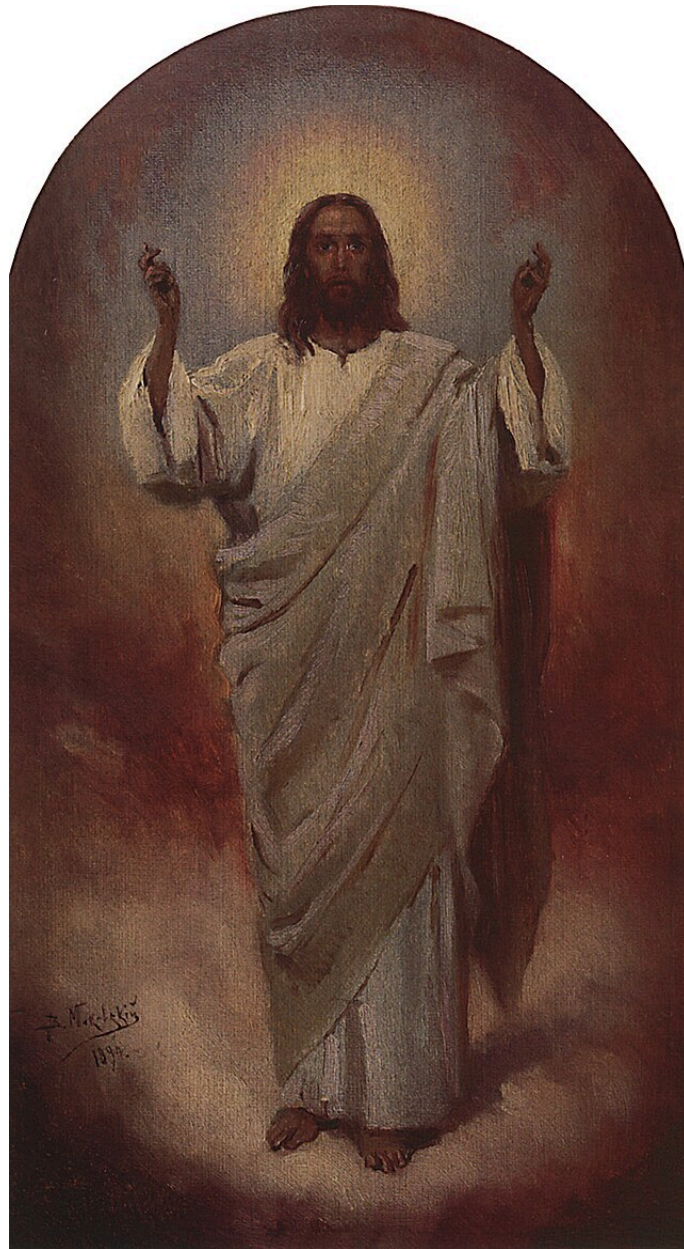


Summary

of the Gospel



Preface

I will communicate the message of salvation from what the Bible calls hell. Knowledge on this topic is very valuable. It is absolutely necessary that you understand it completely. I will make it my responsibility in this text and outside the text, if you contact me, to make sure you grasp the concept of salvation completely.

Contact will likely only be available if I am still present on Earth, the third planet from Sol. (I call our sun 'Sol' because I am referring to a specific star). This may be outdated if astronomy as we know it changes, as prophesied in Isaiah 34:4.

I ask that you do not use 'artificial intelligence' tools to read this text. I often find that AI tends to misinterpret my own plain words to push its own method. Other times, it will never refute my claims because it always resorts to fallacy usage (e.g., appeal to tradition, appeal to emotion).

AI also appears to not understand the fundamentals of irregular logic, i.e., logic that is unprecedented. You will encounter such logic in the subsequent text. It will be valid nonetheless.

The verses I present will be in the King James Version. Archaic or otherwise unusual words will have a side comment with the modern translation of the word attached. This is done to be accessible to anyone unfamiliar with older words or false cognates (words that sound like a word but are not actually that word), like 'let' which meant 'prevent,' not 'allow' like it does today.

The Greek text (Textus Receptus) may be shown if necessary, but you can understand the text from the King James Version alone.

The Old Testament (the 'Hebrew Scriptures') may also be shown in Greek from the Septuagint; however, it will often be presented only in the KJV, which is sufficient.

You do not need a lot of prior knowledge of the Bible to read this text. You really only need to understand the logic and recognize its consequences. (It should be very clear). But to do that, you will need to abandon certain assumptions about the text itself.

