

Devotional Questions – Ephesians 4:1-16

1. *What kind of life is worthy of your calling (Ephesians 4:1)?*
2. *What are the 5 characteristics of unity (Ephesians 4:2-3)?*
3. *What is the foundation of unity in the church (Ephesians 4:4-6)?*
4. *How much effort should we put into church unity (Ephesians 4:3, 13)?*
5. *Why does unity require so much effort?*
6. *Under what circumstances would unity be wrong?*
7. *Unity does not mean that we are carbon copies of one another...in what ways are we different and can people who are essentially different become unified (Ephesians 4:11-13)?*
8. *What are some of the ways that we can keep or maintain unity?*
9. *How precious is the unity of God's people to you? What would you sacrifice to maintain it?*

Devotional Questions – Ephesians 4:1-16, Answers to Questions

See Dr Ruckman's commentary *The Books of Galatians, Ephesians, Philippians, Colossians* pp 68, 265-281, 380-384, 553-556 and the *Ruckman Reference Bible* pp 1556-1557, 1568 for detailed comment.

1. What kind of life is worthy of your calling (Ephesians 4:1)?

Ephesians 4:1 states **"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."**

"**The vocation**" is the believer's *calling*, as Ephesians 4:1 defines the term and as Ephesians 4:4 refers to "**your calling**."

Paul describes "**the vocation wherewith ye are called**" in its most basic form.

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" 2 Corinthians 5:18-20.

Having established "**the vocation wherewith ye are called**" in its most basic form, the worthy life is therefore a life that, after the "**manner of life**" 2 Timothy 3:10 of the Lord Jesus Christ, focuses on implementing "**the ministry of reconciliation...the word of reconciliation**" after the Lord's example on earth by:

- Obeying God via "**the ministry of reconciliation...the word of reconciliation**"

"I am come a light into the world, that whosoever believeth on me should not abide in darkness...For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" John 12:46, 49-50.

"For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth" Acts 13:47.

God is obeyed with believers bearing "**precious seed**" Psalm 126:6 unto souls for whom "**the LORD commanded the blessing, even life for evermore**" Psalm 133:3 and who are then reconciled to God by "**the ministry of reconciliation...the word of reconciliation.**"

- Pleasing God via "**the ministry of reconciliation...the word of reconciliation**"

"Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles" Matthew 12:18.

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" Colossians 1:10.

God is pleased with believers bearing fruit of souls to whom the Lord has shown God's judgement and who are then reconciled to God by "**the ministry of reconciliation...the word of reconciliation.**"

- Glorifying God via "**the ministry of reconciliation...the word of reconciliation**"

"Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again... And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die" John 12:28, 32-33.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" John 15:8.

God is *glorified* with believers bearing *much fruit* of souls whom *the Lord* has drawn to Himself via the cross and who are then reconciled to God by **“the ministry of reconciliation...the word of reconciliation.”**

- Manifesting God via **“the ministry of reconciliation...the word of reconciliation”**

“I have glorified thee on the earth: I have finished the work which thou gavest me to do...I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word” John 17:4, 6.

“But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry...I have fought a good fight, I have finished my course, I have kept the faith” 2 Timothy 4:5, 7.

God is *manifested* with believers bearing *full fruit* of souls whom *the Lord* has reconciled to God via **“the work of an evangelist”** by **“the ministry of reconciliation...the word of reconciliation.”** Note that **“as he is, so are we in this world”** 1 John 4:17.

This is the life **“worthy of the vocation wherewith ye are called”** Ephesians 4:1 implementing **“the ministry of reconciliation...the word of reconciliation”**

2. What are the 5 characteristics of unity (Ephesians 4:2-3)?

Ephesians 4:2-3 state **“With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace.”**

These 5 characteristics are among **“the fruit of the Spirit.”**

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law” Galatians 5:22-23.

See *Appendix 1 – Additional Study Notes Ephesians 4:1-16* for *Notes on “Love”* with respect to Ephesians 4:2 **“forbearing one another in love.”**

Maintaining unity is therefore a *spiritual* operation putting down **“the works of the flesh”** Galatians 5:19 and must be *reckoned* as such, *separated unto* as such and *submitted to* as such.

“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord” Romans 6:11.

“But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof” Romans 13:14.

“And they that are Christ’s have crucified the flesh with the affections and lusts” Galatians 5:24.

3. What is the foundation of unity in the church (Ephesians 4:4-6)?

This foundation has 7 attributes but it appears to be a threefold foundation.

- *One Godhead.* **“one Spirit...One Lord...One God and Father of all”** Ephesians 4:4, 5, 6
“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one” 1 John 5:7.
- *One Body.* **“one body”** Ephesians 4:4
“Now ye are the body of Christ, and members in particular” 1 Corinthians 12:27.
- *One “newness of life”* Romans 6:4. **“one faith, one baptism”** Ephesians 4:5. *Spirit baptism* 1 Corinthians 12:13 buries the believer in Christ to rise as He did and **“now live in the flesh...by the faith of the Son of God”** Galatians 2:20, Who had faith in God’s operation.
See *Appendix 1 – Additional Study Notes Ephesians 4:1-16* for *Notes on “Baptism”* with respect to Ephesians 4:5 **“one baptism.”**
“Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” Romans 6:4.
“Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead” Colossians 2:12.
“...a threefold cord is not quickly broken” Ecclesiastes 4:12.

