

# INDICTMENT OF IGNORANCE

by  
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Modern "bibles" such as the NASB present a doctrine in Philippians 2:6 which reaches all the way to the blasphemy against the Holy Ghost. Referring to Jesus Christ, observe the difference in the two renderings --

**KJV** -- *"Who, being in the form of God, thought it not robbery to be equal with God."* Philippians 2:6

**NASB** -- *"who, although He existed in the form of God, did not regard equality with God a thing to be grasped."* Philippians 2:6

To demonstrate how offensive the NASB is, witness a modern equivalent --

**KJV** -- "The black man thought it not robbery to be equal with the white man."

**NASB** -- "The black man did not regard equality with the white man a thing to be grasped."

Native Greeks who are fluent in English testify with virtual unanimity that the King James Bible is one hundred percent *ACCURATE* here, while the NASB reading is one hundred percent *INACCURATE*, and is in fact the *EXACT OPPOSITE* of the Greek. In short, the only people who translate this verse in the manner in which the NASB translates it are people who can't speak Greek, and who are manifestly incompetent in translation, or who are rank heretics and who therefore, like the Arians, have an agenda in denying the deity of Jesus Christ.

**John Chrysostom** (circa 345 -- 405 A. D.), a *GREEK* whose mother tongue was *GREEK*, fully agreed. In fact, Chrysostom argued for the *VERY WORDING OF THE KING JAMES BIBLE -- AGAINST THE ARIANS*, who argued for the *VERY WORDING OF THE NASB*. Observe --

"What shall we say against *Arius*, who asserts the Son is of a different substance? Tell me now, what means, 'He took the form of a servant?' It means, He became man. Wherefore 'being in the form of God,' He was God. For one 'form' and another 'form' is named; if the one be true, the other is also. 'The form of a servant' means, Man by nature, wherefore 'the form of God' means, God by nature. And he not only bears record of this, but of His equality too, as John also doth, that he is no way inferior to the Father, **for he saith, "He thought it not a thing to seize, to be equal with God."** Now what is their wise reasoning? **"Nay," -- say they -- "he proves the very contrary; for he says that, being in the form of God, He seized not equality with God."** *John Chrysostom, Homily 6, Philippians 2:5-8*

In other words, the *Arians* attempted to deny the deity of Jesus Christ with the *VERY WORDING OF THE NASB*, while *John Chrysostom*, a mighty defender of the faith, who, as a *GREEK*, a *GREEK* who understood *GREEK* intimately, just like native Greeks today who are fluent in English, countered the Arians by affirming the deity of Jesus Christ with the *VERY WORDING OF THE KING JAMES BIBLE*.

As we saw before, the NASB agreed with the Arians in John 1:18, and so we see that the NASB likewise agrees with the Arians here in Philippians 2:6. Conversely, as we also saw before, the King James Bible agreed with the genuine believers in John 1:18, and so we see that the King James Bible agrees with John Chrysostom and native Greeks who are fluent in English -- and all who genuinely belong to Jesus Christ and who understand Greek -- in this verse as well.

As I said, the only people who would translate this passage like the NASB has translated it, are either heretics or people who are functionally incompetent in translation, as opposed to people who can actually speak Greek, like native Greeks who are fluent in English. But alas, the translators of the NASB demonstrate their incompetence throughout the New Testament.

For example, the trend of modern "*bibles*" like the NASB is *palpable* -- that is, modern "*bibles*" like the NASB have engaged in an unflinching and *demonstrable* retrenchment to the heresies of old. In short, if you read a modern "*bible*" like the NASB, you are feasting on the ancient heresies of the Arians and Gnostics *throughout* the New Testament, as has been demonstrated in this verse, John 1:18, and others, and is just one of the reasons that professing Christians are so ignorant of even basic doctrine today, including those who defend the NASB, no matter how many degrees they have.

Naturally, the proponents of the NASB will gnash their teeth and protest, but what they cannot do is refute the actual evidence. Not only do they demonstrate complete incompetence in biblical translation, they are likewise functionally ignorant of what constitutes actual evidence as well, for anyone who is naive enough to accept the testimony of two habitual liars like Vaticanus B and Sinaiticus Aleph, the two manuscripts modern "*bibles*" like the NASB are principally based on, is transparently ignorant of even the basics of evidentiary testimony.

