

# The Certainty of the Words

Prov. 22:17-21

(Based on the above-titled book written by Bro. Kyle Stephens in 2012 - Outlined by Jeff Dial)

## I. Satan's Standard Operating Procedures

### A. Satan's Propaganda, Programming, & Preconceptions (LIES) - 2 Cor. 4:4; John 8:44

1. Only the God-breathed originals were perfect. (Truth: The originals do not exist!)
2. Inspiration can only be an action of the past. (Job 32:8; 2 Tim. 3:16)
3. It is a heresy to say that anything but the originals were inspired.
4. The only place "thy word" (the Word) is perfect is in Heaven. (Psalm 119:89)
5. God used man in inspiring the perfect originals, but any actions or translations since then have been corrupted with human error.
6. No translation is or can be perfect and infallible. (Psalm 119:140; Prov. 30:5-6)
7. The work of lexicographers and scholars is honorable, objective, and scientific, whether they are saved or unsaved.
8. The language of the Bible constantly needs updating. (Deut. 4:2; Rev. 22:18-19)
9. Scholars are constantly uncovering new evidence that legitimately changes the Bible. (Psalm 12:6-7)
10. Scholars and academics are invested with the responsibility of keeping the scriptures.
11. Training in Biblical languages is essential to understanding or teaching the Bible.

### B. Satan's Method

STEP	REF.	SATAN'S WORDS	SATAN'S REASONING
1	Gen. 3:1	Yea, hath God said?	Questions the words of God
2	Gen. 3:4	Ye shall not surely die	Attacks the truth of God's words with lies
3	Gen. 3:5	For God doth know	God has secret or ulterior motives
4	Gen. 3:6	to make one wise	God is withholding available knowledge

### C. Satan's Worldly Principles (LIES)

There are many paths to God.  
If it is "natural," it cannot be bad.  
Follow your heart. (Prov. 28:26)  
You've gotta make a living.  
You've gotta do what feels right.  
Man wrote the Bible.  
I'm a good person.  
It is a sin to kill a mockingbird.  
A little bit doesn't hurt.  
I'll know when to quit.  
Jesus drank wine.  
No harm, no foul.  
Mohammed was a prophet.  
Everybody does it before marriage.  
You've gotta do what you gotta do.  
All good people will go to heaven.

It is OK if you love him/her.  
I was born this way.  
You gotta be true to yourself.  
Jesus came to show us how to live and die.  
If you do the best you can, you will be all right.  
Religion is personal & must be kept to one's self.  
God isn't in any kind of organized "religion."  
Peter was the first pope; the RCC is "the true church."  
A murderer can't just repent, believe, and get saved.  
All sin is the same.  
All that matters is that you are happy.  
No translation of the Bible can be perfect.  
There is value in all religions.  
What really matters is that you are sincere.  
There are other holy writings besides the Bible.  
It's all in how you interpret the Bible.

## II. The Scriptural Principles of Bible Study

A. Read 1 Cor. 2:12-16 - The context of "**spiritual things**" are "**the words.**"

1. (Also read: Isa. 8:20; John 17:17; Psalm 12:6-7)

B. Attributes of Godly and Genuine Scholarship

1. **Must** be saved by grace through faith alone in Jesus Christ. (1 Cor. 2:14)
2. **Must** be in subjection to the precepts and tenets of God's words.
3. **Must** be in reverence to the God's words and hold them in awe. (Ps. 119:161)
4. **Must** be true to sound doctrine and have basic spiritual discernment.
5. **Must** recognize the battlefield for the true words of God is a foremost issue (along with the purity of the gospel).
6. **Must** understand that genuine Biblical wisdom and understanding is not a science or a human activity, but that these can only be received from God based on Holy Spirit revelation and His conditions. (Prov. 2:1-7)
7. All study **must** be saturated with genuine and sincere prayers for wisdom, understanding, leadership, and guidance from the Holy Spirit.
8. The primary goal of all godly and genuine scholarship **must** be to get the pure and understandable words of God into the hands of the common man.

C. Bible Scholarship is poisonous, deadly, satanic, and blasphemous when it *replaces* the pure words of God *with itself*, e.g. going to the Hebrew and Greek "**originals**" as one's Final Authority, rather than going to the one true Final Authority, the KJB.

## III. What about the different editions of the KJB?

A. The changes since the Authorized Version of 1611 consisted primarily of 1) print type (font) changes, 2) printer error corrections, and 3) word spelling changes (which were completed by the 1769 edition). Since 1611, no significant textual revisions of the KJB have been made or issued.

