

'Christians are...' Questions

1. The people of God:

1. *Why does John say 'that's what we really are' (1 John 3:1)?*

See John does **not** say 'that's what we really are' in 1 John 3:1 over-page. Note that the reading 'that's what we really are' is a made-up rendition of the superfluous phrase "And that is what we are!" found in the 1984, 2011 NIVs and with variation in the JR, DR, RV, ASV, NASVs, ESV, NLT, JB, NJB, NWTs.

2. *What does Peter want us to understand (1 Peter 2:9-10)?*

2. People of Power:

3. *What makes us a people of power (Acts 1:4-8)?*

4. *How does the power show itself (1 Thessalonians 1:5; Acts 4:33)?*

3. People of the Word:

5. *Why is the study of the Bible important (Acts 17:11; 1 Corinthians 15:3-4)?*

6. *What does Paul teach us about the use of Scripture (2 Timothy 3:16-17)?*

4. People of Joy:

7. *Why does Jesus want the disciples to have His joy (John 15:11)?*

8. *Where does our joy come from (Nehemiah 8:10; Jeremiah 15:16; Galatians 5:22)?*

John does **not** say ‘that’s what we really are’ in 1 John 3:1

See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible Cleanses Fundamental Evangelical Modern Version Falsehood* pp 58-59 and this extract.

1 John 3:1, alluded to at the start of the service this a.m.

[\[www.timefortruth.co.uk/why-av-only/ 'O Biblios' – The Book pp 123, 203, 218-219\]](http://www.timefortruth.co.uk/why-av-only/ 'O Biblios' – The Book pp 123, 203, 218-219)

The AV1611 is accused in **1 John 3:1** of having omitted “And that is what we are” found with variation in the NIV, JB, NJB, NWT, Ne, L, T, Tr, A and therefore detracting from “*assurance*,” according to our critic. The clause is superfluous in 1 John 3:1 for two reasons:

1. “**Sons of God**” in 1 John 3:1 is obviously a term applied by the Father to those who have believed in the Lord Jesus Christ, in order to show the “**manner of love**” which He, the Father “**hath bestowed**” on them. If “**the sons of God**” are “**called**” such, it follows immediately that that is what they ARE, because God CANNOT lie, Titus 1:2. (Note here that the NIV, JB NJB have only that “God DOES not lie.” [The NWT has the correct reading on this occasion.](#))
2. The statement “**now are we the sons of God**” follows in 1 John 3:2 so that the extra clause in 1 John 3:1 adds NOTHING by way of “*assurance*.” By contrast, the omission of “**and that ye may believe on the name of the Son of God**” from 1 John 5:13 by the NIV, JB, NJB, NWT, Ne eliminates one of the main reasons why John wrote his letter, to instil, encourage and consolidate faith in the Lord Jesus Christ. See also John 20:30, 31. (The omission no doubt stems from G, L, T, Tr, A, W, although these editions actually omit “**that believe on the name of the Son of God.**”)

Can our critic prove that the converts of the soul-winners of the past, who were faithful to the AV1611, Moody, Finney, Sunday etc., lacked ASSURANCE, compared to those who are ‘the fruits’ of ministries based on the NIV etc.??...

1 John 3:1	Added: and we are, or similar	DR (has “and should be”), RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A
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Our critic then commends Spurgeon for adding the words “And we are” to 1 John 3:1, from the RV and “*the Vulgate and the Alexandrian family of MSS.*” See Section 10.3. Spurgeon evidently believed that these words “*are clearly the words of inspiration.*” “*This fragment*” said Spurgeon “*has been dropped by our older translators and it is too precious to be lost.*”

The Jesuits who translated [the 1582 Jesuit Rheims NT](#) and [the 1749-1752 Douay-Rheims Challoner Revision NT](#) thought so too. Their versions read “that we should be named and be the sons of God” and “that we should be called, and should be the sons of God” respectively. See Section 11.4 and [Table 6](#) [See extract above]. Tyndale, whom they burnt at the stake, did NOT. His New Testament reads as the AV1611 “that we should be called the sons of God.”

Spurgeon then evidently preached “*a marvellous sermon on the assured position of the child of God from the Revised Version.*” Our critic concludes this section with the statement “*In the light of these facts I wonder why you used his name in your own support.*”

Any “*support*” accruing from Spurgeon’s name was aimed at vindicating the AV1611 as the pure word of God. It was not advanced for my particular benefit.

