

APOLOGETICS 37

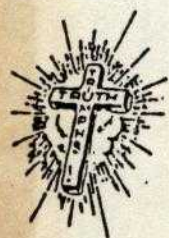
A TEACHING DICTIONARY

FOR

A CONSISTENT
NEW TESTAMENT

PROOF OF CONSISTENCY

SECTION 2



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

This is the 2nd section of "Proof of Consistency". Reread the first 2 pages of section 1. The purpose of Apologetics 36, 37 is to give you some explanation of the great advantages in learning to use A Teaching Dictionary. This dictionary will reveal spiritual truths that are otherwise not readily understandable. By a uniform meaning given to each Greek word, it causes all scripture using this word to be grouped closely together. You will be able to better understand the Bible meaning of each word. Compare the following.

KJ 2 Tim. 2

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a canker:

CT 2 Tim. 2

15 You-be-diligent yourself to-stand-along-side approved to-the God, (a) workman unashamed, cutting-straight the word of-the truth.

16 But you-be-standing-around-for-yourself-away-from the profane empty-chatters; for they-will progress upon much-more of-impiety,

17 And their word as gangrene will-have pasture;

A fast-growing danger is the misquoting of scripture. (See Apologetics 6) If you intend "to-stand yourself along-side approved to-the God", it will require great "diligence". This word "diligence" (σπουδάζω, spoudadzō) has some very interesting Greek synonyms: to be serious, to be in earnest, to be eager, to make an effort, and basically, in haste. How long do you think you have before you face God? The word of these empty-chatters goes on and on; and if you continue to accept these constant misquotes, you furnish a pasture for their gangrene. (Webster: gangrene - "moral decay" - canker (KJ) - "any source of spreading corruption")

By becoming familiar with each word in the dictionary, as fast as I can add them, you will be better able "to-stand to the methods of-the devil." (Eph. 6:11 CT) The words referred to in this Apologetics are nearly all from the 1988 supplement. This Apologetics should show you how to use and study the dictionary. For example, you will understand that God's name Jehovah belongs in the N.T. The Greek names of various items of clothing are very important; you can not use English words as robe, garment, etc., making the proper names confused. The word "resurrection" should probably be "a-standing-again", applying primarily to Israel. The items to be discussed are numbered and headed like the words in the dictionary.

- 2 ① στολή (stoleé) English "stoleé", 8x in the dictionary, 3p.
χιτών (chiton) English "tunic (chiton)", 11x, 2p. in dictionary.
χλαμύς (chlamus) English "mantle (chlamus)", 2x, 1p. in dict.

These 3 words are in the dictionary. There are 4 more words to which I would call your attention, not yet completely in the dictionary, but sometimes referred to under other words.

ἔνδυμα (enduma) English "clothing", 8x in the N.T.

ἔσθῆς (esthees) English "esthēs (robe)", 8x in the N.T.

ἱμάτιον (himation) English "garment (himation)", 62x in the N.T.

ἱματισμός (himatismos) English "vesture", 6x in the N.T.

These English meanings in A Consistent New Testament are used to avoid conflict. You ask, are these various clothing names so important? If they are not important, I don't believe the Holy Spirit would have made them different. I will give you an illustration, but first let me show you the impossibility of using the King James Version.

ἔσθῆς - apparel-3x, clothing-2x, garment-1x, raiment-1x, robe-1x.

ἔνδυμα - clothing-1x, garment-2x, raiment-5x.

ἱμάτιον - apparel-1x, cloak-1x, clothes-12x, garment-31x, raiment-12x, robe-2x, vesture-2x.

ἱματισμός - apparel-1x, apparelled-1x, array-1x, raiment-1x, vesture-2x.

στολή - long clothing-1x, long garment-1x, robe-5x, long robe-1x.

χιτών - clothes-1x, coat-9x, garment-1x.

χλαμύς - robe-2x.

KJ Luke 23

11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

CT Luke 23

11 But the Herod together-with his armies having-treated him with-contempt, and having-mocked (him), having-cast-around him (a) brilliant (white) esthēs (robe) he-sent him back to-the Pilate.

KJ John 19

THEN Pilate therefore took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

CT John 19

1 Then therefore the Pilate took the Jesus and he whipped (him).

2 And the soldiers having-platted (a) crown out-of thorn-plants they-put (it) upon his head, and they-cast-around him (a) purple himation,

KJ Matt. 27

28 And they stripped him, and put on him a scarlet robe.

CT Matt. 27

28 And having-stripped him they-placed-around to-him (a) scarlet mantle (chlamus);

↳ In these passages, KJ uses "robe" for 3 different garments and the whole picture is lost. Herod wore an esthēs. Pilate wore a purple himation. The soldiers wore a chlamus. (See The Arrest, Trial, and Death of Jesus the Messiah, Mount)

The tabernacle is the most important and most complex parable in all scripture. Compare the colors of the various "robes" put on Jesus with the colors of the veil - "his flesh" (Heb. 10:20). (See κόκκινος, kokkinos in the dictionary.)

See the word στολή (stoleé) in this 1988 release of the dictionary. Stoleé is used more than 40x for the priest's garments in the LXX O.T. In Rev. 6:11 the "souls" under the altar were given a "white stoleé". In Rev. 7:9-14 the souls coming out of the great tribulation had washed their "stolees" in the blood of the lamb and were wearing them on their new bodies. Compare this passage.

CT Rev. 5

9 And they-are-singing-an-ode (a) new (quality) song saying: You-are worthy to-take the little-book and to-open the seals of-it, because you-were-slain and you-bought-in-the-market to-the God in your blood out-of every tribe and language and people and nation,

10 And you-made them to our God (a) kingdom and priests, and they-will-be-kings on the earth,

Acts 4 CT

17 BUT in-order-that it-might not be-disseminated over much-more with-reference-to the people, let-us-threaten them to no-longer be-speaking on this name to-not-one of-MEN.

18 And having-called them they-delivered-a-message not to-be-uttering-a-sound at-all nor to-be-teaching on the name of-the Jesus.

Acts 26 CT

25 But the Paul is-stating: I-am not being-mad, mightiest Festus, BUT I-am-uttering-forth-sound, sayings of-truth and of-soundness-of-mind.

Acts 2 CT

1 And in the to-be-being-filled-completely the day of-the Pentecost they-were all together on the same (place?);

2 And it-came-to-pass suddenly out-of the heaven, sound as-altogether of-(a)-forcible breath being-brought and it-filled the total home, the-place-where they-were sitting,

3 And tongues as-if of-fire being-divided were-seen by-them, and it-seated on each one of-them,

4 And they-were all filled-full of (the) Holy Spirit, and they-began to-be-speaking in-different languages according-as the Spirit was-giving to-them to-be-uttering-forth-sound.