IV. The use of the word "**love**" in the KJB. - John 21:15-17 - So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest [**agape**] thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love [**phileo**] thee. He saith unto him, Feed my lambs. [16] He saith to him again the second time, Simon, son of Jonas, lovest [**agape**] thou me? He saith unto him, Yea, Lord; thou knowest that I love [**phileo**] thee. He saith unto him, Feed my sheep. [17] He saith unto him the third time, Simon, son of Jonas, lovest [**phileo**] thou me? Peter was grieved because he said unto him the third time, Lovest [**phileo**] thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love [**phileo**] thee. Jesus saith unto him, Feed my sheep.

A. Jesus asked the exact same question all three times, not a different question the third time. This means that "**agape**" and "**phileo**," whenever they are translated in the KJB as some form of the word "**love**," these terms are used *interchangeably as synonyms* throughout the New Testament.

B. Modern Christian definitions of "**agape**" being a deeper, Christ-like, sacrificial love and "**phileo**" being a lesser brotherly friendship type of love are *man-generated* and inconsistent and contradictory to their true Bible meanings. Proof is shown below:

1. God has "**agape**" love for Christ in John 3:35 and "**phileo**" love in John 5:20.
2. The disciple who Jesus loved (John) was loved by Jesus with "**agape**" love in John 13:23, 21:7, and 21:20 but by "**phileo**" love in John 20:2.
3. A husband is commanded to have "**agape**" love for his wife in Eph. 5:25,28 but women are commanded to have "**phileo**" love for husbands & children in Tit. 2:4.
4. Most of the time (e.g. Rom. 8:37, Gal. 2:20, Eph. 2:4, 5:2), God bestows "**agape**" love on his children, but in John 16:27 he only bestows "**phileo**" love.

C. Studying the Greek hinders understanding and causes needless ambiguity in making a distinction where God does not want any distinction.

V. The use of the word "**charity**" in the KJB - 1 Cor. 13:1-13

A. Out of 115 uses of the word "**agape**" in the Greek, "**agape**" is translated "**charity**" or "**charitably**" 29 times in the KJB. The new perverted bibles incorrectly translate "**agape**" as the word "**love**" because they fail to understand the distinction God makes between the English words "**charity**" and "**love**."

B. Every instance of the 29 uses of the English word "**charity**" or "**charitably**" in the KJB denotes the special and unique affection and sentiment that Christians are to have *toward one another*. "**Charity**" is a Christian characteristic exercised amongst and toward Christians for the edification of the Body of Christ. Biblically, "**charity**" is *not* a sentiment to be directed toward lost people or anything to do with the world system.

C. "**Charity**" is not the *scriptural word* for "**almsgiving**," "**benefit**," or "**relief agencies**."

D. Deeper truth and light from God is available from the English KJB than is available from studying the Greek. Reverting to the Greek is regression from revealed truth.

VI. Phebe the "**servant**" - Romans 16:1 - I commend unto you Phebe our sister, which is a servant [**diakonon**] of the church which is at Cenchrea:

A. Some form of the word "**diakonon**" is translated in the KJB (**only 5 times**) as "**Deacon**," (Phil 1:1 and 1 Tim. 3:8, 10, 12-13) where it refers to the **church office** of a "**Deacon**" and the scriptural qualifications *require* this office be *only* filled by men.

B. In about 100 other uses of some form of the Greek word "**diakonos**," it is translated in the KJB as "**minister(s)**," "**ministry**," "**ministration**," "**relief**," "**administration**," "**servant(s)**," "**service**," "**serve**," "**served**," "**serveth**," "**servicing**," "**ministered**," or "**ministering**." (This would include Rom. 16:1) Other examples include: Matt. 23:10-11; Mark 10:43; John 2:5; Romans 13:3-4; 15:8; 1 Cor. 3:5; 2 Cor. 3:6

C. Studying the Greek can lead to false doctrine of having female "**deaconesses**." The ambiguity found in the Greek is clarified and made plain by the English of the KJB.

