

Satan's Religion and The Modern Versions - Part 2

"To believe" vs "to obey"

John 3:36 "He that believeth on the Son hath everlasting life; and HE THAT BELIEVETH NOT the Son shall not see life; but the wrath of God abideth on him." This is the reading of the KJB, Wycliffe 1395, Tyndale 1525, Coverdale 1535, the Great Bible 1540, Matthew's Bible 1549 - "and he that beleueth not þe sonne shall not se life: but þe wrath of God abydeth on him.", the Bishops' Bible 1568, Douay-Rheims, Webster's 1833, Youngs, the Bible in Basic English 1960, the NKJV 1982, Green's MKJV, the Worldwide English Bible, the KJV 21st Century version 1994, the Common English Bible of 2011 and the Third Millenium Bible 1998.

Many foreign language versions have translated the phrase as "believe not" or "refuse to believe". Among these are Luther's German Bible 1545, the French Louis Segond 1910, the Louis Segond 21 of 2007 -**celui qui ne croit pas au Fils**, the French La Bible du Semeur 1999, the Spanish Reina Valera 1960 -1995 (he who refuses to believe - el que rehúsa creer en el Hijo no verá la vida); the Italian Diodati 1649 - ma **chi non crede al Figliuolo**, and La Parola e Vita 1997, the Nuova Riveduta of 2006, and the Portuguese O Livro 2000 -os que não crêem." and the 1681 Portuguese Almeida - "mas **aquele que não crê** no Filho não verá a vida, mas a ira de Deus sobre ele permanece." The Holman Standard of 2003 says: "the one who REFUSES TO BELIEVE in the Son will not see life".

However in John 3:36 instead of saying "but he that BELIEVETH NOT the Son shall not see life", the NASB 1995, RSV, ESV say: "but HE WHO DOES NOT OBEY the Son, shall not see life but the wrath of God abides on him." This is much like the Catholic St. Joseph New American Bible of 1970 which reads: "Whoever DISOBEYS the Son will not see life, but must endure the wrath of God." The NIV is not nearly as bad as these others here but paraphrases as: "whoever REJECTS the Son will not see life".

On one of the Christian internet forums I was asked: "Since you guys seem to hold that the KJV is the best English version then perhaps you could explain the following for me. Why two different words are rendered believeth in the KJV? " He then quotes the King James Bible, and then by way of contrast he quotes the present NASB which says: "He who believes in the Son has eternal life; but he who OBEYS NOT the Son will not see life, but the wrath of God abides on him."

I mention the "present NASB" because the NASB keeps on changing its text every few years. It has now gone through 10 different copyrighted editions and every time it changes its own text. The 1995 edition NASB omitted just short of 8000 words that were in the previous 1977 NASB. Right here in my study I have a copy of the 1963 NASB New Testament. The 1963 NASB says

in John 3:36 "He who believes in the Son has eternal life; but he who DISBELIEVES the Son shall not see life..." It wasn't till some years later that the "scholars" behind the ever changing NASB decided to change this to now read "he who obeys not". But even now the present NASBs still retain a marginal note about this Greek word which says "or believes".

(For those who are interested in seeing the proof that the NASBs continue to change their English texts and the underlying Hebrew and Greek texts from one edition to the next, please see my article here -

<http://brandplucked.webs.com/everchangingnasbs.htm>)

Words have different meanings depending on the context. For example, in Hebrew the same word can mean either to "curse" or to "bless". In the book of Job the same word is translated as "blessed" in Job 1:10 and 21 where God blessed Job and Job blessed the name of the LORD. Yet the same word is translated as "to curse" in Job 1:5, 11; 2:5 and 9 where Satan said Job would curse God to His face and Job's wife told him to curse God and die. Another Hebrew word #2617 is usually translated as "mercy", "goodness", "kindness", yet only once is this same word rendered as "reproach" in Proverbs 14:34 "sin is a reproach to any people".

Likewise the word used in John 3:36 and translated as "believeth not" has several meanings depending on the context and sound theology. The word is *apeitheo* and can mean "to be unbelieving", "to believe not", "to not be persuaded", and "to be disobedient". Even the present NASB has translated this word as "disbelieved" in Acts 14:2 "the Jews who disbelieved...", and the NIV renders it as "refused to believe" in Acts 14:2; as "unbelievers" in Romans 15:31, and as "he who is unbelieving" in 1 Peter 3:1. So we see they too have adopted the meaning of "believe not" in other passages.

The 2001 ESV has also translated this same Greek word as "the UNBELIEVING Jews" in Acts 14:2; "continued in UNBELIEF" in Acts 19:19 and as "THE UNBELIEVERS" in Romans 15:31.

The Greek lexicons also tell us that the word *apeitheo* has several meanings, one of which is "to not believe". Bauer, Arndt and Gingrich's Greek Lexicon tells us on page 83 "since, in the view of the early Christians, the supreme disobedience was a refusal to believe their gospel, *apeitheo* may be restricted in some passages to the meaning of DISBELIEVE, BE AN UNBELIEVER. This sense seems most probable in John 3:36, Acts 14:2; 19:9, Romans 15:31."

Likewise Thayer's Greek Lexicon (page 55) and Liddell and Scott's Lexicon (page 182) both list one of the meanings of this verb as "to refuse or withhold belief", "unbelieving".