5 But there-were Jews residing with-reference-to Jerusalem, devout men from every nation of-the (ones) under the heaven;

6 But this noise having-come-to-pass the multitude came-together and it-was-confused, because they-were-hearing, (as) they (are) speaking, each one in (his) own dialect.

14 But the Peter having-been-stood with the eleven he-elevated his voice and uttered-forth-sound to-them: Men, Jews, and all the (ones) residing (at) Jerusalem, let this be known to-YOU, and YOU-give-ear-to my sayings.

② φθέγγομαι (phthenomai) and ἀποφθέγγομαι (apophthenomai)

"to-utter-sound" and "to-utter-forth-sound"

These words are in the 1988 release because of their importance in regards to "glossolalia". These words mean to speak loud and clear.

These words refute any idea of an "unknown" tongue as far as Pentecost is concerned.

③ γλῶσσα (glōssa) English "tongue" and "language", 50x in the dictionary on 7 pages.

Divry's New English-Greek and Greek-English Dictionary show these two meanings. In fact, this modern dictionary (1967) shows no other Greek word for either "tongue" or "language." (1988 release)

4 There is a course "Tonques", another course "Spiritual? Gifts", as well as Apologetics 17 "Glossolalia". Here are a few verses to show that when $\gamma\lambda\omega\sigma\sigma\alpha$ ($q\lambda\omega\sigma\sigma\alpha$) is to be translated "tonque", $\gamma\lambda\omega\sigma\sigma\alpha$ ($q\lambda\omega\sigma\sigma\alpha$) is used with the article "the". When it is to be translated "language", there is no article.

CT James 3

5 Thus also the tongue is (a) little member and is-bragging great-(things). Behold of-what-size fire is-kindling of-what-size forest;

6 And the tongue (is a) fire, the world of-the unrighteousness, the tongue is-being-established among our members, namely-the (one) spotting the total body and setting-aflame the course of-the genesis and being-set-aflame by the gehenna.

7 For every nature of both beasts and flying-things, and of both reptiles and marine (creatures) is-being-subdued and has-been-subdued-and-is-still-subdued by-the nature, namely-the human,

8 But the tongue not-one of MEN can subdue; (an) unstable bad, replete of-death-bringing poison.

CT 1 Cor. 14

9 Thus also unless YOU yourselves-might-give (a) distinct word through the tongue, how will the-thing being-spoken come-to-be-known? For YOU-will-be speaking into air.

22 So-that the tongues are with-reference-to (a) sign not to-the (ones) believing BUT to-the unbelieving, but the prophecy (is) not to-the unbelieving BUT to-the (ones) believing.

Most questions you might have on the present "tonques" movements are answered in the courses above.

CT 1 Cor. 14

18 I-am-giving-thanks to-the God, speaking in-languages more (than)-all of-YOU;

19 BUT in (an) assembly I-am-willing to-speak five words through my mind, in-order-that I-might-instruct others also, than ten-thousand words in (a) language.

CT 1 Cor. 14

9 Thus also unless YOU yourselves-might-give (a) distinct word through the tongue, how will the-thing being-spoken come-to-be-known? For YOU-will-be speaking into air.

How do you know whether a person speaking in "tonques" is of the Lord or of demons?

CT 1 Tim. 4

1 But the Spirit is-saying explicitly that in later seasons some will-depart of-the trust; paying-attention to-misleading spirits and to-teachings of-little-demons.

2 In hypocrisy of-false-wordings;

Compare the facts.

I personally believe this accounts for "tonques" today.

There is no reason, other than some personal opinion, that should alter this Biblical arrangement.

In 1 Cor. 14:9 note the word "distinct." In 1 Cor. 14:22 "the tonques" are a sign to unbelievers not to believers. Refer back to page 3, Acts 2:6.

The word "dialect" (Acts 2:6) $\delta\iota\acute{\alpha}\lambda\epsilon\kappa\tau\omicron\varsigma$ ($di\acute{a}lektos$) occurs 6X in the NT. The KJ translates this word 5X "tonque" and 1X "language", which incorrect translation only confuses the subject.

Note the relative uselessness of "tonques" (KJ)

One result of "tonques" in an assembly.

CT 1 Cor. 13

8 The charity never is-falling; but whether prophecies, they-will-be-rendered-inactive; or languages, they-will- cease-of-themselves; or knowledge, it-will-be-rendered-inactive.

"Tonques" did cease after the N.T. was written, Encyclopedia Britannica, Vol. 22, p282

The gift of tongues and of their interpretation was not peculiar to the Christian Church, but was a repetition in it of a phase common in ancient religions. The very phrase $\gamma\lambda\omega\sigma\sigma\alpha\varsigma$ $\lambda\alpha\lambda\epsilon\iota\upsilon$, "to speak with tongues," was not invented by the New Testament writers, but borrowed from ordinary speech.

Oracular possession of the kind above described is also common among savages and people of lower culture; and Dr. Tylor, in his Primitive Culture, ii. 14, gives examples of ecstatic utterance interpreted by the sane.

- ④ ἑρμηνεύω (hermeneuō) English "to-translate", 4x.
- This is a "control word" in the 1988 dictionary release.
- There are 4 more words under this "control word" as follows:
- ἑρμηνεία (hermeneia) English "translation", 2x.
- διερμηνεύω (diermeneuō) English "to-interpret", 6x.
- διερμηνευτής (diermeneutes) English "interpreter", 1x.
- μεθερμηνεύω (methermeneuō) English "to-translate-with", 7x.

The KJ translates all 5 of these words very much alike. (See your dictionary.) My basic premise is: that if the Holy Spirit used 5 different words, he intended to have 5 different meanings. I also believe that the nouns will agree with the verbs. Ponder 5 verses which establish the meanings above.

John 1:38 CT
 38 But the Jesus having-been-turned, and having-beheld them following, he-is-saying-to-them, What are-YOU-seeking? But the-(ones)said to-him, Rabbi, which is-being-said being-translated, Teacher, where are-you-remaining?

Rabbi = Teacher
 "to-translate."
 "to-interpret." Here the KJ has "expounded", which "interpretation" of Moses and the prophets clearly implies.