- VII. The term "**angels**" in Psalm 8:4-5 - What is man, that thou art mindful of him? and the son of man, that thou visitest him? [5] For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.
- A. Ps. 8:5 is the Old Testament source for the New Testament quotation in Heb. 2:6, 9. The key link between the two passages is the English word "**angels**."
- B. Out of about 120 uses of the English word "**angel(s)**" in the Old Testament, *in only this singular case* (Ps. 8:5) is it translated from the Hebrew word "**elohiyim**."
- C. The Hebrew word "**elohiyim**" occurs around 2700 times in the Hebrew OT, with over 90% of the occurrences being translated into the English as "**God**" and about 7% (about 200 times) it is translated "**gods**." *Only once* in the KJB is "**elohiyim**" translated the English word "**angels**." (Ps. 8:5)
- D. Only the KJB preserves God's perfect words in retaining the proper cross reference between Ps. 8:5 and Heb. 2:6, 9. Studying the Hebrew in this case would lead to the incorrect translation (prevalent in the perverted bibles) of "**elohiyim**" in Ps. 8:5. The Hebrew yields *less spiritual light* on the prophesy of Jesus Christ as the blood atonement for mankind's sins and obscures the Deity of Jesus Christ as the eternal Son of God.
- VIII. God will provide "**himself**" a lamb - Gen. 22:7-13
- A. God made the provision for the perfect sacrificial lamb in Jesus Christ. (Gen. 22:13)
- B. God provided "**himself**" (not "*for himself*" as in modern bibles) using a **substitution ram**, a mature male sheep, picturing future prophesy of Jesus Christ at Calvary.
1. Jesus Christ is God Himself (Deity). - 1 Tim. 3:16
- C. The KJB reveals a tri-fold revelation:
1. God provided the ram (the substitution for Isaac.)
  2. God provided Himself the Lamb. The Lamb is the Lord Jesus Christ.
  3. God provided Himself the Lamb. God Himself is the Lamb since Christ is God.
- D. Gen. 22:8 offers clear proof of the superiority of the KJB as compared to the Hebrew text and the modern perverted bibles.
- IX. The term "**vestment**" - 1 Kings 10:18-28 (note v. 22)
- A. Jehu destroyed Baal out of Israel by slaying all the Baal worshippers, burning their images, and breaking down the image of Baal as well as the house of Baal.
1. The garments that the Baalites worshippers wore were called "**vestments**."
    - a. Only 1 Kings 10:22 (KJB) uses the word "**vestments**" (twice) and the only people in the scriptures to wear "**vestments**" were Baal worshippers.
- B. The term "**vesture(s)**" is often used, in type, to describe God's or Christ's clothes.
1. Ps. 22:18; Ps. 102:26; Matt. 27:35; John 19:24; Heb. 1:12; Rev. 19:13, 16.
- C. Even in modern times, the clothing worn by priests (Baalites) is called "**vestments**."

D. The root Hebrew words used for "**vestments**" are translated into other English words over 200 times in the KJB. The *distinction* of using the English word "**vestments**" only twice (and in the context of Baalite worshippers) is only available in the English of the KJB. This distinction is *not found* in the Hebrew text or the corrupt English bibles, which choose words like garments, vestures, raiment, robes, etc.

X. "**Ensamples**" are not "**Examples**" - 1 Cor. 10:5-12

A. The Bible contexts of the two words show these two words are *not* synonyms. The KJB is unique in revealing the distinction. This distinction is not shown in the Greek.

B. Understanding a Biblical "**Example**"

1. In 1 Cor. 10:6, the wilderness wanderings were an "**example**" to modern Christians to learn from, but we are not Israelites and the situation cannot be exactly duplicated today.
2. In John 13:15, Jesus gave His disciples an "**example**" by washing the disciples feet. This is an "**example**" of humble servitude, **not a commandment or ordinance** to establish foot washing as a church ordinance today.
3. In 1 Tim. 4:12, Timothy is admonished to be an "**example of**" (not *to*) the believers (to the lost). To believers, Timothy would have been an "**ensample.**"
4. Additional uses: Matt. 1:19; Heb. 4:11, 8:5; James 5:10; 1 Peter 2:21; Jude 1:7
5. An "**example**" is a pattern of behavior or action that cannot be precisely repeated, but rather a lesson to draw from to apply to other situations. In the scriptures, "**examples**" are lessons (or warnings) that apply to situations that cannot be exactly duplicated due to timing, circumstances, or other factors.

C. Understanding a Biblical "**Ensample**"

1. In 1 Cor. 10:11, the words "**unto them**" makes this verse apply to the Israelites in the wilderness, as "**ensamples**" to them.
2. In Phil. 3:17, Paul admonishes the believers to follow his walk and be like him, even to the point of thinking like him, i.e. being like-minded (see vv. 15-16).
3. In 1 Thess. 1:6-7, the Thessalonians followed Paul so closely that they had become "**ensamples**" to other believers in Macedonia and Achaia, i.e. they were believers who could be exactly emulated in their exemplary Christian conduct.
4. In 2 Thess. 3:9, Paul continued to set an pattern and practice of hard work, discipline, and order that could be followed exactly as an "**ensample.**"
5. In 1 Peter 5:1-3, Peter is admonished to be an "**ensample**" to the flock, which is his own saved church members. They should be able to look at the details of Peter's life and emulate/pattern their lives and behavior after his.
6. In 2 Peter 2:6 (cf. Jude 1:7), Sodom and Gomorrha are given as *both* an "**example**" and an "**ensample,**" as there are similarities and differences applicable to the situation that would apply historically as well as in our present day.
7. An "**ensample**" is a pattern of behavior, a model, or an action that is to be precisely repeated and duplicated.