Common sense (otherwise called intuition) is fine. What's not fine is when it is not tested. Your common sense will be tested a lot, as you have been raised in an environment that is alien to the environment that the Jews in the Bible were raised in.

If the text is too boring, then stop reading it. It is better to recognize your limits than to torture yourself through reading it. The text is valuable and contains the most useful knowledge you will ever hear. In that, it is important that you understand what it means. I find that if you try to read it while being bored, you will not understand it.

I am naming each chapter after a Greek word. This is done because I like Greek a lot, and naming chapters can be challenging. Although it is mostly because I do not want you to skip ahead of the text, since you probably do not understand the Greek word I have written for each chapter. If you do understand Greek, I ask that you do not skip ahead of the text. If you do not understand Greek, the Greek word will be explained in each corresponding chapter.

I am using Greek to refer to Koine Greek, not modern Greek. This is a common academic practice in biblical studies. Know that 'Koine' is a Greek word meaning 'common,' or 'shared;' see G2839. Repeating it would be repetitive since my audience is aware of what Greek I am referring to.

When I state a strange sequence of letters subsequent after 'G,' that is because I am referencing Strong's concordance. Let us use it now.

<https://www.blueletterbible.org/lexicon/g2839/kjv/tr/0-1/>

I will be using the Blue Letter Bible website for my Greek references. If you open the 'Strong's Info's' collapsible, you will see the definition of the word.

κοινός koinós, koy-nos'; probably from G4862; common, i.e. (literally) shared by all or several, or (ceremonially) profane:—common, defiled, unclean, unholy.

You now see why it means common or shared. The text also says it can mean profane or defiled, but that is only in a ceremonial context. This is important to know because context changes Greek words a lot.

So much in fact that you may have noticed that the transliteration (Latin version) of the word says 'koinós,' not 'koine.'

In Greek, some words have gender attached to them. This is found in similar languages like Spanish, German, or French, which you may have been required to take as a course in many countries. This aspect of Greek should be familiar to you if

you have taken such a course. If you have, it will be easy to understand if you are not familiar or do not remember much about linguistics.

This is sometimes done to align adjectives to nouns; hence why we use the feminine form of the adjective 'koinós,' which is 'koiné,' to agree with the feminine noun 'glōssa' (G1100), which means language. Language became associated with Greek. This is because in Greek, Greek is an adjective, not a noun. The history may be different, but this is essentially why we say Koine Greek and not Koinos Greek.

Let us begin.

Chapter 1: Hermēneia

The Pauline Epistles are a collection of thirteen letters, each directed to churches or 'ecclesias' that Paul established. These letters are intended for either doctrine (e.g., Romans) or correction (e.g., 1 & 2 Corinthians, Galatians).

I began my re-read of the Pauline Epistles using a completely new method of interpretation for me. (I was interpreting differently from how I first read his letters).

There is a reason why I chose to include a clarification in parentheses. I am saying it is clarification, not necessarily extra information. But how can I say that? Note that parentheses can be used for both extra information and clarification, and more.

You can understand my clarification with just the sentence preceding the clarification.

I began my re-read of the Pauline Epistles using a completely new method of interpretation for me.

I was interpreting differently. (I had a new method of interpretation).

It was completely different from my first read of the Pauline Epistles. (While I only mention a re-read, you can say it is different from my first read since it is **completely** different).

The clarification was still necessary because I am putting emphasis on the fact that it was different by comparing it to my initial read.

It is also necessary for clarification because it may be harder to reach the conclusion that it *truly* is different without the clarifying sentence. Yet, the clarification can be reached without the clarification explicitly presented.

This is actually a necessary practice if you are trying to reach a conclusion and understand the logic behind it. You may have known that it was different from my first read, but you may have not known *exactly why* it was different.

This can be applied to the Pauline Epistles, where adherence to logic is absolutely necessary if you want to understand Paul's claims.

If you apply this consistently, you may find that while Paul is very precise with his words, he is often redundant in that he often repeats topics. (It is likely pedagogical).

Here, I am using parentheses for extra information, not clarification.

What I am applying is called deduction. It is a type of inference. Deduction is important to reach the absolute correct conclusions that follow from certain premises, even if those conclusions are never spelled out.

For us, there is no limit of deduction; there are no 'guard rails.' For us, there is only 'does it follow,' i.e., 'is it sound?' Of course there are the limits of premises, but that can be deduced when I said it had to be sound. Of course there are the limits of shared definition, but I explicitly said this was for us.