Indeed, the proponents of the NASB are so ignorant that they attempt to defend these two habitual liars, but as I have personally collated these two manuscripts in the New Testament -- as I have literally *lived* with these two manuscripts for the past ten years or so, and am therefore *intimately* familiar with them -- it would be mere child's play for me to demonstrate the gross incompetence and lies and heresies and utter blasphemies of Vaticanus B and Sinaiticus Aleph, as opposed to the manuscripts underlying the Traditional Text, and there is not a person on this planet who can refute me in this matter, and whom I wouldn't *thoroughly embarrass* in the attempt, for the actual *evidence* is *incontrovertible*.

After all, what can be said of manuscripts that offer us geographical travesties throughout the Gospels and the book of Acts, not to mention the never-ending grammatical solecisms and egregious philological and orthographical blunders which are perpetuated throughout the New Testament from Matthew to Revelation, as well as a bevy of historical gaffes, along with a plethora of such gems as, "*for the **sheep** had passed away,*" in Revelation 21:4, or the utterly posterous, "*whatever you ask the Father **he will give it to you in my name,***" in John

16:23, or, "we shall **all sleep**, but we shall **not all be changed**," in 1 Corinthians 15:51, or, "death is swallowed up in **controversy**," in 1 Corinthians 15:54, along with, "God giveth us the **controversy** through our Lord Jesus Christ," in verse 57, or the absolutely priceless, "if we receive the witness of **God**, the witness of **God** is greater," in 1 John 5:9, or the degradation of Jesus Christ's deity **yet again** in Mark 11:3 where both manuscripts, albeit differing in word order and other particulars in this verse, which is another habitual occurrence between these two depraved witnesses, nevertheless assert together that Jesus **borrowed a donkey**, which is pure, unadulterated *blasphemy*, a *blasphemy* that functionally removes the identification of Jesus as being equivalent to Jehovah, or the utterly *chilling*, "I do **not** pray that you should **take them from the evil one**," in John 17:15, or the *gross heresy* in Matthew 27:49 wherein **both manuscripts assert that Jesus was killed by someone with a spear instead of dying supernaturally as he promised**, which is as foul a *blasphemy* as ever there was. Ad nauseam! And I mean *ad nauseam*, for examples of this exact nature could be multiplied *exponentially*.

Of course, in the particular passage under discussion, Philippians 2:6, a genuinely born again Christian need not even understand the Greek or the manuscript issue to know that the NASB flirts with the blasphemy against the Holy Ghost here, but before I demonstrate that, let us very quickly examine the hoops the NASB translators had to jump through to fabricate this false reading. Observe --

The Greek word for "robbery" is *arpagmos*. In the Greek text of Philippians 2:6, this word is a *noun*.

"arpagmos" = *robbery*

The Authorised Version in Philippians 2:6 translates this Greek **NOUN** as a **NOUN** - that is - "**ROBBERY**"

The NASB in Philippians 2:6 *changes* this Greek **NOUN** into a **VERB** - that is - "**TO BE GRASPED**"

In other words, the Authorised Version in Philippians 2:6 *FOLLOWS* the Greek syntax *EXACTLY*, while the NASB in Philippians 2:6 *ALTERS* the syntax *DIAMETRICALLY*.

The Greek word for "equal" is *isos*. In the Greek text of Philippians 2:6, this word is an *adverb*. (Note, many grammarians treat this word as an adjective, but that is irrelevant for our demonstration because the facts are not altered either way).

"isos" = *equal*

The Authorised Version in Philippians 2:6 translates this Greek **ADVERB** as an **ADVERB** - that is - "**EQUAL**"

The NASB in Philippians 2:6 *changes* this Greek **ADVERB** into a **NOUN** - that is - "**EQUALITY**"

In other words, the Authorised Version in Philippians 2:6 *FOLLOWS* the Greek syntax *EXACTLY*, while the NASB in Philippians 2:6 *ALTERS* the syntax *DIAMETRICALLY*.