XI. The term "**covering**" in 1 Cor. 11:3-15

A. From v. 15, it is plain from the KJB that a woman's hair is given to her for a covering.

B. All other interpretations, which result in women being required to wear hats, bonnets, veils, scarves, etc., come from either "going to the Greek" or "relying on men's traditions" and not relying on the English of the KJB. (Bible correctors do it by noticing that the Greek word used for "**covering**" in 1 Cor. 11:15 is completely different from the Greek word translated "**(un)cover(ed)**" in v. 5 of the same chapter. *See how it's done?*) Going to the Greek (or Hebrew for OT verses) leads to *ambiguity* and a *different meaning* than what is clearly and plainly stated in the KJB.

XII. The word "**synagogues**" in Psalm 74:8 - They said in their hearts, Let us destroy them together: they have burned up all the "**synagogues**" of God in the land.

A. Ps. 74:8 has the *only use* of the word "**synagogues**" in the Old Testament of the KJB, while the New Testament uses "**synagogues**" more than 70 times. Most all the modern perversions of the Bible translate the Hebrew word as "meeting places." The Hebrew word "**moed**" is translated over 230 times elsewhere in the Old Testament of the KJB as something other than "**synagogues**," most often as "**congregations**" as in Psalm 74:8.

B. It has been supposed by some that there were no synagogues in the land until after the Babylonian captivity and return to the Promised Land under Ezra and Nehemiah. Nobody is quite sure when synagogues showed up.

C. The use of the term "**synagogues**" in Ps. 74:8 can be explained as being primarily prophetic of when the Antichrist will cast down the Jewish synagogues in his abhorrence for the Jews during the Tribulation. Ps. 74:8 could also have a dual prophetic application in reference to the destruction of the second temple by Titus in 70 A.D.

D. The KJB affords a superior interpretation to the Hebrew. Going to the Hebrew or the modern perverted translations of the Bible obscures and hides the intended understanding God gave the King James Bible believer.

XIII. The terms "**covenant**" and "**testament**"- Heb. 8:6-13; Jer. 31:31-34

A. A "**covenant**" can be a part of a "**testament**" but a "**testament**" is never a "**covenant**." This is because a "**testament**" requires the death of the testator to be in force while a "**covenant**" is an agreement, contract, or promise that does not require the death of anybody to be in force.

B. The **New Testament** was not instituted until the death of Jesus Christ at the cross of Calvary. - Matt. 26:28; 27:50 cf. Heb. 9:16-17

C. The "**new covenant**" is the event whereby Israel as a nation is reborn at the beginning of the Millennium and by which they have the law of God literally *put* and *written* in their *inward parts* and in their *hearts*. - Jer. 31:33

D. While the church realizes certain blessings with Israel during the Millennium, the "**new covenant**" for the house of Israel is not Christian doctrine for the Church Age.

E. The **Old Testament** is comprised of a number of different "**covenants**," which God made with Adam (Gen. 3:14-19), Abraham (Gen 15:18), Noah (Gen. 6:18, 9:1-17), Moses (Exodus 34:27-28), and David (2 Sam. 7:8-16), none of which required the death of anybody to be in force. All of them will be fulfilled in God's perfect timing. Each "**covenant**" was/is part of the greater whole of the **Old Testament**.

F. The **New Testament** encompasses all the dispensational and doctrinal elements *after* the death of Jesus Christ, which includes the Church Age, the Tribulation, the Millennium, and Eternity Future. The **New Covenant** is merely *one element* of the **New Testament** and is restricted to Christ's particular "**covenant**" with Israel, which will commence at the start of the Millennium.

G. Nearly all the new perversions of scripture eliminate altogether the use of the word "**testament**," in favor of the word "**covenant**;" they incorporate this error twelve times in the following verses: Matt. 26:28; Mark 14:24; Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6, 14; Heb. 7:22; 9:15 (twice), 18, 20; Rev. 11:19. Each errant use of the word "**covenant**" instead of the word "**testament**" in the new bibles eliminates the shed blood and crucifixion of the Lord Jesus Christ. The KJB (NT) uses the word "**covenant(s)**" 23 times, "**testament**" 14 times, and "**testator**" 2 times. The new bibles cause nothing but confusion and chaos when it comes to properly understanding the words "**covenant**" and "**testament**," by making the Millennial "**new covenant**" with Israel the same as the broader "**New Testament**," of which the body of Christ are also partakers. This error in the new bibles also leads to the *modern heresy* that since the "**covenant**" in the Old Testament with Abraham was entered into by *circumcision* (Gen. 17), that the New Testament (new birth) is entered into *by water baptism*.

