

APOLOGETICS 36

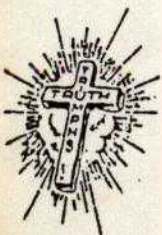
A TEACHING DICTIONARY

FOR

A CONSISTENT
NEW TESTAMENT

PROOF OF CONSISTENCY

SECTION 1



a·pol·o·get·ics
the branch of theology having to do with the defense and proofs of Christianity

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PROOF OF CONSISTENCY

Is the Bible the Word of God? Some 40+ English versions are currently available; which one is God's word? The immediate answer is, none of them. Only the original Hebrew, Aramaic, and Greek autographs are truly God's word. This Apologetics is primarily concerned with the New Testament in Greek. Do you believe the N.T. contains God's word or message expressed in various ways? Do you believe the various writers were inspired to write the ideas, thoughts, commands, etc., of God by the Holy Spirit but used their own Greek vocabulary? Finally, do you believe the Holy Spirit inspired and wrote the Greek N.T., using His vocabulary, but inspired various penmen to write the words which He Himself chose? I believe this last statement; and The Consistent Translation by R.H. Mount was made from this point of view. A Teaching Dictionary, by R.H. Mount is a proof of the correctness of this position. Let me explain. Most translators would follow the point of view above, underlined with a wavy line, if they believe the Bible is the word of God. One dictionary gives this meaning of the verb "translate": "To express in another language, systematically retaining the original sense." This is a good definition, but not good enough in translating the Bible. The translator becomes an interpreter because he must decide the "original sense". Consider the word $\lambda\acute{o}\gamma\omicron\varsigma$ (logos), a word known by most Christians from John 1:1.

The King James Version gives more than 20 different meanings for the word $\lambda\acute{o}\gamma\omicron\varsigma$ (logos). Young's Concordance. Following are sample verses from the KJ that illustrate these meanings.

John 1:1
 IN the beginning was the Word, and the Word was with God, and the Word was God.

Matt. 5
 32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Matt. 7
 24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

Matt. 12
 36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

Matt. 21
 24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

Matt. 22
 15 ¶ Then went the Pharisees, and took counsel how they might entangle him in his talk.

Mark 1
 45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

Mark 11
 29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

LOGOS	$\lambda\acute{o}\gamma\omicron\varsigma$
	account 8
	cause 1
	communication
	3 doctrine (M.
	word) 1
	game 1
	intent 1
	matter 4
	mouth 1
	preaching 1
	question (M.
	thing) 1
	reason 2
	rumour 1
	saying 50 (M.
	thing 1)
	shew 1
	speech 8
	talk 1
	thing 4
	things to say 1
	tidings 1
	treatise 1
	utterance 4
	word 208 (M.
	preaching 2)
	Word 7
	words 4 (M.
	speech 1)
	work (M. ac-
	count) 2
	*do 1.

2 Luke 5

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

Luke 7

17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

Acts 1:1

THE former treatise have I made, O Thē-ōph'-i-lūs, of all that Jesus began both to do and teach.

Acts 10

29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

* omitted

Acts 11

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as An-ti-ōch.

Acts 14

12 And they called Barnabas, Jupiter; and Paul, Mēr-cū'-ri-ūs, because he was the chief speaker.

Acts 15

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

1 Cor. 1

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge;

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

1 Cor. 2:1

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

1 Cor. 15

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

Col. 2

23 Which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

1 Pet. 3

15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

The American Standard Version, 1901 made these changes.

Text	KJ	ASV	Text	KJ	ASV
Ma. 5:37	communication	speech	Acts 11:22	tidings	report
Ma. 7:24	sayings	words	Acts 15:27	mouth	word of mouth
Ma. 21:24	thing *	question	1 Cor. 1:18	preaching	word
Lu. 5:15	fame	report	1 Cor. 15:2	"omitted"	word
Lu. 7:17	rumour	report	1 Pet. 3:15	reason	answer

Remember, all of these are the Greek word λόγος (logos). Can you understand that the translator is the interpreter?

* Matt. 21:24 CT

24 But having-answered the Jesus said to-them, I-also myself-shall-interrogate YOU one word * which if YOU-might-say to-me, I-also myself-shall-say to-YOU in what-sort-of authority I-am-doing these-(things).

25 The baptism of-John, from-whence was-it? Out-of heaven * or out-of MEN? * But the-(ones) were-deliberating beside themselves, saying, If we-might-say, out-of heaven, he-will-say to-us, because-of-what therefore, YOU-trusted not in-him?

→ The scripture is Greek, but we want the English as close as possible. Did Jesus say one "thing" (KJ), one "question" (ASV), or one "word" (CT)? "Word" is correct - note vs. 25; one word was required, "heaven" or "MEN".

In this case, it may not be important: but why misquote Jesus? Maybe 1 Cor. 1:18 is more important; is it the "word" of the cross, as scripture says, or is it the "preaching" of the cross according to some translator-interpreters?

The purpose of the Teaching Dictionary is to prove, that, as a rule, one Greek word can consistently be translated by one English word. Very often this consistence, though sometimes a little awkward, reveals important facts otherwise concealed.

① παραβολή (parabolee) English "parable", 50 times. 3
See the 5 pages in the dictionary. Note the purpose that Jesus used parables; not to make things easily understood, but to conceal mysteries from some, (Matt. 13:10-13, p.4 and Matt. 13:34, p.2) In 4 passages KJ uses 3 different words; "comparison", "proverb", and "figure". (p.1) ASV 1901 corrected "comparison" and "proverb" but let the two most important passages Heb. 9:9 and Heb 11:19 stand with "figure".

The Living Bible

'And the Holy Spirit uses all this to point out to us that under the old system the common people could not go into the Holy of Holies as long as the outer room and the entire system it represents were still in use.

'This has an important lesson for us today. For under the old system, gifts and sacrifices were offered, but these failed to cleanse the hearts of the people who brought them.

