

Calvinism: An Initial Evaluation

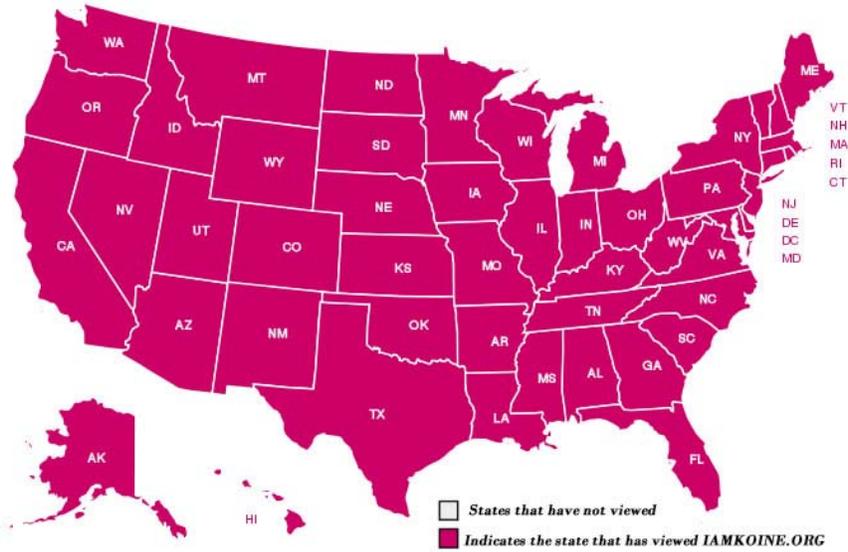
According to KOINE

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***To all the Apologists who do the Work of an
Evangelist***

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Introduction

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

There we have it! After thirty years of personal computers, and as many years with the World Wide Web; e-learning, and a new, online, virtual Seminary emerging every other day, the best that the Master can expect from Calvinist and Arminian Baptists is a "cooperative effort." It presents itself as the most

commendable of aspirations; for we all know that nothing beyond spreading the words of Calvin or Arminius was intended when Christ commissioned His Churches.

Of course, one is taught by practitioners of Calvinism and Arminianism not to expect something bigger, better, more ancient, more accurate, more powerful, or more truthful than the traditional, systemic theological constructs offered by Calvinistic and Arminian Baptists today. Who would dare suggest that neither Calvinism nor Arminianism is the curriculum of the Great Commission? Why cooperate to disciple nations according to a doctrine, a theology, or a tradition that is not even inspired? Whatever one might think of Calvinism or Arminianism, neither are inspired sources of theology. That honor belongs only to the original texts of Scripture. Are we to join a cooperative effort to advance that which was never received according to grace for grace? Are we to move toward a “tradition for tradition” model for the Great Commission? What about the KOINE text? Does it contain the irreconcilable notions found within Calvinism and Arminianism? Do we have no better answer for the Hope that is among us, the Baptists,

than Calvinism or Arminianism? Yes, we, the Baptists people do have something to say. Something that neither the world, nor its traditions have to say! It's called KOINE. The KOINE "Common" *Script* is breathed out by the God and is profitable for teaching, for reproof, for correction, and for training in righteousness; consequently, then, the man of God is adequately equipped for every good work; even, the Great Commission.

Why KOINE?

In the fullness of time, God fulfilled His promise to send His Son. What made two thousand years ago the right time? The KOINE Greek Language! God's perfect design was to use KOINE Greek when it was the COMMON language of the world so that every nation could understand the Right-announcement. More than that, KOINE is such a precise language, that when studied, one finds, like knowledge the OT Hebrew, no need to be bound by the endless false dilemmas, empty arguments, and vain philosophies found among those that refuse any exodus from their “Egyptianity” into true Christianity. KOINE facilitates our desire to come out and be separated from them. In a culture dominated by *conversational ecumenism*-It speaks Calvin or Arminius: it’s a virtual language of Ashdod- KOINE stands forever to equip God’s out-called people to remain peculiar, uniquely His, in words and practice: To speak the language spoken by the martyrs throughout all the durations. KOINE will teach you the value of your New Testament in the original language; empower you to meet your responsibility to do your own word studies, in order that you might know exactly what God intended to communicate to you and

others; and finally, demonstrate to you that the True and Living God did not leave you as an orphan, dependent upon the theological traditions, customs, creeds, and confessions of unnatural parentage.

