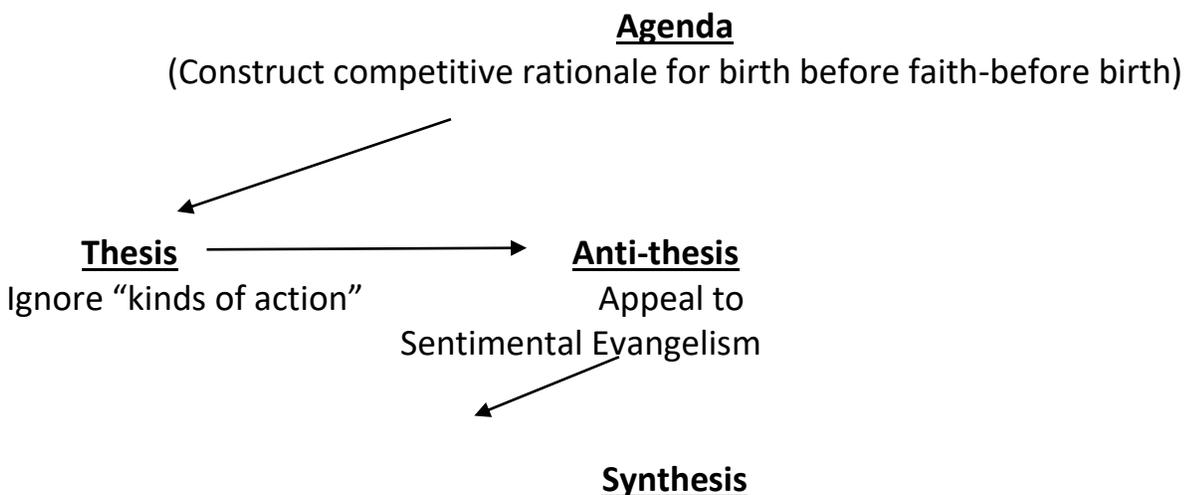
- (C.) Terms, when understood according to unbiblical definitions will skew the understanding of the text in which it appears; for, the student will unknowingly "import," that is, interpose an alien meaning into the Biblical text.
- (D.) Terms, however, when defined according to Biblical definitions will align the Bible student/Interpreter with the real 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 rational process within this systematic apologetical approach encourages the practitioner to consult the Bible's languages, use them to ascertain Bible

definitions of terms, concepts and phrases, and to notice the value of their inflectional morphemes.

As with the abstract “Thesis and Anti-Thesis” presented in the Free Will dialectic, the practitioner of this systematic apologetical, and hermeneutical approach 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,



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

The Bible Apologist who engages this repeatable process of Biblical apologetics can approach the conceptual assertion: “Regeneration precedes faith”

First, the Systematic Apologist should seek to understand the kind of term “faith” might really be: What is it, a finite verb or participle, or gerundive noun? When engaging the dialectic in this manner, the Systematic Apologist who follows this hermeneutical-apologetical 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 application of a Systematic Apologetic process, the practitioner can notice that the antecedent action of the verb “gennaō, γεννάω” precedes the participle “pisteuontes, πιστεύοντες” and in absolutely no text does birth precede the finite verb form.

That is, an adherent to this Systematic Apologetical Reasoning Process, 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

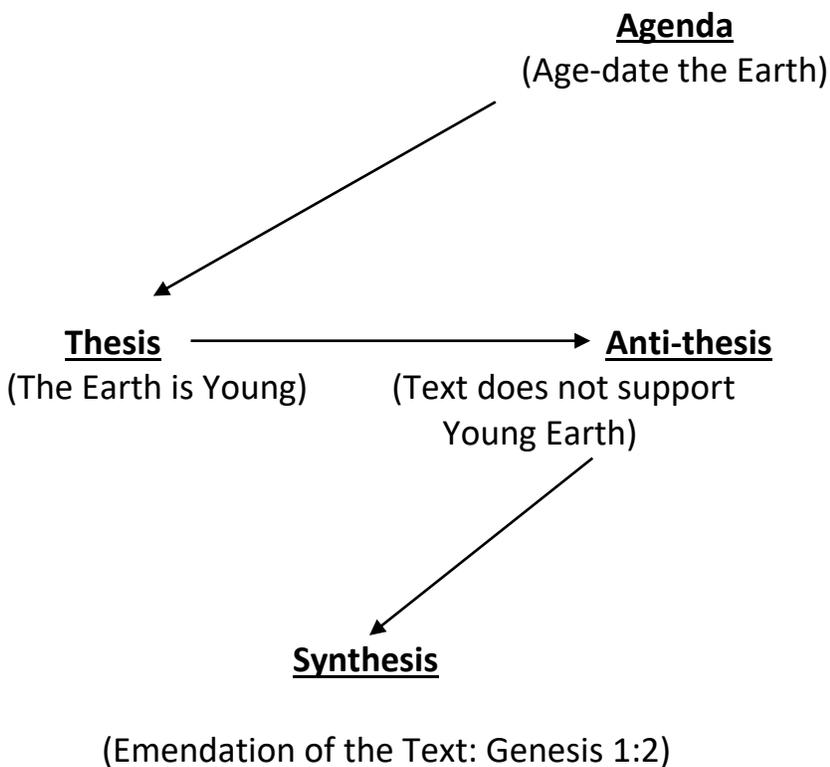
assertions like “regeneration precedes faith;” specifically, an Omissive Error caused by ignoring the Bible languages and the inflective realities unique to them.

The Bible, therefore, really teaches that an un-regenerated sinner “deliberately causes himself to believe” (Aorist Subjunctive Active 2<sup>nd</sup> 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 systematic, apologetical reasoning process. For, noticing the difference between a finite verb and a participle would be expected of the practitioner of a systematic apologetical reasoning process: It assures, when followed, that the most challenging dialectics are engaged in a definitive, and final manner.

## The Unprecedented Consonance through Systematic Apologetics

Recalling the intention of a systematic, apologetical reasoning approach, a practitioner can realize the achievement of compassionate consonance, that is, agreement upon the basis of Bible knowledge, according to the Bible's meanings and usage of Bible languages. For example, in the dialectic concerning creation, it displays accordingly:



Textual emendations would be difficult to detect apart from a systematic apologetical reasoning process. Compassionate Consonance (peacemaking) is achieved through the provision of such a reliable and dependable reasoning process; for by it, agreement follows as all are capable of evaluating the systematic nature of the answers produced according to it.

For example, in the Age-dating of the Earth dialectic, the interpreter needed only to recall the cultural reality of the KOINE language; namely, that it was the language into which the “inspired Biblical Hebrew texts” were translated. The KOINE text, 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 Systematic Apologetical Reasoning, Process alleviates is incalculable; for, it communicates in such a manner of excellence as to afford believers confidence in answers. Answers produced according to a systematic apologetical, reasoning 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 process of Systematic Apologetics 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 Systematic Apologist 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.

## **The Full Scope Evaluation Within this Apologetic**

As practitioners of Apologetics, full-scope evaluation and its importance within the field of Biblical Apologetics could not be more appreciated: The phrase itself: Full-scope indicates the essential scope of structure and design requisite to achieving a credible interpretation, that is, one 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 Systematic Apologetics; and, thusly, provides a sustainable process of reasoning in which rational initiatives might remain “focused,” that is, contained within the purview of fundamental, apologetical principles and; most importantly, remain connected to the original meanings, intentions and historical realities communicated in combination with the implications of inflectional morphemes within extant texts.

Furthermore, according to (Pershing, 2006) “Full-scope evaluation helps [Systematic Apologists] 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 Systematic Apologist, 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 Systematic Apologist, 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 Systematic Apologist, then, include the honing of one’s craft, the development of scientific skills as a practitioner of Systematic Apologetics.

Wherefore, then, the full-scope evaluative approach according to (Pershing, 2006), “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 Systematic Apologetic 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 describes; namely, it covers the full scope and magnitude of the evaluative types and procedures.

Each systematic apologist 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. Assumed apologies, then, become the end of any inability, or unwillingness “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 apologist the potential knowledge of the Biblical Texts generated by the Systematic Apologetical, reasoning project; limits his ability to align his thinking according to the Texts, and potentially misdirects extensive, apologetical 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 apologist’s performance within the “box” of the systematic reasoning process is only improved as evaluation is applied to his practice of “systematically” reasoning according to 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 “systematically” reasoning according 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 (Bible answers) 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 systematic, apologetical reasoning process is viewed by the Apologetical practitioner as a system, that is, as a whole whose components are all interdependent upon 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 Systematic, Apologetical Reasoning Process: A 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 Systematic Apologetic’s intention to incorporate skill acquisition into this approach as contrast to knowledge creation; for, apart from a utilitarian principle of usefulness, an apologist would find improving his performance as a “Systematic Apologist” difficult among mere abstractions in theory and practice. Thus, skill acquisition is the governing principle within this “practical, experience-based”

Apologetical approach: It's designed for those who actually labor in word and doctrine, 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 Systematic Apologetic, it includes mental constructs, practices, and decisions.

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 contain implicit 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, Apologetical practitioners consider the art of the alchemist to be a reality, 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 Systematic Apologetic 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).

Apologetical 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 Systematic Apologists toward a universally accepted "Apologetical 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 Systematic Apologetic 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 Systematic Apologist 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 Systematic Apologetic 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 Systematic Apologetic, therefore, need not be stymied by the ever-present reality of chaotic environments; especially, when the environment is a learning environment: The process of Systematic Apologetics 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 scrutinizes core 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 Systematic Apologetic will be encouraged to evaluate every type of creed, confession, doctrinal statement, or tradition according to the systematic process of this Apologetic, realizing for himself any and all variances between those things which are spoken and those things which are written and remain on record. This Systematic Apologetical

process encourages evaluation, by developing evaluative skills as one engages the practice of Biblical Apologetics.

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 apologetical integrity through continuous improvement.

It is here that Systematic Apologists 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 an Apologist’s answers are possible insofar as the practitioner exercises the discipline to adhere to the principles of this systematic reasoning process.

Practitioners of Biblical Apologetics 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 Systematic, Apologetical Reasoning 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 systemic apologetics 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 Answers. Providentially, (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 Systematic Apologetical Reasoning 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 Systematic Reasoning Process of Bible Apologetics, 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 Systematic Apologetic, concerns its generation by the practitioner of a reasoning process. 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 a Systematic Apologetic Process) well as functional constructs, allowing him to differentiate explicit knowledge, elicit it, harvest, and incorporate it. The categories become constructs, elements, and components for the Systematic Apologist, subject to both his qualifying and quantifying actions. Knowledge “generation,” wherefore, is taking existing information or knowledge-in this Systematic Apologetical, Reasoning 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 Systematic Apologist 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 any systematic apologist’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 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 Reasoning Process of Systematic Apologetics will be well served by deliberate, purposeful iterative practice in this scientific process of reasoning according to the Bible. Otherwise, the realities of human being-ness involving the lack of control over the emotive, forever returns an underdeveloped 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 Systematic Apologetics 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 reason according to the Bible is a battle against worldliness itself and its corresponding spiritual realities.

Mercifully, the Systematic Apologist 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 Systematic Apologetical, Reasoning Process, 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 Systematic Apologetic, 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 Systematic Apologetical, Reasoning Process, no repeatability would equal “no process.” Without a process, accurate answers and their accompanying determinants would remain elusive: Impossible to obtain. Systematically Apologizing, then, can be viewed accordingly: As a repeatable Scientific Method. Expected outcomes, then, should be “expected,” because

the apologetic 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 Systematic Apologetical, reasoning process, determining its outcome by merely gauging any reasonable answer according to its inherent critical character traits; namely, those essential for achieving the expected performance of an honest practitioner of Systematic Apologetics.

(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 Systematic Apologetic 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 Systematic Apologetical, Reasoning 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 apologetical process and values all of its process-elements according to a macro-view of the “Systematic-nature” of this uniquely

structured, reasoning 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 Systematic Apologists’ 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 Systematic Apologetical, Reasoning Process, learning according to memory is reinforced, measured, and continuously recalled by repetition of a particular Apologetical 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 Apologist’s mind occur throughout both the

engagement and the practice of this Bible Apologetical process; and, consequently, obsoletes 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 Systematic Apologetical, Reasoning Process.

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 Systematic Apologist.

The repeatable process inherent within this Systematic Apologetic; therefore, affords developmental constraints. And, since the aim in Apologetics is to utilize a genuine process which repeats-accurately replicates-reliable outcomes, that is, correct interpretations, then constructivism assures that both behaviorism and cognitivism are applied throughout all apologetical, 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, Apologetical practitioner can produce reliable, reasonable answers.

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## The Systematic Apologetic Process: A Demonstration

From A Letter to Rome: I. 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 un-concealment 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 un-concealment 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 dikaioúmenoi, 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-δικαίωō dikaiōō), 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 πρό, 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 πρό, 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** boulḗ, 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 3<sup>rd</sup> 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 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 really 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 fellowshipping 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 Epaphroditus, 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 Olympus, 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 Cenchrea.

### **The Reality of Decay-rates, and the Measure of Sin's Consequence**

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, Mahalalel 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 lifespan. 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 a reader who commonly reads the Bible, it is no marvel that a decay-rate for man 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-sciences, that is, Historical Holistic Hermeneutics and Systematic Apologetics.

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 a Systematic Apologetical, Reasoning Process might 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 systematic apologetical, reasoning process; 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.

Applying matho-logical reasoning to the reality of “decay rates,” and in light of “theories of relativity,” like that of Einstein’s, the acknowledged “decay rate” within the Scriptures, along with the “Divine Ratio” disclosed therein, demarcation obtains between “in beginning” and that of “in time” creation events. According to what “ratio” did the Earth age-decay, 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 "elementary arithmetic:" The Divine Ration is one day per 1,000 years; not 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**

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 aged 4.5 billion of years in only 12, 500 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, 500 years.