King James

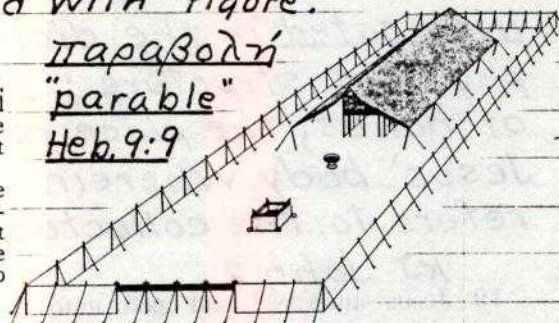
8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

παραβολή

"parable"

Heb. 9:9



Thus KJ loses the most important parable in all scripture. The Living Bible is not the word of God at all.

Living Bible Heb. 11:19

"While God was testing him, Abraham still trusted in God and his promises, and so he offered up his son Isaac, and was ready to slay him on the altar of sacrifice; "yes, to slay even Isaac, through whom God had promised to give Abraham a whole nation of descendants!" He believed that if Isaac died God would bring him back to life again; and that is just about what happened, for as far as Abraham was concerned, Isaac was doomed to death, but he came back again alive!

There is no ref-

erence to parable at all. The KJ is not much better, having changed to "figure."

KJ Heb. 11:19

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son.

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

Parable means "to cast beside." In Heb. 11:17 the fact of Abraham sacrificing Isaac is cast beside God sacrificing

"the only-begotten." (Jesus), God "undertook" the promises. ἀναδέχομαι (anadechomai) - "to undertake", not "receive" as KJ. (See Divry, M.M.) KJ has 18 Greek words as "receive"

CT. Heb. 11:19

17 By-trust Abraham, being-tried, has-offered-and-is-still-offering the Isaac; also the (one) having-himself-undertaken the promises was-offering the only-begotten,

18 To whom it-was-spoken that in Isaac seed will-be-called to-you,

19 Having-figured that the God (is) powerful to-be-raising even out-of dead(s); whence he also obtained him for-himself in (a) parable.

② μονογενής (monogenees) English "only-begotten", 9X.

See the 2 pages in the dictionary. Six of the 9 uses refer to Jesus. The dictionary cleared up Heb. 11:17 above. Every time it is "the" only-begotten, it is Jesus. In John 1:14 the article does not occur, for there, Jesus in the flesh, is "as" an only begotten, just as Jesus is not a real lamb, so also, he is "as" a son, but not like those from Adam.

4 ③ ἱερόν (hieron) English "temple", 71x (see in dictionary under ἱερός (hieros) English "sacred", 2x) 3 pages.

ναός (naos) English "sanctuary", 46x, see 5 pages in dict.

I have been asked if corrected translations make any real difference. Compare the results when you compare these two. KJ translates ἱερόν (hieron) all 71x with the correct, "temple". KJ translates ναός (naos) 45x incorrectly "temple", 1x "shrine". See the very important difference between these two words illustrated in the dictionary. "Temple" refers to the entire physical structure; "sanctuary" to the "holy place" and "holy of holies", the place of God's presence. Sanctuary also to Jesus' body wherein dwelt the Godhead. Later, "sanctuary" refers to the collected believers - "his body" - as well.

KJ John 2

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

CT John 2

19 The Jesus answered and said to-them, YOU-break-down this sanctuary, and in three days I-shall-raise it.

20 The Jews therefore said, In forty and six years this sanctuary was-built, and you yourself-will-raise it in three days?

21 But that (one) was-saying concerning the sanctuary of-his body.

↪ If you compare KJ and CT honestly, you will note that KJ, to the ordinary understanding of "temple", makes Jesus a liar. This misunderstanding has led to a disaster in the study of prophecy.

KJ 2 Thes. 2

3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

CT 2 Thes. 2

3 Might not anyone delude YOU according-to not-one manner; because (that day will not come) if not the apostasy might-come firstly and the MAN of-the lawlessness might-be-uncovered, the son of-the destruction,

4 The (one) opposing and being-exceedingly-lifted-up over every-thing being-called God or venerated-object, so-that he to-seat with-reference-to the sanctuary of-the God, pointing-out himself that he-is god.

↪ The KJ has led to the teaching that this reference is to the antichrist who will someday sit in a rebuilt temple. In reality, this prophecy was clearly fulfilled by 1511 A.D. and is currently being fulfilled. In 1 Cor. 3:16, 17, 17; 2 Cor. 6:16, 16; 1 Cor. 6:19; Eph. 2:21, 7x ναός (naos) refers to the Living Bible 2Th.2 body of true believers, never a physical temple. Thus the pope, proclaimed god, is in the midst of the true "church."

For that day will not come until two things happen: first, there will be a time of great rebellion against God, and then the man of rebellion will come—the son of hell. * He will defy every god there is, and tear down every other object of adoration and worship. He will go in and sit as God in the temple of God, claiming that he himself is God.

(See Apologetics 23 pp. 7, 8 for proof.)

☞ This is not scripture but an interpretation of the "translator's" opinion.

④ ἀποστασία (apostasia) English "apostasy", 2x. 5
KJ gives two different meanings: "forsake", "falling away."
(See the 2 pages in the dictionary.)

KJ Acts 21

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

CT Acts 21

20 But the (ones) having-heard were-glorifying the God, and-additionally they-said to-him; You-are-observing, brother, how many myriads there-are among the Jews of-the (ones) having-trusted-and-still-trusting, and they-are all existing zealots of-the law;

21 But they-were-instructed concerning you that you-are-teaching all the Jews apostasy from Moses, according-to the Gentiles saying they (are) not to-be-circumcising the children nor to-be-walking-around in-the customs.