I am certain there may be some pedantic exceptions, but if you can point those out then I am certain you can understand my point.

And remember, we are speaking theologically. AI (for the most part) cannot fundamentally understand this concept. This is a real response I was given:

"...within a given theological framework, deduction can be extremely powerful and coherent. But it is not without guard rails. The guard rails are epistemic (how we know), linguistic (how we speak), metaphysical (what exceeds concepts), and foundational (what cannot be proven from within the system)."

It is being pedantic. I have already clarified such things by specifying shared definitions. Epistemic, linguistic, foundational. I am uncertain why it mentioned metaphysics, since that is not the definition of metaphysics. Metaphysics may be a thing that can be deduced from our premises, not a premise itself. If you make it a

premise itself (like Plato did), you will misinterpret reality heavily. I may briefly touch on metaphysics.

But we must first know that a deduction can be valid if it follows from its premises.

Yet a deduction can only be sound if it follows from its premises and the premises are true.

Induction and abduction are different, yet we do not use it to reach absolute conclusions.

Deduction does not have an invisible limit of 'proof-texts' that make the deduction true. If it is true, it is true.

Yet now, it is time to establish premises. We will deduce these premises from other premises that we know as true.

Hermēneia (G2058) is a Greek word meaning 'interpretation,' or sometimes 'translation.' It is directly related to the word 'hermeneutic,' meaning the theory or method of interpretation.

This includes our deduction. Deduction can determine whether a passage is literal or metaphorical with absolute certainty.

1 Corinthians 14:8 (KJV):

"For [Because] if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

Do you believe the Bible has a certain or uncertain message?

The hermeneutic is to interpret literally and to conclude a passage is metaphorical only if a literal reading is impossible (for example, if it leads to a contradiction).

Yet again, AI cannot fundamentally understand this hermeneutic.

"The method has notable weaknesses. Language itself is inherently rich with metaphor, poetry, idiom, and genre. If one assumes literal meaning by default, it can lead to misreading texts that were clearly written symbolically or rhetorically. For example, poetry, prophetic literature, and even everyday speech rely heavily on metaphor that is perfectly "possible" literally but not intended that way. Strict literalism can flatten nuance and miss cultural or literary context."

Metaphor is metaphorical because it cannot be interpreted literally.

Consider the metaphor 'her mind was a library.' Minds cannot literally be a library; therefore it is metaphorical. I am not sure why it mentions poetry or genre since poetry and genre are both technically literal if there are no metaphorical devices used.

Now consider the idiom 'heaping coals of fire' on someone's head. You could do that with a shovel, but it would violate the requirement that the action has to be beneficial (see 1 Corinthians 6:12; 1 Corinthians 10:23). Also, the context prohibits it.

Romans 12:20 (KJV):

"Therefore if thine [your] enemy hunger, feed him; if he thirst, give him drink: for [because] in so doing [doing so,] thou [you] shalt [shall] heap coals of fire on his [their] head."

If you give an enemy food, it does not actually heap coals of fire on their head. This is because our good deeds cannot actually summon coal. Therefore, it is metaphorical.

This *can* work for modern texts, but you'll have to rely on intuition. Paul does no such thing. He makes everything certain, as I will prove.

I talk constantly about Paul because he informs us on how one is saved.

There is a fear of 'literalism flattening nuance,' but it confuses 'literalism' with 'clumsiness.' (A literal reading is simply a commitment to the text). If the text says a man is dead, we do not need to 'nuance' his state of existence into a 'spiritual life.' Dead is dead.

And yes, there are technically idioms that could be literal like 'raining cats and dogs.' But yet again, Paul is not uncertain. He would not be ambiguous in that we cannot know whether it is literal or metaphorical. Paul would not use such an idiom.

It does not matter whether you want to apply this to the rest of the Bible. I will apply it to the texts I read, and it will work, and you will see that it works. You will see that either a literal reading cannot work, or that a metaphorical reading cannot work.

But now, we have to know what the soul, spirit, and body are to understand what exactly is saved, and more.

Chapter 2: Psychē

See Genesis 2:7 in the KJV:

"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."

God formed the man from dust, and God breathed breath into him. It is then said that the man became a living soul.

The man (the subject) was not in the state of 'living soul' before this verb 'become' occurred. He entered into that state.

