

Critical Understandings
September 9, 2012
The Epilogue
by C. Benjamin Dill

Last week we finished up with Part III of our series on “Critical Understandings”. We should remember, however, that as long as we are preaching the Word of God, we will always be preaching the understandings that are critical to life.

Today as a follow-up to this series, I have prepared an educational synopsis that I hope will inspire you to become a greater student of the Word than you have ever been before.

Within the Word of God we are commanded in **2Timothy 2:15** that we; Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

By nature many of us tend to want just enough knowledge to get by; or just enough to make sure we are going to heaven. Sometimes its “Jesus loves me, for the Bible tells me so, and that’s really all I want to know.

In **Matthew 11:29** Jesus said;
Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

I am sorry to break this to you, but God is the deepest of the deep; if you are really going to learn of Him, you are going to have to go deep.

You don't get to be a well paid professional with just an elementary school education and you don't get to be a successful fruit bearing servant of the Lord with just a Vacation Bible School level of training and knowledge of The Word.

Some of the things I will share with you today may challenge what you think you know. Some of it may conflict with some of the things you have been taught. Some of it may cause others who hear or read online to criticize and say some not very nice things. Our intent is only to deliver the truth but that can get pretty intense sometimes.

Historically Christians like to have everything neatly packaged:

We want to say what we believe about the Bible in one neat sentence, "I believe every Word in the Bible is the very Word of God."

We want salvation to be "God's simple plan of salvation;" so we can put it in a neat short brochure; even though what God had to accomplish to keep you out of Hell was anything but simple.

We want to evangelize by the reciting of magic word prayers instead of the effort and time and energy of teaching real truth to those who are being genuinely drawn to the Lord.

Real Christians don't get to stay in Elementary School; God requires that we have to grow up and learn. If you really do choose to walk with God, that walk will take you deeper and deeper and deeper into His Word.

Today I will share with you some of the deep stuff that will prepare you for this journey.

This message is mostly for growing Lighthouse members who already have great confidence in what I preach and teach.

For those others who don't already have several years of this kind of teaching under your belts, let me challenge you to not simply dismiss what you hear if you should at first disagree; challenge me for additional proof; I invite you to call or email and let's see what God can show you.

The first subject we will address today is:

I. Your King James Version Bible.

A. Here is what I believe to be a true and proper perspective of this wonderful translation of The Word of God from which we preach and teach here at Lighthouse.

1. The KJV is to my belief the most accurate, the most complete and the most reliable of all English speaking translations.

2. I read the KJV every day and I compare its verses and passages with many other translations on a regular basis in my due course of study.

3. I know and clearly understand the basic doctrines of the Bible and I recognize it when they are absent or are changed.

B. Virtually every modern translation either diminishes or destroys many of these essential doctrines.

1. The fact is that most other translations and virtually all of the newest translations actually leave out many key passages. [For example the NIV has 23 verses missing from the New Testament, the Words “New Testament” and many others are also removed and it is gender neutral which none of the original manuscripts were.]

2. This leaves the KJV standing alone as the source for Biblical truth in the English speaking world.

3. My recommendation is “read whatever version you want but study in your King James Version!”

II. Is your KJV, as many claim, actually inspired of God?

A. Translation is not perfect or inspired; it is still the product of men.

1. Hear me well; I did not say that The Word of God is imperfect or the product of men; The Word of God most certainly is perfect!

2. The Word of God “once for all delivered to the saints” is the product of the divine inspiration of the Holy Spirit to chosen holy men of God.

3. However, translation of that perfect Word into English was and remains the product of men.

4. The KJV has much to its credit that no other translation has; of the three God-ordained institutions: the family, the Church and human government; God used the authority of human government over which He rules, to produce the KJV. (That is why it is called the “Authorized Version”.)

5. Let me read you a quote regarding the history of the KJV:

*Quote: "King James named 54 **pious and scholarly** persons - and who were empowered to communicate with 'all our principal learned men*

*within this our kingdom,' so that the scholarship of the country was consecrated to the noblest work which could engage the heart, the mind, and the pen of men - the production of our admirable English Bible. Seven of the number, through death and other causes, were unable to serve, so that the list was reduced to 47. It may be interesting to know how and to whom the work was distributed. There were six committees chosen, two of which sat at Westminster, two at Cambridge, two at Oxford. The whole were presided over by **Bishop Andrews**, who, besides possessing an intimate knowledge of Hebrew, Greek, Chaldee, and Syriac, was familiar with 16 other languages. As each set or committee of translators finished the particular part assigned to them, it was then subjected to the criticism of the other five sets in order; so that each part of the Bible came before the whole body of the translators. When the 47 finished their work it was then carefully reviewed by the final committee.*

- W. Scott, *The Story of Our English Bible*

6. It should be understood that no other translation in the world has undergone even a fraction of the genuine scholarship and scrutiny as has the KJV.

