

# Word Study G139 *hairesis* heresy, hearsay evidence

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**ToDo: THIS VERBIAGE IS NOT THE WAY I WANT IT. NOT FINISHED**

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## Introduction

Because I have a passion for the study of words I like to find the meaning of words especially those found in scripture.

### Heresy

The word heresy<sup>a</sup> is a word that gets thrown around a lot and is associated with a strong condemnation of someone. If you are accused of it then that is a very bad thing. [Webster's](#) says it's "A fundamental error in religion, or an error of opinion respecting some fundamental doctrine of religion."

Because of its definition, it comes prepackaged with a highly emotional charged aspect to it...who wants to be charged with "A fundamental error in religion". In times past people took this very serious as it could get you [burned at the stake](#).

With my biblically oriented / legal minded perspective (which is an even greater passion than my passion for etymology) I'm always looking for an understanding of religious terms by looking at the law.<sup>b</sup> In this article I hope to accomplish this by connecting the dots from the religious word **heresy** to the legal word **hearsay**.

### Hearsay

Before we get to dip, when I think of hearsay, I think of hear-say e.g. I heard it said. It's also interesting how the word **sect** is one of the translation for heresy. Oh well, let's continue.

According to Bouvier's 1856 Law Dictionary, the definition for [hearsay evidence](#) is....

1. The evidence of those who relate, not **what they know themselves**, but **what they have heard from others**.
2. As a general rule, hearsay evidence of a fact **is not admissible**...

If we combine legal terms and apply them to the bible (which is the law given in story form) we can come up with some interesting and powerful revelation.

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<sup>a</sup> A word obviously borrowed from the Greek word *hairesis*. This word is the focus of this word study.

<sup>b</sup> "Law gives you the greatest clarity regarding your religion...". Rule #2 of "Marsings-Rules-and-Key-Definitions", article #[501](#).

I want to state my thesis for this article, but first I want to throw one more term in the mix...Antinomianism<sup>c</sup>  
Sola Scriptura.

**Thesis:** The vast majority of Christianity is of the Antinomian type relies on **hearsay** evidence, it is therefore **heretical**.<sup>d</sup>

**Thesis:** Because Antinomian Christianity<sup>e</sup> relies on **hearsay** evidence, it is therefore **heretical**.<sup>f</sup>

### **ToDo – Fix this**

It is a matter of faith for me to conclude that Antinomian Christianity is not in alignment with the scriptures and through their dogma.<sup>g</sup>

The hearsay evidence I speak of is the testimony from the so called “church fathers”.

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The evidence they give for their dogma is their view and interpretation of the ramifications

From the perspective of the bible, could we not say that Antinomian Christianity is being heretical (adjective form of heretic)? Why? Because basic tenets of their faith rely on evidence of the so called “church fathers” which are contrary to the word of Elohim.<sup>h</sup>

specifically the church fathers of Antinomian Christianity.

They are therefore a sect that practices heresy because the evidence they use to defend their antinomian ways is the testimony of the aforementioned “church fathers”. This testimony (evidence) is hearsay, because it is their opinion that does not line up with “the Torah and the Prophets”<sup>i</sup>

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<sup>c</sup> Antinomianism means against the *nomos*=law=*Torah*). To be fair it is not against all of the law/Torah, but parts of it. They are most important parts because they are things that identify you as being Israel (of which there are two houses). If you’re not of Israel, that is to say, you and your actions don’t identify with Israel, then you are not under covenant. You not under the covenant formed at Mt. Sinai with YHVH and Israel. Similar criticism can also apply to Rabbinical Judaism.

<sup>d</sup> adjective form of heretic

<sup>e</sup> Antinomianism means against the *nomos*=law=*Torah*). To be fair it is not against all of the law/Torah, but parts of it. They are most important parts because they are things that identify you as being Israel (of which there are two houses). If you’re not of Israel, that is to say, you and your actions don’t identify with Israel, then you are not under covenant. You not under the covenant formed at Mt. Sinai with YHVH and Israel. Similar criticism can also apply to Rabbinical Judaism.