Interestingly, by including the omitted “ratio” of 1day: 1,000 years, this calculated age of 12, 500 fits squarely into the 6,000 – 20,000-year range advocated by “Young Earth Creationists.” Furthermore, the 12, 500-year duration in which the Earth aged/decayed 4.5 billion 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 can realize that our Earth has aged billions of years during the passage of only 12, 500 Lunar Years: As 12.5 days to God.

### **The Young or Old Controversy**

Engaging according to a Systematic Apologetical, Reasoning Process of Evaluation of the “Young versus Old Earth Controversy,” one should approach the begged question; namely, why the controversy? For as recently as E.W. Bullinger’s 1916 publication, “How to Enjoy the Bible” no indication of a “future, global” controversy was referenced in his statement,

“When Geologists have settled how many years they require between the first and second verses of Genesis 1 there is ample room for all they want, and a large margin beside. Meanwhile, we may well conclude that all the fossils and remains which are found belonged to ‘the world that then was,’ and thus, at one stroke, remove all friction between Geology and Scripture” (Kindle Edition). Except for the clause “remover all friction between Geology and Scripture” no foreseeable indication of the future, “global divide” is inherent within Bullinger’s observation.

Bullinger’s “blunder,” however, was to deposit the matter within an “unforeseen” escalating conflict between Geology and Scripture. Well-equipped, Bullinger had knowledge of Bible Numbers, authoring a book, *Number in Scripture Its Supernatural*

*Design and Spiritual Significance*. Consequently, a remark recorded therein might have disclosed a partial rationale for Bullinger's omission of any calculation effort concerning the chronology and age of the Earth,

“Anyone who values the importance of a particular principle will be tempted to see it where it does not exist, and if it be not there will force it in, in spite sometimes of the original text. Especially is this the case when chronology is dealt with, the greater uncertainty of dates lending itself more readily to the author's fancy (Kindle Locations 58-60).

In a bold expression, an expression which reflects complete ignorance of the Bible, a former Baptist pastor, Mr. Tim Sledge (2019) stated: “We now understand that the Bible, for example, gets the chronology of creation wrong, asserts that the sun once stopped in its tracks, and hasn't a clue about the age of the earth” (Kindle Edition pg.30).

Unless one deliberately engages the labor to approach the Scriptures according to a Systematic Apologetical, Reasoning Process, then without Hermeneutics, the science of Biblical Interpretation, and apart from a categorical approach to Systematic Theology, or a willingness to lexically, syntactically analyze the Bible's texts, then neither a student or teacher of Scripture can only make broad, generalized denunciations of the Bible's veracity.

“Blind Spots” are often present among both students and teachers of the Bible alike. Among common “blind spots,” a common omission involves “the neglect of the type of literature,” or the specific feature within a literary genre. Consider Tim Sledge’s broad, generalization concerning the Bible’s “wrongness” of both the “age of the earth,” and the “chronology” of the creation. Chronology is the study of time, “Chronos;” and like the “Age” of the earth, both require calculations within the numeric field which consists of Bible numbers. Both fields are necessary to identify the time of the Earth’s creation and its age.

In Mr. Tim Sledge’s assertion, one will not notice “calculations” concerning time or age according to Bible numbers. Dr. Charles Hedbring had the “Tim Sledge” type in mind when he wrote: “Instant Experts and False Authorities are such remarkable people: They get so great a return of conclusion from the most trifling input of fact (with thanks to Mark Twain).”

To date, the Bible Doctrine of time, a 2017 publication at the link: <http://iamkoine.org/uploads/3/4/5/9/34593438/thebibledoctrineoftimefinal.pdf> has demonstrated that the Bible gets the chronology of creation right, and accurately asserts that the sun truly “stopped in its tracks,” and has more than “a clue about the age of the earth.” Further, efforts are underway to perform the calculation of the probability, or “the odds” of the numbers within the “Divine Ratio” speaking so precisely correlated to both the age of the Earth and its chronology.

Like all novices in the faith, the warning in Scriptures designs to deter their folly; for, as Paul stated in 1 Timothy 3:6: “μὴ νεόφυτον ἵνα μὴ τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου” Elucidated according to the Koine Greek, the text reads: “Not a novice (A newcomer to the faith), in order that when inflated, he might fully-fall into the Devil’s judgment” (KEV).

Has that not proven true of Tim Sledge? As a busybody, religious leader, he failed “to buckle down” and do the work of an evangelist, to labor in word and doctrine, to give himself continuously to prayer and the word of God; and thusly, become an “approved worker unto God,” rightly dividing the word of truth. Unnecessary, and sad, indeed, that the faith of numerous Christians might be shipwrecked by one “inflated novice.”

Tim Sledge is typical of an “inflated novice.” As pastors, it is often observed that most participants within many kinds of organizations are often “perpetual novices.” They might have been with an organization or company for 30 years; yet, their working knowledge, aptitude and skill sets reflect that of someone with only months of service in the organization. They, like Tim Sledge, just “get by,” they know the ropes, and can generate endless distractions, one after the other. For them, and all Tim Sledge types, however, a day of reckoning is fast approaching. For, in Tim Sledge’s case, he has published his “lofty judgements” against God onto the global internet. Numerous “novice,” Church members might tout their years of service-time, or membership; yet,

they are only “inflated novices,” knowing only how to divert attention from their lack of expertise in the Scriptures, asking endless, “socially charged” questions, while simultaneously feigning endless “concerns, and distresses.”

It is no surprise, then, when even a “former” Pastor like Tim Sledge finally lapses in his faith. Being only an “inflated novice,” he can only make lofty declarations of large judgments: Indictments against God, His word, and the veracity of both. Other “inflated novices” will say that the Bible’s chronology of the earth’s age is incorrect, or “inflated novices” might dare venture to assert “young or old.” Those trite expressions reflect the lack of labor in the word of God. An “inflated novice” considers it unnecessary to engage serious Bible study. Becoming an approved workman does not serve the interests of “inflated novices.” They live their lives in opposing God’s will, refusing to serve His interests.

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.

The Systematic Apologetical, Reasoning Process, by applying a Historical, Holistic Hermeneutic; a Categorical Systematic Theology, along with a Lexical-syntactic Analysis accurately rationalizes the Earth's age according to the observable decay-rate within the Bible, as well as, the question: "How did a young (~12,500-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 (~12,500 years young) became, that is, aged/decayed 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, Holistic 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. Retrieved from: <http://iamkoine.org/uploads/3/4/5/9/34593438/thebibledoctrineoftimefinal.pdf>

Beginning with the first man Adam, one can apply the "Young or Old" inquiry concerning the 12-hr. workday defined by Jesus Christ Himself. That is, one could calculate the "amount of work" done on the 6<sup>th</sup> day of creation; namely, the creation of Adam. It is recorded in John 11:9 that Jesus stated: "Jesus answered, Are there not

twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world" (KJV).

Should a Bible reader hold interest in the amount of work accomplished in the creation of Adam; namely, that amount of work referenced in Genesis 2:2, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made" (KJV). When then "age of Adam" is estimated, the measure of "age" does not include "decay;" for, Adam had not sinned, and no decay (the consequence of death) had yet been incurred. The "age" of Adam could only refer to the amount of work accomplished in the creation of Him. That is, if Adam were 30 years old, the term "old" could not reference the passage of time, the measure of age or decay. 30 years = 259,200 hours. So, in one 12-hour workday, Jesus accomplished, that is, completed 259,200 hours of work. A student of the Scripture's numbers would need only divide the 259,200 by 12 ( $259,200/12$ ) to realize the number of hours of work He accomplished per each hour of His 12-hour workday; namely, 21,600 hours of work accomplished per hour.

Likewise, applying the ratio of 1-day:1,000 years, then a student of Bible numbers can notice the relationship between the sum of 12-hours of day, and 12-hours of night as total volume of time. That is, if 12-hours of day were the measure in the estimate of the Earth's recent date of creation, then when 12-hours of nighttime are included, then

the total would be ~12,500 years which when multiplied by 360 days equals 4.5 million days, which when multiplied by 1,000 years, equals 4.5 Billion years. Or, as Al Mohler (2013) stated:

“If I’m asked: why does the universe look so old? I have to say it looks old because it bears testimony to the effects of sin and testimony of the judgment of God. It bears the effects of the catastrophe of the flood and catastrophes innumerable thereafter. I would suggest to you that the world looks old because as Paul says in Romans chapter 8 it is groaning. And in its groaning it does look old. It gives us empirical evidence of the reality of sin” (para 1).

Dr. Mohler’s astute observation touched upon the reality of a distinction between the recent date of Earth’s creation and the accrued effects of catastrophes of sin upon it. Were he to apply the numbers according to the rate of decay, then he too could demonstrate the irrefutable reality of the Bible’s Divine inspiration, its accuracy, and its timeless relevance to today’s enduring questions.

Notice also, the question of the Universe’s age (measure of decay). The formula of ~12,500 years X 360 days = 4.5 million days, then when multiplied by 1,000 years = 4.5 Billion years. For a calculation of the Universe, one might notice that a ratio of 1,000 years: 1-day can be inversely applied accordingly:

Simply change the number of years to days and the days to years to get,

4.5 Billion days X 1,000 days, then one need only acquire a multiplier for the 1,000 days by dividing the 1,000 days by 360 to get the number of years represented by 1,000 days which is ~2.78. When one multiplies 4.5 Billion times ~2.78, then the result = 12.5 Billion years. The reader immediately notices the direct correlation between the ~12,500 years and 12.5 Billion years. So, to the credit of Dr. Al Mohler, he has a strong case for his assertion that the time of the Earth's creation and the "apparent" age are two distinctly different things represented by very disparate numbers.

### **Which "was" Means "Was," and Which "was" means "Become?"**

According to Melton (2001) "The italicized words in the King James Bible are words that were added by the translators to help the reader. This is usually necessary when translating from one language to another because word meanings and idioms change. So, to produce a more readable translation, the King James translators (1604-1611) added certain words to the Bible text. However, to make sure that everyone understood that these words were not in the available manuscripts they set them in italics" Retrieved From: <https://www.biblebelievers.com/jmelton/italics.html>

For the dear souls who had to endure those who rejected the use of the KJV of the Bible, going along with whatsoever they otherwise chose, you might have missed the class: "How to USE the KJV of the Bible." There were hundreds of these classes taught. In Genesis 1:2 the KJV translators (and William Tyndale) stated: "And the earth

was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters” (KJV).

As practitioners of a Systematic Apologetical, Reasoning Process, Hermeneutics, core training included the science of interpretation, learning rules of interpretation while using the KJV of the Bible. Also, Bible training extends to the acquisition of a working knowledge of Bible Languages, so that one might be able to “look up” words from the English Bible. However, when the teacher called our attention toward the details of the English text itself, one of the “first-things” emphasized was the use of “italicized words.” Having never noticed their implication, their use as “helpful” for both the student and the teacher of Scripture. However, according to the “Holistic” approach to Bible Interpretation, and a categorical approach within Systematic Theology, along with a Lexical-syntactical analysis in both the grammar and syntax of Bible languages, invited all the text had to say.

As “common Biblicists,” then the good Bible passage in Genesis which states: “And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters” allows the reader to notice “two” occurrences of the term “was:” First, a “standard font” form of the term as in “the earth was without form and void.” Second, an “italicized font” form of the term as in “and darkness was upon the face of the deep.”

When one “looks up” the definitions of these two different usages of the term “was,” both the standard font, and the italicized font forms, then one quickly notices the definitions to be quite different, even opposite of one another. But, trusting the KJV translators (and William Tyndale) to “say what they mean and mean what they say,” one can do well to “notice” the difference and to receive the help that the KJV translators (along with William Tyndale) are offering the reader, or interpreter by their deliberate (and, according to some, divinely inspired) use of both “italicized and standard fonts;” namely, that the italicized form of “was” means “be,” and the standard form of “was” means “become.” When the empty assertion is made: “Was means Was,” the hearer can notice that the KJV translators’ use of both “standard and italicized” fonts prevent the need to ignore the translators’ helpful usages of both italicized and standard fonts. Nevertheless, the italicized form of “was” as it appears in Genesis 1:2 is a simple form of “be,” and the standard form of “was” in Genesis 1:2 means “become.”

- A. The standard font of “was” is from Strong’s number H1961.
- B. The italicized term “was” is derived from no known lexicographical source.
- C. The italicized form “was” was added to be “helpful to both the reader and practitioner of Holistic Hermeneutics, Systematic Apologetics, framed by a Systematic Theology according to a categorical approach.

## **Time and Eternity: Creation and the Theory of Relativity**

**Age of the Earth:** Those who assert a “Young Earth” fail to identify its age, and those who advocate an “Old Earth” fail to identify “when the Earth originated;” for, in neither assertion is found the phenomenon of creation; namely, the instantaneous generation of space and matter: An instantaneous, generative event that would otherwise require thousands, millions and even billions of years. Although both camps appear sincerely interested in the truth concerning the Earth’s age, the “Patience of God” (see the above section) is omitted from the equation. The “Divine Ratio” demonstrates that which is axiomatic; specifically, that “All created things are older than the duration of their existence.”

Humphreys (1994) stated:

“Six Real Earth-days: What this new cosmology shows is that gravitational time distortion in the early universe would have meant that while a few days were passing on earth, billions of years would have been available for light to travel to earth. It still means that God made the heavens and earth (i.e., the whole universe) in six ordinary days, only a few thousand years ago. But with the reality revealed by GR, we now know that we have to ask— six days as measured by which clock? In which frame of reference? The mathematics of this new theory shows that while God makes the universe in six days in the earth’s reference

frame (“Earth Standard Time,” if you like), the light has ample time in the extra-terrestrial reference frame to travel the required distances. None of these time frames can be said to be “God’s time” since the Creator, who sees the end from the beginning (Isaiah 46: 10, Rev. 22: 13, John 8: 58, and more) is outside of time. Time is a created feature of His universe, like matter and space. It is interesting that the equations of GR have long indicated that time itself had a beginning” (Kindle Locations 113-122).