Luke 24:27 CT
 26 Was-it NOT essential the Messiah to-suffer these-(things) and to-go-in into his glory?
 27 And having-begun from Moses and from all the prophets he-was-interpreting to them in all the scriptures the-(things) concerning himself.

"to-translate-with."
 Emmanuel needs a whole phrase to translate it = "the God with us."

Matt. 1:23 CT
 23 Behold, the virgin will-have in womb, and she-will-bring-forth (a) son, and they-will-call his name Emmanuel, which is being-translated-with, the God with us.

Here the noun must follow the verb. Therefore, "he is having a translation" for the one having a language.

1 Cor. 14:26 CT
 26 What therefore is-it, brothers, at-the-time-that YOU-are-coming-together each of-YOU is-having (a) psalm, he-is-having (a) doctrine, he-is-having (an) uncovering, he-is-having (a) language, he-is-having (a) translation; let all-things be-becoming toward building-up.

1 Cor. 12:10 is worth notice, particularly the plural "translation of languages."

1 Cor. 12:10 CT
 10 But to-another operations of-powerful-deeds, but to-another prophecy, but to-another discriminations of-spirits, to-(one)-different kinds of-languages, but to-another translation of-languages:

Again, the noun conforms to the verb. An "interpreter"

1 Cor. 14:28 CT
 28 But if there-might not be (an) interpreter, let-him-be-being-silent in (an) assembly, but let-him-be-speaking to-himself and to-the God.

working under speed and pressure is not

able to give an exact word for word translation. These meanings help in understanding the subject of "tongues." Note all the verses in the dictionary.

6 ⑤ συμφωνέω (sumphōneō) English "to-agree", 6x.

This is the "control word", a 1988 dictionary release. There are 3 other words under this "control word" which only occur 1x each in the N.T. The purpose for putting this word in the dictionary is to refute a current teaching which is both false and cruel. The noun is the word from which we get "symphony", συμφωνία (sumphōnia).

Matt. 18 KJ

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

Matt. 18 CT

18 Amen I-am-saying to-YOU, as-many-(things)-as if YOU-might-bind on the earth, will-be having-been-bound-and-still-bound in the heaven; and as-many-(things)-as if YOU-might-loose on the earth, will-be having-been-loosed-and-still-loosed in the heaven.

19 Again I-am-saying to-YOU, that if two of-YOU might-agree on the earth concerning every matter of-which they-might-request-for-themselves, it-will-come-to-pass for-them from my Father namely the-(one) in (the) heavens.

↪ Compare these two. ↗

The phrase in vs.19 "if two of-YOU (the disciples vs.1) might-agree on the earth concerning every matter --- it will-come-to-pass" is quoted as a promise to Christians. To apply this to Christians is false and very cruel because it does not happen. Verse 18 has been applied to the popes for centuries, but note the verbs in the C.T. The "binding" and "loosing" was determined in the heavens and the disciples only carried-out those decisions. Another similar verse applying to the disciples, and no one else, is in John 16:13.

John 16:13 KJ

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

John 16:13 CT

12 I-am-having many-(things) still to-be-saying to-YOU, BUT YOU-are not being-able to-be-bearing (them) just-now.

13 But at-the-time-that that (one) might-come, the Spirit of-the truth, he-will-lead YOU the-way into all the truth; for he-will not speak from himself, BUT as-many-(things)-as he-might-hear he-will-speak and he-will-tell to-YOU the-(things) coming.

↪ To quote this to "Christians"

is dishonest, as no one since the disciples has been led "into all the truth."

2 Pet. 2 CT

1 But there-became also false-prophets among the people, as also among YOU there-will-be false-teachers, they-who will-introduce sects of-destruction, and denying the Despot having-bought them (in-the-market) leading-on themselves quick destruction;

2 And many will-follow-out to-the wantonnesses of-them, because of-which the way of-the truth will-be-blasphemed;

3 And in covetousness with-fabricated words they-will-merchandise YOU; for-whom the sentence from-long-ago is not being-idle, and their destruction is not becoming-drowsy.

↪ This prophecy or warning has been fulfilled and is even now being fulfilled. Television has made the "merchandising" of the people into big business by misquotes (fabricated words) (textual confusion).

6 δικαίωμα (dikaiōma) English "just-act", 10X in N.T.
There are two other words in the dictionary under this "control word."

δικαίως (dikaiōs) English "justly", 5X in the N.T.

δικαίωσις (dikaiōsis) English "justification", 2X in the N.T.

The KJ translates δικαίωμα (dikaiōma) with "judgment" 2X, "justification" 1X, "ordinance" 3X, and "righteousness" 4X. Why?

The LXX uses δικαίωμα (dikaiōma) many times in the O.T. for our English word "statute". What is a "statute"?

Pentateuch and Haftorahs p. 95

Referring to Genesis 26:5

statutes. Laws ordained by God which we are to observe although reason cannot assign an explanation, e.g. the prohibition of swine's flesh (חוקים).

There are many such statutes for Israel. The Jews are not to wear a mixture of wool and linen, why? These statutes are to try Israelis to see if they will or will not obey God.

Luke 1 CT

5 It-came-to-pass in the days of-Herod the king of-the Judea (a) certain priest Zacharias by-name, out-of Abia's day-on, and his wife out-of the daughters of-Aaron, and her name Elizabeth.

6 But they-were both just in-sight-of-the God, proceeding in all the commandments and just-acts of-the Lord faultless.

Heb. 9 CT

1 On-the-one-hand therefore the first (covenant) was-having both the worldly holy-place and just-acts-of-service.

2 For (a) booth was-constructed, the first, in which (were) both the lampstand and the table and the plan-of-the loaves, one-(booth)-which is-being-said, Holy-place;

The father and mother of John the Baptist kept God's "just-acts" and, therefore they were "just". They are or will be "saved".

There were "just-acts" of service in the tabernacle. KJ has "ordinances" both of these times. (Incorrectly)

Rom. 5 CT

16 And the benevolence (is) not as through one (MAN) having-sinned; for on-the-one-hand the sentence (is) out-of one (MAN) with-reference-to condemnation's-punishment, on-the-other-hand the bestowed-favor (is) out-of many offences with-reference-to (a) just-act. *

17 For if by-the offence of-the one (MAN) the death was-king through the one (MAN), by-much more the (ones) taking the excess of-the favor and of-the gratuity namely-the (one) of righteousness will-be-king in life through the one (MAN) Jesus Messiah.

18 So therefore as through one offence with-reference-to all MEN with-reference-to condemnation's-punishment, thus also through one just-act with-reference-to all MEN with-reference-to justification-of-life;

19 For as-altogether through the unwillingness of-the one MAN to-hear the many were-established sinners, thus also through the obedience-of-the one (MAN) the many will-be-established just (ones).

