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A Berean's Discernment Tool

By Bob DeWaay

In the Book of Acts, there were a group of people in a town in Macedonia called Berea who heard Paul preach the gospel. Paul's pattern was to go first to the synagogue and show the Jews from their own Scriptures that Jesus was the promised Messiah. This passage shows his practice:

"And according to Paul's custom, he went to them, and for three Sabbaths reasoned with them from the Scriptures, explaining and giving evidence that the Christ had to suffer and rise again from the dead, and saying, 'This Jesus whom I am proclaiming to you is the Christ.'" (Acts 17:2, 3)

When Paul did this first in Thessalonica, the message was so violently opposed that Paul was driven out of town. He then went to Berea:

"The brethren immediately sent Paul and Silas away by night to Berea, and when they arrived, they went into the synagogue of the Jews. Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily to see whether these things were so." (Acts 17:10, 11)

The scriptures commend the Jews in Berea for being willing to put Paul's teachings to the test of Scripture to see if they were true. The Bible tells us the result: *"Therefore many of them believed, along with a number of prominent Greek women and men"* (Acts 17:12). A careful examination of the scriptures showed that Jesus, whom God had raised from the dead, was indeed the promised Messiah.

Because of their positive example, to this day people who are willing to put religious claims to the test of scripture are called "Bereans." It is always important to be a Berean because many false teaching and teachers make religious claims that are supposedly based on the Bible, but are distortions of what the Bible says. We know this because religions like Mormonism and the Jehovah Witnesses claim to believe the Bible but have an entirely different doctrine of Christ than Biblical Christianity.

In the fall of 2003, a friend of mine called me and asked me if I had heard of a teacher named Rick Warren. I had heard of him because his book entitled *The Purpose Driven Churchⁱ* had been required reading at a class I took in seminary. My friend asked me if I would read his latest book *The Purpose Driven Lifeⁱⁱ* and give my opinion. What had happened was my friend who grew up in the church I pastor, was invited to a Purpose

Driven Life study group, to work through the book. Because he had been well trained in the Bible, he immediately knew something was wrong because many passages cited in the book were in strange translations that seemed to him to be quite foreign to what the Bible says. So he brought his own Bible and began to find the references in the footnotes to *The Purpose Driven Life* in the back, look up the verses in his own Bible, then go back to the section of the book where the passage was cited to see if it actually supported the point Rick Warren was making. He was being a Berean. The problem was that this process upset the Bible study in a couple of ways. For one, it took time to find these references and look them up in a literal Bible. For another when he found a case where the passage did not support Warren's claim, he would say so to the group; pointing out the error. This caused too much disturbance and he was asked to quit attending.

When he told me his story, I decided to read the book for myself. I found that he was absolutely right, the book was frustrating because so many times it would say, "The Bible says . . ." and then cite something I had never heard before; and I have been teaching the Bible for thirty years. Since there was no chapter or book reference on the page of the citation in *The Purpose Driven Life*, I had to follow the footnote to the end of the book, try to remember which day I was on (once back there the notes are arranged by day so often that required another trip back to the main text to find the day), and then read something like "Ephesians 1:5 TEV." There is another section that explains what TEV is. Then I would get out a literal translation of the Bible like the New American Standard and go back to the place where Warren made the citation of the verse and see if a literal Bible translation supported the point he was trying to make. This process is tedious and would likely disrupt a group studying Warren's book.

The danger is that because of the difficulty of looking up every one of the hundreds of citations from dozens of translations and paraphrases, most people will not be Bereans but merely accept that the Bible says what Warren claims it says and assume that it supports the point he is making. This is dangerous. There are many times that searching the scriptures like the Bereans would show that many of the claims are not Biblical.

This problem gave me the idea for this tool. We have done much of the tedious work for you. What follows are charts that contain passages Warren cites, exactly as he cites them in his book, including page numbers and the chapter and verse of the Bible reference. Also included is the entire verse from the NASB in the column on the right. If your church is using *The Purpose Driven Life* for small group studies, bring this chart along as well. Find the chapter for the day you are on and you will have at your fingertips a tool to help you be a Berean. You can compare what a good, literal translation of the Bible says with the citation from *The Purpose Driven Life* and immediately see if they are saying the same thing. To help you get started, I am going to teach some basic's of Biblical interpretation that will help you use this tool more effectively. I will use some examples from *The Purpose Driven Life* to show you examples of good and proper use of the Bible, and some erroneous usages.