Finally, Anglo bible scholars who can't speak Greek, like the translators of the NASB, love to assert that word order in Greek has no force. Of course, native Greeks who can actually speak Greek state the exact opposite. In fact, word order in Greek often has great significance, and the word order in this passage, along with the two revelations noted above, is absolutely *fatal* to the NASB translation.

In short, there is *zero* justification for the NASB translation in Philippians 2:6. *ZERO*.

As I said, Native Greeks who are fluent in English testify with virtual unanimity that this verse in the KJV is accurate, and that this verse in the NASB is *utterly inaccurate*. Accordingly, only a heretic like Arius, or someone who is functionally incompetent in biblical translation, would translate this passage as the NASB has translated it.

Of course, as I said a few moments ago, the truly born again Christian need not even go the Greek, for he knows that this rendition by the NASB is doctrinally corrupt. That's all it takes for the truly born again believer, for he knows the voice of the Shepherd, and the voice of the Shepherd utterly condemns this degrading rendition in the NASB.

Jesus made a point of stating unequivocally, "*All men should honour the Son, even as they honour the Father.*" (John 5:23) The Shepherd had absolutely no problem whatsoever "*grasping equality with God,*" and the "*bibles*" and the scholars who say that he did are *liars like Arius*. Yea, even more than *liars*, because the falsehood presented by the NASB in this passage (just like the blasphemy the NASB presents in John 1:18, *ad nauseam*) - that is, the philosophy presented by the NASB in this passage - is the exact opposite of God's truth. And don't think for one second that this rendition in the NASB is anything other than *pagan philosophy*, because that is all it is. The Authorised Version discloses a visceral theological truth in this passage; the NASB injects into this passage a vain philosophy which positively *reeks of existentialism*. Indeed, as our friend **John Chrysostom** equally noted, and in the *very same context* as above, referring to Arius and pagan philosophy, stated --

**"No, say they, but he means that being a little God, he seized not upon being equal to the great God, who was greater than he. Is there a great and a little God? And do ye bring in the doctrines of the Greeks upon those of the Church?"** *John Chrysostom, Homily 6, Philippians 2:5-8*

As is plain for anyone to see, **John Chrysostom** (circa 345 -- 405 A.D.), a *GREEK* whose mother tongue was *GREEK*, tied the *wording of the NASB* to the heretic *Arius* and *pagan philosophy*.

The first time we hear the term "*blasphemy against the Holy Ghost*" is when Jesus in Matthew 12:31 confronts the Pharisees for their wickedness. The circumstances were these: The Lord had just freed, as was his wont, a precious human soul bound by Satan—in this case one possessed with a devil, both blind and dumb. The Pharisees, of course, instead of praising God

for grace and mercy bestowed, forthwith accused Jesus of receiving his power from Beelzebub, the prince of devils. To be clear, we must understand that these eminent scholars, skilled in all the letters of the law, were speaking behind the Lord's back. That is, they did not at this point accuse him openly. Unfortunately for them, the scriptures tell us that "*Jesus knew their thoughts.*"

**F**rom this certifiably arcane episode issued the most scathing denouncement ever recorded and uttered by human lips. Here, the Lord not only saddles these Pharisees with many undesirable approbations while reproaching them for being a "*generation of vipers,*" but likewise charges them point-blank with blaspheming the Holy Ghost. To drive home his point and let them know that they were now shackled with unforgiveness for all eternity, the Lord closes his discourse with these words, "*But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*"

**W**hat had these Pharisees done to deserve such a lashing? To put it simply, they had in the dark recesses of their hearts "*trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace.*" For those who can't seem to get comfortable in their doctrinal shoes without nice, neat little formulas, this is a thumbnail definition of the blasphemy against the Holy Ghost. However, there is yet one imperative that must be addressed in order to complete the theology. That is, the most important point to be emphasized in all of the above is this...