<sup>f</sup> adjective form of heretic

<sup>g</sup> **Dogma.** Somewhere along the way, this term became a pejorative. It can be, but here is what Webster’s says “Webster’s says it means “to think; L.] A settled opinion; a principle, maxim or tenet; a doctrinal notion, particularly in matters of faith and philosophy; as the dogmas of the church; the dogmas of Plato.” See “Word-Study-G1378-dogma-decree-ordinance-G1380-dokeo-to-think-be-accounted”, article #557.

<sup>h</sup> As I like to say, they are “card carrying members of the Sunday Easter Ham club”. Amongst other things, they don’t honor the Sabbath, nor the High Holydays and they don’t follow the biblically defined dietary laws.

<sup>i</sup> **Mat 5:17** “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil”. See Favorite Verses of “Marsings-Rules-and-Key-Definitions”, article #501.

**ToDo:** 1) Show how natural law is heretical and 2) show how a heresy of one's theology (a theology that goes beyond Marsing's base theology) is oxymoronic and irrelevant to the determination of the accusation of being a charged with heresy.

## G139 *hairesis* heresy

### αἵρεσις

Strong's: From [G138](#); properly a *choice*, that is, (specifically) a *party* or (abstractly) *disunion*. (“heresy” is the Greek word itself.): - heresy [which is the Greek word itself], sect.

#### **Thayer Definition:**

- 1) act of taking, capture: e.g. storming a city<sup>j</sup>
- 2) choosing, choice
- 3) that which is chosen
- 4) **a body of men following their own tenets (sect or party)**
  - 4a) of the Sadducees
  - 4b) of the Pharisees
  - 4c) of the Christians
- 5) dissensions arising from diversity of opinions and aims

**Part of Speech:** noun feminine; **Citing in TDNT:** 1:180, 27

**LXX:** [H5071 \*nedavah\*](#) free will offering<sup>k</sup>

**Total KJV Occurrences:** 9

**sect,** 5 [Act 5:17](#), [Act 26:5](#) (3), [Act 28:22](#)

**heresies,** 3 [1Co 11:19](#), [Gal 5:20](#), [2Pe 2:1](#)

**heresy,** 1 [Act 24:14](#)

## Related Verses

### **Act 5:16-20**

<sup>16</sup> There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. <sup>17</sup> Then the high priest rose up, and all they that were with him, which is the **sect** of the Sadducees, and were filled with indignation, <sup>18</sup> And laid their hands on the apostles, and put them in the common prison. <sup>19</sup> But the angel of the Lord by night opened the prison doors, and brought them forth, and said, <sup>20</sup> Go, stand and speak in the temple to the people all the words of this life.

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<sup>j</sup> This is weird. ToDo, need more explanation.

<sup>k</sup> See Deu-23-e-Sword-Study-Notes, Eze-46-12-Standalone-Aleph-Tav-in-Word-by-Word-Table-Format

## Act 15:4-6

<sup>4</sup> And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them. <sup>5</sup> But there rose up certain of the **sect** of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses. <sup>6</sup> And the apostles and elders came together for to consider of this matter.

## Act 24:1-6

And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul. <sup>2</sup> And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, <sup>3</sup> We accept *it* always, and in all places, most noble Felix, with all thankfulness. <sup>4</sup> Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. <sup>5</sup> For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: <sup>6</sup> Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

## Act 24:10-14

<sup>10</sup> Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: <sup>11</sup> Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. <sup>12</sup> And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: <sup>13</sup> Neither can they prove the things whereof they now accuse me. <sup>14</sup> But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

## Act 26:1-6

<sup>1</sup> Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: <sup>2</sup> I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: <sup>3</sup> Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. <sup>4</sup> My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; <sup>5</sup> Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. <sup>6</sup> And now I stand and am judged for the hope of the promise made of God unto our fathers:

## Act 28:16-23

<sup>16</sup> And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. <sup>17</sup> And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. <sup>18</sup> Who, when they had examined me, would have let *me* go, because there was no cause of death in me. <sup>19</sup> But when the Jews spake against *it*, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. <sup>20</sup> For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain. <sup>21</sup> And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. <sup>22</sup> But we desire to hear of thee what thou thinkest: for as concerning this sect, we

know that every where it is spoken against. <sup>23</sup> And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

### **1Co 11:17-19: Paul is chastises those who bring division in the congregation (church)**

<sup>17</sup> Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

<sup>18</sup> For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. <sup>19</sup> For there must be also heresies among you, that they which are approved <sup>1</sup> may be made manifest among you. <sup>m</sup>

### **Gal 5:19-23**

<sup>19</sup> Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, <sup>20</sup> Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, <sup>21</sup> Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup> Meekness, temperance: against such there is no law.