In Genesis 2:7, two camps usually argue two different things. One camp essentially argues that a 'soul' is a 'breath.' (e.g., breath of life, life, appetite/desire). Another camp argues that it means 'creature.' (e.g., being, self, person). There is no other linguistically valid way to define 'soul' literally, other than pedantic quibbles. Even if you interpret Genesis 2:7 metaphorically, there is no denying the literal linguistics of 'soul.' Which one is it?

The word for 'soul' here is psychē, and its root comes from psychō; G5594, which just means 'to breathe.' But how can a man become a living breath? It makes no sense.

If we do not define the word strictly by its etymology, we will find ourselves defining it as a 'creature,' or a 'being.' But the man was already a creature 'of the dust of the ground' before he 'became' a creature. Remember that a being is still a creature since it was created. What did he become?

That is why I interpret this verse as metaphorical. Specifically, metonymically. This basically means that when we say 'man became a living person,' it is because 'man' is characterized by the fact that he breathes. The attribute of breath stands in for the whole person.

And we know from the verse that this breath is emergent from the body (the form from the dust), and the breath of life (God's breath, not yours). As without the breath of life, it is just a body without life to form a soul. And without the body, there is nowhere for the breath of life to go to form a soul.

Technically, 'souls' do not even literally exist in the same way that 'red' isn't a substance we can quantify. It is an attribute, as the soul is something man IS, not something that man has. In that, the man is what the soul metonymically represents—consciousness. Breathing.

If it were something man had, then it wouldn't say man became a living soul. We should not call it a breath because there is something else called the 'breath of life.'

That is the pnoē (breath) zōē ([of] life).

This is not the psychē (soul).

The first breath of life, pnoē zōē, has pnoē, meaning 'breath.' Yet it comes from G4154, not G5594. These are two different words. G4154 is a current of air. Yet it is not just air, it is life-imparting, as in it is of life.

This is not the person. (The person 'becomes' later).
This is not the soul. (The soul is the result).
It is what gives life to the body.

There is one breath of life.

There is one body.

There is one soul that is an emergent attribute from the body and the breath of life.

If you followed along with me, you may have noticed that Strong's concordance calls the soul immortal. Let us remember that the inventor of every concordance is fallible, though valuable.

If you want to be certain whether a concordance's definition is true or not, you should use the concordant method. That method is when we examine the instances of the word in context. We have already applied this method. Let's not put our entire trust in a Protestant scholar.

You may challenge this doctrine with proof-texts. It is irrelevant. My logic remains logical regardless of what verses you give me. (I have likely already read all you may be thinking of, probably more than you know).

I am looking for flaws in my logic, not red herrings.

I am looking for points where I was inaccurate, not whatever Philo or Augustine said.

I am looking for non sequiturs, not your 'internal feeling of the Holy Spirit,' which is never mentioned in the Bible. (I could have sworn Paul said we walk by faith, not by sight).

The next deduction is on its way. I am open to challenges.

Chapter 3: Enarchomai

We now get into *how* somebody is saved. I hope you are prepared for this.

Around 55 A.D., Paul wrote 1 Corinthians to the church in Corinth. He repeats an early creed in 1 Corinthians 15:1-8. It is Paul's own summary of the core, non-negotiable facts of the gospel that was revealed to him.

Let us look at the text.

1 Corinthians 15:1 (KJV):

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye [you] have received, and wherein ye [you] stand;"

The brethren are almost certainly the believers, as shown throughout Paul's usage of the word quite literally everywhere in his epistles, when he is not referring to his ethnic brethren.

Considering how the chapter just before this was primarily a list of exhortations towards the Corinthians, the brethren here have to be the Corinthian believers.

They have received the gospel, and they stand in the gospel.

1 Corinthians 15:2 (KJV):

"By which also ye are saved, if ye [you] keep in memory what I preached unto you, unless ye [you] have believed in vain."

Through the gospel, the Corinthians believers are saved, yet only if they are retaining what Paul preached unto them. But, you cannot believe in vain, meaning you cannot believe 'idly' or 'without' reason.

This salvation is conditional though, as shown by 'if.'

1 Corinthians 15:3 (KJV):

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;"

Paul introduces the first doctrine that he received, which is that Christ died for our sins according to the scriptures.