XIV. "**Believing**" vs. "**Obeying**" & "**Unbelief**" vs. "**Disobedience**" - John 3:36; Acts 19:9; Rom. 11:30-32; Rom. 15:31 (cf. 15:13); Heb. 3:18-19; Heb. 4:3, 6, 11; Heb. 11:31

A. "**Believing**" is not the same thing as "**obeying**" and "**unbelief**" is not the same thing as "**disobedience**." "**Belief**" is a matter of faith and trust, while "**obedience**" in the Bible is nearly always connected to "**good works**." In most verses in the Bible (but not all), the two terms are *theological opposites*. Sometimes in the scriptures "**belief**" *leads to* "**obedience**," but in those few cases they are still not identical concepts.

B. There are a few verses in the Bible which contain both the "**gospel**" and "**obedience**" (e.g. Rom. 10:16 which says, "**But they have not all obeyed the gospel...**" or 1 Peter 4:17 which says, "**...what shall the end be of them that obey not the gospel of God?**" or 2 Thes. 1:8 which says, "**In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:**"). The scriptural explanation can be found by 1) rightly dividing, i.e. applying the verses to the appropriate dispensation or 2) looking at the context of Romans 10:14-17. Verse 16 says, "**But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?**" which means v. 16 defines "**not obeying the gospel**" as "**not believing it**." Therefore, the only connection in the gospel of the grace of God is that "**obedience**" is "**believing**" in Jesus Christ by faith alone. In this case, "**believing**" the gospel can be considered an act of "**obedience**," yet in the same respect "**believing**" can in no way be considered "**works for salvation**."

C. The KJB does not (nor do any modern perversions) consistently translate "**peitho/apetho**" and "**pisteuo/apisteuo**" as "**belief/unbelief**" or "**obey/disobey**." This means it is essential to believe the KJB is the Final Authority and that any Bible, *in any language*, that agrees with the KJB is right and any Bible that disagrees with the KJB is wrong. The KJB clearly distinguishes the appropriate translation and as such makes it superior to the ambiguities that come from studying the Greek, modern bibles, or any bibles translated into a different language.

XV. The term "**Hell**" in the Old Testament - Psalm 16:10; Isaiah 14:9-15; Ezek. 31:15-18

A. In the example of Psalm 16:10, the modern bibles destroy the prophetic passage regarding Christ's pre-resurrection journey into hell by *transliterating* the word as "**Sheol**" or translating it to a less offensive word such as "**grave**."

B. The word "**hell**" is found 31 times in the Old Testament of the KJB, and each time it comes from the Hebrew word "**sheol**." Modern perversions of the Bible are not fond of the word "**hell**," so it is most often translated "**sheol**," "**realm of the dead**," "**the underworld**," "**death**," or "**grave**."

C. "**Sheol**" is found about 65 times in the Hebrew Old Testament. After being translated 31 times as "**hell**" in the KJB, it is translated "**grave**" around 30 times in the KJB and "**pit**" the remainder of the time. It is important to note that several other Hebrew words that are translated as either "**grave**" or "**pit**" in the KJB.

D. Only the KJB clearly distinguishes "**hell**" and the "**grave**" in English, which are not distinguished by the singular Hebrew term "**sheol**." Referencing the Hebrew only leads to confusion and the diminishment of the clear Bible doctrine of "**hell**." As a result, only the KJB provides clear revelation in the English that is unavailable in the Hebrew or in dictionaries or lexicons.

XVI. The term "**Hell**" in the New Testament - Matt. 16:18; Luke 16:23; Acts 2:27, 31; Rev. 1:18; 20:14

A. Three Greek words are translated "**hell**" in the NT:

- 1) **gehenna** - Occurs 12 times and is translated "**hell**" all 12 times in the KJB
- 2) **hades** - Occurs 10 times and is translated "**hell**" all 10 times in the KJB
- 3) **tartaros** - Occurs only once (2 Peter 2:4) and is translated "**hell**" in the KJB

B. Most new versions tend to all translate both Greek words "**gehenna**" and "**tartaros**" as "**hell**" while most new versions *transliterate* "**hades**" in all of its 10 occurrences. Their failure to translate "**hades**" into "**hell**" substantively alters the doctrine of hell.