C. On what level are these imperfections [if indeed they are such] within the KJV?

1. Within The Word of God, God sets a precedence of telling things like they are; the good and the bad; honest and straightforward; *we should do the same.*

2. The KJV does have certain translation issues; they are extremely few, but they do exist.

a. **Acts 12:4** And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after **Easter** to bring him forth to the people.

b. The Greek word translated “Easter” is “Pascha”; that word is Passover, it is not Easter.

c. The intent of the translators was no doubt to convey this as a date on the calendar rather than a reference to a Hebrew celebration; had they known the future effect of this pagan term’s inclusion in scripture, I doubt they would have used it.

d. One can only wonder how our calendar and our celebration of The Resurrection would be different today had that word been translated differently.

3. The 47 scholars who worked on the KJV were all Protestants; as far as we know there were no Baptists on the committees.

4. Although the KJV is the work of the highest order of scholarship of its kind in history, some doctrinal partiality has clearly slipped through:

a. **Acts 2:41** Then they that gladly received his word were **baptized**: and the same day there were added *unto them* about three thousand souls.

b. This is the Greek word “baptizo”; it is used in one form or another over 80 times in the New Testament; it means to overwhelm, to envelope, to immerse.

c. The Church of England did not practice immersion and thus these translators simply inserted an English version of the Greek word baptize instead of actually translating the word which would have been “immerse.”

d. This transliteration, although a commonly accepted practice in literature, is still not translation and its use clearly reflects their doctrinal practices.

5. Because of this doctrinal partiality, there are sometimes poorer choices of words used.

a. The Church of England, as do virtually all Protestants, even to this day, teaches the heresy that your salvation ultimately depends upon your works and that it can be lost. This doctrinal error

can be seen reflected in some of the word choices.

b. Example:

Colossians 1:21-23

21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblamable and unprovable in his sight:

23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;

c. This passage states that these believers are NOW reconciled. In Christ they are now [not “will be” but are NOW] holy, not blameless but unblamable and not unproved but unprovable in His [God’s] sight.

d. Then the first word of verse 23 is translated “if” as though this salvation is now somehow conditional upon some unknown degree of one’s future continuance in the faith.

e. This Greek word for “if” is *eige*

i'-gheh [it is not a regular "if".]

From [G1487](#) and [G1065](#); *if indeed, seeing that, unless*, (with negative) *otherwise*: - if (so be that, yet).

f. This is one of many words whose meaning can vary and is dependent upon the type of usage in a particular context.

g. Based on the fact that the context states the salvation described to be unconditional, the obvious best choice would be “**seeing that ye continue in the faith**”.

6. These facts do not mean that you have a bad Bible; they simply add more weight to God’s command that we **study** The Word as opposed to simply reading it.

III. There are things you simply must know in order to properly understand your Bible.

A. It should be obvious by now that simply reading verses and taking them at face value is not enough.

1. God laid out His Word in ways that only Believers can understand.

2. **Luke 8:10** And he said, **Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they**

might not see, and hearing they might not understand.

3. **2Corinthians 4:3-4**

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

4. Isn't it amazing how that once a person places his/her trust completely in the blood that Jesus shed for them; all of a sudden "once saved, always saved" makes perfect sense!

B. You must understand and be aware of the context in which you are reading.

1. What God says to the unsaved doesn't usually apply to the saved; and vice versa.

2. What God says in regard to fellowship does not apply to the subject of relationship; and vice versa.

3. What God says always applies first and often exclusively to whom He is speaking:

4. Some of the specifics are to: nations, families, husbands, wives, men only, women only, children, and one huge source of error, the Apostles.