4. How much effort should we put into church unity (Ephesians 4:3, 13)?

Church unity requires the same effort that the Lord put into unity and can be achieved in that **“I can do all things through Christ which strengtheneth me”** Philippians 4:13.

- *The effort of supplication.* **“Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me”** John 17:20-21.
- *The effort of exhortation.* **“And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all...Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another”** Mark 9:33-35, 50 with Ephesians 4:3 noting that salt keeps.
- *The effort of steadfast devotion.* **“Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end”** John 13:1.

5. *Why does unity require so much effort?*

- ***“the unity of the Spirit”*** Ephesians 4:3 *isn’t natural*. ***“All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all”*** Isaiah 53:6.
- ***“the unity of the Spirit”*** Ephesians 4:3 *isn’t sinful*. ***“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil”*** John 3:19.
- ***“the unity of the Spirit”*** Ephesians 4:3 *isn’t prideful*. ***“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others”*** Philippians 2:3-4.

6. *Under what circumstances would unity be wrong?*

Unity is wrong when for *any* reason it conflicts with ***“the scripture of truth”*** Daniel 10:21.

“Cursed be that love and compassion for whose sake the Bible must be put to the stake” – Martin Luther

“Charity...Rejoiceth not in iniquity, but rejoiceth in the truth” 1 Corinthians 13:4-6.

Many years ago this writer met members of a Pentecostal group that showed considerable *love and compassion* for each other and in that sense manifested considerable unity. However, the group, as its description indicates, followed the practice of speaking in tongues, which is unscriptural for the present day in that the 1st century gift of tongues was bestowed for the sake of unbelieving Jews, to bring them to the Lord Jesus Christ ***“For the Jews require a sign”*** 1 Corinthians 1:22 as Paul states further ***“In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not”*** 1 Corinthians 14:21-22. These sign gifts, including tongues, were ***“Truly the signs of an apostle”*** 2 Corinthians 12:12 and though bestowed upon the apostles’ immediate converts e.g. the Corinthians, 1 Corinthians 12:10 in that they ***“were wrought among you in all patience, in signs, and wonders, and mighty deeds”*** 2 Corinthians 12:12 they ceased when the apostles and their immediate converts did and have not been in *genuine* operation for the last 1900 years.

A female member of this Pentecostal group said to this writer that she didn’t know much about the Bible but she was led of the spirit. That statement was no doubt true in both respects, in that this individual was no doubt led by ***“a spirit of an unclean devil”*** Luke 4:33. Another member of the group subsequently informed this writer that the female member mentioned above had later caused sudden considerable disruption in the group by openly and vehemently making false accusations against them e.g. *“You’ve hardened your hearts etc.!”* This kind of conflict is a potential outcome of unscriptural unity and putting the Bible to the stake, as Luther warned.

See also www.timefortruth.co.uk/bible-studies/ *Tongues* and Dr Ruckman’s booklet *Tongues, Signs, And Healing*.

Note also the following statement with respect to the necessity for *truth* as part of *genuine* unity.

*“It is better to be divided by truth than to be united in error. It is better to speak the truth that hurts and then heals, than falsehood that comforts and then kills. Let me tell you something, friend, it is not love and it is not friendship if we fail to declare the whole counsel of God. It is better to be hated for telling the truth, than to be loved for telling a lie. It is impossible to find anyone in the Bible who was a power for God who did not have enemies and was not hated. It’s better to stand alone with the truth, than to be wrong with a multitude. It is better to ultimately succeed with the truth than to temporarily succeed with a lie. There is only one Gospel and Paul said, ‘If any man preach any other gospel unto you than that which we have preached unto you, let him be accursed’ [Galatians 1:8]” - Adrian Rogers, *The Berean Call*, December 1996. See:*

[whynotwiki.com/Quote:It is better to be divided by truth than to be united in error.](http://whynotwiki.com/Quote:It%20is%20better%20to%20be%20divided%20by%20truth%20than%20to%20be%20united%20in%20error.)

“...the text [Erasmus] chose had such an outstanding history in the Greek, the Syrian, and the Waldensian Churches, that it constituted an irresistible argument of God’s providence. God did not write a hundred Bibles; there is only one Bible, the others at best are only approximations” – Benjamin Wilkinson, on the basis for the AV1611 New Testament, *the basis for true unity.*

See kjv.benabraham.com/html/chapter-3.html *Our Authorized Bible Vindicated* by Benjamin Wilkinson.

Refusal to abide by **“the scripture of truth”** as Adrian Rogers set forth has materially helped to bring about the satanic Parliament of the World’s Religions. See:

en.wikipedia.org/wiki/Parliament_of_the_World%27s_Religions

and *New Age Bible Versions* by Gail Riplinger Chapter 33 *The Epitaph of Philip Schaff*, Schaff being the driving force behind this Parliament that first convened in Chicago, USA, in 1893. Sister Riplinger states, *New Age Bible Versions* p 459, “Schaff’s “Parliament” even called itself, “Babel...the actual beginning of a new epoch”...These voices joined in a chorus of speeches, setting forth the theology of the One World Religion of the false prophet and the Antichrist [Revelation 13, 16:13].”



