

**Exploring the 'I AM' statements of Jesus (2):  
Devotional Questions: John 6:22-29**

**PART 1: Exodus 16:1-36, Numbers 11:4-9**

1. *In what ways was manna a picture of Jesus?*

*Exodus 16:14:*

*Exodus 16:15:*

*Exodus 16:17-18:*

*Exodus 16:31:*

2. *In what ways is John 6 similar to Exodus 16?*

*a.*

*b.*

*c.*

3. *What are the differences?*

**PART 2: Wrong Views About Jesus:**

1. *What wrong views did they have about Jesus?*

*a. John 6:14:*

*b. John 6:32:*

*c. John 6:34:*

2. *What are the two types of food (John 6:27)?*

*a.*

*b.*

**PART 3: The True Bread From Heaven**

1. *What is the mistake the Jews made (John 6:28)?*

2. *Who is the only giver (John 6:32)?*

3. *What is Heaven's Bread (John 6:34-35)?*

4. *Why has God given the Bread from Heaven (John 6:27, 40)?*

**PART 4: 'I AM' - Today**

1. *How do we 'feed' on Jesus?*

*a. John 6:29:*

*b. John 6:35:*

*c. John 6:40:*

*d. John 6:47:*

2. *What is the link between Isaiah 55:1-2 and Jesus here?*

3. *What difference does this name make to us today?*

**Exploring the 'I AM' statements of Jesus (2):  
Devotional Questions – Answers to Questions:**

See Dr Ruckman's commentaries *The Book of Exodus* pp 301-309 and *The Book of John* pp 193-203 and the *Ruckman Reference Bible* pp 128-129, 1394-1395 for detailed comment.

**PART 1: Exodus 16:1-36, Numbers 11:4-9**

1. *In what ways was manna a picture of Jesus?*

*Exodus 16:14* “And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground”: Noting that God “...had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full” Psalm 78:24-25, Mark 1:13 states of the Lord Jesus Christ “And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.”

*Exodus 16:15* “And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat”: “Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world” John 6:32-33.

*Exodus 16:17-18* “And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating”  
*Exodus 16:18*: “As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me” John 6:57.

*Exodus 16:31* “And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey”: “My beloved is white and ruddy, the chiefest among ten thousand” Song of Solomon 5:10.

2. *In what ways is John 6 similar to Exodus 16?*

- a. *On Giving*, Exodus 16:15 “This is the bread which the LORD hath given you to eat” with John 6:32-33 “...my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.”
- b. *On Eating*, Exodus 16:16 “This is the thing which the LORD hath commanded, Gather of it every man according to his eating...” with John 6:31 “Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.”
- c. *On Testifying*, Exodus 16:34 “As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept” with John 6:35 “And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”

3. *What are the differences?*

The essential difference is with respect to “...the blessing, even life for evermore” Psalm 133:3 that today's believer experiences according to John 6:58 “This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.”

In sum for PART 1 “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me” John 5:39 as King David testifies and as today's believer possesses “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.

