

BIBLE DEFINITIONS OF TERMS (KJB-NKJ-NIV-ASV COMPARED)

CHARITY	BAPTISM	REMISSION	TESTAMENT	CHURCH
<p>Charity is mistakenly interpreted as “love.” Charity is descriptive of the relationship between obedient believers in the Body of Christ. It is the “bond of perfectness.” (Colossians 3:14). It is restricted in its scope. For example: we are to have charity towards saved and obedient men, but it is not proper to have charity towards God. The Bible tells us to love men (Titus 1:8) and to love God (Rom. 8:28). The definition of charity in 1 Corinthians 13 (if it is love) contradicts Romans 13:1-4, 12:18 and 1 John 2:15-16.</p>	<p>“Baptism” is a transliteration of the Greek baptizo. There are several baptisms. “of the doctrine of baptisms...” (Hebrews 6:2). The usage of the word defines it. “John the Immersionist” sounds stilted. When baptism is translated in every case as “immersed”, confusion is the result. “.. ye shall be baptized with the Holy Ghost. (Acts 1:5) “..the Holy Ghost fell..” “..on the Gentiles also was poured out the gift of the Holy Ghost.” (Acts 10:44-45) “..the Holy Ghost fell on them, as on us.” (Acts 11:15-16). See Hebrews 9:10; 1 Corinthians 10:2; Luke 7:29-30; 1 Corinthians 12:13.</p>	<p>As the word is used in the KJB, it has to do with a final dealing with sin. It is not the same as forgiveness. Remission of sin never occurred under the blood of animals. (Heb 10:2-3,18). The “shedding” of Christ’s blood alone, brings remission. No animal’s blood is ever said to be “shed” under the Levitical offerings. Anyone practicing the “shedding” of blood in the OT was involved in devil worship. (See Lev. 17:1-9). Therefore, there was no remission of the OT sins. There was only a temporary covering and forgiveness.</p>	<p>Testament is not synonymous with covenant. Reading “New Covenant” as the “New Testament” results in a confusion of Israel and the Church. A testament always:</p> <ol style="list-style-type: none"> 1. blood required. Heb. 9:18-23 2. death required. Heb. 9:17 3. only 2. 4. by God for the benefit of all. 5. not based upon covenants. <p>A covenant:</p> <ol style="list-style-type: none"> 1. blood not required. 2. death not required. 3. many covenants. 4. by God or man with selective benefits. 5. not necessarily based on a testament. <p>It is a mistake to call the New Testament the “New Covenant.”</p>	<p>The KJB does not uniformly translate the Greek word, ekklesia, as church. (Acts 19:32). The KJB translates hierosulos as “churches” in Acts 19:37. In doing this, the KJB instructs that “church” is not an exclusive name for those with proper doctrine, and that ekklesia is not necessarily the same as the body of Christ. There are several kinds of “churches” in the Bible, each having its own peculiar doctrines.</p>

The best dictionary on the Bible is the Bible itself.

WITNESS-RECORD		ITALICIZED WORDS
<p>The King James Bible does not allow the same Greek word to make the Lord contradict Himself. For example: The KJB says, If I bear <i>witness</i> of myself, my <i>witness</i> is not true. (John 5:31).</p> <p>Jesus answered and said unto them, Though I bear <i>record</i> of myself, yet my <i>record</i> is true (John 8:14)</p> <p>“Witness and “record” are the same Greek word (marturo). A “witness” is a single account, but the English “record” is a complete account of the witnesses. The Lord gives four witnesses in John 5.</p> <p>The New International Version translates it as “testify” and by that practice makes the Lord contradict Himself.</p> <p>"If I testify about myself, my testimony is not valid. (John 5:31 NIV).</p> <p>Jesus answered, "Even if I testify on my own behalf, my testimony is valid (John 8:14 NIV).</p>	<p>If I bear witness of myself, my witness is not true. (John 5:31 ASV)</p> <p>Jesus answered and said unto them, Even if I bear witness of myself, my witness is true (John 8:14 ASV)</p> <p>If I bear witness of Myself, My witness is not true. (John 5:31 NKJ)</p> <p>Jesus answered and said to them, "Even if I bear witness of Myself, My witness is true (John 8:14 NKJ)</p>	<p>And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every <i>word</i> that proceedeth out of the mouth of the LORD doth man live. (Deuteronomy 8:3).</p> <p>The Hebrew “word” is italicized, being understood in Hebrew.</p> <p>But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matthew 4:4).</p> <p>The Greek “word” is not supplied. It is spoken by the Lord. The Lord accepted the italicized “word” as the word of God.</p>

ONLY BEGOTTEN	FIRSTBORN	WITHOUT A CAUSE
<p>No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. (John 1:18). The NIV through the strange use of “one and only” teaches 2 Gods and denies there is more than one son of God. No one has ever seen God (God number one), but God the One and Only (God number two), who is at the Father's side, has made him known. (John 1:18 NIV)</p> <p>For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. (John 3:16 NIV)</p> <p>Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son. (John 3:18 NIV)</p> <p>But even the NIV must admit there are many “sons of God.” because those who are led by the Spirit of God are sons of God. (Rom 8:14 NIV)</p>	<p>And knew her not till she had brought forth her firstborn son: and he called his name JESUS. (Matthew 1:25). But he had no union with her until she gave birth to a son. And he gave him the name Jesus. (Matthew 1:25 NIV) The NIV removes the word “firstborn” from Matthew 1:25 thus removing a certain thought that Mary had other children after the birth of Jesus.</p> <p>46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.</p> <p>47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.</p> <p>48 But he answered and said unto him that told him, Who is my mother? And who are my brethren?</p> <p>49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!</p> <p>50. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. (Matthew 12:46-50). The context is very clear. “Brethren” here are children born to Joseph and Mary.</p>	<p>But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. (Matthew 5:22).</p> <p>But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca,' is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell. (Matthew 5:22 NIV).</p> <p>The NIV, as most versions, omits the phrase “without a cause” in Matthew 1:25. This produces a problem with Mark 3:5, where the Lord is angry.</p> <p>And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. (Mark 3:5).</p>