C. Only the KJB consolidates, simplifies, and clarifies three different Greek words so the doctrine they represent can be understood by the single word "**hell**." By doing so, the KJB again shows its superiority to the Greek or the lexicons.



## XVII. Baptism

A. While "**baptism**" is a *transliteration* of the Greek word "**baptizo**," the KJB has properly retained the term due to the fact that "**baptize**" in the Bible does not always mean just to "**dip**," "**immerse**," or "**plunge**" into water. In fact, there are seven different baptisms in the New Testament:

1. The baptism "unto Moses." - 1 Cor. 10:1-2 (water present but no immersion)
2. The water baptism of John to manifest Christ to Israel. - John 1:31; Matt. 3:1-6; Mark 1:4-5
3. The baptism of physical suffering. - Matthew 20:22-23
4. Peter's water baptism for Israel "in the name of Jesus." Acts 2:38-41
5. Water baptism for Gentile believers. - Matthew 28:19; Acts 2:41; 10:47-48
6. Spirit baptism into the Body of Christ. - 1 Cor. 12:13; Eph. 4:4-5; Rom. 6:3-4; Gal. 3:27; Col. 2:12; 1 Pet. 3:21
7. The baptism of the lost in fire. - Matthew 3:11-12; Luke 3:16-17

B. The words "**immerse**," "**dip**," or "**plunge**" are insufficient English words to describe true water baptism because they would only account for half of the definition of the word. The other half of baptism would of necessity include the concept of bringing the person up out of the water, i.e. **resurrection** and a new life.

## XVIII. The term "**Calvary**" - Luke 23:33

A. The word "**Calvary**" is used **only one time** in the KJB and is translated from the Greek word "**kranion**," from which we get the English word "**cranium**" or "**skull**." Nearly all of the modern perversions of the Bible eliminate the word "**Calvary**" and by doing so corrupt the word of God. - 2 Cor. 2:17

B. Four times the Greek word "**kranion**" is found in the Greek New Testament. In three of those times (Matt. 27:33, Mark 15:22, and John 19:17), it is translated in the KJB as "**skull**" or "**place of a skull**" as it is in the modern versions. Yet, once in the KJB (Luke 23:33), the same Greek word is translated "**Calvary**."

C. After only a single mention of "**Calvary**" in the KJB, no singular word in the history of the world (except for "**Jesus**") has so overwhelmed the collective conscience of mankind. "**Calvary**" is the theme of a multitude of God-honoring hymns, spiritual songs, gospel tracts, and sermons. "**Calvary**" is a word with power (like a military troop of horsemen called a "**cavalry**") and it holds a prominent place in the minds and consciences of English-speaking people all over the world.

D. God has sanctified the use of the word "**Calvary**" because it encompasses much more than a geographic locale. "**Calvary**" is where the **eternal transaction** occurred when Jesus Christ took upon Himself the sins of the entire world (1 John 2:2; 2 Cor. 5:21; 1 Pet. 2:24). "**Calvary**" is where saved men glory in Jesus Christ (Gal. 6:14). "**Calvary**" is where the Law was crucified (Col. 2:14). "**Calvary**" is where believers are crucified with Christ and get their position as being saved children of God (Gal. 2:20). "**Calvary**" stands as symbol of death and the eternal benefits with which God has blessed all believers.

E. The use of word "**Calvary**" attests to the superiority of the KJB as compared to the Greek and the modern versions. The "*across the board*" translation of the Greek word "**kranion**" to "**skull**" by nearly all modern bibles is a definite regression in the power of God's words. The Bible-believer has a great advantage in having trusted God to preserve His exact words in the English of the KJB.

XIX. "**Science**" as distinguished from the word "**knowledge**" - Dan. 1:4; 1 Tim. 6:20

A. The KJB uses the word "**science**" in only the two verses shown above. "**Science**" is distinguished from "**knowledge**" in Daniel 1:4. Because of the "*good science*" of the Hebrew children, the KJB in Daniel 1:20 says "And in all matters of wisdom and understanding, that the king enquired of them, he found them **ten times better** than all the magicians and astrologers that were in all his realm." This "*good science*" would be the polar opposite of the "**science falsely so called.**" - 1 Tim. 6:20

B. "**Science**" that opposes the knowledge of God stands against that which is committed to the trust of the believer. This "*bad science*" is at enmity with the believer and his fellowship with God.