Interpreting the Bible The Author's Meaning

To be a Berean, one must start by understanding the meaning of the text under consideration. Meaning in the Bible, as with any other written document, is determined by the author. In the case of the Bible, the authors were inspired by the Holy Spirit and the result is the inerrant Word of God. Authors choose words that will most adequately convey their meaning to their readers using the norms and conventions of the language they write in. Since the Biblical authors wrote in Hebrew and Greek, there is an extra step in bringing their meaning to English speaking readers—translation. The best translations are the ones that best bring the meaning of the original author to English speaking readers so that they best understand what God has said through the Scriptures.

When we speak of a “literal” Bible translation we do not mean one that literally, word for word, follows the exact word order and grammatical form from the Hebrew or Greek. The only Bibles that do that are interlinear Bibles and even then the grammatical forms are not always followed. The reason for this is that such a Bible would be nearly unreadable in English. For example, Greek writers made continual use of participles. We do not use participles as often or in the same way in English. Where they would say “the speaking one” we would say “the speaker.” I have never seen an English Bible that attempts to translate all the participles from the Greek into English. The reason for this is that no one would want to read it. Since “the teacher” and “the teaching one” are equivalent in meaning, our Bibles use the normal English convention and say “teacher.”

When we say a “literal” translation we mean a version that brings the meaning forward to the English reader using the best English words that translate the Greek. Some versions are more readable but use more of what is called “dynamic equivalence.” The NIV, the best selling English version, does this. A famous example of this is when the literal term “flesh” that Paul often uses is translated “sinful nature.” There has been an extra interpretive step done by the translators that puts what they see as Paul’s theological meaning into the English translation. The NASB translates the Greek word for “flesh” as “flesh” and the readers have to decide for themselves what Paul means by it. Perhaps “sinful nature” is his meaning in some cases.

Bibles that more carefully follow the Greek usage like the NASB expect the English readers to be able to understand theological terms like “propitiation.” Consequently, some pastors think that this is too much to expect and they use translations like the NIV, or perhaps even a paraphrase. My opinion is that people come to church to learn God’s Word and that if the concept of propitiation was important to Paul so that he used the concept, then it’s my job to teach it to the congregation so they learn it, rather than leave it out of the Bible through “dynamic equivalence.” Propitiation means to avert God’s wrath and this concept is a key part of the gospel.

Let us compare three translations of Romans 3:25 for an object lesson.

“whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed” (NASB)

“God presented him as a sacrifice of atonement,[a] through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished” (NIV) a. Or as the one who would turn aside his wrath, taking away sin

“God sacrificed Jesus on the altar of the world to clear that world of sin. Having faith in him sets us in the clear. God decided on this course of action in full view of the public--to set the world in the clear with himself through the sacrifice of Jesus, finally taking care of the sins he had so patiently endured.” (The Message)

The NIV uses “sacrifice of atonement” in Romans 3:25, with a footnote explaining the concept of turned aside wrath. That is fine for those who read footnotes. At least the NIV is seeking to carry Paul’s meaning to modern English readers. The NIV includes the ideas of blood, faith, and justice. It leaves out, however, the concept of “publicly” which was important to Paul.ⁱⁱⁱ The NASB is very literal throughout the verse. But The Message changes Paul’s meaning significantly. It hides the idea of averting God’s wrath against sin through the blood atonement all together. The most important concepts in Romans 3:25, are propitiation (averted wrath), faith (the means of appropriating propitiation), blood (without the shedding of blood there is no forgiveness of sins), and righteousness (how can a just and righteous God pass over sins when He said that the wages for sin is death). Paul’s terminology is firmly linked to Old Testament ideas like the Passover, the mercy seat where the blood was poured on the Day of Atonement, and the justice and righteousness of God. A person reading The Message would never know this and could hardly grasp Paul’s meaning. *The Message* totally removes several of the key ideas and makes Paul’s intended connections to the Old Testament disappear.