δικαίωμα (dikaiōma) * is just one more word that proves the need of a consistency in translation. We go from "just-acts" (pl.) of the law to a single "just-act", that is, the obedience of Jesus (vs. 19) to the "just-act" (sing.) of the cross. By definition of a "statute" (above), you can not, through reason, assign an explanation of

the "just-act" of the cross. The Father gave Jesus a "just-act" to obey, not question. All the uses are in the dictionary and there is no need of the KJ confusion.

8 ① θρόνος (thronos) English "throne", 61x in the N.T.,
In KJ 54x "throne", 7x "seat", for which there is no reason.
(seat: Lk. 1:52, Rev. 2:13; 4:4-2x; 11:16; 13:2; 16:10.)

It is important that these passages all be gathered into one place if this subject is to be studied. There are many difficult verses, but the purpose of the dictionary is to keep all data on the word under consideration in one location, not necessarily supplying all conclusions.

Matt. 5 CT

34 But I myself-am-saying to-YOU to not swear totally, neither in the heaven, because it-is (the) throne of-the God;

35 Nor in the earth, because it-is (the) footstool of-his feet: nor with-reference-to Jerusalem, because it-is (the) city of-the great King.

Rev. 4 CT

2 And behold (a) throne was-lying in the heaven, and on the throne (one) sitting,

3 And the-(one) sitting like in-sight to-(a)-stone jasper and sard, and (a) rainbow round-about of-the throne like in-sight to-emerald-green.

Matt. 25 CT

31 But at-the-time-that the son-of-the MAN might-come in his glory, and all the holy angels with him, then he-will-be-seated upon (a) throne of-his glory,

Luke 1 CT

32 And this-(one) will-be great, and he-will-be-called Son of-(the)-Most-High; and Jehovah the God will-give to-him the throne of-David his father;

33 And he-will-be-king over the household of-Jacob with-reference-to the ages, and of-his kingdom (a) finish will not be.

Rev. 2 CT

12 And to-the messenger of-the assembly in Pergamum you-write: These-things-here the (one) having the sword, namely-the two-edged, namely-the sharp is-saying:

13 I-know-absolutely where you-are-residing; where-in-which (is) the throne of-the Satan; and you-are-retaining my name, and you-denied not my trust, also in the days (ἄντιπαῖς) antipas my witness, my trustworthy (one), who was-killed beside YOU, where-in-which the Satan is-residing.

Rev. 13 CT

1 And I-was-stood on the sand of the sea; and I-saw (a) beast ascending out-of the sea, having ten horns and seven heads and on its horns ten diadems, and on its heads names of-blasphemy.

2 And the beast which I-saw was like to-(a)-leopard, and its feet as of-(a)-bear, and its mouth as (a) mouth of-(a)-lion. And the dragon gave to it his power and his throne and great authority.

➡ Heaven is the throne of God the Father. Several other verses state the same. Many verses are connected to one "sitting on a throne" in heaven, therefore "the Son".

➡ This throne is not fixed, that is, it moves in the "glory cloud." Read Ezk. 1. (See Apologetics 8, 29)

➡ "The throne of his glory," when Jesus returns, will be in the cloud. This is the same cloud that followed Israel in the wilderness.

➡ Jesus will be given the "throne of David," the rule over Israel with a new heart.

➡ Satan's throne was in Pergamum - "thoroughly-married." (See the picture of the chair of St. Peter in the dictionary page 5.)

Satan controls the 7th world power. (See Apologetics 33)

If Satan's throne is the papal throne, it appears to me that Satan will give his throne to the beast, the 8th world power. Neither John

Paul I or John Paul II were

crowned; and Paul VI sold his tiara for the benefit of the poor. The time of the 8th world power is near.

8 ἀνάστασις (anastasis) English "resurrection", 42x. 9
 The listing in the dictionary of the 42 uses of this word again prove this word can be consistently translated. I believe that the subject of the resurrection is very poorly understood and seldom properly taught. There are many connected words which need to be in the dictionary; many already are, but more are needed.

Is it correct to translate ἀνάστασις (anastasis) by "resurrection", as I did in the CT? We connect "resurrection" with the idea of a "rising again". The Greek verb "to-arise" or "to-raise" is ἐγείρω (egeirō), and ἀνάστασις (anastasis) is not related to this verb. (See ἐγείρω, egeirō in this dictionary.)

Lexicons will show you that ἀνάστασις (anastasis) is connected with the verb ἀνίστημι (anisteemi), "to-stand-up" or "to-stand-again". (See the dictionary.) If we used "a-standing-again" for ἀνάστασις instead of "resurrection", I believe we would be closer to the true meaning. Then, I think we could learn a great deal.

The O.T. refers many times to an Israeli world Kingdom which requires that many persons must "stand-again" on the earth. Many important points are made

Mark 12 CT

18 And Sadducees are coming to him, they who are saying (there is) not to-be (a) resurrection. And they questioned him, saying,
 19 Teacher, Moses wrote for-us, that if (a) brother of-anyone might-die-off and he-might-leave-behind (a) wife and he-might not let-be children, in-order-that his brother might-take his wife and he-might-stand-forth seed to his brother.
 20 They-were seven brothers; and the first took (a) wife, and dying-off he-let not be seed;
 21 And the second took her, and he-died-off, and neither he himself-let-be seed; and the third in-the-same-way.
 22 And the seven took her, and they-let not be seed. Last of-all the woman also died-off.
 23 Therefore in the resurrection, at-the-time-that they-might-stand-again, of-someone of-them will-she-be wife? For the seven had her (as) wife.
 24 And having-answered the Jesus said to-them, Are-YOU not leading-yourselves- astray because-of this, not knowing-absolutely the scriptures neither the power of-the God?
 25 For at-the-time-that they-might-stand-again out-of dead (ones), they-are neither marrying nor are-they-giving-in-marriage, BUT they-are as angels the-(ones) in the heavens.
 26 But concerning the (ones) dead, that they-are-being-raised, (have) YOU not read in the book of Moses, on the bramble-bush, as the God said to-him, saying, I (am) the God of-Abraham and the God of-Isaac and the God of-Jacob?
 27 He-is not the God of-dead-(ones). BUT God of-living-(ones). YOU therefore yourselves-are-leading-yourselves much astray.

clear in the following explanation by Jesus.
 1st. that "resurrection" should be "a-standing-again".
Sadducees, vs 23 "at-the-time-that they-might-stand-again."
Jesus, vs 25 "at-the-time-that they-might-stand-again."
 2nd. Sadducees did not believe in "a-standing-again", and because of not knowing the scriptures, were leading themselves astray. (vs. 24)
 3rd. Already, such as Abraham, Isaac, and Jacob are currently "being-raised". (vs. 26, see ἐγείρω, egeirō)
 I believe these will stand again and be "saved."