**PART 2: Wrong Views About Jesus:**

1. *What wrong views did they have about Jesus?*

- a. John 6:14 **“Then those men, when they had seen the miracle that Jesus did, said, *This is of a truth that prophet that should come into the world*”**: That was not a wrong view but it was an incomplete view. The Lord Himself showed that He was a prophet. **“Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem”** Luke 13:33 with Acts 3:22 **“For Moses truly said unto the fathers, *A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.*”** However the Lord Jesus Christ is also **“...the King of kings, and Lord of lords”** 1 Timothy 6:15 and **“...the Apostle and High Priest of our profession, Christ Jesus”** Hebrews 3:1. See the attached study **“Behold, there came wise men”** Matthew 2:1 showing that 1 Kings 1:32 typifies the *three* offices that the Lord Jesus Christ fulfils according to the *three* gifts. **“And king David said, Call me Zadok the priest, and Nathan the prophet.. And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too”** 1 Kings 1:36 with respect to God’s approval of the Lord’s offices insofar as **“...he that sent me is with me: the Father hath not left me alone; for I do always those things that please him”** John 8:29. Peter therefore exhorts today’s believer **“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen”** 2 Peter 3:18.
- b. John 6:32 **“Then Jesus said unto them, Verily, verily, I say unto you, *Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven*”**: The scripture corrects the unbelievers’ error and yields further revelation. See *Question 2a On Giving*, Exodus 16:15 **“This is the bread which the LORD hath given you to eat”** with John 6:32-33 **“...my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.”**
- c. John 6:34 **“Then said they unto him, Lord, evermore give us this bread”**: They appear to have missed the words **“is he which”** in John 6:33 **“For the bread of God is he which cometh down from heaven, and giveth life unto the world.”** That is why Matthew 4:4 states **“But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God”**. The Lord corrects their oversight in John 6:35, 47-48 **“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst...Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life.”**

2. *What are the two types of food (John 6:27)?*

John 6:27 distinguishes between them as follows. **“Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.”**

- a. **“Your fathers did eat manna in the wilderness, and are dead”** John 6:49.
- b. **“This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world”** John 6:50-51.

In sum for PART 2 **“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life”** John 6:63.

### **PART 3: The True Bread From Heaven**

1. *What is the mistake the Jews made (John 6:28)?*

John 6:28 states ***“Then said they unto him, What shall we do, that we might work the works of God?”*** The Lord Jesus Christ directs the questioners away from works to belief in Him for ***“...the blessing, even life for evermore”*** Psalm 133:3 as indeed today’s believer should direct all unsaved individuals. See **PART 2 Question 1c**. ***“Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life”*** John 6:47-48. See the attached study **[John 6:47 and Other Scriptures Attacked](#)**.

2. *Who is the only giver (John 6:32)?*

It is God Himself. ***“Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven”*** John 6:32. Note that the Lord Jesus Christ is a Recipient of ***“All that the Father giveth me...”*** John 6:37 and today’s believer can rejoice in not deplore Luke 15:2 ***“And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.”***

3. *What is Heaven’s Bread (John 6:34-35)?*

See **PARTS 1, 2 Questions 2c, 2b** respectively *On Testifying*, Exodus 16:34 ***“As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept”*** with John 6:35 ***“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst”*** and ***“This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world”*** John 6:50-51.

4. *Why has God given the Bread from Heaven (John 6:27, 40)?*

John 6:40 states ***“And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”***

John 6:40 is a pre-crucifixion statement with respect to the last judgement as John explains before ***“...a great white throne, and him that sat on it...”*** Revelation 20:11 and context but the Lord sets forth what Paul states for today in 1 Timothy 2:3-4 ***“...God our Saviour...will have all men to be saved, and to come unto the knowledge of the truth.”*** It should also be noted that today’s believer will be raised up before ***“...the last day”*** as Paul explains ***“Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you”*** 2 Corinthians 4:14 ***“When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day”*** 2 Thessalonians 1:10.

In sum for **PART 3** ***“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life”*** John 3:16.

**PART 4: 'I AM' - Today**

1. How do we 'feed' on Jesus?

- a. John 6:29 "...that ye believe on him whom he hath sent": "For the scripture saith, Whosoever believeth on him shall not be ashamed...For whosoever shall call upon the name of the Lord shall be saved" Romans 10:11, 13.
- b. John 6:35 "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst": "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" Romans 10:12.
- c. John 6:40 "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day": See PART 3 Question 4 1 Timothy 2:3-4 "...God our Saviour...will have all men to be saved, and to come unto the knowledge of the truth."
- d. John 6:47 "Verily, verily, I say unto you, He that believeth on me hath everlasting life": "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" Romans 10:9-10. See the attached study [John 6:47 and Other Scriptures Attacked](#).

