

## What Wiggle Room?

Does *except* mean except?

### **Except**

preposition, conjunction US /ɪk'sept/

not including; but not:

It's cool and quiet everywhere except (for) the kitchen.

Everyone is here except Peter.

**Except also means with this difference or in this case only:**

The twins look exactly alike except (that) one is slightly taller.

The deserted town is silent, except when wind rustles the weeds or bangs a door.

### **Except**

verb [ T ] US /ɪk'sept/

to not include something or someone:

When I say I didn't like the Midwest, I except Chicago.

### **Excepting**

preposition, conjunction US /ɪk'sep·tɪŋ/

Excepting the two people who left early, I think everyone enjoyed the tour.

It is commonly understood that words are simply vehicles upon which thought is transmitted. Such being the case, it is axiomatic that the individual speaking utilizes terms easily understood by the hearer, and that the terms spoken and the terms heard carry with them the same definition: this principle is also true when reading.

Word etymologies are also useful in defining terms.

In English "Pepsi" derived its name from the root word "dyspepsia," meaning indigestion, i.e., On August 28, 1898, Bradham renamed his drink "Pepsi-Cola" because "He believed the drink was more than a refreshment but a "healthy" cola, aiding in digestion."

In Quebec, Canada, Pepsi is slang for French-Canadian, based on Pepsi's early marketing as a cheap substitute for Coke. Early jingle: "Pepsi-Cola hits the spot/Twelve full ounces, that's a lot (Coke had 7 ounces)/Twice as much for a nickel, too/Pepsi-Cola is the drink for you". The slur was that French-Canadians were also cheap imitations.

The English language has words that are spelled the same, but have different definitions depending on the sense: **contest/contest, produce/produce, present/present**. Other usages: Genesis 1:11 - And God said, Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their **Kind** and Ephesians 4:32 - "be ye **Kind** one to another, tenderhearted;" Genesis 1:3 - "And God said, Let there be **Light**" and Matthew 11:30 - "For my yoke is easy, and my burden is **Light**." Genesis 31:49 - "Jehovah **Watch** (to observe) between me and thee, when we are absent one from another" and 1 Samuel 11:11 - they came into the midst of the camp in the morning **Watch**," (a period of time). A **Bat** may be a mammal, or a wooden stick, a **Story** may tell a tale, or be one floor in a building, **Bark**, may come from a dog, or be the covering of a tree. The importance of a definition is crucial to any conversation. Without an understanding of these factors a meaningful dialog is nigh unto impossible, and so it is with the Bible.

The doctrines and practices of men are often complicated in the absence of a recognized definition source. Of the many doctrines and practices, one comes to the forefront of thought: the King James Version Only Doctrine. There may be various positions on the issue, and thereby some may find an occasion of controversy with the scenario set forth. However, it is the position of one proponent. The position: the King James Version of the Bible is the only inspired translation of the Bible, and to be used solely for spiritual guidance. The position affirms that the translators of the King James Version were inspired by God to translate the ancient manuscripts. As the foundation of this position is not under consideration in this venue suffice it to say that the translators themselves deny they were inspired: simply read the translators forward of their work as is generally located in the first pages of the King James Version.

Making the connection between the King James Only doctrine, and the principles of dialog previously set forth, the position of the proponent was "the King James Version" is the only inspired translation essential to the spiritual development of man. At the onset of the discussion, a question came up regarding the definition of "inspired." As the term was being unduly defined the question was issued, "what source is being referenced to support the definition?" To which the proponent said, "Dictionaries are the work of men, and not inspired: all that is needed is the King James Version." To which the following question was submitted, "What verses, in the King James Version, support the definition being used?" Answer: "That's what it means!" To which the following question was issued: "In Leviticus 13:52 reference is made to a 'warp' and a 'woof.' What is a 'warp' and a 'woof,' and unknown what authority can be referenced to decide?" Answer: "The King James Version of the Bible is the only inspired translation of the Bible," and with that affirmation the proponent left the room.

The point of this example simply emphasizes the essentiality of utilizing terms where both the speaker, and the hearer define the terms alike. This is common when dealing with “baptism.” Baptism is defined by Thayer’s as “immersion, submersion...a rite of immersion in water as commanded by Christ.” Strong’s defines the term as “to make whelmed (that is, fully wet).” Where as many have been sprinkled with water, or had water poured upon them the term baptize is translated from the original Greek word "baptizo", which means to immerse. Thus, when speaking with an individual regarding baptism, the mode and/or definition of baptism must be established before a meaningful discussion is possible.