Parliament of the World’s Religions
Chicago Meeting 1893

This ungodly chorus - *unscriptural* unity writ large - was accurately foretold by the apostle John as a manifestation of **“Babylon the great...the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird”** Revelation 18:2.

See *Appendix 2 - Notes on Modern Version Inconsistencies* and *Appendix 3 - Main Differences Between Current Editions of the 1611 Holy Bible* for examples of disunity versus unity concerning Bible versions. *Appendix 3* uses contrasting fonts for highlighting purposes.

“For we can do nothing against the truth, but for the truth” 2 Corinthians 13:8.

7. *Unity does not mean that we are carbon copies of one another...in what ways are we different and can people who are essentially different become unified (Ephesians 4:11-13)?*

Ephesians 4:11-13 address the Lord's distribution of spiritual gifts and the believers' implementation of them. The gifts differ and therefore so do the individuals in receipt of them but unity is achieved through the purpose for which the gifts have been given, as Paul explains to the Romans and as Peter explains in his First Letter.

"For as we have many members in one body, and *all members have not the same office*; So we, being many, are one body in Christ, and every one members one of another. *Having then gifts differing according to the grace that is given to us...*" Romans 12:4-6.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" 1 Peter 4:10.

8. *What are some of the ways that we can keep or maintain unity?*

See *Question 4* and note that *unity of purpose under pressure of opposition is what sustains unity of believers, according to the apostle Paul.*

See also www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php *Psalms 133* p 3 and *Biblical Unity Incentives* p 2.

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, *that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake*" Philippians 1:27-29.

9. *How precious is the unity of God's people to you? What would you sacrifice to maintain it?*

It should be as precious as the Lord's prayer for unity of believers. See *Question 4*. **"Neither pray I for these alone, but for them also which shall believe on me through their word; *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me*"** John 17:20-21.

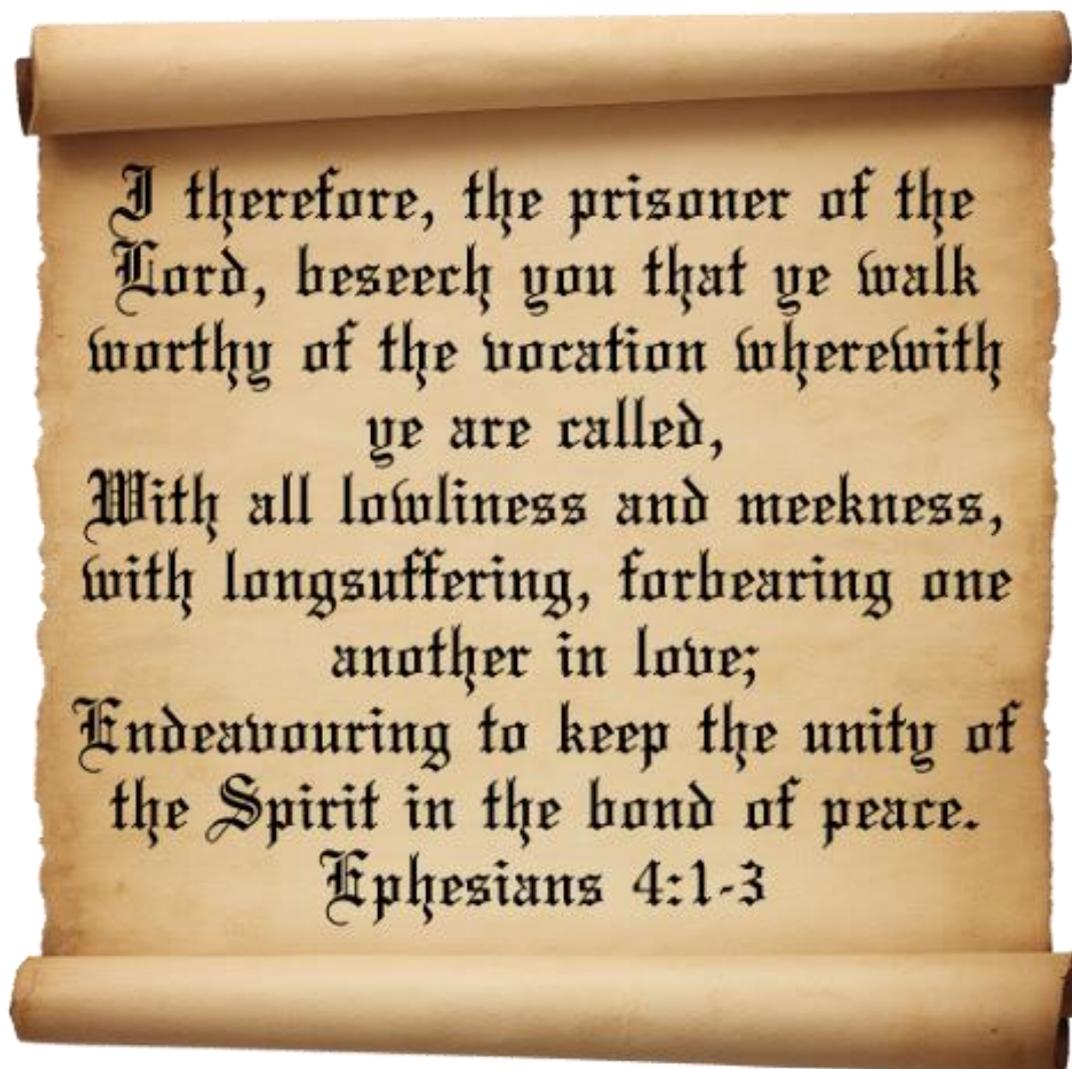
Concerning sacrifice, see *Question 8* and Philippians 1:27-29. **"Striving together for the faith of the gospel"** Philippians 1:27 is achievable only by severance from **"the friendship of the world"** i.e. don't be a **"Demas...having loved this present world"** 2 Timothy 4:10 because **"the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever"** 1 John 2:17. Follow then severance from **"the friendship of the world"** whatever that specifically requires e.g. burgeoning Bible study should banish Babel's blogosphere (!) thus **"Redeeming the time, because the days are evil"** Ephesians 5:16 i.e. they slip away and secular networking can waste God's time, thereby frustrating God's purposes like evil counsellors, Ezra 4:5, and thereby prove to be **"enmity with God"** as James exhorts with some severity.