Humphrey’s (1994) quoted Ken Hamm as stating:

“I have been actively involved in the creation ministry for over 15 years, having visited many different countries and spoken to hundreds of thousands of people. I have also had the unique opportunity of mixing with the world’s leading creation scientists, observing them admirably defend Genesis creation despite the probing attacks of antagonistic evolutionists. Creationist research has exposed many of the weaknesses and flaws in evolutionary philosophy, and has provided answers in such areas as geology and biology. These contributions have given public speakers such as myself a good degree of confidence to give “reasons for what we believe” when challenged by opponents. However, if I were asked whether there were any major places of weakness in the creationist armor, I would have to admit that it has been (till now at least) in the area of cosmology. One of the

most-asked questions directed to me at our seminars and through the mail goes something like this: ‘If the universe is only thousands of years old, how do you explain the millions of years it takes for light to travel from distant stars?’ I have heard creation scientists attempt to solve this seemingly insurmountable problem for those who believe the Bible’s account of a young world. Ken Ham, B. App. Sc., Dip. Ed.” (Kindle Locations 48-66).

Custance (1988) stated:

“BEFORE WE COME to consider the spiritual aspects, it seems desirable to review briefly the bearing which the Theory of Relativity has upon the “time” taken for Creation. To begin with, the possibility of a real acceleration or deceleration of Time in certain given circumstances introduces the question of whether time was needed for the Creation at all, or whether it might have been instantaneous...Its evidence of ‘age’ is probably not a deception deliberately introduced by the Creator for some unknown reason. The age is real. Whether we argue for 4,000,000,000 years or twice or half this amount — it is not important at the moment — it seems clear that the Universe is very old...But what does such a concept mean, and was it necessary for God to work so “slowly”? Could He have created it all, as was once supposed, in a moment of time? Was there any fundamental advantage in establishing the time-consuming process which seems

to characterize geological change, if such changes could actually have been in some way vastly accelerated ‘to save time’?” (pg. 2).

The Bible’s Doctrine of Relativity (as demonstrated in the Divine Ratio) resolves this embarrassing difficulty, because nothing is “hard” for the Godhead, He Himself provides the “proof” within His inspired Scriptures. That is, the phenomenon of creation is described in the Theological field of Physics in the term “Relativity.”

Although Creation Physicist Dr. D. Russell Humphreys demonstrated a formidable effort to demonstrate the possibility of Einstein’s Theory of relativity being a “solution” to the apparent contradiction between science and the Bible, the ‘Patience of the Godhead’ warrants the Bible Interpreter’s attention; especially, since the Interpreter’s chief task is to “sanctify the Lord in His heart.”

### **The 360-day Prophetic Year**

Baxter writes:

“In his book, *The Coming Prince*, Sir Robert Anderson has shown, with the corroboration of the Astronomer Royal, that Nehemiah’s date was the 14th March, 445 B.C. And now, what kind of years are we to reckon? We are not left in doubt. The interrelation of Daniel’s visions and those of John is patent to all; and a comparison of the two will settle it that the prophetic year is a lunisolar year of 360 days. Both Daniel and John speak of “a time, and times, and half a time” (that

is three and a half “times”); and both make it clear that three and a half “times” are three and a half years (Compare Dan. vii. 25; ix. 27; Rev. xii. 14; xiii. 5). But John goes further and splits up the three and a half years into days (compare Rev. xi. 2, 3; xii. 6, 14), showing us that the three and a half years equal 1,260 days. This settles it that the prophetic year is one of 360 days. So then, from the edict to rebuild Jerusalem, down to the cutting-off of the Messiah, was to be 483 years of 360 days each. Was the prophecy fulfilled? It was. Once only did our Lord offer Himself publicly and officially as Israel’s Messiah. It was on that first, memorable “Palm Sunday.” Sir Robert Anderson rightly emphasizes the significance of this. “No student of the Gospels can fail to see that the Lord’s last visit to Jerusalem was not only in fact but in intention the crisis of His ministry. From the time that the accredited leaders of the nation had rejected His Messianic claims, He had avoided all public recognition of those claims. But now His testimony had been fully given, and the purpose of His entry into the capital was to proclaim openly His Messiahship, and to receive His doom” (Kindle Locations 12292-12304).

Further, Baxter records:

“What then was the length of time between the decree to rebuild Jerusalem and this climactic public advent of Christ— Christ—between the 14th March, 445 B.C. and the 6th April, A.D. 32? Sir Robert tells us that it was EXACTLY 173,880 DAYS,

THAT IS, 483 PROPHETIC YEARS OF 360 DAYS! Again, if this is not evidence of Divine inspiration, then nothing is” (Kindle Locations 12319-12322).

The Bible’s Doctrine of Relativity (as demonstrated in the Divine Ratio) provides the “proof” of the 360-day prophetic year, affording the Bible student the sought-after “‘Q.E.D.’ (sometimes written “QED”) which is an abbreviation for the Latin phrase ‘quod erat demonstrandum’ (‘that which was to be demonstrated’), a notation which is often placed at the end of a mathematical proof to indicate its completion” (para. 1).

Retrieved from <http://mathworld.wolfram.com/QED.html>

## **Six Literal Days**

Baxter (1986) wrote:

“A discrimination must be made (the Bible certainly makes it) between the original creation of the earth and its subsequent reconstruction with a view to its becoming the habitation of man. It cannot be too strongly emphasized that the six “days” in this first chapter of Genesis do not describe the original creation of the earth Those who suppose or assert this are obliged to treat the six “days” as vast periods of time, so as to square Genesis with what modern science has shown us concerning the vast antiquity of our earth. Yet in all truth they fail thus to reconcile Genesis and geology; and what is worse, they involve the Scripture itself in unresolvable self-contradictions” (Kindle Locations 501-506).

The Bible's Doctrine of Relativity (as demonstrated in the Divine Ratio) provides the "proof" of the literal six days, the 'in time' creation event, affording the Bible student the sought-after "'Q.E.D.'" (sometimes written "QED") which is an abbreviation for the Latin phrase 'quod erat demonstrandum' ('that which was to be demonstrated'), a notation which is often placed at the end of a mathematical proof to indicate its completion" (para. 1).

Retrieved from <http://mathworld.wolfram.com/QED.html>

### **Flat or Spherical Earth**

Clarke (1837) stated:

"Time signifies duration measured by the revolutions of the heavenly bodies: but prior to the creation of these bodies there could be no measurement of duration, and consequently no time; therefore, in the beginning must necessarily mean the commencement of time which followed, or rather was produced by, God's creative acts, as an effect follows or is produced by a cause" (Kindle Locations 207-210).

The Bible's Doctrine of Relativity (as demonstrated in the Divine Ratio) provides the "proof" of the Spherical Earth, affording the Bible student the sought-after "'Q.E.D.'" (sometimes written "QED") which is an abbreviation for the Latin phrase 'quod erat

demonstrandum' ('that which was to be demonstrated'), a notation which is often placed at the end of a mathematical proof to indicate its completion" (para. 1).

Retrieved from <http://mathworld.wolfram.com/QED.html>

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Clarke (1837) stated:

"Many have supposed that the days of the creation answer to so many thousands of years; and that as God created all in six days, and rested the seventh, so the world shall last six thousand years, and the seventh shall be the eternal rest that remains for the people of God. To this conclusion they have been led by these words of the apostle, 2 Peter 3: 8; : One day is with the Lord as a thousand years; and a thousand years as one day. Secret things belong to God; those that are revealed to us and our children" (Kindle Locations 449-453).

Baxter (1986) stated:

"...We find the saints 'reigning with Christ a thousand years' (verses 4-6). During that thousand years Satan is interned in the abyss (verses 1-3); but at the end he is released; whereupon he immediately goes forth to deceive the nations, and there is a swift, last, violent insurrection (verses 7-10). The purpose of this is finally to demonstrate the utter incorrigibility of Satan, and the irremediable

failure of Adamic human nature—even after a thousand years of perfect government; thus immediately preparing for the final, general judgment at the ‘Great White Throne’ (verses 11-15) and the winding up of the present order” (Kindle Location 24510-24514).

The Bible’s Doctrine of Relativity (as demonstrated in the Divine Ratio) provides the “proof” of the 1 day to 1,000-year ratio, affording the Bible student the sought-after “‘Q.E.D.’ (sometimes written “QED”) which is an abbreviation for the Latin phrase ‘quod erat demonstrandum’ (‘that which was to be demonstrated’), a notation which is often placed at the end of a mathematical proof to indicate its completion” (para. 1).

Retrieved from <http://mathworld.wolfram.com/QED.html>

### **Day-age Theory**

“Adherents of Day-Age Theory often point out that the word used for “day” in Hebrew, yom, sometimes refers to a period of time that is more than a literal, 24-hour day. One Scripture passage in particular often looked to for support of this theory is 2 Peter 3:8, “With the Lord a day is like a thousand years, and a thousand years are like a day.” This passage certainly reminds us that God stands outside of time and we should not doubt the occurrence of a future biblical event (viz., the second coming) simply because it seems to be taking a long time from

our limited human perspective. According to opponents of Day-Age Theory, then, 2 Peter 3:8 has nothing to do with the length of the creation week”

Retrieved from <https://www.gotquestions.org/Day-Age-Theory.html>

The Bible’s Doctrine of Relativity (as demonstrated in the Divine Ratio) provides the “proof” that 2 Peter 3:8 has everything to do with the creation week, proving that a literal day need not be expanded to an indefinite time period, affording the Bible student the sought-after “‘Q.E.D.’ (sometimes written “QED”) which is an abbreviation for the Latin phrase ‘quod erat demonstrandum’ (‘that which was to be demonstrated’), a notation which is often placed at the end of a mathematical proof to indicate its completion” (para. 1). Retrieved from <http://mathworld.wolfram.com/QED.html>

## **Advantages of the Systematic Apologetical, Reasoning Process:**

### **Bridging Knowledge Gaps: The Noahic Covenant**

For those who wish to consider a Biblical View of the Noahic Covenant can, along with the numerous highly skilled, and trained educators (disciple-makers) testify that the work of bridging knowledge gaps is a lifelong endeavor. For example, James A. Pershing (2006) stated,

“that instruction should be used to bridge skill and knowledge gaps, and describe how instruction often can be used along with other interventions to meet performance challenges” (pg. 331). Handbook HPIT Third Edition Copyright © 2006 by John Wiley & Sons, Inc.

In application, it often the case that the error of omission is the cause of the knowledge gap; and consequently, results in an “omissive element.”

In relation to the Noahic Covenant, a Systematic Apologetical, Reasoning Process can guide a learner’s attention to any possible, overlooked aspect of the covenant, leading them to research the texts, and find supporting data. Consequently, therefore, this brief synopsis can be helpful in the bridging of any student’s knowledge gap.

(MacGregor 2017) observed:

“The biblical account does not allow for the death of an entire species after the flood. In Genesis 8:17, God commanded Noah to “bring forth” with him all animals (every single living animal and species) that were on the ark, so they might “breed abundantly on the earth and be fruitful and multiply upon the earth” (italics mine). It was clearly God’s intention that all creatures that boarded the ark be preserved to replenish the earth after the flood. Genesis 9:11–12 says that the covenant not to destroy the living creation with another flood was with Noah and ‘every living creature that is with you, for all successive (Hebrew *olam*, translated everlasting) generations.’ Wouldn’t this imply that every living creature that got off the ark would survive those everlasting generations? The Genesis account only allows for every species of animal that exited the ark to be the very animal population we see today and the same animal population that will endure into the millennial and eternal state”

MacGregor, Slayden. *A Panoramic Study of God’s Plan: Eternity Past to Eternity Future*. WestBow Press. Kindle Edition.

**The term breed:**

שָׂרָץ *shârats*, shaw-rats’; a primitive root; to wriggle, i.e. (by implication) swarm or abound: —breed (bring forth, increase) abundantly (in abundance), creep, move.

Also, in reference to Genesis 9:11-12 one will notice:

“And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there anymore be a flood to destroy the earth. 12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:” (KJV).

### **The term “everlasting:”**

**עולם** ‘ôwlâm, o-lawm’; or **עלם** ‘ôlâm; from H5956; properly, concealed, i.e. the vanishing point; generally, time out of mind (past or future), i.e. (practically) eternity; frequently, adverbial (especially with prepositional prefix) always:— alway(-s), ancient (time), any more, continuance, eternal, (for, (n-)) ever(-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end).

Wherefore, to bridge the “knowledge gap,” one notices that God’s plan for Noah included a covenant, the Noahic covenant was between God and Noah, and the animals on the Ark. The duration of that covenant is everlasting.

### **Theological Relativism**

From the Missionary Baptist Seminary in Little Rock, Arkansas students who successfully complete a program of study acquire a panoply of tools, because of which a graduate can go on to become a professional in fields requiring theological expertise.

These authors were well-equipped by the panoply of tools acquired to become professional Apologists, and are completing a major project in which elements (called them Fallible Religious Constructs) within the vast, and ever expanding category called, Theological Relativism are defined, documented and disclosed. Theological Relativism is much like “Moral Relativism.”

By the use of “Moral Relativism” these authors mean that which is well-defined in a Blog article by the Pastor of Living Faith Missionary Baptist Church in Fort Smith Arkansas. Brother Jerry Grimes wrote the Blog Article in 2016 entitled: *Where have all the Heretics gone?* Posted March 18, 2016

-Retrieved from <https://wrinkledwit.com/>

Professional Christian Philosopher and Apologist Dr. William Lane Craig described the category known as Relativism accordingly,

“Relativism is the view that something is relative rather than absolute. That is to say, the thing in question (a truth, a moral value, a property) is the case only in relation to something else. For example, being rich is relative. Relative to most Americans, you’re probably not rich. But relative to the people of the Sudan, you are fabulously rich! By contrast, it is not just relatively true that the Cubs did not win the 2009 World Series. It is absolutely true that they did not win. Many people today think that moral principles and religious beliefs are at best relative

truths: true, as they say, for you, but not true for me.” Craig, William Lane (2010-03-01). *On Guard: Defending Your Faith with Reason and Precision* Kindle Locations 262-267. David C. Cook. Kindle Edition.