So, what does all this rambling about terms and definitions have to do with the word “except”? The question must be asked, and answered, “does the word except include additional option?” Or, does the term “not include” other options?

To answer this question, let us consider scriptural references where the term is used in the Hebrew “as a negative; *not*,” and the Greek “as a conditional particle; in case that, provided, etc.; often used in connection with other particles to denote indefiniteness or uncertainty” and “A primary particle of qualified negation (whereas G3756 expresses an absolute denial); (adverbially) not, (conjugationally) lest; also (as interrogative implying a negative answer” and “if not: - but, except (that), if not, more than, save (only) that, saving, till.” (Strong’s). Or, does the term provide some wiggle room?

Let us consider the texts that utilize the term “except.”

Genesis 32:26; Hosea 12:4 — In reference to Jacob’s wrestling with the angel of God, Jacob said, “I will not let thee go, **except** thou bless me.” In the text, can it be concluded that Jacob expressed but one condition? I.e., Jacob said, “I will not let thee go” unless thou bless me.

Genesis 42:15 — When the brothers of Joseph stood before him, Joseph said, “hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, **except** your youngest brother come hither. In the text can it be concluded that Joseph expressed but one condition, or would Joseph accept circumstantial conditions? In Genesis 43:3, Judah answers the question, “saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.” “Solemnly protest,” i.e., “to duplicate or repeat; by implication to protest, testify (as by reiteration); intensively to encompass, restore (as a sort of reduplication).” Did Judah believe that Joseph meant what he said? Judah said to Jacob, “but if thou wilt not send him, we will not go down; for the man said unto us, Ye shall not see my face, except your brother be with you” (43:5), and when Judah rehearsed this conversation before Joseph, he said, “And thou saidst unto thy servants, **Except** your youngest brother come down with you, ye shall see my face no more...And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, **except** our youngest brother be with us.” There was no doubt in Judah’s mind regarding the meaning of the word “**except**.”

Joshua 7:10-12 — After Achan had taken of the spoils of Jericho, “And Jehovah said unto Joshua, Get thee up; wherefore art thou thus fallen upon thy face? Israel hath sinned; yea, they have even transgressed my covenant which I commanded them: yea, they have even taken of the devoted thing, and have also stolen, and dissembled also; and they have even put it among their own stuff. Therefore the children of Israel cannot stand before their enemies; they turn their backs before their enemies, because they are become accursed: I will not be with you any more, **except** ye destroy the devoted thing from among you.” Would Jehovah accept any other conditions? Vs. 25 — “And Joshua said, Why hast thou troubled us? Jehovah shall trouble thee this day. And all Israel stoned him with stones; and they burned them with fire, and stoned them with stones.”

Amos 3:3 — “Shall two walk together, **except** they have agreed?” Is there any wiggle room?

Matthew 5:20 — “For I say unto you, that **except** your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.” Did the Lord place conditions upon entering into the kingdom?

Matthew 19:9 — “And I say unto you, Whosoever shall put away his wife, **except** for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery.” Did the Lord provide any other exceptions to this rule? Wherein is the wiggle room?

Luke 13:3, 5 — When Jesus spoke with those who rejected him as the Christ, he said, “I tell you, Nay: but, **except** ye repent, ye shall all in like manner perish,” and again, “I tell you, Nay: but, **except** ye repent, ye shall all likewise perish.” Did Jesus require repentance, or just suggest repentance as an option? Wherein is the wiggle room?

John 3:3, 5 — When Nicodemus came to Jesus, “Jesus answered and said unto him, Verily, verily, I say unto thee, **Except** one be born anew, he cannot see the kingdom of God,” and again, “Jesus answered, Verily, verily, I say unto thee, **Except** one be born of water and the Spirit, he cannot enter into the kingdom of God!” What part of what Jesus said is NOT essential? Wherein is the wiggle room?

John 8:24 — What options did Jesus provide in this passage? “I said therefore unto you, that ye shall die in your sins: for **except** ye believe that I am he, ye shall die in your sins.” If an individual does not believe that Jesus is the “I am,” will that individual die in their sins? Wherein is the wiggle room?

John 15:4 — Did Jesus tell the apostles it was essential to abide in Him? “Abide in me, and I in you. As the branch cannot bear fruit of itself, **except** it abide in the vine; so neither can ye, **except** ye abide in me.” Wherein is the wiggle room? ret