**T**he blasphemy against the Holy Ghost cannot occur apart from a deliberate, calculated, premeditated denigration of the person of Jesus Christ. You see, it is one thing to speak a word against the Son of Man; it is another thing entirely to despise him and count his blood an unholy thing. It is one thing to take the Lord aside and rebuke him over a theological issue or deny him in the face of trial, as Peter did; it is another thing entirely to behold infinite righteousness, infinite holiness, and infinite light—which can be perceived in Jesus Christ and Jesus Christ alone—and then to despise it, to disparage it, to call pure righteousness evil, to see pure holiness as profane, to exchange pure light for darkness... that is, for pride's sake to embrace the very soul of wickedness itself, as did Judas Iscariot. This is treading under foot the Son of God; this is counting his blood an unholy thing; this is doing despite unto the Spirit of grace—in short, this is the blasphemy against the Holy Ghost, and it cannot occur apart from the willful denigration of the person of Jesus Christ.

**P**hilippians 2:6 in the NASB arrogantly enters this domain and there transgresses. Here's how...

**I**n the 10th chapter of the gospel of John, we find the Lord Jesus once again surrounded by a pack of rabid Pharisees. Completely unsatisfied with all the Lord has done thus far—he has healed lepers, given sight to the blind, strength to the lame, hearing to the deaf, voice to the dumb, life to the dead, and much more besides—these religious wolves now decree that such evidence is not enough. No! They want more! "*If thou be the Christ, tell us plainly.*"

**J**esus answers them, "*I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me...*" After expounding a bit, the Lord then closes his exposition in verse 30 by announcing, "*I and my Father are one.*"

This was the last straw. The Pharisees took up stones. Jesus said, "*Many good works have I showed you from my Father; for which of those works do ye stone me?*" The Pharisees responded by saying, "*For a good work we stone thee not; but for blasphemy; **and because that thou, being a man, makest thyself God.***"

Just like the AV's translation in Philippians 2:6. In other words, the Pharisees were offended with the concept presented by the King James Bible. In fact, earlier in the same Gospel they used almost identical wording in their scorn and accusation against him -- "*Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, **making himself equal with God.***" John 5:18

Jesus knew what he was doing. At last we come to the heart of the matter, and Jesus himself was the driving catalyst. He had purposely declared himself God, and he did it knowing it would bring down upon him the scorn of the Sanhedrin, the leading religious body of the land. The real burr under the Pharisees' saddle was the man himself! They had no problem with his works. It was *himself* that they hated. It wasn't so much his teaching, but *him*. And now, on top of it all, he had the audacity to make himself—right there in front of them, right before their very eyes—**equal with God! He—Jesus himself—made himself equal with God.** What boldness!

As the Scriptures make abundantly clear, Jesus' words and actions *diametrically contradict* the NASB. *Diametrically*, as does the Greek, as we saw before in the functional incompetence in biblical translation by the translators of the NASB. Jesus Christ not only had no problem "*grasping*" equality with God, **HE BOLDLY, BLATANTLY, ASSERTED IT -- JESUS CHRIST BOLDLY, BLATANTLY ASSERTED THAT HE WAS EQUAL WITH GOD --** the *exact opposite* of what the NASB falsely claims in Philippians 2:6, and thus the genuinely born again believer doesn't even need the Greek. The genuinely born again believer not only knows that the NASB contradicts Jesus' own words, but in the knowing, the genuinely born again believer seethes at such a foul, heretical translation. And he who doesn't have a serious issue with this verse as propounded by the NASB is he who has never been born again, and has never seen Jesus Christ in his glory by the Holy Spirit.

Contrary to the ignorant and blasphemous assertion of the NASB, Jesus had no problem with his divinity whatsoever. Jesus had no problem "*grasping equality with God.*" No problem whatsoever. Au contraire—Jesus asserted his "*equality with God*" boldly and without apology. As the AV correctly renders it—"*he thought it not robbery to be equal with God,*" and he *said so. Blatantly!*

The NASB presents as foul a doctrine in Philippians 2:6 as it does in John 1:18. The Holy Ghost condemns them both, and you may take it as axiomatic that he who denies this is he who *INFALLIBLY* has never been indwelt and taught by the Holy Spirit. You may also take it as axiomatic that he who defends the NASB translation here is functionally incompetent in biblical translation.

For this declaration by Jesus, the gnashing Pharisees charged him with blasphemy, for they had long ago crossed the line. Their darkened hearts had long ago exchanged darkness for light, and light for darkness. Their accusations against the Lord of Glory were simply the manifestation of what they already were. And what was their great concern? What was the

number one indictment issued here against the Lord of Lords and King of Kings? What was the pronouncement of Israel's August body of scholars?