Further, Brother Jerry Grimes affirmed:

“There is no longer a bold line between right and wrong. There was a time when such a line was etched in stone for all to see. It was clear, non-debatable, a true compass for morality. But now the line of morality is drawn in the sand. As the tide of relativism rises, the waves of tolerance have washed the line away, the same waves will destroy a nation. The foolish man who built his house upon the sand could only watch as his house went splat!”

These authors likewise affirm: There is no longer a bold line between fallible and infallible. There was a time when such a line was etched in stone for all to see. Infallible truths were clear, non-debatable, a true compass for theology. But now, like moral relativism, theological relativism has drawn its line in the sand.

As the tide of theological relativism rises, the waves of tolerance have washed the line away; regrettably, the same waves will destroy a nation. It is the foolish man who built his house upon sand (Fallible Religious Constructs), and could only watch as his house fell: The words of Christ are infallible, and will never be washed away! Brother Jerry Grimes further stated that in 2002 Fox News analyst ,Bill O’Reilly (before Bill

O'Reilly was ousted from Fox News) wrote an article where he asked "Why is it wrong to be right?" In this same article he cites "recent Zogby poll findings regarding what is being taught in American universities. Studies indicate 75% of American college professors currently teach that there is no such thing as right and wrong. Rather, they treat the questions of good and evil as relative to individual values and cultural diversity." –Retrieved from <https://wrinkledwit.com/>

Alarming to these systematic apologists is the masquerading of the fallible as the "infallible." Holding no interest in proclaiming all things heretical, for, to do so would not call for systematic apologists to engage in the arduous profession of Apologetics were they simply wanting to denounce everyone who disagrees with them. Much more rather, these systematic apologists prefer to apply their "earned expertise" toward the process of clearly demarcating the fallible from the infallible, restoring the bold line between the two. Agreeing with Brother Jerry Grimes that "heretics" still exist; and, the bold line that once made "fallible and infallible" clear has likewise been erased, like that line between "right and wrong."

Theological Relativism requires no spirit of Christ, no integrity, no professionalism, in order that one might present one's preferred Fallible Religious Construct as an "infallible" truth from God's Word. That which has been written is all but lost as the

global internet generates endless e-platforms, e-schools, e-colleges, Social Media, and even “e-Seminaries” that are willing to accommodate everything equally.

Matt Slick, President of CARM stated:

“Relativism is the philosophical position that all points of view are equally valid, and that all truth is relative to the individual. This means that all moral positions, all religious systems, all art forms, all political movements, etc., are truths that are relative to the individual.” –

-Retrieved from <https://carm.org/what-relativism>

Theological Relativism has afforded such an accommodating environment as to find advocates of Fallible Religious Constructs lauded as though they were “Defenders of the Faith,” rather than “Advocates of Fallible Religious Constructs.” Today, one will hear an adamant presentation by an advocate of Calvinism, and not once will the advocate define, document, or disclose fallible elements within it.

As trained, theological professionals, it can often, and quite easily be observed that a deliberate concealment of fallible elements often occurs when an unprofessional, amateur adamantly affirms that of which he is ignorant.

Calvinism is not “equally valid” with that which the texts actually state. Numerous “fallible elements” are deeply embedded within Calvinism, Arminianism, Molinism,

Traditionalism, and even Landmarkism. Therefore, then, the abandonment of any clear line according to which these “Fallible Religious Constructs” might otherwise be clearly demarcated from the infallible written Word of God, have all but disappeared. Echoing the words of Brother Jerry Grimes:

“How do we solve the problem? How do we preach the ‘absolute’ truth of God’s Word to a world that thinks and says, ‘you are right and I am right, nobody is wrong?’ The main thing we can do is exactly what God has told us to do, share the Gospel of Jesus!”

-Retrieved from <https://wrinkledwit.com/>

Preachers of mixed-grace gospels have found a safe haven within today’s “everybody’s right” environment nourished and fostered by Theological Relativism; for, to graciously demarcate God’s Holy Word from any mental construct of a man is seemingly too much for those who subscribe to the mantra of Theological Relativism; specifically, that notion expressed in Ihab Hassan’s 1987 book *The Post-Modern Turn* in which he discussed “New Gnosticism,” stating:

“Our own mental constructs, he claims, are our knowledge. Human beings are becoming ‘gnostic creatures constituting themselves, determining their universe by symbols of their own making,’ and he indicates science fiction and fantasy literature as examples. As with ancient Gnostics, the traditional codes no longer

determine our meaning. The traditional canon of texts no longer has authority.

Hassan sees a vast 'revisionary will' at work in our culture, unsettling and heterogeneous, and he quotes Jean-Francois Lyotard's now famous clarion call of postmodernism: 'Let us wage war on totality.'"

–Retrieved from "The Nag Hammadi Library [Third, completely revised Edition].

1988 by James M. Robinson

Theological Relativists often banter between each other, comparing and contrasting one "Fallible Religious Construct" (FRC) with the other, generating such a flummox as to lead their audience to suppose that each FRC is "equally valid." The question one need only ask: "Equally valid with what, the Scriptures?" Of course not, however, that is exactly the impression conveyed. As long as the FRCs are given equal hearing, then at no time does it occur to the audience that neither FRC was compared and contrasted with the Scriptures, misleading the hearer to believe that each FRC is equally valid, therefore, so also must the Bible, like the contrary FRCs, stand in contradiction.

The Systematic Apologist, however, hold interest in the Scriptures, like that of the Berean believers; namely, like those whose character demands that FRCs spoken by men be evaluated according to research within the Scriptures, in order to determine if those FRCs are actually infallible teachings in accordance with the Scriptures, or merely fallible expressions constructed by men.

The leading indicator of a FRC being presented as though it were infallible Scripture is the willingness of its advocate to compare and contrast it with another FRC, rather than with the Scriptures. For, as with anything to which one is favorably biased, an honest evaluation proves almost impossible. Thus, unless “a student who acquires a panoply of tools” is likewise willing to demonstrate the spirit of Christ, then he will avoid, at the cost of Christ’s cause, comparing and contrasting FRCs with the Scriptures, preferring to declare FRCs equally valid as the Scriptures.

**Note:** Panoply comes from the Greek word *panoplia*, which referred to the full suit of armor worn by “hoplites,” heavily armed infantry soldiers of ancient Greece. “Panoplia” is a blend of the prefix *pan-*, meaning “all,” and *hopla*, meaning “arms” or “armor.” (As you may have guessed already, “*hopla*” is also an ancestor of “hoplite.”) “Panoply” entered the English language in the 17th century, and since then it has developed other senses which extend both the “armor” and the “full set” aspects of its original use.

-Retrieved from <http://www.merriam-webster.com>

## **Blind Spots**

If IT can happen to Dr. John MacArthur, then **IT** can Happen to YOU too!

If it can happen to John MacArthur, then it can happen to any one of us as well.

Wikipedia.org described John MacArthur accordingly, John Fullerton MacArthur, Jr.

(born June 19, 1939) is an American pastor and author known for his internationally

syndicated radio program Grace to You. He has been the pastor-teacher of Grace Community Church in Los Angeles, California since February 9, 1969 and also currently is the president of The Master's College in Newhall, California and The Master's Seminary in Los Angeles, California. Theologically, MacArthur is considered a Calvinist, and a strong proponent of expository preaching.

He has been acknowledged by Christianity Today as one of the most influential preachers of his time, and was a frequent guest on Larry King Live as a representative of an evangelical Christian perspective. MacArthur has authored or edited more than 150 books, most notably the MacArthur Study Bible, which has sold more than 1 million copies and received a Gold Medallion Book Award. Other best-selling books include his MacArthur New Testament Commentary Series (more than 1 million copies), Twelve Ordinary Men, (more than 500,000 copies), and the children's book A Faith to Grow On, which garnered an ECPA Christian Book Award.

Nevertheless, even Brother James White of Alpha and Omega Ministries, speaks of "blind spots" against which interpreters must struggle. This article concerns the reality of that which Brother James White calls "blind spots;" specifically, as they function to skew religious constructs and their constructors: Religious constructs are influenced by numerous biases. Both the Constructor and the construct are skewed accordingly:

A “Construct” as a verb (transitive) means to compose or to frame mentally an argument, assertion, or even a sentence, and 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; particularly, Dr. John MacArthur, 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 like Brother John MacArthur lacks any corresponding reality for his concepts.

The finitude of a religious man can betray 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 does not contradict finite philosophy or logic.

Consequently, when a certain one, like Dr. John MacArthur, constructs a religious construct, he might tend to co-depend upon certain rules of thumb, or heuristics, that help him to make sense out of the complex and undefined field of religion.

Subsequently, then, at times these heuristics lead to skewed and systematic errors

throughout the construction process. These Systemic errors (like errors of omission, and omission biases) are those that iterate during the construction process: 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 skewed hermeneutical judgments. They are religious, fallible constructs, because they depend for their existence and character upon the biased elements of which they are constructed and the pattern or structure-the biases- that they inherit in the process.

Conversely, Biblical texts are infallible, spiritual constructs, because their construction occurred 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 γραφὴ 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, therefore; but, Religious constructs, on the other hand, are designed according to skewed ingredients-biases-and, because of 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.

Several 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.

To place this bias in a tactical context, it suggests that a religious constructor who has a strong prior belief that a certain element makes sense, might continue to pursue that element, even including it in his construct despite evidence that it is flawed or fallible.

Another well-known cognitive bias, **escalating commitment**, occurs when constructors, having already committed significant resources to a construct, commit

even more resources even if they receive feedback that the construct is fallible. This may be an irrational response; a more logical response would be to abandon the construct and return to the Scriptures, rather than escalate commitment. Feelings of personal responsibility for a construct seemingly induce religious constructors to commit to a construct, even persuading others that it is right, making nothing of contradicting Scriptures: Evidence that their construct is flawed.

A third bias, **reasoning by analogy**, involves the use of simple analogies to make sense out of complex problems. The problem with this heuristic is that the analogy may not be valid: One religious constructor once stated: “Since a dead man cannot make a choice, then one dead in sins cannot make a choice.” This simple analogy proffered for the hearer might seem absurd, but, among the field of religious construction, this simple, very flawed analogy is considered valuable construction material.

A fourth cognitive bias is referred to as **the illusion of control**, or the tendency to overestimate one’s ability to control the religious construction process. General or top constructors, otherwise known as “leading brethren” seem to be particularly prone to this bias: Having risen to the top of their religious construction organization, they tend to be overconfident about their ability to so construct a religious construct as to surpass even the Scripted Constructs themselves, leading many to follow after them, rather than

the One. According to those that labor in the word and doctrine, such overconfidence leads to what can be called the hubris hypothesis of conquests.

Proclaimers of Divine Scripts, Constructs, that is, the Texts argue that leading brethren are typically overconfident about their ability to create a religious construct by acquiring elements of others' religious constructs; namely, historically and traditionally religious constructs. Thus, when a religious construct is evaluated in the light of the Divine Scripts they are found to be a product of a biased process: A process that includes errors of omission, source avoidance, and source bias; bold hubris, illusions of control, simple analogies; escalating commitment, prior beliefs, along with vested denominational and religious loyalties.

Consequently, then, one would do well to adhere to the divine constructs, the Scripts; for in so doing, one will not strive about words to no profit, that is, to the subverting of his hearers. Wherefore, one pursuing truth need only to study to demonstrate one's self an approved worker unto God, The Divine Scriptor, that is, Constructor, a workman that has no need to be ashamed, nor to construct any religious construct, rather only to rightly divide the word of truth: The Infallible Construct. Finally, one does well when he avoids profane and vain religious construction processes: For they only increase unto more ungodliness.

Finally, one would do well to proceed with caution when discussing religious constructs. That is, one demonstrates prudence when he notices among a religious construct the Omissive elements inherent within it: As a very precise example, Dr. John MacArthur, a very scholastic and faithful student of the Scriptures has affirmed that regeneration precedes faith. However, no Koine New Testament of any known kind indicates that regeneration precedes the act “to believe,” more rather only, the continuation of the punctiliar act to believe, that is, generation precedes the continuous action: To be believing.

However, precise the Greek-the KOINE Greek-might be, interpreters, like Dr. John MacArthur, can fail to “see” beyond their own “blind spots,” and like all of us, can, and does omit the fact that although generation out from God does indeed precede “believing,” not even one Greek text of any known kind, placed generation prior to “believe.” Although very capable, and perhaps unsurpassed among contemporary scholars, Brother John MacArthur presents the very symptom of “blind spots” about which Dr. James White admonishes all Bible students to be aware. Fortunately, then, one need not be too arduous against one’s self or others when it comes to laboring in word and doctrine; for, it is a skewed work that interdepends upon fellow brethren to collectively learn and collaboratively contribute to the mutual edification of each another.

Retrieved from [https://en.wikipedia.org/wiki/John\\_F.\\_MacArthur](https://en.wikipedia.org/wiki/John_F._MacArthur)

**Likewise:** If it can Happen to Dr. James White, then ***IT CAN*** and will happen to YOU!

If it can happen to James White, then it can happen to any one of us as well.

James Robert White (born December 17, 1962) is the director of Alpha and Omega Ministries, an evangelical Reformed Christian apologetics organization based in Phoenix, Arizona. He is the author of more than 20 books and has engaged in numerous moderated debates.