C. "**Science**" that opposes the knowledge of God is unholy and leads to "**profane and vain babblings,**" which believers are commanded to avoid in 1 Tim. 6:20. Evolution, socialism, humanism, and worldly philosophy, tradition, and scholarship, etc. are "**science falsely so called**" and should be labeled as "*foolishness.*" - Col. 2:8; 1 Cor. 3:19

D. The modern versions randomly confound, intermingle, and interchange terms such as "**knowledge,**" "**wisdom,**" and "**understanding**" while the King James translators kept the two uses of the term "**science**" to apply in these two contexts that define the issue. Only the KJB revealed the modern day problem of false science *centuries in advance*. Only God could do that with scriptures undoubtedly given by inspiration.

XX. The term "**Easter**" vs. "**Passover**" - Acts 12:1-4

A. The Greek word "**pascha**" occurs 29 times in the NT and is translated in the KJB as "**passover**" 28 out of 29 times, and *only one time* as "**Easter.**" Since Hebrew and Greek are the Final Authorities of modern day scholarship, they quickly assert the KJB is in error in Acts 12:4.

B. The key to understanding that the KJB is correct lies in the parentheses of v. 3 which says "**(Then were the days of unleavened bread)**" which is the time when Herod "**took**" Peter. The critical thing to understand about the Passover was that according to Exodus 12:13-18, the feast of unleavened bread was eaten from the 14<sup>th</sup> day of the first month to the 21<sup>st</sup> day of that month. Numbers 28:16-18 specifies that the actual Passover is the 14<sup>th</sup> day of the month and the feast of unleavened bread follows the Passover for seven days. The key is that the Passover is the 14<sup>th</sup> day of the month and the feast of unleavened bread follow for the next seven days (Deut. 16:1-8; 2 Chron. 8:13; 2 Chron. 30:15, 21; Ezra 6:19-22). The Passover was first, and the feast of unleavened bread followed after the Passover. Since according to Acts 12:3 Herod took Peter in the days of unleavened bread, therefore it is evident that when Herod took Peter, the Passover was already past! It's unreasonable to think Herod was intending to hold Peter for another

whole year. Therefore, the KJB use of "**Easter**" in Acts 12:4 is correct and all the modern versions which use the term "**Passover**" in this verse are in error.

C. The English of the KJB reveals what is unavailable in Greek and once again proves the KJB is superior to the Greek. Herod was intent on celebrating **Easter** by executing Peter like he had already done with James the brother of John in Acts 12:2 and with John the Baptist at a birthday celebration in Matthew 14.

XXI. The term "**replenish**" - Gen. 1:28; 9:1; Isa. 2:6; 23:2; Jer. 31:25; Ezek. 26:2; 27:25

A. The term "**replenish(ed)**" is used seven times in the KJB. In all seven uses, the plain and clear meaning is "**filling again**" or "**recovering to former fullness.**" Simplified, "**replenish**" would mean to "**plenish again**" or the idea of refilling or replacing something that was *once already there*.

B. In Gen. 1:28 and Gen. 9:1, both Adam and Noah were given the same commandment: "**Be fruitful, and multiply, and replenish the earth.**" In both verses, God is commanding that a civilization that existed previously on earth to again be repopulated or refilled. While the King James translators used the word "**fill**" just six verses earlier in Gen. 1:22, translating it from the Hebrew word "**male**" (as it does in all 7 of the KJB uses of the word "**replenish**"), the translation "**replenish**" in v. 28 once again proves to the Bible believer the KJB is superior to and reveals more truth than the Hebrew. Clearly God made a distinction in English that is not made in the Hebrew.

C. The issue that arises is not with Genesis 9:1, but with Genesis 1:28. What was it that Adam was to **replenish**? For the Bible believer, the KJB's use of the word "**replenish**" in Genesis 9:1 (rather than the word "**fill**" used in most modern perversions) makes certain the scriptural revelation that another population of beings existed on earth *before Adam*; the only reasonable possibility being a "**gap**" between Genesis 1:1 and Genesis 1:2. In Genesis 1:1, God no doubt created a heaven and an earth that was perfectly formed, not void, with plenty of light in keeping with His other miraculous creations. But in Gen. 1:2, the Bible indicates God had apparently judged the earth so that it became without form, void, and dark. This judgment is referred to in 2 Peter 3:4-7. We know the earth was destroyed in **Noah's flood**, but the heavens were *not* destroyed. The flood of this passage (vv. 5-6) destroyed *both* the heavens "**of old**" as well as the earth. No other rationale could so readily explain the condition of the earth as stated in Gen. 1:2.

D. This period of time between Gen. 1:1 and Gen. 1:2 would also provide a timeframe for when Satan fell and was cast out of heaven. And nowhere in Genesis chapters 1 or 2 does the Bible describe the creation of Satan, or other heavenly creatures such as the cherubim, the seraphim, the sons of God, or the angels.