2. What is the link between Isaiah 55:1-2 and Jesus here?

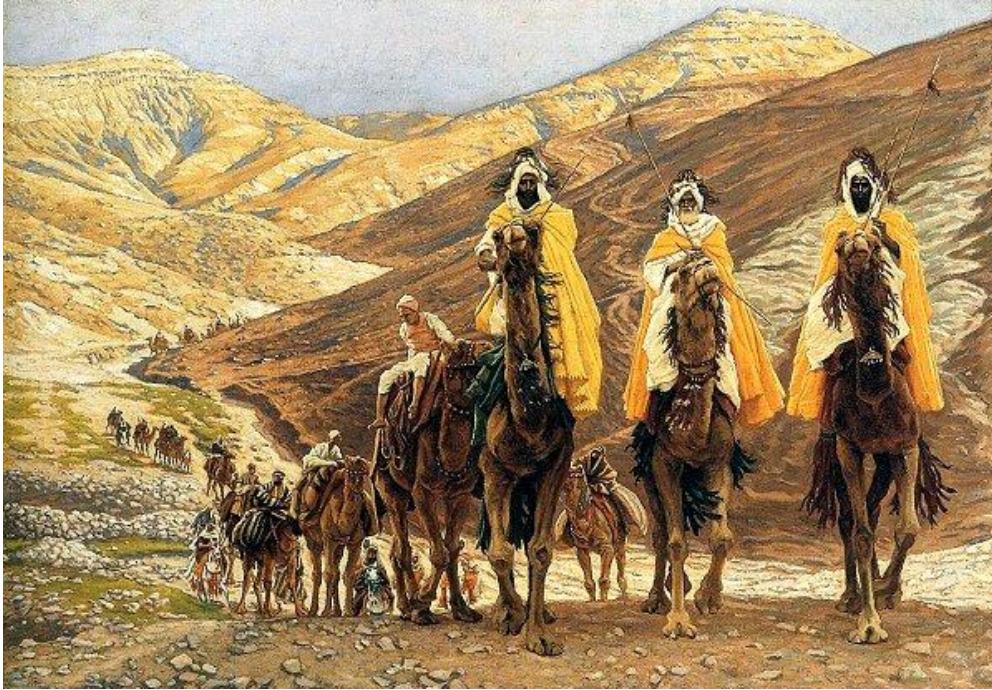
Isaiah 55:2 states "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" matching John 6:27 "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed" yielding an exhortation from the Lord Himself that applies equally for today's believer in accordance in principle with Psalm 133:3 "...for there the LORD commanded the blessing, even life for evermore." "And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" John 12:50.

3. What difference does this name make to us today?

"Glory ye in his holy name: let the heart of them rejoice that seek the LORD" Psalm 105:3.

In sum for PART 4 "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" John 10:28.

**“Behold, there came wise men”** Matthew 2:1



### Three Wise Men

Matthew 2:1-2 state **“Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”** See *The Book of Matthew* by Dr Peter S. Ruckman pp 24 ff for detailed study.

Matthew 2 is the one passage on the **“wise men from the east.”** It does not of course say how many wise men were present, only that they brought three gifts, Matthew 2:11. **“Comparing spiritual things with spiritual”** 1 Corinthians 2:13, or scripture with scripture nevertheless shows that *three* wise men were present in Matthew 2. See Proverbs 18:16.

**“A man’s gift maketh room for him, and bringeth him before great men.”**

The Lord is **“the young child”** in Matthew 2:8, 9, 11, 13 twice, 14, 20 twice, 21, i.e. 9 times but none is greater than **“the man Christ Jesus”** 1 Timothy 2:5 that He became with **“a name which is above every name”** Philippians 2:9. Though **“there was no room for them in the inn”** Luke 2:7 at the Lord’s birth, Proverbs 18:16, with respect to **“a man’s gift”** singular, singular, confirms that *three* givers gave *three* gifts to make room for themselves in the house Matthew 2:11 to worship **“the man Christ Jesus.”** Note also Genesis 9:18-19 **“And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth...and of them was the whole earth overspread,”** by Shem the Oriental, Ham the African, Japheth the European. So *three* wise men *must* be present for *all* men, because **“All men seek for thee”** Mark 1:37.