### **2Pe 2:1-3**

<sup>1</sup> But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. <sup>2</sup> And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. <sup>3</sup> And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

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<sup>1</sup> See Word-Study-G1384-dokimos-approved, article #[603](#).

<sup>m</sup> Paul is chastising those who bring division in the congregation.

## H5071 *nedebah* free will offering <sup>the only LXX of G139</sup>

נדבה

From [H5068](#); properly (abstractly) *spontaneity*, or (adjectively) *spontaneous*; also (concretely) a *spontaneous* or (by inference, in plural) *abundant* gift: - free (-will) offering, freely, plentiful, voluntary (-ily, offering), willing (-ly, offering).

### LXX related word(s)

<a href="#">G139</a> hairesis	<a href="#">G1390</a> doma	<a href="#">G1595</a> hekousios	<a href="#">G3671</a> homologia	<a href="#">G4968</a> sphagion
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### Total KJV Occurrences: 26

**freewill**, 15 [Lev 22:18](#), [Lev 22:21](#), [Lev 22:23](#), [Lev 23:38](#), [Num 15:3](#), [Num 29:39](#), [Deu 12:6](#), [Deu 12:17](#), [Deu 16:10](#), [Deu 23:23](#), [2Ch 31:14](#), [Ezr 3:4-5](#) (2), [Ezr 8:28](#), [Psa 119:108](#)

**free**, 2 [Exo 36:3](#), [Amo 4:5](#)

**freely**, 2 [Psa 54:5-6](#) (2), [Hos 14:4](#)

**voluntary**, 2 [Lev 7:16](#), [Eze 46:12](#)

**willing**, 2 [Exo 35:29](#), [Psa 110:3](#)

**plentiful**, 1 [Psa 68:9](#)

**voluntarily**, 1 [Eze 46:12](#)

**willingly**, 1 [2Ch 35:8](#)

## Appendix - Definitions

See: Holy Hearsay (Articles\JKM), FRE 803(16) - Ancient document rule.doc

### HEARSAY EVIDENCE

1. The evidence of those who relate, not what they know themselves, but what they have heard from others.
2. As a general rule, hearsay evidence of a fact is not admissible. If any fact is to be substantiated against a person, it ought to be proved in his presence by the testimony of a witness sworn or affirmed to speak the truth.
3. There are, however, **exceptions to the rule**.
  - 3.-1. Hearsay is admissible when it is introduced, not as a medium of proof in order to establish a distinct fact, but as being in itself a part of the transaction in question, when it is a part of the *res gestae* (subject matter).<sup>1</sup> Phil. Ev. 218; 4 Wash. C. C. R. 729; 14 Serg. & Rawle, 275; 21 How. St. Tr. 535; 6 East, 193.
  4. - 2. What a witness swore on a former trial, between the same parties, and where the same point was in issue as in the second action, and he is since dead, what he swore to is in general, evidence.<sup>2</sup> Show. 47; 11 John. R. 446; 2 Hen. & Munf. 193; 17 John. R. 176; But see 14 Mass. 234; 2 Russ. on Cr. 683, and the notes.
  5. - 3. The dying declarations of a person who has received a mortal injury, as to the fact itself, and the party by whom it was committed, are good evidence under certain circumstances.<sup>3</sup> Vide Declarations, and 15 John. R. 286; 1 Phil. Ev. 215; 2 Russ. on Cr. 683.
  6. - 4. In questions concerning public rights, common reputation is admitted to be evidence.
  7. - 5. The declarations of deceased persons in cases where they appear to have been made against their interest, have been admitted.
  8. - 6. Declarations in cases of birth and pedigree are also to be received in evidence.
  9. - 7. Boundaries may be proved by hearsay evidence, but, it seems, it must amount to common tradition or repute.<sup>4</sup> 6 Litt. 7; 6 Pet. 341; Cooke, R 142; 4 Dev. 342; 1 Hawks 45; 4 Hawks, 116; 4 Day, 265. See 3 Ham. 283; 3 Bouv. Inst. n. 3065, et seq.
10. There are perhaps a few more exceptions which will be found in the books referred to below.<sup>5</sup> 2 Russ. on Cr. B. 6, c. 3; Phil. Ev. ch. 7, s. 7; 1 Stark. Ev. 40; Rosc. Cr. Ev. 20; Rosc. Civ. Ev. 19 to 24; Bac. Ab. Evidence, K; Dane's Ab. Index, h. t. Vide also, Dig. 39, 3, 2, 8; Id. 22, 3, 28. see Gresl. Eq. Ev. pt. 2, c. 3, s. 3, p. 218, for the rules in courts of equity, as to receiving hearsay evidence<sup>6</sup> 20 Am. Jur. 68.