The reason that I used Spurgeon’s name in support of the AV1611 was simply to show that God honours the ministry of a man who is faithful to it, which Spurgeon was, for most of his ministry.

William Grady [[Final Authority](#)] p 235 describes God’s blessing on Spurgeon’s early ministry. “*After being saved for only two years, a seventeen-year-old Spurgeon was called to pastor the Water-beach Church of London in 1852. Using a King James Bible, the teenage pastor converted nearly his entire community.*” There follows a detailed description from Spurgeon’s own autobiography.

However, Spurgeon, like any other Christian, had a carnal nature, which was manifest towards the end of his ministry. Dr Ruckman states [[How To Teach The Original Greek Dr Peter S. Ruckman](#)] pp 28-29: *“God is no respecter of persons. Whenever, and wherever, Spurgeon messed with that Book (the AV), God messed with his mind...Spurgeon began to correct the Protestant reformation text, in the universal language, with the DEAD language of the Alexandrian text (RV) used for the Jesuit Rheims Bible of 1582. God trapped him and stumbled him (Ezek. 14:1-6). God is no respecter of persons.*

““The first Sabbath after his return from the sunny South - February 8, 1891 - the pastor (Spurgeon) preached at the Tabernacle from Isaiah 62:6, 7, using both the Authorised and Revised Versions...He had been especially struck with the revisers rendering of the text.” The Lord took Charles H. Spurgeon home the year after he preached that message (C. H. Spurgeon Autobiography, Vol. 2, Banner of Truth Trust, p. 497).”

Spurgeon was only 58 years old when he died. In spite of our critic’s opinion, see above, the Lord had cut short the ministry of *“the Prince of preachers.”*

In fairness to him, Spurgeon’s final word on the scriptures may be found here. [[See](#)] *The Greatest Fight in the World* www.spurgeon.org/misc/gfw.htm.

It appears that he returned to the AV1611 before his death. This is an extract from what he said and with this I close. Note that Spurgeon is particularly scathing towards DIY-versionists. He refers to one BOOK and it was not the RV. The expression “The depth saith, It is not in me” Job 28:14 is from the AV1611, not the RV, which changed “depth” to “deep.” Note further that Spurgeon is rebuking all ‘originals-onlyists’ and Hebrew/Aramaic/Greek devotees in his concluding statement, without exception.

“It is sadly common among ministers to add or subtract a word from the passage, or in some way debase the language of sacred writ. Our reverence for the Great Author of Scripture should forbid all mauling of His Words.

“No alteration of Scripture can by any possibility be an improvement. Today it is still the self-same mighty Word of God that it was in the hands of our Lord Jesus.

“If this Book be not infallible, where shall we find infallibility? We have given up the Pope, for he has blundered often and terrible, but we shall not set up instead of him a horde of little pope lings, fresh from college.

“Are these correctors of Scripture infallible? Is it certain that our Bibles are not right, but that the critics must be so? But where shall infallibility be found? The depth saith, ‘It is not in me’ yet those who have no depth at all would have us imagine that it is in them; or else by perpetual change they hope to hit upon it!

“We shall gradually be so be doubted and be criticized that only a few...will know what is Bible and what is not, and they will dictate to the rest of us. I have no more faith in their mercy than in their accuracy.

“They will rob us of all that we hold most dear, and glory in the cruel deed. This same ‘reign of terror’ we will not endure, for we still believe that God reveals Himself rather to babes than to the wise and prudent. We do not despise learning, but we will never say of culture or criticism, ‘These be thy gods, O Israel.’

“To those who belittle inspiration and inerrancy we will give place by subjection, no, not for an hour!”

Alan O’R

In sum, adding *“And that is what we are”* to 1 John does *debase the language of sacred writ* because it implies that *“the word of men”* is needed to reinforce *“the word of God”* 1 Thessalonians 2:13.

'Christians are...' Answers to Questions

1. The people of God:

2. What does Peter want us to understand (1 Peter 2:9-10)?

1 Peter 2:9-10 state **"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."**

God has in His mercy selected, set apart, sanctified and invested with both kingly and intermediary entitlement today's believers in order for each of them to declare God's mercy in all those respects and to invite others to receive it as well.