E. God often uses "**gaps**" in scriptures. Note the following examples:

1. In Isaiah 61:1-2, a comma represents a 2000-year time frame that we refer to as the "**Church Age.**"
2. After the book of Malachi, there is a 400 year time gap that marks God's complete severance of scriptural communication with man until an angel gives God's intentions to John the Baptist's father in Luke 1:11-13.

3. With the exception of a genealogy, Genesis 5 represents a gap of over 1500 years between Adam's day and Noah's day where God provides no details as to their lives.
4. There is a long gap between the tower of Babel in Genesis 11 to God's calling out of Abram in Genesis 12.
5. Between Genesis 16:16 and Genesis 17:1 are thirteen years of Abraham's life of which God records no narrative details at all.
6. Little is known of 80 years out of Moses' 120 year life span. Few details are given of Moses' first 40 years from his infancy to his departure from Egypt or the 40 years while he was in exile from Pharaoh in the wilderness in Midian.
7. Almost nothing is known of Jesus Christ's first 30 years on earth except for when He was left behind at the temple in Luke 2 when He was 12 years old.
8. In Daniel 9:26, Daniel's 69<sup>th</sup> week is finished with Messiah being cut off; and the prophecy continues with Daniel's 70<sup>th</sup> week without any mention of the 2000-year Church Age.

F. The "**Gap**" is not an attempt to accommodate, support, or justify the theory of evolution (or account for "millions and billions of years") and in no way negates or impinges on the Biblical fact of God's creation. The "**Gap**" is not some "recent theological invention," but even if it was, it does not mean it is a false doctrine.

#### G. Adam and Noah - Common Bonds

Both had 3 sons by name	Both were types of Christ
Both had 1 son that ended up cursed	Both had sons in the lineage of Christ
Both sinned in placing fruit in their mouths	Both were sole possessors of the earth when they fell
Both fell into sin while naked	Both were given the exact same commission by the Lord to "replenish the earth"

*Is it possible that both Adam and Noah were preceded by a population destroyed by God's judgment and that a flood preceded both of their identical commissions?*

XXII. The proper identity of the "**morning star**" as Jesus Christ - Isa. 14:12; Rev. 22:16; 2:28

A. One of Satan's names (as identified in Isaiah 14:12 in the KJB) is "**Lucifer**" along with his title "**son of the morning**." This title undoubtedly relates to his exalted place when he was originally created by God as "**the anointed cherub that covereth**" (Ezek. 28:14). Nearly all of the modern bible perversions have eliminated Satan's name "**Lucifer**" from Isaiah 14:12 and inserted in its place a title that is exclusively the Lord Jesus Christ's title (**morning star**). This is a blasphemous corruption of the word of God, pure and simple.

B. The controversy exists concerning the proper translation of the Hebrew word "**heylel**" in Isaiah 14:12, which the KJB translates "**Lucifer**" and nearly all the modern bibles translate "**morning star**." One must decide whether to trust the modern scholars, whose Final Authority is the Greek and Hebrew (and their Hebrew and Greek dictionaries and lexicons), or to believe God's words are perfectly preserved in the KJB.

C. The Satanic attack, by so-called Bible scholars, in Isaiah 14:12 (in the modern bibles), has allowed Satan, (that old dragon, liar, and thief - Rev. 12:9; John 8:44; John 10:10) to not only erase his own name and identity, but also to glorify himself by stealing one of the blessed titles of the Lord Jesus Christ.

D. The corruption of the pure and preserved words of God goes all the way back to Genesis 3 and has continued throughout history. - 2 Cor. 2:17 The KJB has once again shown its superiority to any modern Bible that confuses Satan with Christ. The revelation shown in the English of the KJB cannot be readily seen in the Hebrew!

XXIII. **CONCLUSION** - The KJB is the perfectly preserved word of God and the Book by which **all** other books, *in any language*, on the face of the earth are and will be judged. If any book matches the KJB, it is **right**; if any book contradicts the KJB, it is **wrong**.

A. Hebrews 4:12 - For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

B. Deut. 4:2 - Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.

C. Psalm 12:6-7 - The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. [7] Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever.

D. Prov. 30:5-6 - Every word of God is pure: he is a shield unto them that put their trust in him. [6] Add thou not unto his words, lest he reprove thee, and thou be found a liar.

E. Matthew 24:35 & Mark 13:30 & Luke 21:33 - Heaven and earth shall pass away: but my words shall not pass away.

F. John 17:17 - Sanctify them through thy truth: thy word is truth.

G. Psalm 119:11, 57, 89, 103, 105, 130, 140, 160-162

H. Rev. 22:18-19 - For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: [19] And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.