What happens then is the paraphrase changes the meaning. Without the author’s intended meaning, we do not have the Bible speaking to us at all. Pastors who preach from bad paraphrases like *The Message* insure that their members will have great difficulty learning or growing in their knowledge of the Bible. They will be left in a state of perpetual infancy and unable to become Bereans.

The NASB has been my favorite Bible for 25 years because it is so faithful to the Greek and it is very consistent in how it handles the Greek tenses. I can often predict what the Greek will be before going to look it up, just from how the NASB translated it. I have chosen the NASB for the right column of this discernment guide because it is so literal. It preserves key theological terms that help us see when Biblical authors are alluding to passages from the Old Testament. There are other good literal Bibles, but the NASB will serve well for the purposes of this discernment guide.

Paraphrases can be valid if they succeed in doing what they claim to do. The idea of a paraphrase is very simple, “to express the same meaning in the different words” or as a noun, “rewording for the purpose of clarification.”^{iv} There are many paraphrases of

the Bible available in English, the first being The Living Bible. *The Purpose Driven Life* makes heavy use of paraphrases, particularly "*The Message*." This is not necessarily problematic IF the original meaning is preserved. The discernment tool provided in this book will help you decide if that is the case. My research has shown that in the case of *The Message*, The Purpose Driven Life often cites passages where the meaning is changed considerably. You can compare how Warren cites *The Message* with the literal translation in the right column and see for yourself whether the meaning has changed. If it has, then the Bible is not saying what Warren claims it says. If however, the paraphrase keeps the same meaning, but expresses it in different words, then that is what a paraphrase is supposed to do. But a bad paraphrase obscures the meaning rather than clarifies it. This is often the case when *The Purpose Driven Life* uses a paraphrase. You will see this for yourself through using this tool.

Implications

Every Bible verse has implications. Valid implications are authoritative and are logically connected to the text. Much of preaching, theological writing, and Bible study concerns finding valid implications from Biblical texts. Let us consider the passage we have referred to (Romans 3:25) to illustrate valid implications. It begins, *whom God displayed publicly as a propitiation in His blood through faith*. An implication from this is that Christ dying for sins was God's plan and God's doing. Another implication is that God's wrath was directed against sin, and was averted through the shedding of blood. Another implication is that this averting of God's wrath is only true for those who have faith in Christ. Another implication is that Christ is the ultimate fulfillment of all the blood sacrifices offered in the Old Testament on the Day of Atonement. As you can see implications are many and are directly and logically derived from the author's meaning.

It is possible, however, to make invalid implications that do not follow from the text. The possibility of doing this is greatly heightened when a poor translation is used. Let's suppose we were to read this from *The Message*: *God sacrificed Jesus on the altar of the world to clear that world of sin*. One could claim that an implication of this is that sin was removed from the world. But this is false and is not a valid implication. Perhaps we would read the next line: *Having faith in him sets us in the clear*. One could claim that an implication of this is that God removed sin from just part of the world, and those who have faith are in that part where there is no sin. Again that would be a false implication. The problem is that it is nearly impossible to arrive at true implications from bad translations. What it means to be "in the clear" is entirely unclear!

It is also possible to make invalid implications from good translations. For example, one could claim that the fact that God displayed Christ "publicly" means that atonement is not substitutionary but exemplary. It could be claimed that Jesus was publicly crucified so that all would know how much God hates sin and therefore be forewarned not to sin. But that is not a valid implication from the text. The point is that Christ paid the price for sin (see Romans 3:23) for those who believe. The reason

it says “publicly” is to contrast it with the Old Testament mercy seat that was hidden from public view.

This Berean’s discernment tool is designed to help you see when invalid implications are made from Biblical texts. I will give an example of how that happens in *The Purpose Driven Life* soon. But first we need to discuss applications.