Matt. 22 CT

30 For in the resurrection they-are neither marrying nor being-given-in-marriage, BUT they-are as angels of-the God in heaven.

31 But concerning the resurrection of-the dead-(ones), read-YOU not the-(thing) said to-YOU by the God, saying,

32 I myself-am the God of-Abraham and the God of-Isaac and the God of-Jacob? The God is not God of-dead-(ones). BUT of-living-(ones).

Luke 20 CT

35 But the-(ones) having-been-deemed-worthy to-reach of-that age and of-the resurrection namely-the-(one) out-of dead-(ones) neither are-marrying nor are-they-given-in-marriage;

36 For neither are-they-being-able to still die-off; for they-are equal-angels, and they-are sons of-the God, being sons-of-the resurrection.

37 But that the-dead-(ones) are-being-raised, Moses also disclosed over the bramble-bush, as he-is-saying Jehovah the God of-Abraham and the God of-Isaac and the God of-Jacob;

38 But he-is not God of-dead-(ones). BUT of-living-(ones); for they-are all living with-him.

Luke 2 CT

34 And Simeon blessed them, and said to Mary his mother, Behold this-(one) is-lying with-reference-to (a) falling and (a) resurrection of-many among the Israeli, and with-reference-to (a) sign being-contradicted;

Heb. 13 CT

12 On-this-account Jesus also, in-order-that he-might-make-holy the people through his-own blood, he-suffered without the gate.

Rom. 11 CT

16 But if the firstfruit (is) holy, also the lump; and if the root (is) holy, also the branches.

26 And thus all Israel will-be-saved, according-as it-has-been-and-still-is-written: The (one) delivering will-be-present out-of Sion, he-will-turn-back impiety from Jacob.

1 Thes. 4 CT

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.

When this scripture is compared to Mark 12, p. 9, we have further proof. Jesus refers to "the resurrection", "the standing again" (ἀνάστασις, anastasis) (vs. 30, 31) In Mark 12:23, 25 ἀνίστημι (anisteemi), "they-might-stand-again."

Jesus continues to add to and explain. "That age", vs. 35 the millennial age. vs. 35, 36 "the standing-again." vs. 37 "the-dead-(ones) such as Abraham, Isaac, and Jacob are being-raised constantly.

Simeon by the Holy Spirit prophesied also of "a standing-again (resurrection) of many among the Israeli."

Now compare some related passages. Heb. 13:12, Jesus made "the people" Israel holy. (See ἀγιάζω, haqiadzō in this release.) Rom. 11:16 Jesus the firstfruit is holy, which holiness is imputed to the "lump." (Israel) Rom. 11:26 When Jesus returns "he-will-turn-back impiety (want of reverence towards God) from Jacob." To do this for "all Israel," they must "stand-again."

1 Thes. 4:16 This "standing-again" has nothing to do with those who are "having-fallen-asleep through the Jesus" who come with Jesus. (vs. 14)

Do you begin to see how the study of the dictionary improves our understanding?

9 ἁγιαζω (hagiazō) English "to-make-holy", 29x 11
The adjective ἅγιος (hagios) in English "holy" 228x in
the NT; but not in this release. There is no reason these
words should not be translated consistently. The KJ
translates ἅγιος as "saint" 62x. By doing this the KJ
Webster's Dict. introduces paganism,

saint \ˈsānt, before a name (,)sānt or sɒnt\ n [ME, fr. MF, fr. LL sanctus, fr. L, sacred, fr. pp. of sancire to make sacred — more at SACRED] 1 : one officially recognized as preeminent for holiness esp. through canonization 2 a : one of the spirits of the departed in heaven b : ANGEL 3 a : one of God's chosen people b : one belonging to the entire company of baptized Christians c cap : a member of any of various religious bodies; specif : LATTER-DAY SAINT 4 : a holy or godly person 5 : an illustrious predecessor
saint \ˈsānt\ vt : to recognize or designate as a saint; specif : CANONIZE

sanc-ti-fy \-fī\ vt [ME sanctifien, fr. MF sanctifier, fr. LL sanctificare, fr. L sanctus sacred — more at SAINT] 1 : to set apart to a sacred purpose or to religious use; CONSECRATE 2 : to free from sin; PURIFY 3 : to give moral or social sanction to 4 : to make efficient as the means of holiness

Heb. 13 CT

11 For of-which living-creatures the blood concerning sin is-being-brought-in into the holy-places through the chief-priest, of-these the bodies are-being-burned-(up) without the encampment.

12 On-this-account Jesus also, in-order-that he-might-make-holy the people through his-own blood, he-suffered without the gate.

Heb. 2 CT

11 For both the (one) making-holy and the (ones) being-made-holy (are) all out-of one; because-of which reason he-is not being-ashamed to-be-calling them brothers,

12 Saying: I-shall-report your name to my brothers, in midst of (an) assembly I-shall-sing you (a) hymn;

Heb. 10 CT

9 Then he-has-said-and-is-still-saying: Behold I-am-present to-do, the God, your will. He-is-carrying-off the first in-order-that the second might-stand;

10 In which will we-are having-been-made-holy-and-are-still-holy through the offering all-at-once of-the body-of-the Messiah Jesus.

11 And on-the-one-hand every priest has-stood-and-still-stands publically-ministering according-to (each) day and often offering the same sacrifices, they-which are never being-able to-lift sins from-around (them);

12 He, on-the-other-hand having-offered one sacrifice in-behalf-of sins with-reference-to the perpetuity (was) seated in right (hand) of-the God,

13 Henceforth waiting-long till his enemies might-be-placed (a) footstool of his feet.

14 For by-one offering he-has-made-perfect-and-still-makes-perfect with-reference-to the perpetuity the (ones) being-made-holy.