Nevertheless, even Brother James White speaks of “blind spots” against which interpreters must struggle. This article concerns the reality of that which Brother James White calls “blind spots;” specifically, as they function to skew religious constructs and their constructors: Religious constructs are influenced by numerous biases. Both the Constructor and the construct are skewed accordingly:

A “Construct” as a verb (transitive) means to compose or to frame mentally an argument, assertion, or even a sentence, and 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; particularly, Dr. James White, 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 like Brother James White 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 does not contradict finite philosophy or logic.

Consequently, when a certain one, like Dr. James White, constructs a religious construct, he might tend to co-depend upon certain rules of thumb, or heuristics, that help him to make sense out of the complex and undefined field of religion. Subsequently, then, at times these heuristics lead to skewed and systematic errors throughout the construction process. These Systemic errors (like errors of omission, and omission biases) are those that iterate during the construction process: 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 skewed hermeneutical judgments. They are religious, fallible constructs, because they depend for their existence and character upon the

biased elements of which they are constructed and the pattern or structure-the biases- that they inherit in the process.

Conversely, Biblical texts are infallible, spiritual constructs, because their construction occurred 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 γραφὴ 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, therefore; but, Religious constructs, on the other hand, are designed according to skewed ingredients-biases-and, because of 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.

Several 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.

To place this bias in a tactical context, it suggests that a religious constructor who has a strong prior belief that a certain element makes sense, might continue to pursue that element, even including it in his construct despite evidence that it is flawed or fallible.

Another well-known cognitive bias, **escalating commitment**, occurs when constructors, having already committed significant resources to a construct, commit even more resources even if they receive feedback that the construct is fallible. This may be an irrational response; a more logical response would be to abandon the construct and return to the Scripts, rather than escalate commitment. Feelings of personal responsibility for a construct seemingly induce religious constructors to

commit to a construct, even persuading others that it is right, making nothing of contradicting Scriptures: Evidence that their construct is flawed.

A third bias, **reasoning by analogy**, involves the use of simple analogies to make sense out of complex problems. The problem with this heuristic is that the analogy may not be valid: One religious constructor once stated: “Since a dead man cannot make a choice, then one dead in sins cannot make a choice.” This simple analogy proffered for the hearer might seem absurd, but, among the field of religious construction, this simple, very flawed analogy is considered valuable construction material.

A fourth cognitive bias is referred to as **the illusion of control**, or the tendency to overestimate one’s ability to control the religious construction process. General or top constructors, otherwise known as “leading brethren” seem to be particularly prone to this bias: Having risen to the top of their religious construction organization, they tend to be overconfident about their ability to so construct a religious construct as to surpass even the Scripted Constructs themselves, leading many to follow after them, rather than the One. According to those that labor in the word and doctrine, such overconfidence leads to what can be called the hubris hypothesis of conquests.

Proclaimers of Divine Scriptures, Constructs, that is, the Texts argue that leading brethren are typically overconfident about their ability to create a religious construct by acquiring elements of others’ religious constructs; namely, historically and traditionally

religious constructs. Thus, when a religious construct is evaluated in the light of the Divine Scriptures they are found to be a product of a biased process: A process that includes errors of omission, source avoidance, and source bias; bold hubris, illusions of control, simple analogies; escalating commitment, prior beliefs, along with vested denominational and religious loyalties.

Consequently, then, one would do well to adhere to the divine constructs, the Scriptures; for in so doing, one will not strive about words to no profit, that is, to the subverting of his hearers. Wherefore, one pursuing truth need only to study to demonstrate one's self an approved worker unto God, The Divine Scriptor, that is, Constructor, a workman that has no need to be ashamed, nor to construct any religious construct, rather only to rightly divide the word of truth: The Infallible Construct. Finally, one does well when he avoids profane and vain religious construction processes: For they only increase unto more dissonance.

Finally, one would do well to proceed with caution when discussing religious constructs. That is, one demonstrates prudence when he notices among a religious construct the "*Omissive*" elements inherent within it: As a very precise example, Dr. James White, a very scholastic and faithful student of the Scriptures had presented an outstanding exposition of 1 John 5:1 in which he noted that generation preceded "believing that Jesus is the Christ;" however, he omitted the fact that although

generation out from God does indeed precede “believing,” not even one Greek text of any known kind, placed generation prior to “believe.”

Although very capable, and perhaps unsurpassed among contemporary scholars, Brother James White presents the very symptom of “blind spots” about which he admonishes all Bible students to be aware. Fortunately, then, one need not be too arduous against one’s self or others when it comes to laboring in word and doctrine; for, it is a skewed work that inter-dependes upon fellow brethren to collectively learn and collaboratively contribute to the mutual edification of one another.

## Perfect Tense: Perfect Birth; Salvation

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

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

**KEV 1 John 5:1a** Everyone who is believing that Jesus is the Christ, has been previously generated (and remains generated) out from the God...

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

The word is in the perfect tense, which means that as (Davis, 1923) states “[it] expresses the continuance of completed action. It is then a combination of punctiliar action and durative action: This kind of action expressed by the perfect tense is sometimes called *perfective* action” (p. 152). A contemporary English term according to (Lamerson, 2004) is “εὕρηκά (found in Rev. 3:2). This is the famous word for ‘I found it’ that has essentially come across unchanged into our English language as ‘Eureka.’ It means that the person has found the answer to a particular problem and that the finding of this answer will have implications long after the actual finding is over” (p. 75).

The word γεννῆται 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 (it is a periphrastic perfect participle: That’s another lesson). It describes for the child of God a deliverance that has been completed in the past and is continuing in the present. The agency in the passive participle is the Grace (a personification of the Jesus, the Christ). The Jesus, the Christ, delivered the child of God in the past and continues to deliver him presently, continuously...always. The child of God experiences a “perfect” birth, and a “perfect” salvation subsequent to that perfect birth.

Thusly, for the KOINE Christian, understanding the new birth, and subsequent salvation equals understanding elements of KOINE like the perfect tense in 1 John 5:1, and the perfect passive participle in Ephesians 2:8. Both the perfect finite verb and the perfect passive participle convey to the Christian that their birth and salvation, like their Savior, are perfect, that is, completed actions with present continuing results. In neither case: one's birth out from God, or one's deliverance by the Christ will an Arminian tradition accommodate the Common "KOINE" text that dissolves once for all the embarrassing difficulty concerning the truth of a child of God's birth and salvation.

## The Article: Jesus is God; Baptism and the Gospel

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

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

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

The KOINE text does not abandon the reader to decide if the phrases are referring to one person or two. Consequently, then, when communicated according to KOINE, the reader clearly reads the text accordingly: “...the great God, that is, our Savior, Jesus Christ.” According to KOINE’s usage of the “Article” the term “and” can be translated according to KOINE as “that is.” It is thusly translated because of a “Common” KOINE formula for nouns joined by “καὶ (and)” (Summers, 1950) simply states: “If the first of the two nouns has the article and the second does not, the two are one person (or thing)” (p. 130). The first noun in Titus 2:13 is “God,” that is, the God. The second noun

is “Jesus Christ.” The formula, then, translates the text as “...the God...that is, Jesus Christ. The text refers to one person, according to KOINE, not two.

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

**KOINE** ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται ὁ δὲ ἀπιστήσας κατακριθήσεται

Applying the KOINE formula for “conjoined nouns” when the first has an article and the second does not to the *verbal* substantives in Mark 16:16 by only changing the word “and” to the phrase “that is” allows the text to read accordingly: “He that believeth, that is, is baptized shall be saved; but he that believeth not shall be damned.” Thusly, one realizes that the writer is speaking of “one thing” not two. The one thing about which KOINE is speaking is “believe.” The term “baptized” further describes “believe.” Thus, KOINE does not support any traditional construct that would impose or extract a “baptismal regeneration doctrine onto or out from this text. KOINE dissolves the embarrassing difficulty associated with this text.

### **Present Tense: Calvinism and Arminianism**

**TEXT 1** John 5:1 Whosoever believeth that Jesus is the Christ is born of God: and everyone 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 using 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 ἄρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα

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

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

The term σὺν is a preposition. Prepositions according to (Davis, 1923) are “adverbs specialized to define more clearly the meanings of cases, many of which come

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

Thusly, the preposition (σὺν “together with”) is positioned before the pronoun “them.” The antecedent to that pronoun is the “dead who are raised first” when Christ returns. This KOINE text of 1 Thessalonians 4:17 unites in “close fellowship or cooperation” those of us living, that is, the ones left-around “together with” those believers who 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](http://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 Systematic Apologetic 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, that is, mind-after the Gospel and deliberately 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 a 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 πρός με ἐὰν 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 πρός 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,

A Systematic Apologetic 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:** 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 were it to have stated that “The Good Shepherd gives His life for the wolves!” The deliverance provided by the Good Shepherd also includes for His sheep a deliverance from wolves, as well as, from our sins! Amen!

### **Aorist Tense**

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

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

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

As (Davis, 1923) states: “As has already been learned, the fundamental idea in tense is ‘kind of action’ ...The aorist tense expresses action in its simplest form—undefined...the aorist tense treats the action as a point” (p. 78). One aspect of the Good News about the Gospel is the fact that its purpose is *in order that* you all might believe

that Jesus is the Christ! The kind of action expected to be performed by the hearer of the gospel is the “simplest form of action.” While religionists “qualify” the idea of man’s ability or lack thereof, the gospel of His grace actually “quantifies” man’s ability by expecting only from a hearer of the good news, the gospel, the right-announcement the performance of the simplest form of action; namely, “believe!”

The Gospel of John is written for the purpose that one might perform the simplest form of action “believe.” Calvinism states that this simplest form of action cannot be performed prior to the birth out from the God; however, KOINE does not concur. KOINE places the Gospel “prior to” the simplest form of action “believe.” Further, KOINE records the “birth out from the God” as that which is antecedent to the continuous form of action “believing.” Understanding the aorist, like understanding the present tense forever dissolves the embarrassing difficulty that has unnecessarily plagued Missionary Baptists for centuries. But, praise be to God, KOINE removes the plague once for all!

### **Participles: Words that Participate**

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

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

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

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

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

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

The Systematic Apologetic 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 μαθητεύσατε is an aorist active imperative 2<sup>nd</sup> 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 does 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 Systemic 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 γραφὴ 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 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 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 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 apologists 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](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.

### **A Response to Ray Comfort’s: “Why I’m neither Calvinist nor Arminian”**

On an August 5, 2014 Facebook Post entitled: Why I’m neither Calvinist nor Arminian, Ray Comfort wrote an article explaining why he is neither a Calvinist nor an Arminian. The article is included and key observations about the error of omission are highlighted. This Blog post answers to Ray Comfort’s Hypothesis:

*“It is if all that is missing is some information for them to harmonize.”*

How do God’s sovereign grace and man’s responsibility to turn to Him fit together? For example, Ezekiel 33:11 says, “As I live, says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die...?”

It is clear from Scripture that He grants us repentance (Acts 5:31; 11:18), and He also gives us faith as a gift (Romans 12:3), but He then commands all men everywhere to repent and to have faith (believe). See Mark 1:15; Acts 17:30.

We also read that “Whoever calls upon the name of the Lord shall be saved” (Acts 2:21, Romans 10:13), and of course John 3:16 says “whoever believes on Him shall not perish.” Whoever means whoever.

Charles Spurgeon proclaimed divine sovereignty yet he also preached man’s responsibility, although he admitted that he didn’t understand how they fit together.

Consider his exhortations to the sinner:

“Believe in Jesus, and though you are now in slippery places your feet shall soon be set upon a rock of safety”; “Sinner fly to Christ”; “O sinner, humble yourself under the mighty hand of God...”

And he preached that it is the sinner’s responsibility to trust in the Savior:

“Trust Christ with your soul and He will save it. I know you will not do this unless the Holy Spirit constrains you, but this does not remove your responsibility.”

The Arminian and Calvinist views are diametrically opposed to each other, yet believers on both sides point to a multitude of verses to back their theology. If you choose one view or the other, don’t let your choice cut you off from others who may believe differently. Is it possible that the two opposing truths can walk together? It is if all that is missing is some information for them to harmonize. The day will come when we will understand all things (see 1 Corinthians 13:12), and it is then that we will be glad that

we didn't cause division in the Church, and "sow discord among brethren," something God hates (Proverbs 6:19).

Sadly, Church history has shown us that Christ-centered men of God have clashed over these issues (e.g., Wesley and Whitefield). More recently I have seen brethren make a theological stand and much to their dismay they were marked by their home church as troublemakers. Fine missionaries have been pulled from the field, pastors fired from the ministry, and churches have split because of this issue.

So, if you do think you have it worked out, be careful that you strive to keep unity among the brethren, and then focus on your God-given commission. Firefighters exist to fight fires, not to fight each other. When the firing squad stands in a circle, it makes the enemy happy.

Every moment that you and I spend arguing about theological interpretation is time we have lost forever that could have been spent in prayer for the unsaved or in seeking to save that which is lost.

I wouldn't be surprised if much of the contention for this issue isn't based on a supposed love of the truth, but is rooted in sinful pride"

-Ray Comfort

Observations about Ray Comfort's Hypothesis: *"It is if all that is missing is some information for them to harmonize."*

Calvinism and Arminianism are Philo-religious, mental constructs (fallible as the men who constructed them) and are always subject to continuous review and revision, over-refinement, either moving further away from the Scriptures or closer to them, but never becoming the Scriptures.

The missing information required to "harmonize" such inanimate things would be as fallible as the men who would supply it.

Harmony cannot, and does not exist between men; rather, between brethren only. So, no lack of harmony actually exists between dead, unreal Philo-religious, mental constructs, regardless of how often or ardently men attempt to reify them; rather, between self-serving men, whose vested interests do not afford them the luxury of agreement, nor the responsibility to reconcile their differences presented within their Philo-religious, mental constructs.