↪ Apostasy applies to Jews. Note also the following. ↻

I MACCABEES 2. *The commencement of the Maccabean Revolt.*

15 And the king's officers who were enforcing the apostasy came to the city of Modin ^hto make them
16 sacrifice^b. And many from Israel went unto them; but Mattathias and his sons¹ gathered themselves
17 together. Then the king's officers answered and spake unto Mattathias, saying: 'A ruler art thou,
18 and illustrious and great in this city, and upheld by sons and brothers. Do thou, therefore, come
first, and carry out the king's command, as all the nations have done, and all the people^k of Judah,
and they that have remained in Jerusalem; then shalt thou¹ and ^mthy house^m be (numbered among)
the friends of the king, and thou and thy sons shall be honoured with silver and gold, and with many
19 gifts.' Thereupon Mattathias answered and said with a loud voice: 'If all the nations that are
within the king's dominions obey him by forsaking, ⁿevery one of themⁿ, the worship of their fathers,
20 and have chosen for themselves to follow his commands, yet will I and my sons and my brethren
21 walk in the covenant of our fathers. Heaven forbid that we should forsake the Law and the ordi-
22 nances; (but) the law^o of the king we will not obey by departing from our worship either to the
23 right hand or to the left.'

Encyclopedia Judaica V.3

APOSTASY, term applied by members of the deserted faith for the change of one faith, set of loyalties, and worship for another. The conception of apostasy could not arise in the atmosphere of polytheism practiced in antiquity before the advent of *Hellenism. The Bible frequently condemns those worshipping other gods, but though this is conceived as a heinous transgression it still lacks the totality of apostasy-conversion.

➔ Apostasy from Moses can be known. Apostasy of "Christians" from "trust" cannot really be known; for there is no way of knowing if a person was truly a "Christian" in the

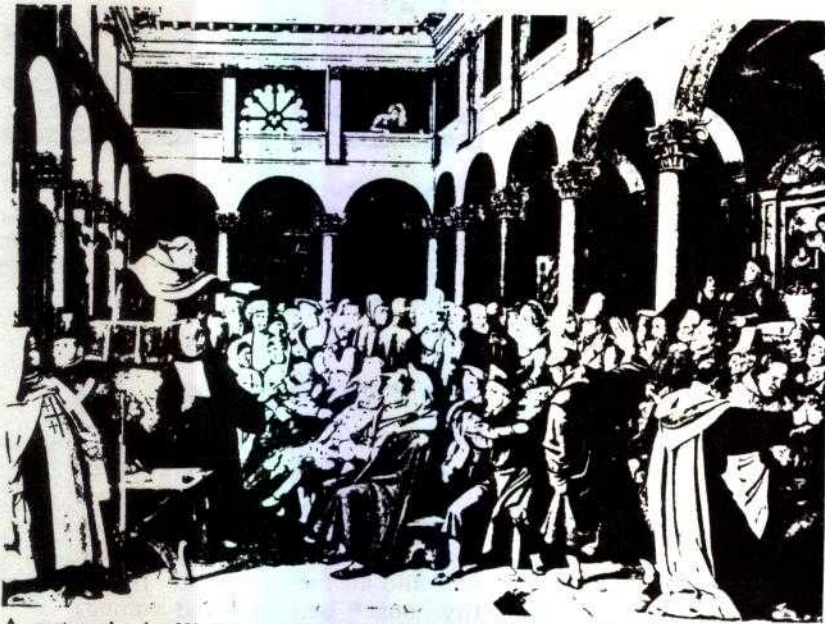
first place. If you refer back to page 4, 2 Thes. 2:3, the only other use of "apostasy" in the N.T., you find that it occurs before "the MAN of-the lawlessness" is uncovered. Since the pope is that "MAN", disclosed quite thoroughly by 1500 A.D., I must conclude that that "apostasy" was the forced "conversion" of Jews to Christianity. (See 1 Tim. 4:1 and Jude 3)

Encyclopedia Judaica V.3 p.207

Some deeply committed apostates like the *Ratisbonne brothers in the 19th century founded special religious orders or groups for the propagation of Christianity among Jews. According to statistics available there were 21,000 aspostates in Poland in the 18th century, and 204,500 throughout the world in the 19th. However these figures are exaggerated since they include the Frankists in Poland and the *Cantonists in Russia.

➔ About 14 pages in this article. Jews were forced to listen to "conversion sermons" and subjected to a forced baptism.

6 The Jews are God's chosen people and proof of the truth of scripture. The 7th world power, the Vatican Empire, hates the Jews and destroyed thousands of them before Hitler. Encyclopedia Judaica V.3



A watercolor by Hieronymus Hess, 1829, showing Jews seated in a church in Rome "forced to listen to a conversion sermon."

Do you begin to see what the Consistent N.T. and dictionary do accomplish? In this case, items 3 and 4 prove that 2Thes 2 (p.4) refers to a past prophecy, not future. Actually it is a long-time prophecy having been going on for about 500 years. Yet the "church" calls Catholics "Christians". (See Apologetics 26 etc.)

⑤ ἀριθμός (arithmos) English "number", 17x, 2 pages in the dictionary. Also included are ἀριθμέω (arithmeo) "to-number", 3x, and καταριθμέομαι (katarithmeomai) "to-number-down", 1x. This presents another use of the dictionary. By seeing all these uses grouped, makes it possible to see some things otherwise not noticed.

1. Large numbers are given in comparisons: "as the sand of the sea", Rom. 9:27, Rev. 20:8. "The hairs of the head", Matt. 10:30, Luke 12:7.

2. In view of these facts, consider Rev. 7:9. CT

"Not-one" could number the crowd. - Why? Because the number was changing as many were "coming-out", continuously from "the tribulation, namely the great."

Note the present tense, "coming-out" in John's day. Hence we can conclude that this great tribulation

has been going on for over 1900 years. See Apologetics 8, where every use of "tribulation" is considered.

9 After these (things) I-saw, and behold much crowd, and which not-one was-being able to-number it, out-of every nation and of-tribes and of-peoples and of-languages, having-stood-and-still-standing in-sight of-the throne and in-sight of-the lamb, having-been-and-still-cast-around (with) white stolees, and palms in their hands;

13 And one out-of the elders answered saying to-me: These, the (ones) having-been-and-still-cast-around (with) the stolees namely-the white (ones), who are-they and from-whence came-they?