"Ye adulterers and adulteresses, *know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God...Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded*" James 4:4, 8.

"It is said that some Christians are all heavenly hope and no earthly use. The sad truth is that all too often we are so much earthly hope that we are no heavenly use!" – Pastor Trevor Harris, Murrumbidgee Baptist Church, Melbourne, Australia, 1978.

Finally, remember again that the preciousness of believers' unity and its worthiness of sacrifice for it is poignantly expressed in the word **"beseech"** that Paul uses in urging for unity of believers. See www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php *Psalms 133* pp 2, 5, 8 and *Biblical Unity Incentives* p 1 and over-page.

“I therefore, the prisoner of the Lord, beseech you...to keep the unity of the Spirit in the bond of peace” Ephesians 4:1-3



www.inspirationalchristianquotes.net/ephesians-4-verses-1-3/

Appendix 1 – Additional Study Notes Ephesians 4:1-16

Notes on “Love”

Ephesians 4:2 includes the expression **“forbearing one another in love”** with the underlying word *agape* used most often for **“love”** in Greek New Testaments and supposedly denoting a superior form of love than that expressed by *phileo*, the next most frequently used New Testament Greek word for **“love.”**

The truth is that *agape* does *not* denote a superior form of love than that expressed by *phileo*, the two are used *interchangeably* in Greek New Testaments *and each can and does denote ungodly love in Greek New Testaments*. See www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php 1 John 4 Part 2 p 2 and this extract.

For detailed comments see Dr Ruckman’s commentary *The Books of the General Epistles Volume 2* pp 133-161 and the *Ruckman Reference Bible* p 1425 on John 21:15-17 for debunking the Christian fundamentalist urban myth about *agape* and *phileo* as superior and inferior forms of love respectively. See John 21:15, 16 for **“lovest”** *agape* twice and John 21:17 **“lovest”** *phileo* **“the third time.”** See also Matthew 23:6/Luke 11:43 *phileo/agape*, John 5:20, 11:3, 16:27 *phileo* each time, 2 Timothy 4:10 *agape*, 2 Peter 2:15 *agape*, 1 John 2:15 *agape* each time.

See also samgipp.com/47-what-about-nuggets-found-only-in-the-greek-new-testament/ **QUESTION #47: What about “nuggets” found only in the Greek?** for a comprehensive study of *agape*, *phileo* and other supposed superior revelations from ‘the Greek,’ so-called.

Note further that it is *the English and not ‘the Greek’* that draws a vital distinction in the meaning of the word *agape* as used for the New Testament. While drawing a *false* distinction between *agape* and *phileo* in ‘the Greek,’ modern fundamentalists and especially modern version editors ignore and even despise the vital distinction in the New Testament application of *agape* that is manifest in *the English and not ‘the Greek.’*

See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Robert A. Joyner* pp 123-127 and the following extract, noting also the detailed analyses of Kyle Stephens in his book *The Certainty of the Words* Chapters 2, 3 respectively *Example – The Language of Love* and *Example – Charity Cases*.

Bible critics do not like the word **“charity.”** That is not surprising. Paul states that **“Charity...rejoiceth in the truth”** 1 Corinthians 13:4, 6. No Bible critic **rejoiceth in the truth**” certainly not in **“the scripture of truth”** Daniel 10:21, the 1611 Holy Bible.

