

mind, and determines the action. Retrieved from www.informationphilosopher.com

However, logical, and impressive the reasoning of religio-philosophical 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-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 her or 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. It’s an imperative that it be done. Although this KOINE Christian is aware that both the philosophies of both Libertarianism and Compatibilism are somewhat reluctant to recognize mankind as causative-agents, the veracity of that reality, like all Scriptural assertions, are not offered as an option, rather scripted as ***a command for all that listen to mind-after the Gospel and cause themselves to believe on the Lord Jesus Christ.***

Agent Causation: Biblically speaking, events are caused by any number of single or multiple causes; furthermore, the Bible describes actions that depend upon causative agents. That is, actions that depend upon us. “Decisions,” according to KOINE, comes from the term “judgments (krima);” therefore, decisions men cause themselves to make, depend solely upon them and them alone, although influences upon

men can be multivariate. Graciously, the judgment one causes her or himself to make can break a long series of actions in a causal sequence. Ezekiel chapter 18 discusses a “break in a sequence of causal events;” specifically, a break in the curse-sequence taught in the law. So abrupt is the break in causal sequences that God’s own people were caused to ask in Ezekiel 18:19 Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live. So, the reader can see that a “son” who does what is lawful and right; by so doing, causes the curse-sequence to break: He does not incur his father’s sins. God taught that life “depends upon him.”

In philosophy, understanding of agent causation concurs: “Greek philosophy had no precise term for ‘free will’ as did Latin (*liberum arbitrium* or *libera voluntas*). The discussion was in terms of responsibility for actions that are caused by an agent, what Aristotle says ‘depends on us’ Aristotle’s ἐφ’ ἡμῖν is thus a third thing (a *tertium quid*, beyond necessity and chance, that causes things to happen. This is agent causation” Retrieved from www.informationphilosopher.com

The original language of the Old Covenant is Hebrew: In that language, agent causation is irrefutably established.

CONCLUSION: KOINE provides reliable material: An unsurpassed precedent accordingly: Genesis 15:6 teaches that Abram **caused himself to believe**, and 2 Chronicles 20:20 teaches, that is, establishes that others were commanded to cause themselves to believe.

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Koine

Freewill

The O.T. (singular) term Freewill:

Lexicon : Strong's H5071 – *nēdabah*

1. Voluntariness: free-will offering A. Voluntariness B. freewill, voluntary, offering

2. Adjective: 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.

Hebrew Old Testament:

Genesis 15:6 והאמן ביהוה ויחשבה לו צדקה:

A Translation: And he [Abram] caused himself to believe in the LORD; and He counted it to him *for* righteousness. (HEV)

LXX Septuagint:

Genesis 15:6 καὶ ἐπίστευσεν Ἀβραμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην

A Translation: Indeed, Abram believed in the God, and it was accounted to him unto righteousness.

The verb “believed” in the LXX translation is Aorist (Simple-Punctiliar Action); so, the KOINE student should carefully attend to the “causation” initially introduced in the Hebrew; for, it serves as a **Stare Decisis**: Latin for “to stand by things decided” which is essentially the doctrine of precedent. The student of KOINE will not find a more reliable “precedent” than that of the OT Hebrew Scriptures.

KOINE New Testament Textus Receptus:

Romans 4:3 τί γὰρ ἡ γραφή λέγει Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην **A Translation:** For, what is the Scripture saying? Moreover, Abraham (caused himself to) believe in the God and it was accounted to him unto righteousness.

KOINE New Testament GNT Morphological Greek New Testament: Romans 4:3 τί γὰρ ἡ γραφή λέγει ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην **A Translation:** For, what is the Scripture saying? Moreover, Abraham (caused himself to) believe in the God and it was accounted to him unto righteousness.

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 appears in the Hiphil Imperative form. The Hiphil Imperative form appears hundreds of times in the Hebrew Old Testament. So, hundreds of 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 texts; 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