Calvinism: An Initial Evaluation

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

Moreover, returning to the essential nature of measurement, Moseley and Dessinger (2009) stated that among the advantages for an organization to adhere closely to principles of natural science is the ability to demystify measurement and evaluation and make both more accessible to front-line performance improvement practitioners (Kindle Locations 528-529). Consequently, then, the need for structural elements that actually reflect concrete reality cannot be overemphasized as the cost of the process of measuring and subsequently evaluating gathered data are far too expensive to include the multiple variables generated through mystical measures and means that fail to adhere to the science of Hermeneutics.

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

Mystical measurements according to abstract means nullify the strategic advantages for any constructor that would intend a successful construct. Finally, iterated according to that which Moseley and Dessinger (2009) stated; specifically, components of evaluation must be aligned with those objectives and expectations that an organization values and the decisions required as a result of the evaluation's feedback (Kindle Locations 2787-2790).

The Error of Omission

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

Some Observations:

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

Second: David, Heath & Suls (2004) further stated: “For example, in one study (Caputo &

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

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

Subsequently, when application of such methodological flaws toward proper exegesis, students can more accurately assess their knowledge of the science of Biblical Interpretation in the same manner: Accordingly, then Barrick (2008) stated: "Exegetical problems most often arise from human ignorance rather than any fault in the

text itself: It has become customary among evangelical scholars to resort to textual emendation in order to explain some difficult texts” (p. 18).

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

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

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

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

However, it is not difficult to expect one to know the number of times each kind of action is emphasized in KOINE Greek New Testament; for, with lexical and concordant devices, one can ascertain that the kinds of actions are distinguished each and every time. Indeed, one can determine the kind of action being emphasized by the KOINE texts; or else, remain incognizant of the manner according to which the New Testament communicates a particular kind of action. Starting with William Barrick’s assumption; namely, that “*our first assumption*” should be that “*we are in error,*” instead

of applying the hermeneutics of doubt to the text” one need only “*trust and consult*” the text of 1 John 5:1, asking: “Does the KOINE Greek New Testament acknowledge, or emphasize the kinds of action like those communicated by the “*Aorist and Present Tenses?*”

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

The KOINE Greek New Testament, indeed, does emphasize “*kinds of action,*” that is, provides the student with objectivity concerning the oft-omitted element of “*kind of action:*” The prerequisites to actual exegesis. Thus, the Bible student who utilizes Hermeneutical tools, Scientific reasoning, along with the critical thinking skills acquired by so doing will

discover that the question concerning “How to resolve the dilemma concerning the relation of the New Birth to faith?” to be a “False Dilemma,” and need not be a cause of stumbling for the Bible teacher or student. Furthermore, the student will learn that the “present tense” was actually included into the KOINE text, in order that the “*error of omitting*” it might not occur.

That is, the inclusion of the Present Tense form of the verb G4100 [Indisputably translated “*believing*”] into the text prevents the very “*error of omission*” that later non-KOINE versions commit. As the Master Teacher, Jesus the Christ Himself often stated: “Ye have heard that it was said...;” however, these same “*verbal-based*” constructs persists unto this day. All students must avoid the pursuit of “*textual emendations*” merely because they have insufficient knowledge to make sense of the text as it stands.