Robert A. Joyner is again demanding that **“the words of the LORD”** Psalm 12:6 be subservient to everyday language usage. See Robert A. Joyner’s complaints against the 1611 Holy Bible in Part I points 5, 6, 8, 10, 18, 19, Part II points 5, 6, 7, 8, 10, 11. Robert A. Joyner has of course ignored the built-in dictionary of the 1611 Holy Bible in all those complaints. See *The Language of the King James Bible* by Gail Riplinger.

Robert A. Joyner has therefore failed to appreciate the *Biblical* sense of the word **“charity.”** **“Charity”** is to edify or build up another Christian believer to love and be known of God – to edify or build up being the antonym of to destroy, as the following references show. Note that the individual who loves God and is known of God will in turn exercise charity towards other believers.

“But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died” Romans 14:15.

“Let us therefore follow after the things which make for peace, and things wherewith one may edify another” Romans 14:19.

“Let every one of us please his neighbour for his good to edification” Romans 15:2.

“...Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him...Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend” 1 Corinthians 8:1-3, 13.

“Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying” 2 Corinthians 12:19.

“Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction” 2 Corinthians 13:10.

Robert A. Joyner missed all those references, naturally.

See also www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – the Book pp 129-130, 140, 189-190 and the following extract. The blue formatted text is an insert in the online 2nd Edition of ‘O Biblios.’

Our critic concludes this sub-section by objecting to the AV1611’s use of the word **“charity.”** The Dictionary meaning of **“charity”** is *“Christian love of fellow men,”* which certainly matches the description given in 1 Corinthians 13. **“Charity,”** therefore, cannot be regarded as an *“incorrect rendering,”* whatever reasons the translators had for this rendering of “agape.”

The contexts where **“charity”** is used show that it is intimately associated with actions that affect others, Romans 14:15, 1 Corinthians 13, 16:14, should characterise Christian fellowship, Colossians 3:14, 2 Thessalonians 1:3, 2 Peter 2:7 and can be OBSERVED, 1 Thessalonians 3:6, 1 Timothy 4:12, 3 John 6. Moreover, use of **“charity”** in 1 Corinthians 13:3 eliminates any confusion arising from ‘modern’ connotations of the word. The AV1611 translators, therefore, were quite justified in translating “agape” in this way, in spite of our critic’s opinion.

Paine [*The Men Behind the KJV*] p 125 states: *“Many have discussed the use, in 1 Corinthians 13, of the word **“charity”** for the Greek agape. We have no light on how the learned men came to prefer this word to the word “love” which appears in some older versions...But if we can, as we read 1 Corinthians, divest the word **“charity”** of rather smug later readings, we can sense a fitness in its rhythm.*

“Rhythm in the days of King James was important not merely as a source of pleasure to the ear, but as an aid to the mind. Generations to come would learn to read by puzzling out verses in the Bible that for many families would be a whole library. But at the time of translation, a Bible “appointed to be read in churches” was made to be listened to and remembered. Its rhythms were important as a prompting for memory. For that reason, in the words of their own Bible, it is evident that the learned men learned to use their ears as they worked – “the ear trieth words as the mouth tasteth meat.”“

NO modern version even comes close to the AV1611 for the ease with which its words can be REMEMBERED. See the discussion in Chapter 5, Section 5.7, which our critic also chose to ignore. Rhythmic words like **“charity”** are part of that process of enabling the child of God to HIDE GOD’S WORD IN HIS HEART, Psalm 119:11 in order to have AN HONEST AND GOOD HEART, Luke 8:15.

On that basis, which our critic seems to have overlooked, use of the word **“charity”**, where it occurs, is MORE than justified...

“love and charity”

These words have been discussed in Section 10.4 and will be addressed in Chapter 11, Section 11.3.

For now, it might be noted that parents who named their daughter Charity, a well-established name for girls in the UK, might object to the insinuation that she be re-named Love.

Moreover, proprietors of the estimated over 9,000 charity shops in the UK and ROI might resent the inference that they should really be called love shops. (That could cause some unwarranted confusion.) See en.wikipedia.org/wiki/Charity_shop#United_Kingdom.

The above remarks **“love and charity”** serve to illustrate how Bible ‘correctors’ i.e. corrupters have little appreciation of the real world...

Our critic further objects to “Catholic” words like **“charity”**... The use of the word **“charity”** has been discussed, Chapter 10, Section 10.4. Dr Ruckman states in his series on *The Alexandrian Cult*, Part 5 p 18:

*“Is **“charity”** really passé? Is love GIVING? Can you love without GIVING (John 3:16)? If salvation isn’t a “handout,” what is it (2 Cor. 8:9)? If you left it “love” every time, wouldn’t that give a “modern man” a false lead on “love”? Hollywood love is often GETTING, not giving; and it is often LUST, not love. If the AV translators were intelligent enough to use both words (love and charity), why would one be so “archaic” that you had to alter the Bible in 31,000 places in order to “update” the word. There are more than 31,000 changes between ANY Bible that updates “charity” and the AV that retains it.*

“When in doubt, smile at “good, godly, sound, sincere, evangelical translators” and put their work in the trash where it belongs. A reputation for goodness, godliness and orthodoxy is no alibi for lying and perverting the words of the living God.”

See also Dr Ruckman’s commentary *The Books of First and Second Corinthians* p 267 and the *Ruckman Reference Bible* p 1524...