15 But the Holy Spirit also is-witnessing to-us; for after to-have-said-before-and-still-saying;

16 This (is) the covenant which I-myself-shall-covenant with them after those days, Jehovah is saying: Giving my laws on their hearts, and on their intellects I-shall-inscribe them,

17 And of-their sins and their lawlessnesses I-shall by-no-means still be-mindful.

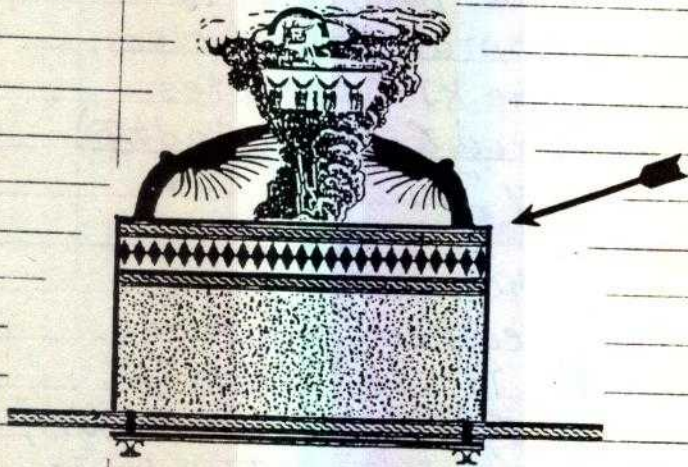
particularly Roman Catholicism. The KJ translates ἁγιαζω (hagiazō) by "sanctify" 26x.

This also opens the way for various heathen influences.

To use "sanctify" as KJ, that is, "to set apart," down grades what Jesus did. He made-holy the people (Israel) through his-own blood.

These verses are quite difficult. Remember this book is to Hebrews not Gentiles. Many Jews were "just" by obeying God's "just-acts." (See Σικαίωμα, dikaiōma.) The sacrifices "made-holy" as far as the flesh. (Heb. 9:13) Jesus' blood made the people holy, but the Jews, as a nation, have not yet come to know it. Why? Millions of Jews died before the gospel was known. Further, it is not yet God's time. The "stone" of Daniel 2, Israel, exists. We have not yet reached this point in God's program.

12 (10) ἵλασμός (*hilasmos*) English "propitiation", 2x in the N.T.
 There are two other words under this "control word."
ἵλασκομαι (*hilaskomai*) English "to-propitiate", 2x in the N.T.
ἵλαστήριον (*hilasteerion*) English "propitiatory", 2x in the N.T.
 While these words are seldom used, they are very important for understanding the parable of the tabernacle. All parables were given to Israel. The Messiah appeared to Israel in the cloud above the "propitiatory." (Mercy-seat Lev. 16:2)



The Messiah appeared to Israel in the cloud above the "propitiatory." (Mercy-seat Lev. 16:2)
 Heb. 9 CT

4 Having (a) censer made-of-gold and the ark of the covenant having-been-covered-and-still-covered-around on-all-sides with-gold-objects in which (was) (a) jar made-of-gold having the manna and Aaron's rod, namely-the (one) having-sprouted and the flat-tablets of-the covenant,

5 But over-above it cherubim of-glorry shadowing-down-on the propitiatory; concerning of-which (things) it-is not, according-to (each) part, to-be-saying (things) now.

Rom. 3 CT

23 For they all sinned and they-are-themselves lacking-of-the glory-of-the God,

24 Being-justified gratuitously by his favor through the redemption-back namely-the (one) in Messiah Jesus;

25 Whom the God himself-placed-before, (a) propitiatory through trust in his blood, with-reference-to (a) demonstration-of-his justice because of the letting-go-unpunished of-the sinful-acts having-come-to-pass-before-and-still-existing

Note: "redemption-back".

The Jews have continued to bear a testimony to the word of God throughout the many centuries of their dispersion. God will restore the tabernacle to Israel. (Lev. 26:11).

Jer. 31 ASV

3 Jehovah appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. 4 Again will I build thee, and thou shalt be built, O virgin of Israel: again shalt thou be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

Lev. 26 ASV

11 And I will set my tabernacle among you: and my soul shall not abhor you. 12 And I will walk among you, and will be your God, and ye shall be my people.

Consider Jer. 31, God loves Israel with an "everlasting love." The picture of the Israeli State medal proclaims this also. (Apologetics 26)



In Jer. 31:4 Israel as a "virgin", the true "bride", not the church. (Apologetics 10) On the medal Israel's arm is entwined with the arm of Jehovah Jesus Messiah.

God's calling of Israel will someday be complete: and Israel will yet be the head of the nations.

11 κύριος (Kurios) English "Jehovah", 231 x without the article in the N.T. (Exclusive of the vocative case.) 13

← יהוה → Reading from right to left these are the 4 Hebrew letters called the Tetragrammaton. These letters are usually transliterated as YHWH or JHVH. There is no certain pronunciation of this word. While the temple was standing in Jerusalem this word was only spoken by the High Priest on the Day of Atonement. We are used to using Jehovah as in the ASV. The Jews read it as Adonai because "Jehovah" is regarded as too holy to say. I do not believe there is any reason to avoid Jehovah because God uses it in the scriptures which he gave to Moses. The first scriptural use is Gen. 2:4. The first person to speak the name "Jehovah" is Eve in Gen. 4:1. (See Apologetics 30.)

"Jehovah" occurs thousands of times in the O.T. Hebrew and is used consistently in the American Standard Version.

"Jehovah" has been almost totally omitted from King James.

How were the Jews, who translated the Hebrew into Greek (LXX), to translate Jehovah? To do this was very simple.

The translators used "ὁ κύριος" (ho kurios) for "the Lord" and "κύριος" alone (kurios) for "Jehovah". This was quite satisfactory. When the Holy Spirit gave the N.T.

he used exactly the same method. This, in effect, put the Holy Spirit's approval on the method in the LXX.

First: can we prove this is true in the N.T.?

Next: Once proven, "Jehovah" should be consistently used in an English N.T.

Granted that only the original Hebrew and Greek manuscripts are the word of God, we should try to get the English as close to the exact meaning as possible.

Deut. 6 KJ

16 • Ye shall not tempt the LORD your God, as ye tempted him in Massah.

Deut. 6 ASV

16 • Ye shall not tempt Jehovah your God, as ye tempted him in Massah.

Matt. 4 CT

7 The Jesus was-stating to-him, Again it-has-been-and-is-still-written, You-will not tempt Jehovah your God.

→ The KJ does not faithfully translate Jehovah about 6000 times.

The ASV has Jehovah throughout.

The CT has Jesus quoting the Hebrew "Jehovah" of the OT. The fact that there are about 50 of

these same situations

in the NT, all using κύριος without the article, proves the explanation above.