Applications

Biblical texts have applications in everyone’s life. Like implications, applications are logically connected to the text itself. Though applications are many, there are valid and invalid ones. Let us consider the text we have been discussing: *He did this to demonstrate his justice, because in the forbearance of God He passed over the sins previously committed.* An implication of this is that God is just and His justice requires that the soul that sins must die. So how could God pass over someone’s sin and still be a just God? The answer is that He sent His sinless Son to die in the place of the sinner, paying the price for believers by shedding His blood to avert God’s wrath against the sinner’s sin. A valid application of this would be to tell sinners to turn to Christ, put their faith in Him and His shed blood, and God will accept His blood as the payment for their sins. Thus God will,

“. . . be just and the justifier of the one who has faith in Jesus” (Romans 3:26b).

But wrong applications can be made as well. Let us consider again *The Message: to set the world in the clear with himself through the sacrifice of Jesus, finally taking care of the sins he had so patiently endured.* One could make the application that since the world is “in the clear” people should no longer worry about the sin issue. God no longer concerns Himself about sin because now the world is in the clear. This is a false implication that does not follow from Romans 3:25. Sin is a serious issue, one that requires the blood atonement that God has provided.

Illustrations of Meaning, Implications, and Applications from *The Purpose Driven Life* Errors of Meaning

The Purpose Drive Life contains many errors at all levels of Biblical interpretation, including errors of meaning, implication and application. I will provide one example of each of these and then an example of sound Biblical interpretation in *The Purpose Driven Life*. The goal is to equip you to be able to do this for yourself, using this discernment tool to make the process easier and quicker.

On page 19, Warren cites *The Message*: “*Self-help is no help at all. Self-sacrifice is the way, my way, to finding yourself, your true self.*” Normally one would have to go to the end notes to find out that this is Matthew 16:25 from *The Message*. But with this discernment tool you do not have to. You have the information right in front of you as well as this citation of the same passage from the NASB: “*For whoever wishes to save his life shall lose it; but whoever loses his life for My sake shall find it.*” When you take this discernment tool to your Purpose Driven study group, remember to also bring a

good literal translation of the Bible along. You will need this to consult the context of passages.

Let us consult the context now to see what Jesus was speaking about:

Then Jesus said to His disciples, "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever wishes to save his life shall lose it; but whoever loses his life for My sake shall find it. For what will a man be profited, if he gains the whole world, and forfeits his soul? Or what will a man give in exchange for his soul?" (Matthew 16:24-26)

Right away we see a problem. The meaning of the *The Message* version is the idea that one can find his or her "true self" through self-sacrifice. But Jesus was not talking about finding the true self, but denying self, taking up the cross and becoming His disciple. The result, as is seen in the context using the NASB is finding eternal life versus gaining what this world offers and losing one's soul (meaning ending up in hell).

Warren wanted to warn against "self-help" so he found a translation with the term in it. He is right to tell people that self-help is useless. But rather than pointing them to the cross and true discipleship, he uses a verse that teaches self-sacrifice as the means of finding the true self. This is not the meaning of Matthew 16:25. Many world religions teach self-sacrifice, but only Biblical Christianity has the cross. Furthermore, the "true self" is not a Biblical concept. What is to be found is life, eternal life, as the context makes clear. So in this case the passage cited by Warren fails at the level of meaning. Once that happens, the meaning of the Holy Spirit inspired author of the Bible has been scuttled and something else is being studied. A valid paraphrase must preserve the author's meaning or it is not a paraphrase, but some man's ideas represented as the Bible. That is the case here.

If you determine that the meaning is different than that of the Biblical writer, it is not necessary to look for errors of implication and application. The reason is that you could make a valid implication from ideas that are not Biblical (i.e. they logically follow from what is stated in the mistranslation) and be led astray. The same goes for application. For example, one could make this valid application from *The Message's* version of Matthew 16:25—"Since self-sacrifice will help me find my true self, and I am rather confused about the meaning of life, I will go on a pilgrimage to a poor country as a volunteer and try to find my true self." That is a valid application of what *The Message* says, but it would have nothing to do with Jesus' point which was about denying self, taking up the cross and finding eternal life. So therefore, as soon as you determine the meaning is wrong, you know that whatever point Warren is trying to make is not supported by the text he has used. You may safely disregard what he says knowing it is something other than what the Bible says. The words of man do not have the authority of the Word of God.