### **RES GESTA** subject matter; thing done

evidence.

1. The **subject matter; thing done**.
2. When it is necessary in the course of a cause to inquire into the nature of a particular act, or the intention of the person who did the act, proof of what the person said at the time of doing it, is admissible evidence, as part of the *res gesta*, for the purpose of showing its true character. On an indictment for a rape, for example, what the girl said so recently after the fact as to exclude the possibility of practising on her, has been held to be admissible evidence, as a part of the transaction.<sup>7</sup> East, P. C. 414; 2 Stark. Cas. 241; 1 Stark. Ev. 47; 1 Phil. Ev. 218; Bouv. Inst. Index, h. t.



## **Heresy** Webster's 1828

**HER'ESY**, n. [Gr. to take, to hold; L. haeresis.]

1. A fundamental error in religion, or an error of opinion respecting some fundamental doctrine of religion. But in countries where there is an established church, an opinion is deemed heresy, when it differs from that of the church. The Scriptures being the standard of faith, any opinion that is repugnant to its doctrines, is heresy; but as men differ in the interpretation of Scripture, an opinion deemed heretical by one body of christians, may be deemed orthodox by another. In Scripture and primitive usage, heresy meant merely sect, party, or the doctrines of a sect, as we now use denomination or persuasion, implying no reproach.

2. Heresy, in law, is an offense against christianity, consisting in a denial of some of its essential doctrines, publicly avowed and obstinately maintained.

3. An untenable or unsound opinion or doctrine in politics.

## **Hearsay** Webster's 1828

**HE'ARSAY**, n. [hear and say.] Report; rumor; fame; common talk. He affirms without any authority except hearsay. The account we have depends on hearsay. It is sometimes used as an adjective; as [hearsay evidence](#).

## **Antinomian(ism)** Webster's 1828

**ANTINO'MIAN**, a. [Gr. against, and law.] Against law; pertaining to the Antinomians.

**ANTINO'MIAN**, n. One of a sect who maintain, that, under the gospel dispensation, the law is of no use or obligation; or who hold doctrines which supersede the necessity of good works and a virtuous life. This sect originated with John Agricola <sup>n</sup> about the year 1538.

**ANTINO'MIANISM**, n. The tenets of Antinomians.

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<sup>n</sup> [Wikipedia](#) states that “Johann(es) Agricola (originally Schneider, then Schnitter) (April 20, 1494 – September 22, 1566)[1] was a German Protestant reformer. He was a follower and friend of Martin Luther, who became his antagonist in the matter of the binding obligation of the law on Christians.”

As Martin Luther's antagonist, Martin Luther stigmatized Johannes Agricola as being antinomian. The controversy was this.

“In 1536 he was recalled to teach in Wittenberg, and was welcomed by Luther.[2] Almost immediately, however, a controversy, which had been begun ten years before and been temporarily silenced, broke out more violently than ever. Agricola was the first to teach the views which Luther was the first to stigmatize by the name Antinomian, maintaining that while non-Christians were still held to the Mosaic law, Christians were entirely free from it, being under the gospel alone. (See also: Law and Gospel). After he wrote an attack on Luther shortly after Luther had given him shelter when he was fleeing persecution, Luther had nothing further to do with him.”