Will Kinney has this excellent item on the word **“charity”** that directly addresses Robert A. Joyner’s objections to this Biblical term. See brandplucked.webs.com/kjbarticles.htm *Is “charity an error in the KJB?”*

Dr. Robert Joyner has written a long article criticizing the King James Bible in an effort to convince you that it is not the infallible word of God. He wants you to switch to the NASB, NIV, ESV or one of the other modern Vatican Versions. Of course Mr. Joyner does not have any Bible he considers to be the inerrant, complete, infallible word of God. His only final authority is his own opinion.

One of his alleged “errors” is the use of the word “Charity”. Mr. Joyner says: “The KJV uses the word “charity” for love. This is confusing because charity today means giving to the poor or needy. In I Corinthians 13:3 the KJV says, “And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity.” Actually giving to the poor is charity, so the statement is a paradox. The NASB uses the word love, which makes more sense.”

Dr. Joyner then says: “The KJV sometimes uses the word “charity” in the place of love. Most people probably think charity is old English for “love.” That is not the case. The noun “agape” is used 114 times in the Greek. The KJV translates it “love” 87 times and “charity” 26 times. This shows they knew the Greek word means “love.” Yet they purposely translated the word as “charity” in some places. “Charity” means giving and helping the needy. Love is described in I Corinthians 13. The KJV weakens this basic Christian doctrine about God and man by substituting “charity” for “love.” The modern versions undergird it by rightly translating agape as love.” (End of Mr. Joyner’s comments)

First of all, using the word charity is not a “paradox” as the good Doctor says. Mr. Joyner is fudging the truth either out of ignorance of his own English language, or deliberate intent. Webster’s Random House College Dictionary 1999 lists under the word Charity one of the meanings as “Christian love; agape”. He should know this; after all, he has a Ph.D., right?

In my Webster's Seventh New Collegiate Dictionary right here on my desk, if you look up the word Charity the very first meaning listed is 1. LOVE. The second meaning listed is 2. Kindness or help for the needy or suffering.

The Wikipedia online Encyclopedia says: "Charity is also a term in Christian theology (one of the three virtues), meaning loving kindness towards others; it is held to be the ultimate perfection of the human spirit, because it is said to both glorify and reflect the nature of God. In its most extreme form charity can be self-sacrificial. Charity is one conventional English translation of the Greek term agape"...

The word charity, as found in the King James Bible, always expresses Christian love for other Christians. The word charity is never used in the King James Bible to express the love relationship between God and man, a husband and his wife, between parents and their children, or between the believer and the nonbeliever. It is always used in reference to the love Christians should have for other Christians.

Simply look up the word "charity" in Strong's concordance and take notice of every time the King James Bible uses the word "charity". It is ALWAYS in the context of Christian love in action towards other Christians.

"We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and THE CHARITY of every one of you all toward each other aboundeth." 2 Thessalonians 1:3

"And above all things have fervent CHARITY among yourselves: for CHARITY shall cover a multitude of sins." 1 Peter 4:8

The Oxford English Dictionary lists one of the definitions of charity as: "Christian love; Christian benignity of disposition expressing itself in Christ-like conduct and right feelings towards ones fellow Christians."

The Modern Versions are Wrong for using "love" instead of "charity"

Not only is the use of the word "charity" as found in the King James Bible and many others not wrong, but it is in fact more accurate than the use of the simple word "love". Why? Well, let's look at 1 Corinthians 13 for a moment and then compare the characteristics of "charity" to those of "love" as found in some other Scriptures. We will see that by translating the word agape as "love" instead of "charity", the modern versions in fact create several contradictions.

*In 1 Corinthians 13:5-6 we read that CHARITY "doth not behave itself unseemly, **seeketh not her own**". Charity as well **"thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth"**. However when the new versions tell us that "love (agape) thinks no evil, does not rejoice in iniquity, but rejoices in the truth" (NKJV), then this creates several direct contradictions with the rest of Scripture.*

If "love seeks not her own and thinks no evil", and if "love rejoices not in iniquity but rejoices in the truth" then what do we do with the following Scriptures where "love" (agape) clearly seeks her own and does rejoice in evil and not in the truth?

John 3:19 "And this is the condemnation, that light is come into the world, and men LOVED darkness rather than light, because their deeds were evil." Agapao

John 12:42-43 "they did not confess him, lest they should be put out of the synagogue: For they LOVED the praise of men more than the praise of God." Agapao

Luke 6:32 "for sinners LOVE those that LOVE them." Agapao

2 Timothy 4:10 "For Demas hath forsaken me, having LOVED this present world..." Agapao

2 Peter 2:15 *"Which have forsaken the right way, and are gone astray, following the way of Balaam to son of Bosor, who LOVED the wages of unrighteousness."* Agapao

1 John 2:15 *"If any man LOVE the world, the love of the Father is not in him."* Agapao

It should be abundantly clear that the scholar who insists the word 'agape' means an unconditional, God-type love has not compared Scripture to Scripture. Words have different meanings in different contexts, and in 1 Corinthians 13 the King James Bible's rendering of "charity" is far more accurate and consistent with the rest of Scripture. It is the modern versions that create the contradictions!