**J**esus Christ knew what he was doing. He wasn't naive. To the Pharisees, his words were blasphemy, and Jesus knew they would consider it so, for Jesus Christ had boldly, confidently, and without apology asserted his equality with God. There was no mistaking it, as his accusers reminded him—"***thou, being a man, makest thyself God***"—and they hated him for it. Why?

**B**ecause where Jesus Christ was concerned, the Pharisees did not believe that he had any right to consider equality with God as something to be grasped. Just like the NASB.

**T**his was the attitude of those who had blasphemed the Holy Ghost two thousand years ago, and that is the exact attitude that the NASB conveys today. It's the same flavor, and it leads down the exact same path, for low thoughts of Jesus Christ *inevitably* lead to the blasphemy against the Holy Ghost. *Inevitably*, and once that line is crossed, there is no turning back.

**D**oes that mean that one or two of the translators of the NASB blasphemed the Holy Ghost? No, not necessarily, although it's possible, for that is a sin that is committed a great deal more often than people think. As John Bunyan warned --

*"Thou mayest do that in half a quarter of an hour, from the evil of which thou mayest not be delivered for ever and ever."* John Bunyan, The Barren Fig Tree

**O**ne of the great failings of this generation of preachers is the absence of this doctrine, that is, the absence of the doctrine of the blasphemy against the Holy Ghost, for the fact is, this world is full of people who have already passed their day of grace. albeit, only God knows who they are, but had they been warned in preceding years about how easy it can sometimes be for the heart to cross that fatal line and thereby sin against the Holy Ghost eternally, some of them might have escaped what is now forever too late for them to escape, even though they may live many more wholesome years in this life.

**A**nd it will be found in the day of judgment that the blasphemy against the Holy Ghost begins in the soul as a tiny seed, a seed whereby the soul begins to entertain thoughts -- nothing serious at first -- just small thoughts, even fleeting thoughts, thoughts about Jesus Christ which chip away at Jesus Christ's majesty and his rightful claim to the title of Almighty God, thereby denying his identity as that one and the same *JEHOVAH* of the Old Testament, a denial that the NASB perpetuates in Philippians 2:6, Mark 11:3, John 1:18, *ad nauseam*, small declarations which one by one chip away at Jesus Christ's rightful claim and title of "*GOD MANIFEST IN THE FLESH*," which is of course another verse where the NASB erases Jesus Christ's deity and degrades his person by denying him his rightful title in the very strongest passage in all the Word of God relative to the deity of Jesus Christ.

**I** remember in my own experience when I was first made aware of the distinction between the King James Bible and the NASB in this verse, 1 Timothy 3:16, In that moment when I examined the two readings -- I mean in the very *moment*, just like when I was born again -- the Holy Spirit *instantly* bore such *powerful* witness -- *supernatural, powerful witness* -- to the

veracity of the King James Bible in this verse, and to the corruption of the NASB, that it was as if I'd been hit by a sledge hammer, *literally*, it was as if a load of bricks had been dumped on me, and I won't have to retract a syllable of this testimony when I stand before the Lord Jesus to give account of myself.

**Y**ou may therefore know without fear of revocation that he who accepts a "*bible*" that removes "*GOD*" in this verse, like the NASB does, after having been shown the distinction between the two, and he who accepts a "*bible*" that asserts "*only begotten God*" like the NASB does in John 1:18, is *INFALLIBLY* unregenerate, for the Holy Spirit bears *INFALLIBLE WITNESS* to "*GOD WAS MANIFEST IN THE FLESH*" in 1 Timothy 3:16 in those he truly indwells, in those who are *JEALOUS* for the glory of Jesus Christ, and the Holy Spirit likewise *EXCORIATES* the blasphemy of John 1:18 in the NASB in those he indwells, in those who are *JEALOUS* for the glory of Jesus Christ, just as he *EXCORIATES* this verse in Philippians 2:6 in the NASB, whose translation reaches all the way to the blasphemy against the Holy Ghost.