IV. Your Bible is also the master handbook, guide and authority for all literary forms and tools.

A. What are the tools of literature?

1. On the screen is a partial list of various literary tools that you might learn in a College literature class; words used in specific form in order to convey meaning:

[Allegory](#)

[Alliteration](#)

[Allusion](#)

[Amplification](#)

[Anagram](#)

[Analogy](#)

[Anaphora](#)

[anastrophe](#)

[Animism](#)

[Anthropomorphism](#)

[Aphorism](#)

[Apostrophe/Authorial Intrusion](#)

[Archetype](#)

[Assonance](#)

[Asyndeton](#)

[Bibliomancy](#)

[Bildungsroman](#)

[Cacophony](#)

[Caesura](#)

[Characterization](#)

[Chiasmus](#)

[Circumlocution](#)

[Conflict](#)

[Connotation](#)

[Consonance](#)
[Denotation](#)
[Deus ex Machina](#)
[Diction](#)
[Doppelganger](#)
[Ekphrastic](#)
[Emulation](#)
[Epilogue](#)
[Epithet](#)
[Euphemism](#)
[Euphony](#)
[Fable](#)
[Faulty Parallelism](#)
[Flashback](#)
[Foil](#)
[Foreshadowing](#)
[Hyperbaton](#)
[Hyperbole](#)
[Imagery](#)
[Internal Rhyme](#)
[Inversion](#)
[Irony](#)
[Juxtaposition](#)
[Kennings](#)
[Malapropism](#)
[Metaphor](#)
[Metonymy](#)
[Motif](#)
[Mood](#)
[Negative Capability](#)
[Nemesis](#)
[Onomatopoeia](#)
[Oxymoron](#)
[Parable](#) [Biblical](#)
[Paradox](#)

[Pathetic Fallacy](#)
[Periphrasis](#)
[Periodic Structure](#)
[Personification](#)
[Point of View](#)
[Plot](#)
[Polysyndeton](#)
[Portmanteau](#)
[Prologue](#)
[Puns](#)
[Rhyme Scheme](#)
[Rhythm & Rhyme](#)
[Satire](#)
[Setting](#)
[Simile](#)
[Spoonerism](#)
[Stanza](#)
[Stream of Consciousness](#)
[Syllepsis](#)
[Symbol](#)
[Synecdoche](#)
[Synesthesia](#)
[Syntax](#)
[Theme](#)
[Tone](#)
[Tragedy](#)
[Understatement](#)
[Verisimilitude](#)
[Verse](#)

2. That's enough to scare nearly anyone into dropping his college literature class!

3. I am obviously not going to try to read this whole list.

4. Are all these tools of literature used in your Bible? Except for some of the poetic usages of rhyme and rhythm perhaps lost in translation, they certainly are; and even more!

5. In the Bible you will find sarcasm; check out

2Corinthians 11:4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.* [Paul is obviously not telling them to welcome such a teacher!]

6. Read verse 8:

2Corinthians 11:8 I robbed other churches, taking wages *of them*, to do you service.

Did Paul really *rob* other Churches?

7. The Bible is filled with profundities:

1Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Let's see you get more profound than that!

B. One favorite literary tool of the Apostle Paul is the paradox.

1. A paradox in literature refers to the use of concepts/ ideas that are contradictory to one another, yet, when placed together they hold significant value on several levels.

2. Paul often uses an absurdity to clarify or point out the otherwise obvious.

3. **1Corinthians 15:12-14**

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

4. You will find in Paul's writings: • *Falsidical paradoxes*: statements which are seemingly valid, but in reality are logical demonstrations of absurdities.

5. This ingenious literary tool is used in **Hebrews 6:4-6**

4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to

themselves the Son of God afresh, and put *him* to an open shame.

C. Can you tell the difference:

1. Between a parable and a historical account?
2. Which is the rich man and Lazarus?
3. Between a metaphor and an actual statement of fact?
4. In I Corinthians 12, which body is the human body and which body is the Church?

In Conclusion:

Will you Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. ?

Rightly dividing the Word is a lifelong endeavor.

It is like studying real money; when you see a counterfeit you can recognize it immediately.

The Bible is precise, it is scientific and it is logical.

Let's test your logic: You visit another church and the preacher stands and says "be careful or you will lose your salvation."

- 1. To lose it implies that you must have possessed it.**
- 2. If you did possess it, what was it that you indeed did possess?**
- 3. God calls it in the Bible “eternal life;” “everlasting life;” “eternal salvation” and other similar terms.**
- 4. If you had eternal life and somehow now you don’t, look what you have just claimed:**
- 5. “Eternal” always and only means never ending; you must now be bigger than God because you just ended what God made “never ending.”**

What you have just dissected is probably the most utterly absurd statement that is preached in the world today.