The word Charity in other English translations

In his ignorant criticism of the word "charity" in the King James Bible Mr. Joyner also says: "William Tyndale, who translated the first English version in 1525, used only the word "love." So did the other versions that followed - Coverdale, Matthew, Great Bible and Geneva Bible. Only the second edition of the Bishops Bible and the KJV use the word charity."

Mr. Joyner's information about the other English versions not using the word "charity" to mean Christian brotherly love, is totally inaccurate, and there are several modern versions that still use this word to describe Christian brotherly love.

Not only does the King James Bible use the word Charity, but so also do the following Bible versions:

The Wycliffe Bible translation of 1395. In fact Wycliffe used the word "charite" in place of "love" some 93 times throughout both Testaments.

Tyndale 1525 - "If thy brother be greved with thy meate now walkest thou not CHARITABLYE. Destroye not him with thy meate for whom Christ dyed." Romans 14:15.

Bishop's Bible 1568 - "CHARITIE worketh no yll to his neyghbour, therefore the fulfylling of the lawe is CHARITIE." Romans 13:10

"These are spottes in your feastes of CHARITIE, when they feast with you, without al feare feedyng the selues: cloudes they are without water..." Jude 1:12

"But if thy brother be greeued with thy meat, nowe walkest thou not CHARITABLY. Destroy not hym with thy meat, for whom Christe dyed." Romans 14:15

Coverdale's Bible 1535 and the Geneva Bible 1599, 1602 - Romans 14:15 "walkest thou not after CHARITE"; Jude 12 "feasts of CHARITE"...

The use of the word charity to describe the Christian's love for his fellow believers in the body of Christ is not an error, but is in fact more accurate. The King James Bible is right and the Bible critics like Mr. Joyner are wrong.

Will Kinney

*In sum, see Robert A. Joyner's complaints against words of the AV1611 in Part I points 5, 6, 8, 10, 18, 19, Part II points 5, 6, 7, 8, 10, 11 and now 14. Robert A. Joyner should note Isaiah's prophecy that could certainly have practical application to **"the scripture of truth"** Daniel 10:21 that Will Kinney has identified but Robert A. Joyner has not.*

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD" Isaiah 54:17.

Notes on “Baptism”

Ephesians 4:5 includes the expression “one baptism.” Note, however, that *seven* distinct baptisms exist in scripture. See the *Ruckman Reference Bible* p 1557. These are:

1. Baptism of the children of Israel “unto Moses” 1 Corinthians 10:1-2.
2. John’s *water* baptism to manifest the Lord Jesus Christ to Israel, John 1:31.
3. Peter’s *water* baptism for Israel “in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” Acts 2:38.
4. *Water* baptism for today’s believers “in the name of the Lord” Acts 10:48 i.e. “in the name of the Father, and of the Son, and of the Holy Ghost” Matthew 28:19.
5. The baptism of *physical suffering*, Matthew 20:22-23 with 2 Timothy 3:12 “Yea, and all that will live godly in Christ Jesus shall suffer persecution.”
6. *Fire* baptism of the lost, Matthew 3:11 with Revelation 20:15 “And whosoever was not found written in the book of life was cast into the lake of fire.”
7. *Spirit* baptism in the body of Christ “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit” 1 Corinthians 12:13. *Spirit* baptism in the body of Christ is the “one baptism” of Ephesians 4:5, as *Question 3* shows.

Note that:

- Baptisms 1-3 *do not* apply today.
- Baptism 4 *should be* undergone by today’s believers.
- Baptism 5 *will be* undergone by today’s believers.
- Baptism 6 *won’t be* undergone by today’s believers.
- Baptism 7 *must be* undergone by today’s believers, in order *to become* one of today’s believers *and to avoid* Baptism 6. *Don’t miss it!*

“Behold, now is the accepted time; behold, now is the day of salvation” 2 Corinthians 6:2.

Appendix 2 - Notes on Modern Version Inconsistencies

Isaiah 9:3

1611, 2011+ AV1611s **“not increased the joy”**

1982, 1989 NKJVs, 1984, 2011 NIVs “increased the joy”

The 1611, 2011+ AV1611s are consistent. The 1982, 1989 NKJVs, 1984, 2011 NIVs are against the 1611, 2011+ AV1611s.

John 4:24

1611, 2011+ AV1611s **“God is a Spirit”**

1982 NKJV “God is a Spirit”

1989 NKJV, 1984, 2011 NIVs “God is S(s)pirit”

The 1611, 2011+ AV1611s are consistent. The 1982 NKJV is with the 1611, 2011+ AV1611s. The 1989 NKJV, 1984, 2011 NIVs are against the 1611, 2011+ AV1611s.

John 7:8

1611, 2011+ AV1611s **“I go not up yet unto this feast”**

1982, 1989 NKJVs, 1984 NIV “I am not yet going up to this f(F)east”

2011 NIV “I am not going up to this festival”

The 1611, 2011+ AV1611s are consistent. The 1982, 1989 NKJVs, 1984 NIV are with the 1611, 2011+ AV1611s. The 2011 NIV is against the 1611, 2011+ AV1611s – and makes a liar out of the Lord Jesus Christ, John 7:10.