14 And I-have-said-and-still-say to him: My lord, you yourself know-absolutely. And he said to-me: These are the (ones) coming out-of the tribulation, namely-the great (one), and they-washed their stolees and they-whitened them in the blood of-the lamb,

3. The third interesting fact is in regards to Judas. It concerns the verb καταριθμέομαι (katarithmeomai) only used this one time. You cannot tell from the dictionary; but the verb is spelled κατηριθμημένος (kateerithmeemenos) and is nom. sing. masc. perf. pass. part. I believe the C.T. is more correct in view of Jesus' promise to Judas, Apologetics 2 page 8.

KJ Acts 1

16 Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

C.T. Acts 1

16 Men, brothers, it-was-essential the scripture to-be-fulfilled which the Spirit namely-the Holy said-before through (the) mouth of-David concerning Judas the (one) having-become leader-of-the-way to-the (ones) having-together-taken Jesus,

17 Because he was having-been-and-still-is-numbered-down among us and he-procured-by-destiny the lot of this ministry.

6 οἰκουμένη (oikoumene) English "inhabited-earth", occurs 15x, 4 pages in the dictionary. This is a very important word in the study of prophecy. KJ translates this word "earth" 1x and "world" 14x, all 15 of which are wrong and hide Satan's true kingdom. Here is a good example of translators "interpreting" rather than translating. You say, But isn't the "inhabited-earth" the world? The answer is no, not in the Bible.

CT Luke 2:1

1 But it-came-to-pass in those days (a) decree went-out from Caesar Augustus, all the inhabited-earth to-be-being-registered;

CT Acts 11:28

28 But one out-of them, Agabus by-name having-stood-up gave-a-sign through the Spirit (a) great famine to-be-about-to-be over the total inhabited-earth; one-which came-to-pass upon Claudius.

CT Acts 19:27

27 But not only this the part to-us is-being-in-peril to-come into disrepute, BUT also the temple of-the great goddess Artemis to-be-figured with-reference-to nothing, and-additionally also of-her majesty to-be-being-about to-be-being-lowered, whom the total Asia and the inhabited-earth is-holding-in-veneration.

→ The "inhabited-earth" is the Roman Empire.

Caesar could not register Chinese, Africans, slaves etc.

→ Again, the Roman Empire.

If "world" is used in any case, the Bible translation is wrong.

→ Here, Asia is added to the Roman Empire.

↪ See further quotations in the dictionary.

Theological Dictionary of the N.T. Vol. 5 p. 159

is within the NT no disputing of the political οἰκουμένη understanding of the Roman Empire. not even in Rev.

There Origen p. 176

economic, adj, whence economics; economical; economist, economize, economy; ecumenical; sep diocese; parish, parishioner; parochial, whence parochialism.

3. Gr oikos has derivative oikein, to live in (a house), to inhabit, with pp οἰκουμένος, whence οἰκουμένη (gē), the inhabited world, with its own adj οἰκουμηνικός, LL oecumenicus, E ecumenic, usu in extn ecumenical, world-wide, esp concerning the Church as a whole.

The 7th world power is the Vatican Empire, The Roman Ecumenical Assembly.

See Apologetics 22, 23, 24, 25, 33, 34, 35 etc.



9 And the dragon namely-the great (one) was-cast, the serpent namely-the ancient, the (one) being-called Devil and the satan, the (one) leading- astray the total inhabited-earth, he-was-cast into the earth, and his angels were-cast with him.

Once the true meaning of οἰκουμένη (oikoumene) is established, we can learn more of the prophetic truths.

Satan has a great deal of authority. See Apologetics 13, especially p. 5 and Luke 4:5,6. Jesus never denied that Satan has authority over the Roman Empire. In Rev. 12:9 above, Satan is leading astray the "total inhabited-earth", that is, the total Roman Ecumenical Assembly and all those caught in its dominion. Study the dictionary very carefully. It is interesting to note that The New King James Version 1982 made no attempt to correct any of these 15 mistakes.

① γνῶσις (gnōsis) English "Knowledge", 29x, 4 pages in the dictionary that puts every N.T. use at your finger tips. On page 4 in the dictionary you will notice that there are 13 uses with the article. These seem to refer to specific Bible Knowledge of a particular subject. All uses refer to Bible Knowledge. The expression "(a) word of-knowledge"

C.T. 1 Cor. 12:8

8 For on-the-one-hand (one)-to-whom is-being-given (a) word of-wisdom through the Spirit, on-the-other-hand to-another (a) word of-knowledge according-to the same Spirit,

in 1 Cor. 12:8 was that gift of Bible Knowledge given to the "prophets" (1 Cor. 12:28) so that the new "church"

would be given scriptural truth. Today "(a) word of-knowledge" is sometimes taken to refer to "knowledge" that a certain person has some physical hurting: ear ache, pain in the side etc. In 1 Tim. 6:20 KJ mistranslates γνῶσις (gnōsis) by English "science." Compare.

KJ 1 Tim. 6:20

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

CT 1 Tim. 6:20

20 O Timothy, you-guard the deposit, being-diverted-for-yourself-(from) the profane empty-chatters and oppositions of-the falsely-named knowledge,

When a person declares; God has just given me "(a) word of Knowledge" that some one has an ear problem and God is healing it right now. What can we conclude? First, I would conclude he or she was a liar. Second, I could believe their own ego was actually causing them to believe this. Finally, he or she is "paying-attention to-misleading spirits and to-teachings of-little-demons." 1 Tim. 4:1 C.T. The first is the most likely.

8 πλανάω (planaō) English "to-lead- astray", 39X, 3 pages in the dictionary. The Theological Dictionary of the N.T. makes these statements in Vol.6, pp. 229-243.

"πλανάω means 'to-lead astray'. Religious seduction leads to the worship of idols and false gods. --- In the main, the categories are religious." K.J. uses "deceive" 24X; but K.J. translates 5 Greek words by "deceive". The dictionary shows that there is no need nor reason for such confusion. Keep in mind that as word after word is entered into the dictionary, it proves the consistence of the Greek vocabulary used as being that of the Holy Spirit, not that of individual penmen. (Now about 200 words.)