Let's examine for a moment the NASB, ESV, Catholic St. Joseph version reading of "he who does NOT OBEY the Son shall not see life, but the wrath of God abides on him." According to the NASB, it is not enough that we only believe in Christ as our Saviour but we must also OBEY Him or else the wrath of God awaits us. It does not say "try to obey" or "wish to obey" or "obey

90% of the time" but OBEY. Do we obey, not just attempt to obey, much of anything the Lord told us to do? Do we love all Christians and even our enemies more than ourselves? Are we sometimes critical of others, judgmental, proud, selfish, or unkind? Do we have lustful thoughts? Do we give up all our possessions to feed the poor? If we think we are always obeying the Lord, I don't think we know our own hearts very well.

Praise God for His grace and unconditional love to us His people. May they awaken within us a greater desire to please and obey Him. But this holy desire will spring out of a motive of love for our Saviour and not out of a fear of His wrath if we do not perfectly obey Him, which neither you nor I can do in this life.

Other verses that have been changed are found in the book of Hebrews chapters 3 through 4. There we read of the history of the children of Israel in the wilderness to whom the gospel was preached but it was "not being mixed with faith in them that heard it. For we which have believed do enter into rest" (Hebrews 4:2-3). "And to whom sware he that they should not enter into his rest, but to them that BELIEVED NOT? So we see that they could not enter in because of UNBELIEF." (3:18,19)

"Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of UNBELIEF"..."Let us labour therefore to enter into that rest, lest any man fall after the same example of UNBELIEF." (4:6,11)

In all these verses not only does the KJB say "believed not" and "unbelief" but so also do Tyndale, Coverdale, the Great Bible, Matthew's Bible, the Bishops' Bible, the Geneva Bible, Douay, Youngs, Spanish Antigua Versión, Italian Diodati, Webster's, Green's MKJV, KJV21, and Third Millennium Bible.

However the NKJV, NIV, NASB and many other modern versions change the meaning in these four verses by saying: "He sware they would not enter His rest to those who did not OBEY"..."did not enter because of DISOBEDIENCE"..."be diligent to enter that rest, lest anyone fall after the same example of DISOBEDIENCE." Is it faith and believing God that allow us to enter the land of rest in Christ, or our obedience?

Agreeing with the correct theology of faith or unbelief as seen in the KJB is the Old Testament itself. In Numbers 14:11, when the children of Israel feared to go in to take possession of the land of promise, God says: "How long will it be ere they BELIEVE ME, for all the signs which I have shewed among them." Deuteronomy rehearses the history of Israel before entering the land and God says he "bare thee, as a man doth bear his son, in all the way that ye went until ye came unto this place. Yet in this thing YE DID NOT BELIEVE the LORD your God"..."and the Lord sware surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, save Caleb...and Joshua" Deut. 1:31-35.

One more clear verse showing it was unbelief that prevented them from entering the land of rest is Deut. 9:23 "Likewise when the LORD sent you from Kadeshbarnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the

LORD your God, and YE BELIEVED HIM NOT, nor hearkened unto his voice."

Is it true, as the NASB, ESV teach in John 3:36, that "he who does not OBEY the Son, the wrath of God abides on him"? Consider the first disciples themselves. Instead of taking up the cross, denying themselves, forsaking all to follow Jesus, Peter denied the Lord three times with cursing and an oath and "all the disciples forsook him and fled" Matthew 26:56.

In 2 Peter chapter one we are exhorted to add various virtues to our faith and told that IF these things are in us we will not be barren nor unfruitful in the knowledge of our Lord. "But HE THAT LACKETH THESE THINGS is blind, and cannot see afar off, and HATH FORGOTTEN THAT HE WAS PURGED FROM HIS OLD SINS." (2 Peter 1:9) The person referred to here who lacks these virtues is still a blood bought child of God, who has been purged from his old sins. He is then told to make his calling and election sure,- not to God, for He knows already, but to himself. This person may lose all personal assurance that he is a child of God, but he has been purged of his sins in the blood of Christ and is forever secure in the grace of God.

In 1 Thessalonians 5:9-10 we read: "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, (watch or don't watch - same word as "watch" in verse 6) we should live together with him." My faithfulness in watching or sleeping spiritually is not the ground of my assurance. It is the fact that Christ died for me and nothing else.

Psalm 119 ends with this verse: "I have gone astray like a lost sheep; seek THY SERVANT, for I do not forget thy commandments." Even though he has gone astray, he is still God's servant. The disciples who forsook the Lord are still called disciples; the Christian who doesn't watch will still live with Christ; and the man that lacks the virtues listed in 2 Peter has still been purged from his sins.

What may confuse some saints is that there are frequent verses in the Bible that speak of "obeying the gospel", but a closer look at these verses shows that to "obey" is equivalent to "believe".

Romans 10:16 "...but they have not all OBEYED the gospel, For Esaias saith, Lord, who HATH BELIEVED our report?" Notice that to obey the gospel is to believe the report.

Acts 6:7 "...and a great company of the priests WERE OBEDIENT TO THE FAITH"; in other words, they believed the gospel of Christ.

Romans 6:17 "...but ye have OBEYED from the heart that form of doctrine which was delivered you."

2 Thessalonians 1:7-8 "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that OBEY NOT THE GOSPEL of our Lord Jesus Christ."

1 Peter 1:1,22 "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto OBEDIENCE and sprinkling of the blood of Jesus Christ...seeing ye have purified your souls in OBEYING the truth through the Spirit..."

And in Romans 16:26 we read of the mystery of the gospel which is now "made known to all nations for THE OBEDIENCE OF FAITH." Faith itself is the obedience to the command to believe the gospel.

The doctrines of the free grace of God and salvation by faith plus nothing are much more clearly set forth in the King James Bible than in the confusing and contradictory multitude of modern versions.