1 Corinthians 11:1

1611, 2011+ AV1611s **“followers”**

1982, 1989 NKJVs “imitate”

1984, 2011 NIVs “follow”

The 1611, 2011+ AV1611s are consistent. The 1984, 2011 NIVs are with the 1611, 2011+ AV1611s. The 1982, 1989 NKJVs are against the 1611, 2011+ AV1611s. To *imitate* is not to *follow*. The **“false Christs”** Matthew 24:24, Mark 13:22 will *imitate* the Lord Jesus Christ, by definition, but they won’t *follow* Him.

In sum:

With the 1611, 2011+ AV1611s

Against the 1611 2011+ AV1611s

Isaiah 9:3

n.a.

1982, 1989 NKJVs, 1984, 2011 NIVs i.e. 0/4

John 4:24

1982 NKJV

1989 NKJV, 1984, 2011 NIVs i.e. 1/3

John 7:8

1982, 1989 NKJVs, 1984 NIV

2011 NIV i.e. 3/1

1 Corinthians 11:1

1984, 2011 NIVs

1982, 1989 NKJVs i.e. 2/2

In conclusion:

The 1611, 2011+ AV1611s are always consistent, except for typos in the very early editions that have long since been corrected. See www.timefortruth.co.uk/why-av-only/ *The purification of the Lord’s word – Psalm 12:6-7* p 2. Modern versions are *not* consistent when measured against the AV1611. They are confusing and **“God is not the author of confusion”** 1 Corinthians 14:33.

Appendix 3 - Main Differences Between Current Editions of the 1611 Holy Bible

These differences are indeed minimal, although incorrect spellings exist in some editions. For a detailed list of words in Cambridge and Oxford 1611 Holy Bible Editions with correct spellings versus incorrect spellings in other editions e.g. Thomas Nelson, see www.ourkjv.com/KJB.pdf *Settings of the King James Bible* by Gail Riplinger. See also www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *James White's 7 Errors – 'White lies' against 7 passages of Scripture refuted in detail!* for supposed differences between Oxford and Cambridge Editions of the 1611 Holy Bible. Each of them is ***“a thing of nought.”*** These verses include Jeremiah 34:16. See below. ***“Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought”*** Isaiah 41:12.

The following list, kindly forwarded by Bro. Peter Heisey, KJB missionary to Romania, consists of the most significant differences between the pre-eminent Cambridge editions, the Cameo and Concord Editions. The first reading is the Cameo Edition. Apart from Genesis 6:5, where the Cameo Edition, Concord Edition CCcE, Trinitarian Bible Society TBS Westminster Reference Bible WRB and *Ruckman Reference Bible* RRB all read GOD, the second reading is the CCcE, TBS WRB, RRB, both of which appear to be the CCcE text. This writer's remarks are in braces [] in red.

This writer's view is that the differences listed below are less significant than ***“ye”*** Jeremiah 34:16, Cambridge editions and ***“he”*** Jeremiah 34:16, Oxford editions. Dr Ruckman has shown that both readings are correct and, as indicated, the supposed difference is ***“a thing of nought.”*** See again *James White's 7 Errors – 'White lies' against 7 passages of Scripture refuted in detail!*

Gen. 6:5 = GOD vs. God

CCcE: GOD TBS WRB: GOD RRB: GOD [The 1611 AV1611 and a Thomas Nelson Edition have God]

Ex. 23:23 = ***“and”*** [italics] vs. no ***“and”***

CCcE: ,the Hivites TBS WRB: ,the Hivites RRB: ,the Hivites

Ezra 2:26 = Geba vs. Gaba

CCcE: Gaba TBS WRB: Gaba RRB: Gaba

Jer. 32:5 = ? [question mark] at end vs. . [period] at end

CCcE: prosper. TBS WRB: prosper. RRB: prosper. [The construction of Jeremiah 32:3-5 would permit either punctuation ending]

I Jn. 5:8; Acts 11:12, 28 = spirit vs. Spirit

CCcE: Spirit TBS WRB: Spirit RRB: Spirit [In each case, the context is a man full of the Holy Ghost e.g. Acts 21:11, so no inconsistency is involved. See also the *Ruckman Reference Bible* p 1452]

Mk. 2:1 = , [comma] after “Capernaum” vs. no comma after “Capernaum”

CCcE: Capernaum TBS WRB: Capernaum RRB: Capernaum [The semi-colon after days removes any possible ambiguity]

Rom. 4:18 = ; [semicolon] after “nations” (may be based on 1629 & 1638 editions/printings) vs. , [comma] after “nations”

CCcE: nations, TBS WRB: nations, RRB: nations, [In the UK use of a comma instead of a semi-colon or vice versa wouldn't constitute inconsistency, even though they aren't precisely the same]

I Cor. 15:27 = , [comma] after “saith” vs. no comma after “saith”

CCcE: saith TBS WRB: saith RRB: saith [Again, no ambiguity/inconsistency results]