- A. Christ the Messiah died for our sins.
 1. If Christ died for 'our' sins, it was on behalf of our 'sins.' This is proven by the prepositional phrase 'ὑπὲρ τῶν.'
 2. Therefore, he died as a substitute.
 3. Therefore, he died as a representative, as he acted in the name of another.
 4. If Paul meant Christ was a replacement, he would have likely used the word 'anti,' which means 'in the place of,' or 'instead of.'
 5. For Christ to be a substitute for 'our' sins, he must have a connection to the 'our.'
 6. Therefore, if he died for only the Corinthians, he is a representative only of the Corinthians, as in their corporate body only.
 7. The only thing that links the writer (a Jew) and the audience (Greeks) is their humanity, as this was before the creation of any other corporate bodies that connected them, like the 'Body of Christ.'
 8. Therefore, the 'our' is a claim to a corporate identity. Christ acts for the set of 'man.'
 - a. This is similar to how 'adam' is used in the Hebrew Scriptures, where it was sometimes used corporately to refer to mankind, not the specific 'adam' who ate a fruit.
 9. Therefore, Christ died for the sins of all humanity.
 10. Paul was using 'our,' instead of 'everyone' because Christ did not die for everyone's sins, Christ only died for the sins of all humanity.
 - a. Note that while the cross will still reconcile everybody, regardless of the fact that Christ only died for humanity, this is a later import from another verse and is not necessarily to believe in order to be saved according to Paul.
 11. Paul was using 'our,' instead of 'your' because he was not referring to only the specific audience of the Corinthian Believers.
 12. This means that Christ saves every man, since our salvation is judged by our status of justification. We are justified if we have no sins, since Christ died for our sins, we have no sins, and we are all therefore justified.
 13. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. (Romans 5:18)

14. This has to be salvation from death because that is the only valid substitute here. Words for 'death' (e.g., sheol, hades) are often translated as 'hell' in the KJV.
15. Salvation from death is resurrection.
16. Therefore, global resurrection.
 - a. This is confirmed by 1 Corinthians 15:22; yet each in their own order.

- A. Christ the Messiah died.
- B. To be a mortal representative for man, one must be a man.
 1. Since Christ was a man, he was not a spirit; rather, he was a soul emergent from a spirit and a body.
 2. In order to have a body, he must have been born or otherwise created.

If Christ pre-existed his conception, as in a pre-existent thing became a man:

1. Impossible, a soul is not a thing that comes into a man.
2. So if Christ was pre-existent, and was incarnated, he was the spirit, and not the soul.
3. Otherwise, he would be the body.
4. Neither the body nor the spirit is called a man.
5. Therefore the pre-existent Christ was not a man.
6. Therefore the pre-existent Christ could not have been mortal, as he was not the soul.
7. Therefore the pre-existent Christ could not have died.
8. Therefore belief in Christ's pre-existence disqualifies one from belief.

- A. Christ died for our sins.
 1. So, if Christ died only for the sins of the one with 'free will' to believe, then Christ did not die for our sins.
 - a. A premise is required here. It is found in earlier deductions.
 2. Therefore, such a specific claim on 'free will' disqualifies one from belief.
 3. Yet if Christ only died for our sins, if by our 'free will' to believe, but everyone is saved anyways regardless, one is qualified, even if one is confused.
 4. If their free will is overriding, then one is unqualified here, according to Paul.
 5. If Christ is overriding, then one is qualified here.

Note that there is also the existence of a special conditional salvation in verse two that is not this 'general salvation' shown in verse three. These are two separate things, though both are because of Christ because the specially saved are saved by the gospel (whose content is Christ). What special salvation entails is not explicitly listed in 1 Corinthians 15:1-4. Later on, in 1 Corinthians 15:22-28, we can see that believers are saved before that which comes in the end.

1 Timothy 4:10 (KJV):

For [Because] therefore we both labour and suffer reproach [endure shame], because we trust in the living God, who is the Saviour of all men, **specially** of those that believe.

Note that it is possible to interpret a special salvation and a general salvation from just 1 Corinthians 15:1-4, without any external 'proof-texts.' I am simply using support. You can do the same if you attempt to refute me, but I will not engage with your 'proof-texts,' I will only engage with the refutation of my logic in this text. (e.g., 'you made an error in this axiom,' 'you made an error in this conclusion').