Wise men seek the Lord for the *right* reason and so the **“wise men from the east”** were:

**Three Godly Pilgrims** – among the **“strangers and pilgrims on the earth”** Hebrews 11:13

- They trusted a *godly guide*, namely **“his star”** Matthew 2:1. The Lord Jesus Christ calls Himself **“the bright and morning star”** in Revelation 22:16 and the Lord also calls Himself **“his angel”** in Revelation 1:1. **“His star”** is therefore an *appearance* of **“the angel of the Lord”** as in Matthew 1:20 **“the angel of the Lord appeared unto him in a dream...”** No guide is godlier than **“the angel of the Lord.”** Make sure He’s your guide.
- They went a *godly way*, namely **“from the east,”** east to west. That’s God’s way. Psalm 19:4-5 states **“the sun...is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.”** The sun moves east to west and is a type of Jesus Christ Who is **“the Sun of**

*righteousness*” Malachi 4:2. The Lord says **“Follow thou me”** John 21:22 so then **“let us run with patience the race that is set before us”** Hebrews 12:1.

- They had a *godly purpose*, namely **“we...are come to worship him”** Matthew 2:2. They could say with the Lord in John 4:22 **“we know what we worship”** and with Paul in 2 Timothy 1:12 **“I know whom I have believed.”** Make sure you know Him, so you never hear Him say **“I never knew you”** Matthew 7:23. All of us should be *godly pilgrims*.

### Three Good Gifts

The wise men gave **“their treasures...gold, and frankincense, and myrrh”** Matthew 2:11.

- Gold is for a *king*. 1 Kings 10:18 says of Solomon that **“...the king made a great throne of ivory, and overlaid it with the best gold.”** The Lord Jesus Christ is **“the King of kings, and Lord of lords”** 1 Timothy 6:15, so the **“the best gold”** befits Him.
- Frankincense is for a *priest*. Luke 1:9 says of Zacharias that **“According to the custom of the priest’s office, his lot was to burn incense when he went into the temple of the Lord.”** The Lord Jesus Christ is **“the Apostle and High Priest of our profession”** and **“he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them”** Hebrews 3:1, 7:25. Incense goes with prayer because **“the smoke of the incense, which came with the prayers of the saints, ascended up before God”** Revelation 8:4, so frankincense befits the Lord our **“High Priest.”**
- Myrrh is for a *prophet*. 1 Kings 19:10 says of **“the children of Israel”** that they **“have slain thy prophets.”** The Lord said **“it cannot be that a prophet perish out of Jerusalem”** Luke 13:33 and for His burial **“Nicodemus...brought a mixture of myrrh and aloes”** John 19:39, so myrrh befits **“Jesus the prophet of Nazareth”** Matthew 21:11.

1 Kings 1:32 typifies the *three* offices that the Lord Jesus Christ fulfils according to the *three* gifts. **“And king David said, Call me Zadok the priest, and Nathan the prophet..”** In type, that’s also why *three* wise men must be present in Matthew 2 to personify those gifts. Note that the Lord fulfils the offices of *prophet, priest* and *king* in *reverse* order to that of 1 Kings 1:32 and to that in which the gifts were given, because *God* wants **“the first of all”** Mark 12:29 His Son as *King*, as in Zechariah 14:9. So should you and I. **“And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.”**

### Three Houses of Worship

The first house is in Matthew 2:11. Matthew 2:11 is the first time that the word **“house”** is mentioned in the New Testament. It was a place of giving to and worshipping of **“Jesus Christ, the Son of God”** Mark 1:1 by **“they that be wise”** Daniel 12:3. That’s what God wants for a house that is a *household*, a domestic **“household of God”** Ephesians 6:19.

Every house, or household, like yours or ours, should be the same, *where the Lord Jesus Christ is King*, not the DVD player, the television or the laptop. That is the second house.