Unfortunately, the “*error of omission;*” in this case, the omission of the “*continuous*” kind of action, has generated one of the largest controversies in recent Christian history: “Failure to acknowledge the indisputable distinction between punctiliar and continuous kinds of action,” has unintentionally led

numerous exegetes to construct a view of regeneration according to an *“incomplete context.”* That is, the exegete who remains incognizant of the manner according to which the New Testament translates, that is, distinguishes between “kinds of actions.”

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

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

Language Notes:

Time & "Kind of Action" in Greek Verbs:

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

Retrieved from

http://www.ntgreek.org/learn_nt_greek/grkin dex.htm

Present Tense: Calvinism and Arminianism

TEXT 1 John 5:1

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

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

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

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

As (Davis, 1923) states: “The main idea of tense is the ‘*kind of action*.’” Further he observes: “Continued action, or a state of incompleteness, is denoted by the present tense—this kind of action is called durative or linear” (p. 25). In the text, 1 John

5:1 KOINE places the birth out from God prior to the participle *“everyone who is believing.”* This participle is a *“present”* active participle; and, as such its action is continuous, durative: Linear. Linear has as its root the term *“line.”* For the critical observer, formatting the text according to KOINE will find the *“birth out from the God”* to be antecedent to the continuous action *“believing.”*

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

That is, Calvinism and Arminianism’s *“error of omission:”* The omission of the present tense, has caused the *“pre-regeneration faith”* and *“lose one’s salvation”* sects to endure until this day; for not even one Calvinist can find within any KOINE Greek New Testament (any of the Greek New Testament texts), any occurrence in which the *“New birth -the birth*

out from the God” appears prior to the punctiliar kind of action called Aorist. Not even one Arminian can locate any text which does not attribute to the new birth the continuous kind of action conveyed in the present tense; for in 1 John’s letter, alone *“birth out from the God”* precedes numerous *“durative, continuous”* kinds of actions: All in the present tense; all attributing their continuation to the *new birth*.

TEXT: John 20:31

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name (KJV).

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

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

The reader notices that in the KJV, the translators distinguished the Aorist and Present tenses by the terms *“believe,”* and *“believing.”* Notice

“believe-aorist tense, punctiliar action,” and *“believing-present tense, linear action.”* John the Apostle carefully indicated in the KOINE text by the use of the two KOINE forms of the verb: πιστεύσητε and πιστεύοντες. The first form is Aorist tense and translates as *“believe.”* The second is a Present tense and translates as *“believing.”* John the Apostle is he who placed *“birth out from the God”* prior to the continuous kind of action and; here in this text of John 20:31, he places the *“written things”* prior to *“believe.”* The KOINE text places the *“written things”* prior to the aorist kind of action *“believe,”* and birth out from the God prior to the present tense kind of action *“believing.”*

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

Two Cases In Point: Monergism.com & R.C. Sproul

Monergism (2008) asked the question: “Doesn't the bible teach that we're born again through faith?” and then answered accordingly, “Although it is a very common conception in contemporary Evangelicalism that we're ‘born again’ through faith, the bible actually teaches the very opposite: that we have faith by being born again. Being “born again,” or being given a new, spiritual life, is a concept that comes from the Old Testament book of Ezekiel, where God promises to give new, living hearts of flesh to those who were stone dead, with the result that they would then believe in him, obey him, delight in his laws (Ezek. 36:26-27). Then, in the New Testament, Jesus expands on this theme: in John 3:1-21, he tells Nicodemus that he cannot ‘see’ the Kingdom of God, that is, he will have no understanding of spiritual things, unless he is first “born again”. This is why John had said earlier that everyone who ‘received’ Jesus, that is, embraced him in faith, had not been born of their own will or efforts, but of God (John 1:11-13). In other words, when God

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

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

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

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

The "*new birth,*" or regeneration definitively precedes (is antecedent to) "*believing,*" but never does the KOINE text demonstrate that such is the case concerning the Aorist tense form "*believe:*" That