14 All 231 uses of κύριος without the article, 18 pages, are in the dictionary. You may ask, what difference does it really make? One more thing: I believe χριστός (christos) should always be translated with "Messiah" not transliterated "Christ." It is Messiah in the Hebrew N.T. in Israel. Now let us look at a few important verses, and then you will be ready for the 18 pages in the dictionary.

Matthew's Testimony, Matt. 3

1 But in those days John the Baptist is-coming-to-be-alongside, preaching in the wilderness of-the Judea,

2 And saying, YOU-be-repenting, for the kingdom of-the heavens has-drawn-near-and-is-still-near.

3 For this is the (one) having-been-said by Isaiah the prophet, saying, Voice of-(one)-shouting in the wilderness. YOU-prepare the way of-Jehovah, YOU-be-making his paths direct.

Mark's Testimony, Mk 1

1 Beginning of-the good-news of-Jesus Messiah, son of-the God;

2 As it-has-been-and-is-still-written in the prophets, Behold I myself-am-dispatching my messenger before your person, who will-construct your way in-front of-you.

3 Voice of-one-shouting in the wilderness, YOU-prepare the way of-Jehovah, YOU-be-making direct his paths.

Luke's Testimony, Luke 3

2 Upon (the) chief-priests of-Annas and of Caiaphas, (a) saying of-God came-to-pass upon John the son of-the Zacharias in-the wilderness.

3 And he-went into all the country-around of-the Jordan, preaching (a) baptism of-repentance with-reference-to forgiveness of-sins;

4 As it-has-been-and-is-still-written in (the) book of-words of Esaias the prophet, saying, (A) voice of-(one)-shouting in the wilderness, YOU-prepare the way of-Jehovah; YOU-be-making his paths direct.

John the apostle's

Testimony, John 1

22 They-said therefore to-him, Who are-you? In-order-that we-might-give reply to-the (ones) having-sent us: What are-you-saying concerning yourself?

23 He-was-stating, I (am) (a) voice of-shouting in the wilderness, YOU-make-direct the way of-Jehovah, according-as said Isaiah the prophet.

Zacharias' Testimony to his son John, recorded by Luke, Luke 1

76 But you, child (pre-teen), will-be-called (a) prophet of-(the)-Most-High; for you-will-proceed-before, before (the) person of-Jehovah to-prepare his ways;

How important is this translation of κύριος (kurios)?

Five men bear witness to the meaning of Isaiah 40:3. Isaiah 40:1, 2, 4, and 5 are the 2nd advent when Jesus' glory will be revealed.

40 ¹Comfort ye, comfort ye my people, saith your God. ²'Speak ye ¹comfortably to Jerusalem; and cry unto her, that her ²'warfare is accomplished, that her ³'iniquity is pardoned, that she hath received of Jehovah's hand ^mdouble for all her sins.

3 ⁿThe voice of one ⁴that crieth, ^oPrepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. 4 Every valley shall be ^pexalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain: 5 and the ^qglory of Jehovah shall be revealed, and ^rall flesh shall see it together; for the ^smouth of Jehovah hath spoken it.

The majesty of the name "Jehovah" is missing entirely in K.J. Isaiah 40:5 is expressed in the N.T. in Titus 2:13

13 Welcoming the happy hope and clear-appearing of-the glory of-our great God and Savior Messiah Jesus.

↺ This verse may or may not include the "rapture," but is the "clear-appearing of-the glory." (Apologetics 29)

We have looked at 5 witnesses that testify that Jesus is Jehovah. We can clearly see Jehovah*the Son.

Luke 1 CT

32 And this-(one) will-be great, and he-will-be-called Son of-(the)-Most-High; and Jehovah the God will-give to-him the throne of-David his father;

Here we see Jehovah* the Father. Again ask, how important is this translation of kúrios (kurios)?

2 Cor. 3:18 CT

18 But we all, in-(a)-person having-been-and-still-discovered, (are) (ones) beholding-for-ourselves-in-a-mirror the glory of-Jehovah, we-are-being-transformed-(into) the same image from glory with-reference-to glory, even-as from Jehovah Spirit.

How else would we find a direct mention of Jehovah* Spirit? The trinity Jehovah, (see page 11 in dict.)

Compare the KJ and the CT where I believe the meanings are completely different when kúrios (kurios) is "Jehovah."

Luke 2 KJ

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

Luke 2 CT

10 And the angel said to-them, YOU-be not fearing-for-your-selves; for behold, I-myself-am-bringing-good-news-of great joy to-YOU, which will-be for-all the people;

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

11 That (a) Savior was-brought-forth for-YOU today, in (the) city of-David, who is Messiah Jehovah.

Ask yourself: what sense does "Christ" make to a Jew 30 years before the cross? What sense would "the Lord" really make? These are NT "Christian" expressions. On the other hand, the Jews were waiting for their "Messiah." "Jehovah" had been with them in the wilderness.

Matt. 12 KJ

8 For the Son of man is Lord even of the sabbath day.

Matt. 12 CT

8 For the son of-the MAN is Jehovah also of-the sabbath.

What does this mean?

Here, Jesus is making a "tremendous" claim. (Webster:

Ex. 16 ASV

29 See, for that Jehovah hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

"capable of making one tremble, terrible.)

I believe Jesus is claiming to be the Jehovah who gave Israel the Sabbath. (See also p.13 under kúrios. Mark 2. Luke 6.)

2 Cor. 4 KJ

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

2 Cor. 4 CT

5 For we-are not preaching ourselves BUT Messiah Jesus Jehovah, but ourselves your slaves because-of Jesus.

The CT: Israel's Messiah, Israel's Savior, Israel's Father.

Phil. 2 KJ

Jesus Christ is Lord, to the glory of God the Father.

Phil. 2 CT

11 And every tongue might-acknowledge that Jesus Messiah (is) Jehovah with-reference-to glory of-God (the) Father,

1 Cor. 12 KJ

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

1 Cor. 12 CT

3 On-this-account I-am-making-known to-YOU that not-one speaking in (the) Spirit of-God is-saying: Anathema Jesus, and not-one is-being-able to-say: Jehovah Jesus, unless in (the) Holy Spirit.

16 (12) Παραχρημα (parachreema) English "instantly", 19x in N.T. The words "instantly" and "immediately" are really interchangeable in English and also in Greek. I have consistently translated "εὐθέως" (eutheōs) by "immediately" in the CT. The KJ does the following:

Παραχρημα (parachreema); "forthwith" 1x, "immediately" 13x, "presently" 1x, "soon" 1x, "straightway" 3x.