The third house is you. **“Ye are God’s building”** Paul says in 1 Corinthians 3:9. He emphasises that in 1 Corinthians 3:16, which should be memorized. **“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”**

May *that* temple and *that* house especially *always* be a place of giving to and worshipping of **“Jesus Christ, the Son of God”** by **“they that be wise”** **“till he come”** 1 Corinthians 11:26, that is, Hebrews 13:21, **“Jesus Christ; to whom be glory for ever and ever. Amen.”**

## **John 6:47 and Other Scriptures Attacked**

From [www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php](http://www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php) *The 1611 Holy Bible versus Bible Critic Jacob Prasch* pp 70-72, 119-121

Further concerning deliberate corruptions to verses of scripture that were conspiratorial in nature as Dean Burgon and others concluded, see above, and are manifest in modern versions, Gail Riplinger has listed many examples in her book *Which Bible is God's Word?* These include in order of citation the **17** verses that the NIVs omit along with the Catholic NJB with the exception of Mark 7:16, John 5:4 and Watchtower's NWTs; Matthew 17:21, 18:11, 23:14, Mark 7:16, 9:44, 46, 11:26, 15:28, Luke 17:36, 23:17, John 5:4, Acts 8:37, 15:34, 24:7, 28:29, Romans 16:24, 1 John 5:7.

Gail Riplinger then cites many more verses that at least some modern versions e.g. NASVs and/or NIVs and/or NKJV subvert with respect to major doctrine and/or distort in favour of the devil's emerging pro-sodomite one-world government and religion under the Catholic Church, Revelation 13. These verses are given in order of citation without duplication but with notes for any two-fold alteration e.g. Hebrews 1:3 and include with respect to:

*Modern version subversion of "the gospel of Christ"* Romans 1:16 – **18** verses

Romans 1:16, 1 Corinthians 9:18, Colossians 1:14 – see below, Luke 22:20, Romans 3:25, 1 John 3:5, Hebrews 1:3 – also changed to support Rome, 1 Peter 4:1, 1 Corinthians 5:7, Colossians 2:11, Isaiah 53:10, Mark 9:42, John 6:47 – see below, Mark 10:24, Mathew 7:14, John 3:36, Hebrews 4:6, Acts 26:23

*Modern version promotion of gods of the New Age and self-esteem i.e. pride* – **18** verses

Acts 5:42, 1 Corinthians 16:22, Isaiah 14:12, Philippians 4:13, 1 Timothy 3:16, Revelation 21:4, Galatians 4:7, Ephesians 3:14, 9, 2 Corinthians 1:14, Mark 10:21, 2 Timothy 3:17, 1 Peter 1:22, 2 Peter 1:21, Ephesians 4:6, Revelation 22:21, 1 John 4:14, Revelation 9:20

*Modern version denigration of "the Godhead"* Acts 17:29, Romans 1:20, Colossians 2:9 and promotion of the New Age 'Coming One' – **11** verses

Acts 3:13, 26, 4:27, 30 – the NASVs, NIVs, NKJV are in line lockstep with the Qur'an, Matthew 20:20, Revelation 1:6, Genesis 22:8, John 4:24, Luke 7:19, 20, John 14:16

*Modern version endorsement of New Age idolatry and progressive works salvation* – **11** verses

Acts 17:22 – also wrongly defined by Strong, Psalm 79:1, Acts 8:9, Matthew 24:3, Revelation 19:8, 1 Corinthians 1:18, 2 Corinthians 2:15, Romans 3:3, Galatians 5:22 – also wrongly defined by Strong, 1 Corinthians 11:1, Ecclesiastes 5:20

*Modern version support for Catholicism* – **11** verses

Revelation 14:8, 17:10, 19:2, Matthew 1:25, Revelation 2:15, Luke 11:38, 21:5, Romans 15:16, Luke 1:23, Matthew 12:4, John 6:33