Errors of Implication

Learning to discern invalid implications is a very important skill that all Christians need to develop. All preaching and theological writing is about bringing forth valid implications from the Bible. It is at this level where writers and speakers either bring the truth to bear on the minds and lives of their hearers, or lead them astray. If one starts with a very good Bible translation that preserves the author's meaning, then the next step is discovering pertinent implications. In the case of *The Purpose Driven Life*, there are many errors at this level. I will show you one example.

On page 32 Warren cites the apostle Paul: *I am focusing all my energies on this one thing: Forgetting the past and looking forward to what lies ahead.*" Using your discernment tool you can quickly see that this is Philippians 3:13 from the NLT (New Living Translation). You also see that the NASB says this: "*Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead.*" Take note that Warren did not cite the entire verse, only part of it. The part he does cite does not change significantly in meaning from the NASB other than introducing the term "focusing" to replace "one thing I do," but it could be argued that this does not change the meaning. So in this case we have correct meaning in a partial citation.

Let us see what implications Warren has drawn from this text, then look at the context of the passage and see if the implications are valid. Warren wrote,

The men and women who have made the greatest difference in history were the most focused. For instance, the apostle Paul almost single-handedly spread Christianity throughout the Roman Empire. His secret was a focused life.^v

He then cites the passage we are discussing as proof. The implication that Warren draws from the passage is that a focused life will help anyone make a greater impact. In other words, he sees the generic principle of a focused life as an implication of the last part of Philippians 3:13. Again let us consult the context, opening our Bible to Philippians 3:12-14:

that I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; in order that I may attain to the resurrection from the dead. Not that I have already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus. Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. (Philippians 3:10-14)

We see that Paul was not discussing the generic principle of a focused life, but his focus on Christ, knowing Christ, and ultimately being conformed to His image at the resurrection of the dead. The generic principle of the power of the focused life, or even that Paul's success was due to a generic principle of focus are not valid implications from this text. In this case the translation got the meaning correct, but it was pulled out of context in order to make invalid implications. The passage is not about the

power of a focused life, but Paul's example of laying the past aside and pressing on toward the goal of fully knowing Christ at the resurrection.

This may seem a little difficult, but I promise you that with practice you will be able to use this discernment tool and the principles I am teaching you to become a Berean. If you are in a PDL study group anyhow, you can use this as an opportunity to learn to discern truth from error and how to understand and apply the Bible. I thought about going through the entire book myself and create a system of codes to put into the discernment tool that would reveal where these types of errors exist and where the passage is properly used and applied. But I decided that it will be far more beneficial for you to learn to do this yourself. Why? Because this same skill will help you be a Berean for the rest of your life, able to discern truth from error. This will protect you from spiritual harm and help you grow in the grace and knowledge of the Lord.

Errors of Application

In the process of research for a book I have written on this topic, I read through every page of *The Purpose Driven Life* and took notes in a separate notebook. In order to keep track of the various errors that were repeated, I made a system of codes. One of them was CUA (confused universal application). I used that code many times, because there are constant errors in application.

Let me explain that particular error and then give one example of it from the book. *The Purpose Driven Life* is written to a general audience, not just Christians. On page 20 Warren addresses people who are not Christian and tells them he will explain later how to become one. There are numerous statements in the Bible that apply to Christians but do not apply to people in general. Warren often cites passages that apply only to Christians and tells his general audience that they apply to them, i.e. everyone. This is an error in application.

For example, Warren writes, "God's motive for creating you was his love. The Bible says, '*Long before he laid down earth's foundations, he had us in mind, had settled on us as the focus of his love.*'" Turning to the discernment tool for day two we see that this is Ephesians 1:4a from *The Message*. We also see the NASB translation of the entire verse: "*just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love*" Warren's application is that God created everyone as the focus of His love. But in the passage, Paul is only addressing Christians. Only Christians are chosen in Christ, not people in general. That all people in general are chosen is not a valid implication from Ephesians 1:4. The context makes this very clear:

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise

of the glory of His grace, which He freely bestowed on us in the Beloved.
(Ephesians 1:3-6)

How could anyone claim that unbelievers are blessed with every spiritual blessing in Christ? So Warren's application of the passage is in error. He goes on and says, "God was thinking of you even *before* he made the world."^{vi} That is a nice sentimental thought, but there is nothing in Ephesians 1:4 that applies it to unbelievers. It is not a valid implication that because God chose Christians in Christ before the foundation of the world that therefore this is also true of unbelievers. So applying it universally to all people is an error of application.