CT Matt. 22:29

29 But having-answered the Jesus said to-them, YOU-are-leading-yourself- astray, not-knowing- absolutely the scriptures, neither the power of-the God.

(See also MK. 12:24, 27)

CT 2 Tim. 3:13

12 But even all the (ones) willing to-be-living piously in Messiah Jesus will-be persecuted.
13 But evil MEN and wizards will-progress on the worse, leading- astray and being-led- astray.

CT 1 Cor. 6:9

9 Or are-YOU not knowing-absolutely that unjust (ones) will not inherit (the) kingdom of-God? YOU-be not being-led- astray; neither male- prostitutes nor idolaters nor adulterers nor catamites nor homosexual- males
10 Nor thieves nor covetous (ones), not drunkards, not revilers, not seizers will-inherit (the) Kingdom of-God.
11 And these-things some (of YOU) were; BUT YOU-bathed-yourself-off, BUT YOU-were-made- holy, BUT YOU-were-justified in the name of-the Lord Jesus and in the Spirit of-our God.

CT Luke 21:8

8 But the-(one) said, YOU-be- looking lest YOU- might-be-led- astray; for many will-come on my name, saying, that I myself-am and the season has-drawn- near-and-is-still-near. Might-YOU not therefore proceed behind them.

KJ Luke 21:8

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.

CT Rev. 12:9

9 And the dragon namely-the great (one) was- cast, the serpent namely-the ancient, the (one) being-called Devil and the satan, the (one) leading- astray the total inhabited-earth, he-was-cast into the earth, and his angels were-cast with him.

Jesus warned the Sadducees, who certainly knew the scriptures better than we, were leading themselves astray because of lack of knowledge.

Vs. 12 hardly matches much modern preaching, but vs. 13 sure does.

Many today teach that many of these are "saved" but trying to readjust their lives. Note vs. 11 "were". Read Rom. 1: 24, 26, 28 "God gave them over ---". We even have homosexual "churches"!!

Compare the KJ below. I believe the doctrine of a "pre- tribulation rapture to heaven" at any moment, is leading astray most proclaimed fundamentalists.

Satan is leading- astray the Roman Ecumenical Assembly. See item 6 page 7 οἰκουμένη (oikoumene).

10 ⑨ μένω (menō) English "to-remain", 118x, 5 pages in the dictionary. I fail to see how you could consider KJ translates? this anything but "interpretation!"

abide - 59x
be - 1x
be present - 1x
continue - 11x
dwell - 15x
endure - 3x
remain - 17x
stand - 1x
tarry - 9x
tarry for - 1x

CT 2 John 9

9 Every (one) preceding and not remaining in the doctrine of the Messiah is not having God; the (one) remaining in the doctrine, this (one) is having even the Father and the son.

Every use is shown in the dictionary and it proves the meaning "to-remain" is quite satisfactory. Because of the great number of uses, a great number of the uses are shown in the form of a concordance alongside of a KJ concordance. In the case of important verses the entire verse is shown. This word is very important when studying the security of the believer. That is, the teaching "once saved always saved."

This is a "sample" verse. The dictionary pages are easy to study.

⑩ μεταβαίνω (metabainō) English "to-change-location", 12x, 2 pages in the dictionary. The KJ uses 4 different meanings; the dictionary proves that this is not necessary. The dictionary has pictures illustrating the use.

CT John 13:1

1 But before the feast of the passover, the Jesus knowing absolutely that his hour had come and is in order that he might change location out of this world to the Father, having cherished his own, namely the (ones) in the world, he cherished them with reference to (a) finish.

CT 1 John 3

14 We ourselves are knowing absolutely that we have changed location out of the death into the life, because we are cherishing the brothers; the (one) not cherishing is remaining in the death.

The meaning of the word is well indicated in the case of Jesus' return to the Father.

An honest translator should try for consistency not confusion. Paul warned of "adulterating the word" (2 Cor. 2:17); "fabricated words" (2 Pet. 2:3) says Peter.

⑪ οἶνος (oinos) English "wine", 33x, KJ always "wine". Wine, by definition, is the fermented juice of the grape, or other fruit. There are 6 pages in the dictionary so that you can study the entire subject. So much nonsense has been taught by some professed Bible teachers that you need to study all of the passages as well as related words. The words for "must", "wine-press", "wine-drinker", "wine-excess", "sour-wine", and "addicted-to-wine" are all in the dictionary under οἶνος (oinos).

On July 20, 1986, Jimmy Swigart and Jerry Falwell were both speaking on this subject. Let us first note a few verses. 11

CT John 11:19

19 The son of-the MAN came eating and drinking, and they-are-saying, Behold, (a) MAN, (a) glutton and (a) wine-drinker, (a) friend of-tax-collectors and sinners. And the wisdom was-justified from her children.

CT John 19:28-30

28 After this the Jesus knowing-absolutely that all-(things) already have-been-and-still-are finished, in-order-that the scripture might-be-made-perfect is-saying: I-am-thirsting.

29 Therefore (a) vessel was-lying replete of-sour-wine; but the (ones) having-filled-full (a) sponge of-sour-wine, and having-placed-(it)-around to-hyssop they-brought-(it)-to his mouth.

30 When therefore the Jesus took the sour-wine he-said: It-has-been-and-is-finished; and having-reclined the head he-gave-over the spirit.

CT John 2: 1-10

1 And on-the day namely-the third (a) marriage came-to-pass in Cana of-the Galilee, and the mother of-the Jesus was there.

2 But the Jesus also was-called and his disciples with-reference-to the marriage.

3 And (as) wine (was) having-lacked, the mother of-the Jesus is-saying to him, They-are not having wine.

4 The Jesus is-saying to-her, What to-me and to-you, woman? My hour is not-yet present.

5 His mother is-saying to-the ministers, What thing he-might-be-saying to-YOU, YOU-do.

6 But six water-pots of-stone were lying there according-to the cleansing of-the Jews, at-the-rate-of having-room-for two or three measures.