**A Parenthetical:** A bestselling author named Sam Harris observed the consequence of incompatible religious constructs accordingly,

"Incompatible religious doctrines have balkanized our world into separate moral communities, and these divisions have become a continuous source of bloodshed. Indeed, religion is as much a living spring of violence today as it has been at any

time in the past. The recent conflicts in Palestine (Jews vs. Muslims), the Balkans (Orthodox Serbians vs. Catholic Croatians; Orthodox Serbians vs. Bosnian and Albanian Muslims), Northern Ireland (Protestants vs. Catholics), Kashmir (Muslims vs. Hindus), Sudan (Muslims vs. Christians and animists), Nigeria (Muslims vs. Christians), Ethiopia and Eritrea (Muslims vs. Christians), Sri Lanka (Sinhalese Buddhists vs. Tamil Hindus), Indonesia (Muslims vs. Timorese Christians), Iran and Iraq (Shiite vs. Sunni Muslims), and the Caucasus (Orthodox Russians vs. Chechen Muslims; Muslim Azerbaijanis vs. Catholic and Orthodox Armenians) are merely a few cases in point. These are places where religion has been the explicit cause of literally millions of deaths in recent decades.

Sam then asks:

Why is religion such a potent source of violence? There is no other sphere of discourse in which human beings so fully articulate their differences from one another, or cast these differences in terms of everlasting rewards and punishments. Religion is the one endeavor in which us–them thinking achieves a transcendent significance. If you really believe that calling God by the right name can spell the difference between eternal happiness and eternal suffering, then it becomes quite reasonable to treat heretics and unbelievers rather badly. The

stakes of our religious differences are immeasurably higher than those born of mere tribalism, racism, or politics.”

-Sam Harris

Retrieved from <http://www.goodreads.com/quotes/172836-incompatible-religious-doctrines-have-balkanized-our-world-into-separate-moral>

Jesus ministered to the common people in the presence of two opposing camps led by religious men called Pharisees and Sadducees, constructors, and sustainers, of two incompatible Philo-religious, mental constructs...He called men to come out from among them, and follow Him. Note: The Pharisees and Sadducees did come together in order that they might kill Jesus; so, unity for constructors of incompatible fallible, Philo-religious mental constructs is possible.

For two thousand years Christ has had His people, who were neither Calvinist, nor Arminian.

Harmonizing Calvinism and Arminianism is NOT necessary to follow Christ, neither is it a prerequisite for fellowship among brethren. To harmonize them would simply compound the baggage of bearing one or the other of two Philo-religious, mental constructs, by imagining a composite of the two. No, thanks!

A Systematic Apologetical, Reasoning Process demonstrates that a Christian can follow Christ according to the Bible without subscribing to either of the fallible, Philo-religious, mental constructs known as Calvinism and Arminianism.

Finally, Systematic Apologetics also demonstrates that the information to harmonize Calvinism and Arminianism does not exist; for, both Philo-religious, mental constructs depend upon omissions of the Scriptures, in order that both might diametrically exist.

The unity of the Spirit of which the Scriptures speak is not achieved through fallible Philo-religious, mental constructs constructed by fallible, finite men whose interests are best served by sustained sinful pride!

### **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 so. Perhaps here one usually inserts anthropomorphisms; 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 "processian" 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 Systematic Apologists. That is, as a Systematic Apologist disallows the arbitrary eisegesis of 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 Systematic Apologist of advocating something called: **“Spirit baptism.”**

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

The Practitioner of this Historical, Holistic 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 reality* 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!

If antitypical immersion by water were not available for those who have believed the Gospel, and have 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 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).

<http://dissertation.laerd.com/constructs-in-quantitative-research.php>

For the Systematic 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 Systematic 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 Systematic 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 become that precise in her or his understanding of the Bible.

**Unconditional Election:** As previously illustrated, the practitioner of the Historical, Holistic 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 sinners to repentance.	Righteous Judaizers 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,	...through the offence of one <b>the</b> many (sinners) be dead...by one man, Jesus Christ, hath abounded unto <b>the</b> many (sinners).

	which is by one man, Jesus Christ, hath abounded unto many.	
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The Systematic Apologetical, Reasoning Process enables the Systematic Apologist 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 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?*”

Providentially, 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 persist 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 Systematic Apologist 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.htm](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; Luke 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 Holistic 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 3<sup>rd</sup> Masculine singular] to believe in LORD; and He accounted it righteousness for him.

The term “Believe” as a Hiphil Perfect 3<sup>rd</sup> 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 3<sup>rd</sup> 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](http://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 Systematic Apologetical, Reasoning 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” 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 a 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*.

## Category Formation:

### **Bible Categories, Formed Categories, and Modified Categories**

“Category Formation is the ability to organize information, concepts and skills into categories, and forms the cognitive basis for higher-level abilities like applying, analyzing, and evaluating those concepts and skills. Categories are the basis of language and organization of the world.

<https://www.c8sciences.com/about/8ccc/category-formation/>

Bible categories are listed within Old and New Testament Lexicons, that is, they are the original (extant), abiding Bible terms, like nouns, which “stand for” the things thereby represented, along with verbs that communicate the actions things and persons represented by their corresponding categorical expressions; namely, categories.

Formed categories, however, are those which “include” sub-categories; and, often become a “superordinate level category.” Ungerer, & Hans-Jörg (1996) define a superordinate level category accordingly, stating that it, “... is a category placed at the top of a folk taxonomy and thus displays a low degree of class inclusion and a high degree of generality. They include basic level categories.”

Concerning the use of Bible Categories, lexicons contain those; the use of “formed categories” include both superordinate and basic-level ones. Formed categories are widely used in Systematic Theologies in conjunction with Bible categories. Modified

categories, however, are those which contain no elements from either Systematic Theology, or Bible Lexicons. These “modified categories” can be so remotely related to the Bible as to find them intelligible according to the classification, “Modified.”

For a sample of the extensive amount of Bible categories available to the Systematic Apologist, The Exhaustive Concordance of the Bible, generally known as Strong's Concordance, is an index of every word in the King James Version, constructed under the direction of James Strong.

<b>Bible Category</b>	<b>Formed Category</b>	<b>Modified Category</b>	<b>Modified Category</b>
<b>Living God</b>	<b>Living Theism</b>	<b>Open Theism</b>	<b>Closed Theism</b>
<b>Creation</b>	<b>Instantaneity</b>	<b>Day-Age Theory</b>	<b>Theistic Evolution</b>
<b>Time</b>	<b>Divine Ratio (Relativity)</b>	<b>Young Earth Creation</b>	<b>Old Earth Creation</b>
<b>Atonement</b>	<b>Provisional</b>	<b>Limited</b>	<b>Unlimited</b>
<b>Redemption</b>	<b>Kinsman Redemption</b>	<b>Particular</b>	<b>Universalism</b>

**Notice:** The Table illustrates the number and varieties possible according to a small sample of superordinate, Bible categories.

### **Psychology and Religion: An Operational Definition**

First, one should seek to design an operational definition accordingly, that is, as James (1902) observed, “the word ‘religion’ cannot stand for any single principle or essence but is rather a collective name” (pg. 33). Consequently, then, as a collective name, Hood, Hill & Spilka (2009) stated: “Religion may encompass the supernatural, the non-natural, theism, deism, atheism, monotheism, polytheism, and both finite and infinite deities; it may also include practices, beliefs, and rituals that almost totally defy circumscription and definition” (pg. 7).

Thusly, then, the term religion when defined in a way that is capable of being scientifically approached through methodologies and subsequent investigations, such that it is observable according to replicable steps; so that, when such steps are applied, it yields quantitative or qualified data for the observer, or answers to the question being studied-refers to a collective construct systematically synthesized-a complex field-composed of supernatural, non-natural, theistic, deistic, atheistic, monotheistic, polytheistic, mystical or spiritual constructs; along with both finite and infinite, and deified elements which is capable of being studied according to its traditions, histories,

cultures, practices and symbols through its conceptual, ethical, and social expressions among a diverse environment of observable or self-reported experiences.

## Scientific Research about Religion

Scientific research upon such a complex field as religion fails to “capture [religion] by standard scientific methods;” yet, is very capable of its evaluation. Preferred approach in the study of religion is the quantified-nomothetic.

The idiothetic relies too heavily upon expert judgments that according to Hood, Hill & Spilka (2009) “are covert and not readily available for public analysis or understanding. In contrast, the nomothetic orientation seeks to obtain information that is empirical, public, reproducible, and reliable.” The idiotheses of experts directly involved in the evaluation of religion primarily hinges upon their deployment of clinical or clerical therapies incorporating interviews and conversations, primarily focusing upon “how experience is interpreted.” As stated so well by Hood, Hill & Spilka (2009), “Always...the shadow of the statistician hovers in the background. Always the actuary will have the final word” (pg. 45). Thus, when approaching religion, then, the first obligation is found in the gathering of the quantified data, then seeking to understand the “specific issues of meaning.”

## **Religion affects one's Quality of Life: The Beneficial**

**Religion can Give Meaning:** Assure control and build self-esteem according to Attribution Theory; Help People experience improved Quality of life: Prevail illness; improve immunity.

**Attribution Theory:** Hood, Hill & Spilka (2009) expressed it accordingly, "Attribution Theory is concerned with explanations of behavior-primarily causal explanations about people, things, and events-and is therefore a theory of meaning making" (pg. 45). Motivations for attributions include both "naturalistic," and "religious." Causes of events in one's life originally suggest "that most people in most circumstances initially employ rationalistic explanations and practical attributions, such as reference to people, natural events, accidents, or chance." However, "when naturalistic ones do not satisfactorily meet the needs for meaning, control, and esteem," a transfer from the natural to the religious might occur.

The need to attribute beyond the circumstances that cause meaning to "be unclear," instill doubt in one's control, or "challenge" one's self-esteem can result in attribution beyond the natural, and thusly restores control, eliminates doubt, and builds self-esteem; otherwise, the stereotypes of these experiences could become adverse to the overall health of the one so stressed. Thus, Psychology tells us about the motivational

attributions of individuals as made in relation to natural, or religious sources for the purpose of “making meaning” out of life circumstances.

**Improves Health:** An interview quoted Dr. Koeing, who stated: “There are strong, positive correlations between religion and health.” The questions usually arising about this strong, positive relationship arise in the “interpretations” of them; that is, the interpretations concerning the association or the nature of the relation between religion and health.

**Increases Life Expectancy:** Quantitative measures of improvements or benefits are realized among the religiously involved according to the following conditions-A male, non-smoker, with 12 years of education; married, and actually engaged in attendance, could be expected to experience an approximate 84 year life expectancy, and a female, under similar conditions could be expected to experience an 86 year life expectancy: At least a seven year advantage.

**Enhances Ability to Cope:** Further, Dr. Koeing’s statements affirmed a quantitative, that is, measurable improvement in immune function, and when a substantial view of God was held, the ability to cope could be expected to increase. The religious recover better, and their susceptibility to depression and its adverse effects are lessened by their religious faith. Also, according to Japanese studies, “afterlife” belief was shown to “buffer” the blow of low socio-economic circumstances; as Dr. Koeing

stated: "it makes sense, of course" to hold an afterlife view that sustains one's hope to reunite with loved ones, and to look beyond this present world's circumstances. Also, Professor Pargament reported that: "90% of Americans sought solace and support from religion and spirituality."

**Yields Measurable Effects:** Psychology tells us about the measurable effects of religion that include improved Blood Pressure readings, Heart health, and Immune system; also, the advantage of faith communities reflect measurable returns in what Dr. Koenig called: Social Capital; namely, Lower Crime, Less Drug Abuse, and an overall reduction in the associated expenses otherwise incurred by such undesired behaviors. He further addressed the inverse relation between unhealthy beliefs of God such as, God is "punishing" one, or has "abandoned" one as perceived in the poem of Job. He stated that such beliefs are very distressful; even stating that such "negative" views increase mortality rates, depreciate a sense of meaning; but for the "deeply" religious, a healthier positive view of God is held.

**Reduces Fear:** Research Suggests that those with an "intrinsic religious" orientation dedicated their life to God or a higher power and reported they were less afraid of death and experienced greater feelings of well-being than people who fit into the "extrinsic religious" category of using religion for external ends, such as a way to

make friends or increase community social standing” (Retrieved from news-medical.net).

**Reduces Depression:** Psychology tells us about the relation between depression and religious activity; accordingly, a new study from Ireland suggested that attending church might “protect elderly people from depression.” The study observed and described “patterns of church attendance” to illustrate the relationship between mental and physical health and church attendance, suggesting that “regular” church attendance was correlated with belonging to a social network with a low risk of depression.

Studies from the U.S. also identified an “inverse relationship between religiosity and late-life depression.” Further, by building upon the function that religion provides a source of meaning. A Professor Pargament referred to the assertion that religion helps people reconcile questions raised by stressful situations with the “global sense of meaning in life.”

### **The Detrimental: Religion can lead to Distressful Experiences**

**Increases Fear:** Because of the distinction observed between the intrinsically and extrinsically religious, Life events can be experienced very differently; specifically, as one approaches death, engaging in religious dialog in order to comfort people who do not consider themselves religious could potentially incite fears of dying and what might lie beyond. When one “cannot commit” one’s self to God, one experiences a better state of

well-being by remaining uninvolved in religious activities, and secondarily, because of the acute awareness of the disparity between one's knowledge of doctrines and their lack of practice, the effects of extrinsic participation become detrimental.

Therefore, it has been asserted by Hood, Hill & Spilka (2009) that "Extrinsically religious people are more vulnerable at the end of life because they might be reminded in church that their lives have not been morally perfect." Thus, psychology tells us about the realities of actual outcomes of religious engagements; specifically, concerning their benefits or detriments to one's well-being.

**Causes Agony:** L. Festinger's "dissonance theory" well describes the agonies of holding two opposing thoughts as equally valid, while bearing the mental anguish of knowing the difference.

Ultimately, the fullness of Hood, Hill & Spilka's (2009) statement: "conversion, spiritual transformation, and de-conversion all can entail significant changes in persons, even if changes in basic personality functions are unlikely" (pg. 241) are mediated with much thoughtful meditation, as its implications drive home to this student the need to understand fully what may or may not be occurring, externally, or internally, when engaging a religious experience or participant of one.