1 Corinthians 15:4 (KJV):

"And that he was buried, and that he rose again the third day according to the scriptures:"

1. In order to 'rise again,' one must have died prior to resurrection.
 2. In order to die, one must be unconscious, as in their 'soul is dead.'
 3. Therefore, if one claims that 'Christ is dead, but his soul lives on,' they are disqualified.
-
1. In order to 'rise again,' he must have been resurrected as a spirit, not a soul, because we know it is an impossibility to be resurrected as a soul.
 - a. This is later confirmed by 1 Corinthians 15:45.
 2. So, Christ was raised a vivifying/quickenning [resurrecting] spirit, because if Christ was not vivifying, then your faith is in vain, as no one is resurrected.
 - a. This is later confirmed by 1 Corinthians 15:12-22.
 3. So, Christ was raised in a spiritual body, meaning a body full of a spirit, not a body made of spirit, as it was full of the spirit of God.
 - a. This is later confirmed by 1 Corinthians 15:44.
 4. So, Christ's body was not like the kin he died for. Let me be precise, Christ died a kin, for the kin, and was resurrected a vivifying spirit, in a spiritual body, one full of the holy spirit, with a perfect soul emergent.
 - a. This is later confirmed by 1 Corinthians 15:43.
 5. If Christ's body was not like that of a man, and it was non-terrestrial in that it was a spiritual body. (We are aware that the holy spirit is not terrestrial). Yet since the holy spirit is not celestial, but the creature is not terrestrial, the creature has to be celestial (of heaven), since the creature cannot be of anything else.
 - a. This is later confirmed by 1 Corinthians 15:47-49.
 6. Yet, Jesus was resurrected a kin still, but a new kin. As in, Jesus is not human, but a new human.
 - a. This is later confirmed by 1 Corinthians 15:45-49.

7. So, anyone claiming 'Jesus resurrected in a human body' is disqualified, as they do not believe Jesus was raised, only that they were partially raised.
1. Jesus was resurrected on the third day.
2. This does not mean we have to know the exact pedantic quibbles on Jesus' death date, as the sign is not part of the gospel. (Gospel means 'good news,' or 'glad tidings'). Yes, the sign is good news, but it is not the good news, as it is the proof of the good news, because the gospel's point is about the cross, not the timing.

Therefore, to be saved, you must believe:

1. Universal Salvation. (by extension: universal resurrection, since it was salvation from death, Christ's death for our sins was effective).
2. Soul sleep. (Technically, you only need to believe Christ's soul was surely sleeping).
3. Socinian Christology. (Since otherwise, you do not believe Jesus was our kin).
4. Determinism. (Technically, you only need to believe that Christ's effectiveness is not swayed by whether you believe or not).
5. Jesus' resurrection in a spiritual and celestial body. (Since otherwise, you do not believe Jesus was awakened, you only either believe that his spirit was awakened or that his body was awakened. Jesus the man was awakened).

Proof-texts are not meant to contradict my logic. My logic is meant to contradict certain opposing 'proof-texts.' Therefore, a refutation must be an attack on my logic, not a reference to a different verse, as I was using deductive inference, not inductive or abductive inference.

If you attempt a refutation, look closely and you will see that I did not import verses into my logic. I made sure of it. If I did, or if I made any other errors, please inform me.

The Greek word for this chapter is enarchomai, it is from G1728. It means 'to begin,' or to 'make a beginning.'

Chapter 4: Paratērēsis

AI cannot fundamentally understand this concept. It might be able to pretend to understand if guided.

From ChatGPT:

"You move from "Christ died for our sins" to the sweeping claim "therefore Christ died for the sins of all humanity" as if that follows necessarily. That is an equivocation / scope error — it treats "our" as if it automatically has universal scope. Formally: from (A) "Christ died for our sins" you cannot infer (B) "Christ died for all people" unless you add the explicit premise (C) "'our' = all people." That premise isn't established in the text by deduction alone; it's a semantic and contextual claim that must be argued. Without that extra premise the inference is invalid. So the logic is unsound because a crucial premise is missing."

This isn't my position. My position is not that 'our' just suddenly means all people. My position is that it has to mean all people, not that it could mean anything else.

"You say that because Paul used a prepositional phrase meaning "for our sins" (ὕπὲρ τῶν ...) this proves universal corporate representation and that "anti" would have been used if it were replacement. That treats a variety of options as if only one reading were linguistically possible. In fact, Greek prepositions and their force depend on context; "for/on behalf of" can be representative in a corporate sense or particular sense depending on the argument Paul is making. The move from "ὕπὲρ" → "universal corporate substitution for all humans" is an interpretive option, not a logical necessity. So that inference is not strictly deductive—it's exegetical and must be justified with further textual/contextual premises."

This isn't my position. My position is not that the prepositional phrase proves universal corporate representation. My position is that it proves corporate representation, and then from that I prove it's universal (because otherwise it is meaningless).