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

Sproul (2011) recounted that when he was initially confronted with the proposition: REGENERATION PRECEDES FAITH, that: “These words were a shock to my system. I had entered seminary believing that the key work of man to affect rebirth was faith. I thought that we first had to believe in Christ in order to be born again. I use the words ‘in order’ here for a reason. I was thinking in terms of steps that must be taken in a certain sequence to arrive at a destination. I had put faith at the beginning of the sequence. The order looked something like this: FAITH— REBIRTH— JUSTIFICATION In this scheme of things the initiative falls with us. To be sure, God had sent Jesus to die on the cross before I ever heard the gospel. But once God had done these things external to me, I thought the initiative for appropriating salvation was my job. I hadn't though 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: 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 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: Genesis 15:6 And he believed in the LORD; and he counted it to him for righteousness (KJV).

HEV: Genesis 15:6 And he (caused himself) [Hiphil Perfect 3rd Masculine singular] to

believe in LORD; and He accounted it righteousness for him.

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

Wherefore, then, the KOINE text needed no such terms as “*free or bound*” to throw near a noun or pronoun within its text; for, the Hebrew text that antedates KOINE did not abandon the KOINE

language to resort to such abstract, unintelligible notions. An observation of John Locke states:

[He] liked the idea of Freedom and Liberty. He thought it was inappropriate to describe the Will itself as Free. The Will is a Determination. It is the Man who is Free: I think the question is not proper whether the Will be free; but whether a man be free. This way of talking, nevertheless, has prevailed, and, as I guess, produced great confusion," he said. It has and still does produce confusion. In chapter XXI, Of Power, in his Essay Concerning Human Understanding, Locke calls the question of Freedom of the Will unintelligible. But for Locke, it is only because the adjective "*free*" applies to the agent, not to the will, which is determined by the mind, and determines the action. Retrieved from www.informationphilosopher.com

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

desire free from anything; especially, a desire free from “*sin*.”

Nevertheless, because men are causal-agents according to the Hebrew language-the Hebrew Bible-the Old Testament Scriptures, the Bible does convey the urgency for a human agent (person) to cause a human agent (person)-especially himself- to believe in LORD and have that act to “cause one’s self to believe” to be accounted righteousness for her or him: Appeals for any human agent (person) to cause any human agent (person) to believe in LORD is called evangelizing the nations- An act of obedience to the Great Commission.

Although this KOINE Christian is aware that both the philosophies of both Libertarianism and Compatibilism are somewhat reluctant to recognize mankind as causal-agents, the veracity of that reality, like all Scriptural assertions, are not offered as an option, rather scripted as a command for all that listen to mind-after the Gospel and cause themselves to believe in LORD; namely, Jesus Christ.

“You cause you(rself)” is not only a form of a Hebrew command, but a basis for the statement: “You cause you(rself) to believe or disbelieve.”

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

Finally, returning to John 20:31 KEV states: On the other hand, these things have been scripted (and remain scripted), in order that you all might (deliberately [deliberative subjunctive] cause yourselves [Hebraism-Hiphil causative from Genesis 15:6]) (to) believe that Jesus is the Christ, the Son of the God, and in order that, while believing, you all may be having life in His name.

The Gospel-centered Apologetic, called “KOINE Apologetics” finds sufficient information from the elements afforded from the Bible Languages themselves. So, as concerning Calvinism’s “Omissive

Errors,” one need only “trust and consult” the text, always approaching them with the assumption that “one is in error,” preventing (not absolutely) the error of omission, producing a more pessimistic, and accurate interpretation: That which one should always prefer over a “Fallible Construct.”

Finally, as an improvement upon the fallible construct called “Calvinism,” one can further “demystify” the construct by including the objective realities like KOINE Greek’s emphasis upon “kind of action,” along with Hebraism’s like “Hiphil:” Such improvements will be welcomed by all Bible students; especially, Calvinists; for, as students of the Scriptures, we are adherents to *Sola Scriptura*.

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