These errors are not without serious consequence. Let's take the one we are discussing now. If an unbeliever actually believed what Warren said, and assumed that what Paul is speaking of in Ephesians 1 applied to him as he is, why would he see the need to repent and believe the gospel? If it is already true that all spiritual blessings in Christ are his, why change anything? Ultimately, error like this is an attack on the gospel itself.

There is one more issue of application. Warren often takes truths from Scripture and makes strong commands to people that they must take certain actions that he prescribes. Often these go beyond what the Bible requires. For example, on page 242 he says, "Every ability can be used for God's glory. Paul said, '*whatever you do, do it all for the glory of God.*'"^{vii} Consulting our discernment tool we see that this is a good translation that preserves Paul's meaning. The implication that our abilities can be used for God's glory is sound. But the problem comes with the application. In a list of things to do if you have ability to make a lot of money, Warren writes, "Third, return at least a tithe (10 percent) of the profit to God as an act of worship."^{viii} The problem is that tithing is not commanded under the New Covenant, any more than food laws or circumcision. By making something that is a matter of Christian liberty an authoritative command, Warren makes an unwarranted application of the text. This happens frequently in the book.

Conclusion

If you are in a church or small group that is studying *The Purpose Driven Life*, bring this Berean's discernment tool and a good translation of the Bible (such as KJV, NKJV, ESV, NASB, or even the NIV which is less literal but usually accurate) to the study. If the side by side comparison between the version Warren sites and the NASB shows a clear difference in meaning, open up to the passage in your Bible and check the context. Determine what the Biblical author is addressing and what is his main point. If the passage as cited by Warren is saying something different, then you know that there is no Biblical authority to its statement.

If, when you compare the version Warren sites with the NASB in the right column and they are saying the same thing, then go to the next step. Determine whether the idea that Warren is teaching is a logical implication of the passage cited. If there is uncertainty, again check the context in your Bible. If what the passage says clearly

supports the claim Warren is making then so far so good. If not, you can safely disregard what he is saying.

If the meaning and implications are found to be correct, there is one more step. Determine who is being addressed in the passage cited and make sure Warren is applying it to the same group. Many times he applies passages universally that are only true about Christians. If the passage is applied to the right people, make sure that the application doesn't involve commanding people to do certain things that the Scripture does not require.

Many times Rick Warren makes valid implications and applications from a properly understood passage. When he does you may safely believe what he says and apply it to your life. For example, on page 195 he cites Romans 8:28, 29 in a less than literal translation but it doesn't change the meaning horribly, though there are better translations to choose from. But what he offers on pages 195, and 196 is solid Biblical interpretation of Romans 8:28. He draws out valid implications and applications. He even correctly states that it only applies to believers.^{ix} This discernment tool and the basic principles I have taught you in this foreword will help you acknowledge and rejoice in the truth when you see it just as well as discern and avoid error. I pray that God uses this tool to make you into a Berean and thereby show yourself to be "noble minded" like those commended in the Book of Acts.

End Notes

ⁱ Rick Warren, *The Purpose Driven Church*, (Grand Rapids: Zondervan, 1995).

ⁱⁱ Rick Warren, *The Purpose Driven Life*, (Zondervan: Grand Rapids, 2002).

ⁱⁱⁱ This was to make a contrast to the Day of Atonement in the Old Testament that happened within the inner veil and out of sight to the public. Christ was crucified publicly and the Greek word for "propitiation" in Romans 3:25 is "hilaste_rios" that is translated "mercy seat" in Hebrews 9:5. So rather than a hidden "mercy seat" we have a public one so that all can see that Christ's blood was shed once for all to avert God's wrath against sin for all who believe.

^{iv} http://www.hyperdictionary.com/dict-e_s.v. "paraphrase."

^v Warren, *Life*, 32.

^{vi} Ibid. 24.

^{vii} Ibid. 242.

^{viii} Ibid. 243.

^{ix} Ibid. 195, 196.