**Religious Devotion can Promote Prejudicial Behavior**

**Fosters Prejudice:** Marziali (2010) observed, “A meta-analysis of 55 independent studies carried out in the United States with more than 20,000 mostly Christian participants has found that members of religious congregations tend to harbor prejudiced views of other races” (news.usc.edu). Psychology tells us about the relation between religious devotion and prejudice; namely, that “the more devout the community, the greater the racism.”

Regrettably, the same study indicated “significantly less racism among people without strong religious beliefs,” with “studies of highly devout groups” reflecting the strongest correlation between religion and racism. However, “right-wing authoritarianism rather than religious belief” was demonstrable “for instances of racial prejudice among Christian fundamentalists” Marziali’s (2010) news.usc.edu article.

Accordingly, then, the projection by Psychology does not always report what one would have otherwise expected; fortunately, the reality shown by psychology affords the observer the necessary data according to which the basis for diminishing the religious basis of prejudicial actions; namely, education, might be ascertained and subsequently published, reported, and taught.

**The Destructive:** Religion can Produce Conflict (Incite warfare, persecution; terrorism);  
Promote evil (justify crimes against humanity)

**Induces Suicide Bombers:** According to Rossano (2010), Psychology tells us that “from a scientific standpoint a suicide attack represents an extreme form of parochial altruism -- a self-sacrificial act made on behalf of one's in-group, involving aggression against an out-group, [that] to go from personal theories to real ones, we need to study the issue scientifically; [that] ritual participation more than religious belief may be behind suicide attacks; [that] this explanation can be called the ‘belief hypothesis,’ and it would predict that those who demonstrate increased devotion to religious beliefs or deities would be more supportive of suicide attacks.”

**Promotes Emotional Based Commitment:** Further, Rossano (2010) affirmed that Psychology tells us that “a second possible explanation is that suicide attacks are motivated by an especially powerful emotional commitment of an individual to his or her social group (called the "coalitional commitment hypothesis"); those who participate more regularly in communal rituals should be more strongly bonded to their groups and therefore more likely to support violent attacks against out-groups,...it was attendance at worship services that predicted support for suicide attacks and not prayer frequency; [Psychology] demonstrates that questions about religion and inter-group violence are addressed scientifically.”

As concerning the now globalized threat of terrorism, it becomes, and remains imperative, that such an all-encompassing topic be studied and approached

scientifically, that the spell of opinion(s) be broken by the empirical: That which originates in “scientific” observation within the realm of actuality. Psychology will serve well in its study of religion, bringing a fuller understanding to that which remains skewed by misinformation and ignorance.

### **The Good: The Brain is Hard-wired for Religion**

**Identifies Predispositions** Genetic and Psychological: toward religion are expressed adaptively, that is, they are expressed in the manner most conducive for the survival of its species. These traits are passed along in variegated manners, but virtually “ubiquitous, universally” among mankind: Globally. This universality supports the data which trends toward genetic predisposition as the more probable hypothesis. As a “normal operation of human cognition,” no attribution beyond genetic, a brain generated, source obtains in light of cognitive science, neuroscience, and brain imaging data. For religion to be traceable to the brain under any circumstance like Temporal Lobe epilepsy, or observations of mental activity during brain imaging through MRI/PET assures for this student the objective data for continued empirical investigation into genetic predisposition.

From a religious gene, or “The God Gene,” a genetic factor is a demonstrable correlate between itself and man’s predisposition, both genetic and psychological to express itself according to the adaptive function called religion, or religious expression.

Consequentially, then, religion is a biological, human condition “mediated” through brain function, demonstrating an “adaptive significance.”

**Promotes Altruism:** Hood, Hill & Spilka (2009) stated: “Religion suppresses people’s own individual interests in favor of the group’s...” This utilitarian function alone would afford adaptive advantage for long-term group survival. The logical development of mankind accompanied by ancillary religious expressions also necessitates a genetic, adaptive function; else, as any or all maladaptive “genetic” attributes, they become evitable: Eventually extinguished, or discarded.

### **The Detrimental: The Tension between Science and Religion**

**Heightens Tension:** The vast array of data concerning the psychological arguments for the scientific assertion that the brain is “hardwired” for religion, or genetically and psychologically predisposed for it (as Richard Dawkins affirms), certainly heightens the tension between natural evolution and divine origin or creationism; however, according to the empirical evidence, religion is very much an organically induced, genetically predisposed, “hardwired” condition of mankind. Perhaps because of the innate need to understand the elements-the natural elements-to which man is subject, myths formed as precursors to eventual, sustainable religious expression: Ironically, religion itself was a product of an evolutionary process...it developed as its

expressions emerged in response to the needs to know and explain the physical environment escalated.

### **The Despicable: The Brain evolved as Paranoid; to Produce Religion**

**Subjects others to “We Are Apes” Expressions:** Richard Dawkins’ review of his own book, “The Greatest Show on Earth,” disclosed that according to every major scientific category: The Evolutionary “Fact,” the Fossil Record, the Multi-phased Human Gestation Process; The Demonstrable (and rapid) Domestication of animals [manipulated by natural selection]; The Age of the Earth, The Direct and Immediate Relation between DNA of Mankind and Apes (Richard Dawkins said that we actually are apes), along with the measurable Darwinian Construct, prevails any conclusion less than this: The Human Brain is “Hardwired for Religion.” Psychology does not tell us that we are apes, more rather, that genetic factors are observable, actual, and credible attributes toward which one might ascribe religions origin or the influence(s) upon it. Such assertions, inappropriate assertions, an expression of what Karen Armstrong might call “militant atheism.”

**Consigns experience to Evolutionary Attribution:** Beginning with the obvious: “Religion is a cultural universal,” psychology negates the limitation to assume that “religiosity” is only a part of our evolutionary make up; however, hesitating to be dogmatic about the necessary design of humans to be “religious,” Haselton and Nettle’s

“Error Management” is an example of an evolutionary attribution as an explanation for men’s observed tendency to always over infer female interest in them, the article generalizes the theory, proffering that it could “explain a wide variety of phenomena.” Psychology does not tell us to make such broad observations, rather the opposite: well designed and structured conclusions based upon nomothetic, quantitative empirical studies.

**Advances Paranoia as the Creator of Religion:** Providing scenarios like an ambiguous, yet potentially dangerous situation, the conclusions mimic the over inference of men toward the advancements of females; consequently, then, when in doubt, the observations posit a notion somewhat untenable; specifically, when in an “ambiguous situation” one cannot afford to err according to the “False negative” whose outcome is “potential death,” rather one is compelled to prefer a “False positive” whose outcome is paranoia with minimal or no risk of death-As all rational beings would conclude according to Kanazawa (2008) “Obviously, it’s better to be paranoid than dead, so evolution should have designed a mind that over infers personal, animate, and intentional forces even when none exist.” Asserted to be “animistic bias” the Kanazawa (2008) asserted that the “innate human tendency [is] to commit false-positive errors rather than false-negative errors.” Theorists conclude that this is an evolved mechanism designed to achieve the least costly outcome.

**Promotes Paranoia as a Basis for Belief:** Belief in the supernatural, the author assumes a somewhat immediate, and direct correlation between “beliefs in supernatural forces,” as Kanazawa (2008) asserted; namely, that they “may have come from...an innate cognitive bias to commit false-positive errors rather than false-negative errors,” himself, perhaps inferring-over inferring-that humans yield to the “agency-detector mechanism,” becoming more paranoid, rather than adventurous. Further, it is suggested that rather than thinking of religion as an “adaptive function,” he rather prefers to state the possible fact of paranoia being the direct byproduct of evolutionary design and religion merely one of those byproducts. Seeing religion as the fruit of human paranoia, the tendency for religion to be a universal phenomenon corresponds to the universality of evolutionary designed paranoia.

**Over Infers a Need for Religion - A Necessary Wager:** As a possible variant of Pascal’s wager; that is, as Pascal over inferred from a cognitive or rational tendency to choose faith in God to avoid the most costly consequence-an eternity of judgment, rather than the temporal denials of self-gratifications; so also, does evolutionary designed paranoia defer the expense of under inference. Relying upon evolutionary designs and outcomes, the theory once intrigued, but now disturbs this student with its oversimplified, yet profound assertions. The basis of religion, then, like paranoia, both depend upon evolutionary processes. The total costs in both the realm of paranoia’s “perceived” ability to achieve physical survival (preserve life), and religion’s “perceived”

ability to achieve spiritual survival (preserve afterlife) both expect decisions to be Type II False negative in both scenarios. Accordingly, then, the correlation between the outcomes, and the basis for mutual adaptive paranoia, bodes well for the theory's assertion that we, indeed, may believe in God for the same reason(s) we over infer in any area in which to do otherwise is far too costly.

Without the context of which this posit is developed, a cursory reading could be "despicable," indeed, to come so far in the psychological study of religion only to find it the product of human paranoia. Psychology tells us that "religion" as a product of paranoia, the product of human evolution, may be a viable possibility...as ugly as one might suppose such to be, that is, to reduce the global phenomenon of religion to a mere product of man's paranoia. Psychology, then, tells us to consider the necessity of religion, like an ultimate, necessary wager: The product of evolutionary design, human paranoia. Problematic, indeed, should the notion of paranoia not be properly contextualized.

**The Conversion Experience:** James (1902) noted that "To say a man is 'converted' means...that religious ideas, peripheral in his consciousness, now take a central place, and that religious aims form the habitual center of his energy" (pg. 162).

Religion performs an Adaptive Function: Recalling that the "main implication of evolution and natural selection is that whatever is passed on is adaptive," again prompts

this student to notice the bio-religious, and a psycho-dispositional theme as one emerging interdependently with the original, utilitarian function of religion itself; namely, its adaptive function for survival generally, and developmental success individually. Therefore, it is advantageous that conversion occurs, whether suddenly or gradually, to assure the necessary catalyst for the convert; specifically, the full engagement of religion.

Furthermore, according to Hood, Hill & Spilka (2009), “Religion yields ‘Positive Attributes:’ Overall, the positive attributes of conversion, spiritual transformation, and de-conversion outweigh their negative, maladaptive dimensions. Even in conversions, sudden or gradual, growth of the convert was achieved, necessary change pursued or abandoned, and the “getting on with life” safeguarded. Safeguarded by the possibility of de-conversion, “the pursuit of autonomy” a possible idle activity until activated by (undesired) conversion; “disillusionment, and abandonment” induced by the dispelled illusions of paradise; “increased self-reflection” and the discovery of a “new frame of reference:”

All products of conversion, directly or indirectly, but all functioning to promote adaptation, that is, growth: Growth of the person, spiritually, religiously, and socially.

**Religion promotes empirical study:** The notion of conversion emerged first as an initial catalyst for religious psychology; specifically, at the turn of the 20th century a

“fascination by this predominantly Protestant phenomenon” focused North American psychologists toward its empirical study. Conversion came to be distinguished as a “spiritual transformation expressed in conventional religious language and associated with religious institutions” that gave distinction between it and spiritual transformation, like the distinction between religion and spirituality.

**Advances the Cultic Phenomenon:** Enables Cognitive Dissonance: Hood, Hill & Silka (2009) observed, “According to cognitive dissonance theory, there is a tendency for individuals to seek consistency among their cognitions (i.e., beliefs, opinions). When there is an inconsistency between attitudes or behaviors (dissonance), something must change to eliminate the dissonance. In the case of a discrepancy between attitudes and behavior, it is most likely that the attitude will change to accommodate the behavior.”

Doubtless, the Jonestown citizenry underwent an admirable attempt to “choose between two incompatible beliefs or actions.” The greatest dissonance is created when “the two alternatives are equally attractive.” As their situation warranted greater, more expeditious religiosity, the Jonestown citizens were growing too slowly for the dynamics of its group, and the distractions, apocalyptic distractions, overwhelmed the underdeveloped, but well intending citizens. Fortunately, de-conversion, the departing from mainline religious groups, has fostered a spiritual independence from which one might well adapt a form of religious resilience, preventing an untimely convergence as in

Jonestown; de-conversion, then, provides the positive antidote to the cultic mania to which all of us could be (or are to some extent,) susceptible. Wherefore, de-conversion, then, encourages “a spiritual revolution where religion is yielding to spirituality.” Negatively, the outcome of this spiritual revolution lacks the benefit of “scripts” according to which the de-converted might be guided as “they struggle to transform themselves outside of clear religious norms.”<sup>26</sup>

### **The Despicable: Induces the Crisis**

Religion causes **Maladaptive Religious Expression**: Negatively, however, the notion of conversion might well be exploited as in the case of Jonestown. Jim Jones was as much a participant as perpetrator, harnessing a power beyond self; he assumed to be able to grow his People’s Temple through a corporate, or collective approach. Unknown to him, however, were the genetic predispositions of religion. These predispositions “comingled” with gradual and intermittent suddenness (episodic conversions), culminating with, and inducing an “apocalyptic” mania for which both he and his followers were unprepared. I don’t personally “excuse” him, but realize the multi-faceted nature of that into which he and “the people” were drawn. Negatively, then, the reality of conversion may bode well for expedition of a natural process; however, when unnaturally induced or rather incited, the accelerant can become the detriment.

The People of Jonestown were maladapted through a sudden process of collective conversions, producing no resilience for the unexpected strains: relocation, limited supplies and resources, and the alienation from family and friends. No adaptive functions of religious growth through conversion were realized, or otherwise enjoyed by this well intending group of poorly evolved, spiritually underdeveloped people: Truly, they were a reflection of their under developed leadership. With no religious expertise by which to inoculate the apocalyptic mania, the stressors of decision-making and problem-solving proved overbearing: When individuals were forced to choose between the option of being horribly persecuted (allegedly), or being honorably (self) annihilated, they chose that which appeared least contrary to their religious ideals; suicide-revolutionary suicide. Finally, with no “de-conversion” option, their contradicting beliefs converged upon the people bringing about an ill-timed decision with fatal consequences.