7 The Jesus is-saying to-them, YOU load the water-pots of-water. And they-loaded them till above.

8 And he-is-saying to-them, YOU-draw now and YOU-be-bringing to-the ruler-of-the-feast. And they-brought.

9 But as the ruler-of-the-feast tasted the water having-come-to-be-and-still wine, and he-had not known-absolutely from-whence it-is, but the ministers had-known-absolutely, namely-the (ones) having-drawn-and-still-drawing the water, the ruler-of-the-feast is-hollering-to the bridegroom

10 And he-is-saying to-him, Every MAN is-putting the fine wine first, and at-the-time-that they-might-be-drunk then the lesser; you yourself-have-kept-and-are-still-keeping the fine wine till just-now.

It is evident that Jesus drank wine; he said so. Compare the CT and KJ prophecy.

KJ Psalms 69:21

21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

"Sour-wine" was given to Jesus on the cross when he said, "I-am-thirsting." Ps. 69:21 was then fulfilled.

Jesus turned water to wine. Note vs. 10, people could hardly be "drunk" on grape juice; and the ruler would certainly know the difference if Jesus supplied grape juice.

Jerry Falwell said that οἶνος (oivos) can be "wine" or "grape juice." Such are the measures to which prejudice can go to support an opinion.

Jimmy Swigart said that a believer should not drink one drop of alcoholic beverage including wine.

1. He could obviously not keep the passover. 2. He would not have given Jesus sour-wine when Jesus thirsted when on the cross. 3. He must not think much of Jesus when Jesus said he drank. (John 11:19) Jimmy's explanation of John 2; hold your glass under the faucet and when Jesus works a miracle and turns it to wine then you drink it. The audience claps.

* See ἀντλέω (antleō) English "to-draw" (water), indict.

12 ⑫ ἅλας (halas) English "salt", 8x, always salt in KJ also.
μωραίνω (mōrainō) English "to-be-stupid", 4x in dictionary.
There are times when two or more words should be considered together. "Salt" is not difficult; there is only 1 page in the dictionary. "To-be-stupid" when joined to "salt" creates a problem, 3 pages in the dictionary. First, consider the verses where the words are joined.

CT Matt. 5:13

13 YOU yourselves-are the salt of-the land: but if the salt might-be-made-stupid, with what will-it-be-salted? It-is still being-strong with-reference-to nothing, unless to-be-cast without, and to-be-being-trodden-down by the MEN.

CT Luke 14:34

34 The salt (is) fine, but if the salt might-be-made-stupid in whom will-it-be-seasoned?

35 It-is neither well-adapted with-reference-to land nor with-reference-to dung: they-are-casting it without. The-(one) having ears to-be-hearing, let-him-be-hearing.

KJ Matt. 5:13

13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

KJ Luke 14:34

34 ¶ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

These verses are a striking example of the advantages of a consistent translation. Note the CT passages. How could salt be made stupid? The KJ interpreters decided it should be "lost his savour". But this doesn't help much; how does sodium chloride loose its savour?

Consider, to whom is Jesus speaking? He was speaking to the crowds and his disciples. (Matt. 5:1; 7:28)

CT Matt. 13:34, 35

34 The Jesus spoke all these-(things) in parables to-the crowds, and separate-from parable he-was not speaking to-them;

35 In-which-case the-(thing) having-been-said through the prophet might-be-fulfilled, saying, I-shall-open my mouth in parables: I-shall-blurt-out (things)-having-been-and-still-hidden from casting-down of-(a)-world.

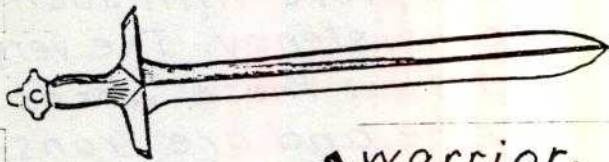
From this passage we can conclude that the salt becoming stupid is a parable. Note Luke 14:35 above.

"The-(one) having ears", etc., familiar at the ends of

parables. The crowds are Jews who are the salt of the land (or earth). Now go to page 2, μωραίνω (mōrainō) in the dictionary, and note how often "stupid" occurs in relation to Israel. The majority of Jews rejected their Messiah; they were cast out of the land and trodden-down by the MEN. (Matt. 5:13) This is a parable of Israel's diaspora.

These verses are often misquoted by "Christians" making themselves "the salt of the earth." Why not be more honest and misquote some other statements by Jesus? "Ye serpents, ye generation of vipers" (Matt. 23:33). "Ye fools and blind" (Matt. 23:17). The dishonesty is amazing.

13 μάχαιρα (makaira) English "dagger", 29x in the dictionary.
ρούφαία (romphaia) English "sword", 7x in the dictionary. This pair of words are both translated by "sword" in the K.J. My first conclusion is, that if God used two different Greek words, to use one English word as KJ, ignores God's intended difference. The "sword" was a longer, heavier, weapon.



The "dagger" was much shorter. The size of the "dagger" may be seen better in the hands of a

warrior. The word μάχαιρα (makaira) is the word for "knife" as well. Since the "dagger" could be more easily concealed, it was used by assassins. The "dagger" is

CT Heb. 4:12

12 For the word of-the God (is) living and operational and more-cutting above every two-edged dagger and penetrating unto partition of-soul and of-spirit, and both of-joints and of-marrows, and able-to-judge of-meditations and of-conclusions of-a-heart;

used with a stabbing action to "penetrate".

The "word of-the God", figuratively, a dagger "penetrates" the very thoughts of the heart. (Heb. 4:12)

CT Matt. 10:34

34 Might-YOU not suppose that I-came to-cast peace upon the land: I-came not to-cast peace, BUT dagger.
 35 For I-came to-bisect: (a) MAN against his father, and (a) daughter against her mother, and (a) bride against her mother-in-law.
 36 And enemies of-the MAN, the members of-his family.