εὐθέως (eutheōs); "anon" 1x, "as soon as" 2x, "by and by" 2x, "forthwith" 7x, "immediately" 35x, "shortly" 1x, "straightway" 32x.

I cannot find any reason for this confusion.

The reason I was anxious to put this word into this 1988 release was to give you a chance to compare some Bible miracles with things said to be "miracles" on television. "Instantly" is only one sign of a Bible miracle. (Apologetics 5)

Luke 4 CT

38 But having-stood-up he-went-out out-of the synagogue into the house of-Simon. But the mother-in-law of-the Simon was being-held-with great fever; and they-interrogated him concerning her.

39 And having-stood-by above-upon her he-rebuked the fever, and it-let her go; but instantly having-stood-up she-was-ministering to-them.

Jesus rebuked the fever, not Satan. Not only was Simon's mother-in-law "instantly" cured but she was cured so well that she could minister to them.

Luke 8 CT

49 (As) he (was) yet speaking some-one of-the ruler-of-the-synagogue is-coming, saying to-him, That your daughter has-died-and-is-dead; you-be not bothering the teacher.

52 But they-were all weeping and bewailing her. But the-(one) said, YOU-be not weeping: she (has) not died-off. BUT she-is-sleeping.

53 And they-were-ridiculing of-him, knowing-absolutely that she-died-off.

54 But he having-cast-out all without, and having-retained of-her hand, he-hollered, saying, The child (infant-youth), you-be-rising-yourself.

55 And her spirit turned-around, and she-stood-up instantly; and he-ordered for-her to-be-given to-eat.

Jesus raised the dead girl "instantly." She stood up and ate.

Luke 21 CT

19 And having-seen one fig-tree on the way, he-came upon it, and he-found not-one-(thing) in it unless leaves only. And he-is-saying to-it, No-longer might fruit come-to-be out-of you with-reference-to the age. And the fig-tree was-dried-up instantly.

The fig-tree dried up "instantly."

A sort of reverse miracle. Paul pronounced blindness to come upon Elymas the sorcerer. It happened "instantly."

Acts 13 CT

11 And now behold (the) hand of-Jehovah (is) on you, and you-will-be-blind not looking-at the sun until (a) season. But instantly haze and darkness fell on him, and leading-around he-was-seeking leaders-by-the-hand.

A death as an "instant" result of Peter's pronouncement.

Acts 5 CT

9 But the Peter said to her: Because why, was-it-agreed with-YOU to-try the Spirit-of-Jehovah? Behold the feet of-the (ones) having-buried your husband upon the door and they-will-bring you out.

10 But she-fell instantly toward his feet and she-expired; but the youths having-come-in found her dead, and having-brought-out they-buried (her) toward her husband.

● Luke 19 CT

11 But (as) they (were) hearing these-(things), having-added, he-said (a) parable, because-of him to-be near Jerusalem, and they-to-be-thinking that instantly the Kingdom-of-the God is-being-about to-be-reappearing.

● "Imminent" (instantly) coming of the Kingdom rejected by Jesus, explained by parable. (Apologetics 29, Luke 21:8,9)

13 Θερίζω (theridzō) English "to-harvest", 21x in the N.T.
 In the CT I have translated the noun Θερισμός (therismos) with "harvest" 13x and the noun Θεριστής (theristees) with "harvesters" 2x. The KJ has Θερίζω (theridzō) "to-reap", Θερισμός (therismos) "harvest", Θεριστής (theristees) "reapers". I have kept these words related as they are in Greek. I put this word in this release because of the "seed faith" fraud being taught. That is, that you sow cash into "their 'Christian?' work" and you'll have all your needs met. (Car, house, money, health etc.)

John 4 CT

35 Are YOU yourselves not saying, It-is still four-months and the harvest is coming? Behold, I-am-saying to-YOU, YOU-elevate YOUR eyes and YOU-behold the cultivated-fields, because they-are white to harvest already.
 36 And the (one) harvesting is-taking (a) reward, and he-is-gathering-together fruit with-reference-to life eternal, in-order-that even the (one) sowing and the (one) harvesting might-be-rejoicing together.
 37 For in this the word is the (one) authentic, that the (one) sowing is another, and the (one) harvesting another.
 38 I myself-dispatched YOU to-be-harvesting which YOU yourselves-have not tired-from-labor-and-still-are-(not)-tired-from-labor; others have-tired-and-still-are-tired-from-labor, and YOU yourselves-have-gone-in-and-are-still-in into their labor.

Gal. 6 CT

7 YOU-be not being-led- astray, God is not being-sneered-at. For which (thing) if (a) MAN might-be-sowing, this (thing) he-will also harvest;
 8 Because the (one) sowing with-reference-to the flesh of-himself out-of the flesh he-will-harvest corruption, but the (one) sowing with-reference-to the Spirit out-of the Spirit he-will-harvest life eternal.

Phil. 4 CT

15 But YOU yourselves also know-absolutely, Philippians, that in beginning-of-the good-news, when I-went-out from Macedonia, and-not-one assembly participated with-me with-reference-to (an) account-of-giving and of-taking if not YOU alone,
 16 Also that in Thessalonica also once even twice YOU-sent to-me with-reference-to the need.
 17 Not that I-am-seeking-after the present, BUT I-am-seeking the fruit namely-the (fruit) abounding with-reference-to YOUR account.
 18 But I-am-holding-off all (things) and I-am-exceeding; I-have-been-and-still-am-filled having-received of Epaphroditus the (things) of YOU, (a) smell-of-fragrance, (a) sacrifice accepted, well-pleasing-to-the God.
 19 But my God will-fill YOUR every need according-to his riches in glory in Messiah Jesus.

"In glory" goes with "he-will-fill", not with "his riches". Therefore: "God will-fill YOUR every need in glory, according-to his riches in Messiah Jesus." (Spiritual need, not "things") Alford.

The "harvest" was ready in the days of Jesus.
 vs.36 The one sowing and the one harvesting are different persons. Jesus is talking about spiritual harvesting, "fruit with-reference-to life eternal."

Gal. 6 seems to be a warning. Isn't "giving" in order to "get" something (car, money etc.), sowing "with-reference-to the flesh"? One sowing with-reference-to the Spirit harvests life eternal not "cash" or "things". All 21 uses are in the dictionary.

Let me close with a verse very often incorrectly and very cruelly misused. The Philippian assembly had contributed to Paul's ministry. (vs. 15, 16)
 In turn Paul promised the Philippian assembly (collectively, not individually) (plural "your") that God would fill their "every need."