### **A Final Demonstration of the usefulness of this Systematic Apologetical, Reasoning Process (With Redundant Data)**

Perhaps no Modern Topic has been more strident than that one called: “**Hyper-Grace.**” For the practitioner of the Systematic Apologetical, Reasoning Process of Biblical Apologetics, however, the topic can be approached according to the same repeatable process with outcomes in which the apologist 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 being passionate 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 “εὕρηκά (found in Rev. 3:2). This is the famous word for ‘I found it’ that has essentially come across unchanged into our English language as ‘Eureka.’ It means that the person has found the answer to a particular problem and that the finding of this answer will have implications long after the actual finding is over” (p. 75).

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

The word γεννηται as a perfect tense describes for the child of God that the kind of birth experienced out from the God is a “perfect birth,” that is, a birth that is completed in the past with present, continuing results. The New Birth is a perfect birth. Thusly, the child of God is one who is fathered out from the God and continues to always be fathered out from the God; further, the child of God is one who (because of

his birth out from the God) is continuously always believing (present tense-more on this later).

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

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

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

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

understand) to exult in the 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 (it is a periphrastic perfect participle: That's another lesson). It describes for the child of God a deliverance that has been completed in the past and is continuing in the present. The agency in the passive participle is the Grace (a personification of the Jesus, the Christ) through faith (the faithfulness of Christ).

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

Likewise, as the Godhead is One, that is, One Great God expressed in three Mighty Persons, then, also does His Gospel, that is the Gospel of the Trinity, the Godhead, disclose Holy Spirit's role in securing the HYPER-Graced Fatherhood by God the Father of Jesus, and the Salvation by Jesus the Son of God; namely,

Ephesians 1:13 in Whom also you yourselves, when you heard the word of the Un-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, 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 ἵνα 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, in full effect.

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

## **The Article: Jesus is God (Baptism and the Gospel of the Godhead)**

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

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

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

The KOINE text does not abandon the reader to decide if the phrases are referring to one person or two. Consequently, then, when communicated according to KOINE, the reader clearly reads the text accordingly: “...the great God, that is, our Savior, Jesus Christ.” According to KOINE’s usage of the “Article” the term “and” can be translated according to KOINE as “that is.” It is thusly translated because of a “Common” KOINE formula for nouns joined by “καὶ (and)” (Summers, 1950) simply states: “If the first of the two nouns has the article and the second does not, the two are one person (or thing)” (p. 130). The first noun in Titus 2:13 is “God,” that is, the God. The second noun

is “Jesus Christ.” The formula, then, translates the text as “...the God...that is, Jesus Christ. The text refers to one person, according to KOINE, not two.

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

**KOINE** ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται ὁ δὲ ἀπιστήσας κατακριθήσεται

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

The one thing about which KOINE is speaking is “believe.” The term “baptized” further describes “believe.” Thus, KOINE does not support any traditional construct that would impose or extract a “baptismal regeneration doctrine onto or out from this text. KOINE dissolves the embarrassing difficulty associated with this text.

**The HYPER-Grace Effect:**

**The Present Tense**

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

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

**KOINE** ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ καὶ ἵνα πιστεύοντες ζῶν 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, always in full effect!

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

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

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

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

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

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

**KOINE** οὐδείς δύναται ἐλθεῖν πρός με ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτόν καὶ ἐγὼ ἀναστήσω αὐτόν 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.

**KOINE** ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ καὶ ἵνα πιστεύοντες ζῶν 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 not to be always being fathered out from the God, not to be one always saved by the Son, nor one always being 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, any more than one in the Old Testament would have learned from along-side the Father without having listened to Him!

## What's at Stake?

1 Samuel 8 scripts a super-ordinate premise of an uninspired state; that is, a state that is not a creation of Deity, rather an innovation of man. Though atheists negate Deity, by asserting Him to be a creation of mankind, the scripts indicate a divinely created, and subsequently endowed people-endowed by inalienable rights; the state as man-forged, with no indication of the delusion of a self-existent state: Its powers extend from the people, its existence likewise.

A succinct expression of the significance of the reality of the meaningfulness of God-given inalienable rights was once recorded and openly conveyed accordingly,

“The U.S. Department of Justice, Immigration and Naturalization Service, in ‘A Welcome to U.S.A. Citizenship’ 1977 edition states, The Meaning of American Citizenship: This citizenship, which has been solemnly conferred upon you, is a thing of the spirit-not of the flesh. When you took the oath of allegiance to the Constitution of the United States, you claimed for yourself the God-given unalienable rights which that sacred document sets forth as the natural right of all men. The statements: ‘Solemnly conferred citizenship,’ ‘Claimed for yourself the God-given unalienable rights,’ and ‘A thing of the spirit-not of the flesh’”

A sacred document, and the Natural right of all men certainly are indicative of the conferment of a dispositional citizenship that is quite disparate of anything religious-

anything of flesh and blood-rather, spiritual. Atheistic ones desire the diminution of such dispositional prerogatives, rather preferring the sentiments of other, less than sacred documents, such as a Universal declaration of human rights that emphasizes the necessity of limited rights and freedoms for the general welfare of the society, as though inalienable rights threaten society: Inalienable rights assure freedom, nurture innovation, and convey no such atheistic limitations.

### **One Hallucination Under God**

What has become of this national Hallucinogenic: The Deity which United States Presidents reference when, in their oath of office, they answer, "So help me God?" From this hallucinogenic a Declaration of Independence, a Constitution, Bill of Rights-a Bill of Inalienable Rights-indeed, a scripted United Nation under God, has materialized. Does a hallucinogenic often manifest materially? Do the notions of inalienable rights; life, liberty, and the pursuit of happiness not necessarily require an absolute, alien, sovereign precursor, or else the rights become alienable; the life conditional; the liberty temporary, and the pursuit of happiness limited?

The inalienable rights of peaceable assembly, and free speech alone would be delusional for anyone to seriously engage were no absolute deity asserted: The Deity, the essential Creator in politics, from whom inalienable rights extend. Absurd, indeed, would be the reference to sacred texts-inspired autographs-apart from their essential

Autographer; and as foolish, the scientist that would affirm intelligent design apart from the essential Designer.

So, the hallucinogenic manifests as ultimate author: Autographer in religion, as Alien in politics, and Designer in science...in what areas do the atheists intend to negate deity? All, of course! The atheistic assault desires the end of the Deity, and any other deity; consequently, assuming that warfare would no longer be waged in the name of a religion or a deity: Ignorant, indeed! But, what of an unjust war in the name of politics, will atheistic ones seek to abolish politics because people wage war in its name? The only name in which wars are to be waged is justice. Would a negation of justice be in order? Of course not, war is horrible, but yielding to tyranny worse. Theists consider resistance to tyranny to be obedience to Deity.

Do atheistic ones suppose the prerogative to restrict others' freedom to think, believe, assert, speak, or affirm any thought, idea, or view, simply because requirements of atheists' evidential criteria go unmet? To what requirement of proof is the deity of the ideas of free speech and peaceable assembly to be submitted? Are not the notions of tolerance and intolerance rather presumptive? Who are free thinkers to thank for the freedom to think? If the thought of God is tolerated, then can it not be in-tolerated? Who, then, are these gods called Tolerant-man, and Intolerant man? How might one

appease them, in order that one might remain free to think thoughts, consider ideas, even the most dangerous idea, Deity?

No state-church union exists in the United States, so whom should one fear? Citizens are not subject to state-religious constraints; no tongue screws by which to silence or censor argumentation, dialog, or disputation. The Fifth Amendment accommodates no inquisitor; the First no state established base of quizzical operations. Citizens are free to lobby, publish, promote, persuade, and to defend themselves against all flesh and blood enemies; but have no need to defend themselves from academia, intellectualism, philosophies, or creeds: Any citizen can simply review and revise, improve all polemics, and proceed.

Must one now write a new script, a newly revised one in their own image? Let's see...perhaps, something like this: "We hold these truths to be self-evident, that all men are tolerated equally, that they are endowed by their Tolerant god tor or Intolerant god with certain Tolerable or Intolerable Rights; that among these are tolerated or in-tolerated Life, tolerated or in-tolerated Liberty, and the tolerated or in-tolerated pursuit of Happiness...tolerated or in-tolerated by whom: The new gods, "Tolerant god and Intolerant god?" Of course!

Even popular anti-theists, or atheists like the Richard Dawkins, the Daniel Dennett, the Sam Harris and the Christopher Hitchens would not find the non-

hallucinogenic, material “flesh and blood,” politically endowed “In-tolerant god” as accommodating or benign to their anti-theistic and atheistic diatribes. Its inquisition would be, like its sword, swift to subdue them, their adherents, their Life, Liberty, and unlimited pursuit of Happiness. For, although enlightened ones find their deity slaying, like dragon slaying, to be charming, their polemics lively and dynamic, they should fear the In-tolerant deity and its minions; for, it might not be so accommodating: As a free thinker, one is neither tolerant nor intolerant in dialog, deed, or decree. No discourse of ideas, any discourse of any idea, must be tolerated or necessarily in-tolerated; more rather engaged or ignored.

Since the Sam Harris has created a “Conversational Intolerance,” no one can be aware of what prevents him, if not the rubbing of polemics together, from converting such a presumptive notion into a legislated, conversational policy—a policy of conversational intolerance enforced by the state—just as religious intolerance was created in the beginning by politico-religious tyrants, as an idea, until which time it came to be (perhaps, evolved into) a church-state policy and the politico-religious powers that were deployed their forces to enforce, inquire, persecute, malign, and murder in the name of their politico-religious tolerance and intolerance.

The Richard Dawkins is on record as one who is intolerant to such divine decrees. Will he now tolerate them in the name of the Sam Harris, but not religion? Will he rally

behind the Sam Harris when he decrees what can or cannot be conversed, or will he become an anti-Sam Harris advocate, going about opposing him, character assassinating him, and negating his scripts? Will the Sam Harris eventually emerge as the Richard Dawkins' new deity, whose adherents he will diagnose as delusional?

It seemed so harmless, a mere idea; but, then, it took on a life of its own.

Unchecked, politico-religious tolerance and intolerance left their scars upon the face of history through their inquisitions: An Inquisition of people who could not plead the Fifth; A Holocaust: The whole burning of a people whose plight went unheard; and, martyrdoms: People whose testimonies were adjudged to be unauthorized, illegal, and their freedom of speech subverted by tongue screws and their murders legalized.

Was not the Jewish Holocaust initially a benign event that involved a certain political leader who created a notion of conversational intolerance that simply went awry... became malignant? Until the Sam Harris creates a Thinking Intolerance, should one dare to continue exercising freedom of thought, knowing that in a future time, Sam Harris's benign policy will become a malignant corrective; and, subsequently intolerant of it?

And to where shall that lead: To benign racial, creedal, vocational, professional, theoretical, theatrical, autographical, political, theological, mental, theosophical, educational, philosophical, constitutional, governmental, innovational, ideological

intolerance; or, ultimately, to behavioral intolerance? Should one not exercise their freedom to advance, affirm, or support the idea of Deity, or deity as the assurance of one's absolute, inalienable rights?

Is it not essentially an exercise of "absolute" freedom to think, believe, hold as true or false, any construct, intelligently construed or emotionally imagined? The absolute Other to whom we might appeal when one's thoughts, views, values or beliefs are subordinated to, or diminished by, super-ordinate, politico-religious powers?

As those who find the negation of the Deity through conversational intolerance abhorrent, liberal thinkers consider such an effort more than benign. What is the antidote for the Hallucinogenic called, God: The Greatest, Dangerous Idea? Has not the Greatest, Dangerous Idea not curtailed even the most powerful Theistic traditions? Of course, it has. Through its inherent political utility, freedom of the press to publish presently finds its one nation under God immune to state established Judaism, Catholicism, or Protestantism; that is, Americanized, checked and balanced Judaism, Catholicism, and Protestantism completely acquiesce to our First and Fifth Amendment scripts.

Freedom of Speech, peaceable assembly; and the freedom to refuse to answer an inquisitor, guarantees that no Protestant American citizen, created equal, and endowed inalienable rights will ever endure the horrors as those during The Inquisition; that no

Judaic, American citizen created equal, and endowed inalienable rights will experience the extermination like that of The Holocaust; nor, a Catholic American citizen created equal, and endowed inalienable rights will know any form of ecclesiastical coercion against his or her freedom of conscience: The American citizen's rights are inalienable. The neo-atheist Sam Harris relegates the notion of Deity to a religious construct, narrowing its usefulness to the giving of meaning to one's life, or some "kind of" comfort. But, what of the idea of Deity as a political construct whose usefulness serves the essential function of providing an absolute alien, one from whom inalienable rights extend?

This idea is dangerous enough to politically paralyze any governmental form, system, or person intending to supplant inalienable rights like free speech and peaceable assembly. The idea of Deity guarantees political thinkers a complete immunization from such despots, kings, or tyrants, assuring a government of, for, and by the people. Declarations like, "No sovereign, but God" and "No king but Jesus" were all politically charged and, ultimately, prevalent premises upon which to base declaration of independence from any or all flesh and blood despots, tyrannical kings, or maniacal religionists. The neo-atheists' desire to supplant Americans' political freedom in the name of their narrow minded, one dimensional religious view of the Greatest Dangerous Idea: Deity.

Foremost among things principally challenged is the “living” reality of a “living soul.” The account of mankind’s creation began with the phrase, “a living soul.” Persistent challenges, problems, remain as debates concerning the implications of creation, eternity, the nature of man, and the destinies of both man and the earth.

### **A Final Word**

*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; for, it has been scripted, and continues to be scripted and remains in full effect: I will destroy the wisdom of the wise ones and will nullify the mental-collection of the intelligent ones.*

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