And the same "dagger", the word of-the God, separates families. (Matt. 10:34)

Therefore, I take the red horse rider to picture terrorism rather than war. Note "they-will-slay one-another", not "kill".

CT Rev. 6:4

4 And another horse, red, went-out, and to-the (one) sitting on it, it-was-given to-him to-take the peace out-of the earth and in-order-that they-will-slay one-another, and a great dagger was-given to-him.

CT Rev. 2:16

16 You-repent therefore; but if not, I-am-coming to-you speedily and I-shall-war with them in the sword of my mouth.

Here we have the "sword" connected with war.

14 πορνεία (porneia) English "prostitution", 26 x.
πορνεύω (porneuō) English "to-commit-prostitution", 8 x.
πόρνη (pornee) English "prostitute", 12 x.
πόρνος (pornos) English "male-prostitute", 10 x

Study the 6 dictionary pages. The KJ confuses the subject by using various words: fornication, harlot, whore, fornicators, whoremonger. While these synonyms are not wrong, you will see the advantage of consistency.

14 (15) ἀνίστημι (anisteemi) English "to-stand-up" or "to-stand-again".
 ἐγείρω (egeirō) English "to-arise" or "to-raise". These words
 are very important in the study of the resurrection. I do

ἀνίστημι-KJ	ἐγείρω-KJ
arise - 38X	awake - 1X
arise up - 1X	lift up - 3X
lift up - 1X	lift out - 1X
raise - 1X	raise - 28X
raise up - 11X	raise again - 4X
raise up again - 2X	raise up - 23X
rise - 19X	rear up - 1X
rise again - 13X	take up - 1X
rise up - 16X	arise - 27X
stand up - 8X	rise - 36X
stand upright - 1X	rise again - 5X
rising - 1X	rise up - 8X
Total - 111X	stand forth - 1X
	Total - 139X

not believe you can always come to a correct understanding of any subject of scripture with such inconsistency. The very fact that these words can be and are translated consistently in the Consistent Translation, is more proof that the original Greek words are God's words, not those of the penmen. There are 4 pages of ἐγείρω (egeirō) in the

dictionary. On page 4 there is a diagram showing 48 boards of the tabernacle corresponding to 48 scriptural statements that the Father raised the Son. There are 6 pages in the dictionary on ἀνίστημι (anisteemi). Correct translation

CT 1 Thes. 4

13 We are not willing (for) YOU to be ignorant, brothers, concerning the (ones) having fallen asleep and still falling asleep, in order that YOU might not be being grieved according as even the others namely the (ones) not having hope.

14 For if we are trusting that Jesus died off and he stood up again, thus also the God will lead with him the (ones) having fallen asleep through the Jesus.

15 For we are saying this to YOU with word of Jehovah, that we the (ones) living namely the (ones) being left around with reference to the presence of the Lord might not come first before the (ones) having fallen asleep;

16 Because the Lord himself with stimulating cry, with voice of an archangel and with trumpet of God, will descend from heaven, and the dead (ones) in Messiah will stand up again for themselves first-ly,

17 Thereafter we the (ones) living namely the (ones) being left around shall be seized at the same time with them in clouds with reference to meeting of the Lord into air; and thus we shall be always with Jehovah.

18 So that YOU be comforting one another with these words.

of these words will affect your understanding of the "rapture". (1 Thes. 4:17)

vs. 13 The ones falling asleep in Jesus are constantly being raised as fast as they fall asleep. (See ἐγείρω, egeirō p.4) These have their new bodies and will come with Jesus. (vs. 14).

vs. 16 The dead (ones) in Messiah will stand on the earth again, see their Messiah coming, believe and be saved. Together, they, with living believers will meet the Lord in the air.

All 3 groups will return from the air (not heaven) to escort the Lord to his temple. (See Apologetics 9, 29) (See also His Presence and the End of the Age, R.H. Mount)

①6 αἵρεσις (haireisis) English "sect", 9x in dictionary. This word is important in theology for it can be very easily twisted in meaning. We get our English word "heresy" from this Greek word. "Heresy" is an allowable translation; but it is a slanted translation by the Roman Catholic Church, and later, other denominations as well. KJ uses "sect" 5x and "heresy" 4x. Here, once again, we see interpretation. On page 3 in the dictionary note that Webster equates "sect" with "denomination".

CT Acts 5:17

17 But the chief-priest having stood up and all the (ones) with him, being the sect of the Sadducees, they were filled full of jealousy

CT 1 Cor. 11:19

18 For first on the one hand, of YOU coming together in assembly, I am hearing splits to be existing among YOU, and I am trusting some part. 19 For it is even essential to be sects among YOU, in order that the (ones) approved might become manifest among YOU.

KJ 1 Cor. 11:19

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

"heresies", implies that these other persons are wrong, hence, "heretics". This is Roman Catholicism which declared all who held opinions contrary to Rome were "heretics". Efforts are being made to bring everyone together, that is, erase denominational differences, which is scripturally wrong.

①7 ἀποκαθιστάω (apokathistaō) English "to-restore". It is being preached that this present time is the "restitution of all things". To what does "restoration" refer?

CT Matt. 17:11

11 But the Jesus having answered said to them, On the one hand Elijah is coming first and he will restore all-(things).

CT Acts 1:6

6 On the one hand therefore the (ones) having come together were questioning him saying, Lord, if in this time are you restoring the kingdom to the Israeli?

CT Mark 9:12

12 But the (one) having answered said to them, On the one hand Elias having come first, he is restoring all-things;

➡ "Restoration" refers to the Kingdom to the Israeli. Since Elijah (Elias) has not come, the teaching is false.

(See Malachi 4:5, and the 2 pages in the dictionary.)

16 (18) γαστήρ (gaster) English "womb", 9X in dictionary. KJ only translates the word 2X, one of which is wrong. The other 7X KJ gives an "interpretation" which is not the word of God. Note how the concordance corrects this.