Paul expressed that mercy as follows with respect to **"the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works"** Titus 2:13-14.

Today's believer should therefore pray to be **"Not slothful in business; fervent in spirit; serving the Lord"** Romans 12:11.

2. People of Power:

3. What makes us a people of power (Acts 1:4-8)?

Acts 1:4-8 show that this power is **"the power of the Holy Ghost"** Romans 15:13 that is conferred when the individual is **"baptized with the Holy Ghost"** Acts 1:4.

Paul explains that **"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.

Therefore because **"the Spirit is life"** Romans 8:10 then as members of a live physical body have power to work so **"the body of Christ, and members in particular"** 1 Corinthians 12:27 have power to be **"perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen"** Hebrews 13:21 as **"members in particular"** according to **"that one and the selfsame Spirit, dividing to every man severally as he will"** 1 Corinthians 12:11 with 1 Corinthians 12:7-10.

Today's believer should therefore pray to ensure as far as possible as an individual **"That there should be no schism in the body; but that the members should have the same care one for another"** 1 Corinthians 12:25 e.g. **"If it be possible, as much as lieth in you, live peaceably with all men"** Romans 12:18.

4. How does the power show itself (1 Thessalonians 1:5; Acts 4:33)?

Acts 4:33, 1 Thessalonians 1:5 show that **"the body of Christ, and members in particular"** 1 Corinthians 12:27 should manifest a *consistent* **"witness of the resurrection of the Lord Jesus Christ"** Acts 4:33 that is *effective* as Paul's witness was to the Thessalonians.

"And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost" 1 Thessalonians 1:6.

"joy of the Holy Ghost" should give today's believer occasion in God's wisdom, James 1:5, to **"Sing unto the LORD, bless his name; shew forth his salvation from day to day"** Psalm 96:2.

3. People of the Word:

5. Why is the study of the Bible important (Acts 17:11; 1 Corinthians 15:3-4)?

It is the scriptures that confirm ***“whether those things were so”*** Acts 17:11 with respect to ***“how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures”*** 1 Corinthians 15:3-4 as in the case of the Ethiopian.

“The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth...Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus” Acts 8:32-33, 35.

Philip’s witness was *effective*, Acts 8:36-37, see *Question 4* above. ***“the old testament”*** 2 Corinthians 3:14 was of course a *partial* revelation of ***“the sufferings of Christ, and the glory that should follow”*** 1 Peter 1:11. Today’s believer should therefore pray that with the benefit of ***“the new testament”*** 2 Corinthians 3:6 that in any witnessing situation he will have ***“expounded unto him the way of God more perfectly”*** Acts 18:26.

6. What does Paul teach us about the use of Scripture (2 Timothy 3:16-17)?

From 2 Timothy 3:16:

Where right: ***“doctrine”***

Where wrong: ***“reproof”***

How to get right: ***“correction”***

How to stay right: ***“instruction in righteousness”***

From 2 Timothy 3:17:

How therefore to be ***“thoroughly furnished unto all good works”*** to fulfil Paul’s further exhortations:

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” 2 Timothy 4:2.

Today’s believer should with respect to those fulfilling those exhortations be ***“continuing instant in prayer”*** Romans 12:12.

4. People of Joy:

7. Why does Jesus want the disciples to have His joy (John 15:11)?

Joy without Jesus is ***“as the body without the spirit is dead”*** James 2:26.

8. Where does our joy come from (Nehemiah 8:10; Jeremiah 15:16; Galatians 5:22)?

“thy presence”

“Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore” Psalm 16:11 with Nehemiah 8:10.

“thy words” plural that Biblically make up “thy word” singular

“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts” Jeremiah 15:16.

“thy good spirit to instruct them” Nehemiah 9:20

“And the disciples were filled with joy, and with the Holy Ghost” Acts 13:52 with Galatians 5:22.

“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost” Romans 14:17 with Galatians 5:22.

“And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost” 1 Thessalonians 1:6 with Galatians 5:22.

Speaking *practically*, today’s believer should therefore pray to follow King David’s example.

“I have set the LORD always before me: because he is at my right hand, I shall not be moved” Psalm 16:8.