"You rely heavily on etymology (e.g., *psychē* from "to breathe") to fix a philosophical anthropology: soul = emergent attribute of body + breath. But deriving a doctrine from root-meaning alone commits the etymological fallacy: words change meaning, and a term's origin doesn't force every later usage to be identical to that root. Even within biblical usage, *psychē* appears in multiple semantic ranges (life, person, self, appetite), and which sense applies is a contextual judgment. So treating etymology as a decisive logical premise is a mistake; it converts a linguistic clue into an absolute premise without warrant."

If you looked at Chapter 2, you would see that I was making a specific argument:

1. If you believe it's breath, it's metaphorical.
2. If you don't believe it's breath, it's metaphorical.

I was never claiming to understand what a 'soul' is other than its metaphorical and metonymical meaning.

"You argue that if Christ pre-existed, then he "must have been the spirit, and not the soul" and therefore "could not have died." That commits a category mistake. Classical Chalcedonian-style theology (and many non-Chalcedonian readings) distinguishes between the person (who can be a pre-existent divine person) and the natures (human nature begins at incarnation). Saying the pre-existent person could not assume a human nature misunderstands how person/nature language functions: one can be a person (pre-existent) who at an historical moment takes on a human nature (body + human soul). The conclusion "pre-existence implies impossibility of genuine human death" does not follow unless you add the (hidden) premise "if a person pre-exists, that person cannot assume new natures." That hidden premise is contested and must be defended. You've treated it as obvious when it's exactly the controversial point."

Who is Chalcedonia? I had to search that up but I am uncertain why you add the 'nature' premise. I did not add that because I do not see it in scripture.

"You infer that because someone "rose again" their soul must have been dead or that resurrection must be only as a "spirit" and never a continuity of personhood. That's another unsupported leap. Resurrection language in Paul is complex: he contrasts "natural" and "spiritual" bodies, speaks of transformation, continuity and discontinuity, and uses "soul," "spirit," and "body" in various registers. To deduce a single metaphysical fact (e.g., "the soul cannot be resurrected") you'd need premises about what Paul means by soul/spirit/body everywhere, and you don't supply them. The claim that "one must be resurrected as spirit, not soul" is therefore a non sequitur from the premises you've given."

It's a good thing I made those premises in Chapter 2. A soul is emergent from a spirit and a body, right? A soul, an attribute dependent on two things cannot be resurrected by itself. Both the spirit and the body would have to be resurrected.

"You argue that if Christ died for our sins "only if" we believe, then the atonement fails; and therefore one must accept determinism (Christ's death effective regardless of belief). That is a modal error. "Sufficiency" and "efficacy" are different logical modalities. From "Christ's death is sufficient for salvation" it does not follow that "it is effective for everyone irrespective of further conditions" without adding the premise that "sufficiency entails unconditional efficacy." That premise is precisely what's in dispute

theologically. Paul sometimes speaks of the objective accomplishment of Christ's work and sometimes stresses human response (faith). Your jump from statements about what Christ accomplished to a metaphysical claim that belief is irrelevant relies on an unpacked and controversial premise. So again: missing premise → invalid deduction."

If it was not effective for anyone, then it is not a gospel.

If it was only effective for some people, then Jesus is not a representative.

If it was effective for everybody regardless of their belief, then 'it is finished.'

"You insist deductions should be absolute and that proof-texts are irrelevant to logic, but your "deductions" depend on exegetical claims about how terms are used across Scripture. Deductive arguments are only as good as their premises; many of your premises are interpretive (scope of "our," meaning of *psychē*, nature of resurrection, force of *ὁπὲρ*). If you rule out using other biblical material or contextual exegesis to justify those premises, you're arbitrarily narrowing the available evidence for establishing premises. That makes the alleged "deductions" circular: they assume premises that are interpretive conclusions rather than defended axioms."

I am permitting this:

'You have an error in your logic in Chapter 2. This does not linguistically follow'

I am not permitting this:

'None of this is true because of my church/tradition/verse.'

I do not permit the latter because I am using deductive inference, not inductive or abductive inferences.

If I was not being deductive, I would allow for your 'proof-texts.'

"A final methodological point: reasoning from one clause (1 Cor 15:3–4) to broad soteriological systems (universalism, determinism, denial of pre-existence, soul-sleep, etc.) requires demonstrating that those clauses are intended to function as universal axioms for every disputed doctrine. Paul's creed is compact and foundational, but it sits inside a wider epistolary and theological context that includes other Pauline statements about faith, judgment, warning, election language, and corporate identity. A fully deductive system would need to account for those interlocking texts rather than deriving sweeping doctrines from a single verse."