Concordance

Mat. 1:18. she was found with child (lit. having in the womb)

23. Behold, a virgin shall be with child, (lit. having &c.)

24:19. woe unto them that are with child, (lit. having &c.)

Mar 13:17. woe to them that are with child, (lit. ...)

Lu. 1:31. thou shalt conceive in thy womb,

21:23. woe unto them that are with child, (lit. having &c.)

1Th. 5: 3. as travail upon a woman with child; (lit. having &c.)

Tit. 1:12. alway liars, evil beasts, slow bellies.

Rev. 12: 2. she being with child (lit. ...) cried, travailing

None of the words "with child" are in the Greek texts. The KJ did not put these words in italics as usually done; thus the reader is incorrectly taught. In Matt. 1:23 the KJ misquotes both the Hebrew and the LXX. ASV 1901 follows the KJ. The New King James follows KJ in Matt. 1:18, 23; Rev. 12:2 in reference to Jesus but otherwise

uses "pregnant." The New International Version follows KJ in Matt. 1:18, 23 and uses "pregnant" except "child." (Rev. 12:2) It doesn't seem to matter that they misquote Jesus. All these translations promote "Mary mother of God" theology, (See Apologetics 34, 35)

(19) κατέχω (katechō) English "to-hold-fast", 19X in dict.

κατέχω-KJ

hold-3X
hold fast-3X
keep-2X
keep in memory-1X
let-1X
make toward-1X
possess-2X
retain-1X
seize on-1X
stay-1X
take-1X
withhold-1X
have-1X

How could anyone justify translating a verb with 13 different meanings? The 3 pages in the dictionary will show you all 19 uses and prove there is no reason for this "adulterating" (2 Cor. 2:17) of the word of God. The New King James alters 8 of the KJ meanings. One KJ meaning it corrects to "hold fast." The New King James alters Rom. 1:18; 2 Thes. 2:6, 7 to somewhat change the meaning. This demonstrates the fact that The New King James was not done to correct the old trans-

lation, but simply for the economics of a "new?" sale item. All translations today clearly show that no one that is translating believes that the Bible is word by word inspired by the Holy Spirit. (See Apologetics 6)

20 The dictionary has to have many more words but 17 there are enough already there to prove consistency to any with an open mind. This last item will try to give you an idea of how your own study can correct misunderstandings. This parable in Luke 16 (see Matt. 13:34) can be better grasped if a few words are matched with the dictionary. 1. κόλπος (kolpos)* "bosom" vs. 22 but plural "bosoms" vs. 23. (See dict. p.2 Ezk. 43:13-17). 2. βάσανος (basanos)* "torment" vs. 23, 28 KJ agrees, but "torment" is not torture. (See dict. p.1 Matt. 4:24). 3. φλόξ (phloksi)* "flame" vs. 24 (See dict. p.1, 7 uses, but only this is without the word "fire". Most, if not all, are figurative.) 4. Connected with "flame" is ὀδυνάω (odunaō) "to-be-pained" not "tormented" as KJ vs. 24, 25. (See dict. p.1. The only other 2 uses KJ has "sorrowing".)

CT Luke 16

19 (A) certain MAN was rich, and he-was-dressing-himself-in purple and fine-linen, daily being-merry-himself brilliantly.

20 But (a) certain destitute-(one) was by-name Lazarus, who having-been-and-still-being-full-of-sores (was) having-been-being-cast toward his gateway.

21 And desiring to-be-satisfied from the crumbs namely-the-(ones) falling from the table of-the-(one) rich; BUT also the dogs coming were-licking-off his sores.

22 But it-came-to-pass the destitute-(one) to-die-off, and he-to-be-brought-off by the angels into the bosom*of-the Abraham. But the rich-(one) also died-off, and he-was-buried.

23 And having-elevated his eyes in the hades, existing in torments, he-is-seeing the Abraham from a-distance, and Lazarus in his bosoms.*

24 And having-hollered he himself-said, Father Abraham, you-have-mercy-on me, and you-send Lazarus, in-order-that he-might-dip the tip of-his finger of-water, and he-might-cool-down my tongue; because I-am-being-pained in this flame.*

25 But Abraham said, Child, you-be-made-mindful that you yourself-took-back your good-(things) in your life, and Lazarus likewise the bad-(things). But now this-one-here is-being-comforted, but you yourself-are-being-pained.○

26 And upon all these-(things), between us and YOU (a) great chasm has-been-and-still-is-fixed-firmly, in-which-case the-(ones) willing to-cross hence to YOU might not be-being-able, nor might the-(ones) be-passing-over therefrom to us.

27 But he-said, I-am-interrogating you therefore, father, in-order-that you-might-send him into the home of-my father,

28 For I-am-having five brothers, in-which-case he-might-be-emphatically-testifying to-them, in-order-that they themselves-might not also come into this place of-the torment.●

29 Abraham is-saying to-him, They-are-having Moses and the prophets, let-them-be-hearing of-them.

30 But he-said, NO, father Abraham, BUT if some-(one) might-proceed from dead-(ones) to them they-will-repent.

31 But he-said to-him, If they-are not hearing of-Moses and of-the prophets, neither will-they-be-persuaded if some-(one) might-stand-again out-of-dead-(ones).

are figurative.) 4. Connected with "flame" is ὀδυνάω (odunaō) "to-be-pained" not "tormented" as KJ vs. 24, 25. (See dict. p.1. The only other 2 uses KJ has "sorrowing".)

Compare Luke 2:48 and Acts 20:38 in CT and KJ.

vs. 25 note Abraham's tenderness - "Child."

vs. 28 his memories trouble him - "5 brothers."

vs. 22, 23 he was buried; don't you usually bury in a grave? ᾅδης (hadees)

"hades," not "hell" as KJ. (see dict. 3 pages, but see Apologetics 3)

Lazarus does not represent a "lost" man.

Jesus has not yet died. No one is yet "saved"

in our terms. Lazarus shows an example of regrets for a "poorly lived" life, by a Jew who had Moses and the prophets.