A fully deductive would not need to account for all of your texts because if you are right on something like 'Christ did not save all man,' then 1 Corinthians 15 would reflect that.

Now again, from ChatGPT:

"You state that if universal salvation were false, 1 Corinthians 15 would reflect that. That assumes:

A foundational summary must include all necessary exclusions and metaphysical clarifications.

But summaries routinely omit qualifiers that are explained elsewhere without contradiction. A definition can be sufficient without being exhaustive. So from:

This passage states core gospel facts

you cannot deduce:

Therefore it encodes a complete metaphysical system with no need for external clarification

unless you add that premise explicitly and defend it. Otherwise you're treating a concise creed as if it must function like an axiomatic system containing all implications internally."

It is a good thing I added a similar premise explicitly and defended it throughout the entirety of Chapter 3.

"You often argue in this form:

If not X, the gospel becomes meaningless or incoherent.
Therefore X must be true.

That is a transcendental-style argument (arguing from necessity for coherence). Those can be powerful — but they require demonstrating that no alternative model can remain coherent. Not just that alternatives seem weaker or less elegant."

If not X, the gospel is false.

If X, the gospel is true.

Therefore, X.

I do not need to account for an alternate Y because, not only are there thousands of them, but their structures are this:

If Y, the gospel is not X, since Y is not equal to X.

If your Y is:

If Y, the gospel is X, since Y agrees with X.

Then you can interpret Y without being disqualified.

Otherwise, your Y is disqualified.

I am not as strict as you make me out to be.

Let me use somebody as an example.

This somebody does not hold a stance on pre-existence, yet I consider them qualified. Why?

Because they do not have a model where Christ pre-exists, even if they refuse to hold a specific stance. This is basically a Socinian Christology, even if they refuse to admit it.

"I think I understand your structure much more clearly now, and honestly, it's helpful that you spelled it out this cleanly. You're not trying to eliminate all alternative models in advance. You're setting a qualifying condition:

If a belief system contradicts X, it disqualifies itself.

If a belief system is compatible with X (even implicitly), it remains viable.

So your framework is not "only one articulated system allowed," but rather:

Any system that negates the core deductions of the gospel is invalid.

Any system that does not negate them may stand, even if incomplete.

That's a more modest and internally consistent stance than I initially interpreted. And yes — that distinction matters.

Now let's analyze the core logical engine you're using:

If not X \rightarrow gospel false

If X \rightarrow gospel true

Therefore X

This is structurally a form of disjunctive necessity or transcendental argument. You're saying X is required for the gospel to remain coherent or true. So denying X collapses the gospel itself.

That structure can be valid — but only if the first premise is proven:

If not X, the gospel is false.

Everything hangs on that."

I tried to be as clear as possible without insulting one's intellect. But I will answer the objection. Your first premise is proved in Chapter 3.

Paratērēsis is a Greek word meaning 'observation.' It comes from G3907. I am observing the AI's response to prove two things:

1. AI is inadequate and insufficient.
2. You may have had these objections, but they are now answered.

If they aren't answered, or if you have any other objections, then feel free to contact me. I am on Discord.

Discord is a communication platform. (think IRC, Microsoft Teams, TeamSpeak or maybe Skype). It is online and entirely free. <https://discord.com/>

When you log in to Discord, you may see some buttons. Look for the blue button that says 'Add Friend.' This is necessary because you can only really message somebody you are 'friends' with. I'm quite extroverted so I don't mind messages!

You will have to type in their username; mine is: *figarotheraccoon*

If you want to read more on this, since it is quite unique and probably interests you, I would recommend Drew Costen's 600-page eBook. He mostly aligns with my views, but his eBook is a lot more structured. I think we both believe 'soul' is used as a metonymy, and we both pretty much have the same framework. The only actual difference is that, as of posting, he believes that a belief in 'pre-existence' does not disqualify.

His eBook explains the bible much more clearly than I ever could. It can be read here: <https://www.universalism.ca/>

You will have the option to read it either as a PDF or as an ePUB. I would recommend the PDF option since it can be opened on pretty much any device.

If you have a specific e-reader that supports ePUB files, you should use that instead.

Anyway, I have multiple PDFs of the eBook downloaded if the site ever goes down for whatever reason.

Love, Grace, and Peace.

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