*Modern version support for sodomite 'relationships'* – **5** verses

1 Corinthians 6:9, Deuteronomy 23:17, 1 Kings 15:12, 22:46, 2 Kings 23:7

*Modern version support for Helena Blavatsky and the occultists' prayer to Lucifer by corruption of the Lord's Prayer given to His disciples* – **2** verses

Luke 11:2, Matthew 6:13

*Modern version adoption of wrong word meanings by means of Strong's Concordance heretical definitions and further alterations and/or omissions subverting scriptural testimony to the Lord Jesus Christ as "God...manifest in the flesh"* 1 Timothy 3:16 – **43** verses

Hebrews 4:8, Acts 7:45, 19:20, 1 John 4:3, Colossians 1:2, Galatians 5:6, 1 Timothy 2:7, 1 John 5:13, Revelation 14:14, 1:13, Acts 22:16, 19:10, 2 John 3, 2 Timothy 4:1, 2 Corinthians 4:10, Luke 2:33, Acts 20:28, Philippians 2:6, Romans 1:20, Acts 17:23, 14:15, Romans 11:6, Revelation 21:24,



Galatians 5:20, Titus 3:10, Deuteronomy 32:22, Matthew 11:23, 16:18, Luke 10:15, 16:23, Acts 2:27, 31, Revelation 1:18, 6:8, 20:13, 14 – air-conditioning hell, Revelation 9:1, Luke 1:70, Acts 3:21, 15:18, Titus 1:2, Hebrews 13:18, 1 Thessalonians 4:12

*Modern version promotion of a comfortless Christianity and exaltation of man via an unholy spirit and the New Age ‘Coming One’ via his unholy Name, N capitalised – 19 verses*

Luke 4:18, Romans 15:19, 8:15, Acts 8:18, John 7:39, Acts 6:3, 1 Corinthians 2:13, Matthew 12:31, Psalm 8:5, 1 Corinthians 4:4, Job 42:6, 1 Thessalonians 2:4, Leviticus 24:11, 16, John 17:11, Daniel 9:19, Revelation 14:1 – see below, Galatians 6:17, 1 John 2:17

*Modern version weakening of the weapon of prayer by omission of “fasting” – 5 verses*

1 Corinthians 7:5, Acts 10:30, Mark 9:29, 2 Corinthians 6:5, 11:27

In sum, in addition to 17 entire verses that the NIV cuts out, the above lists consist of 143 verses of scripture that at least some modern versions e.g. NASVs and/or NIVs and/or NKJV subvert with respect to major doctrine and/or distort in favour of the devil’s emerging pro-sodomite one-world government and religion under the Catholic Church, Revelation 13. That kind of repeated subversion of at least 160 verses has to be conspiratorial, as Gail Riplinger has herself pointed out in her book *Which Bible is God’s Word?* p 118.

*“And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers”* Jeremiah 11:9-10.

*“There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them”* Ezekiel 22:25-26.

As indicated above with respect to his mindset like that J. J. Griesbach, Jacob Prasch is in lockstep with the conspirators in his antagonism to the AV1611.

*“When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers”* Psalm 50:18...

Jacob Prasch has also lied about manuscript sources in his comment that the phrase “in me” is not found in the most ancient manuscripts of the Gospel of John.

See this extract from *KJO Review Full Text* pp 356-363, 370 [www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php](http://www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php). It will be apparent that Jacob Prasch has simply aped James White again, this time with respect to [Mark 9:23](#) and [Romans 1:16](#) and [10:4](#) and that Jacob Prasch is as clueless about those scriptures as James White is.

White [*The King James Only Controversy* pp 170-173, 261-262] holds up the AV1611 reading “*believeth on me*” in John 6:47, where NIV, NASV omit “*on me*” as an example of a “double standard” on the part of bible believers because “serious charges of “tampering with the Gospel” are lodged against all translations that would not include this later addition to the text.”

White quotes from Donald Waite [*Defending the King James Bible* by Donald Waite p 158], who states that, his emphases, “To make salvation only a matter of “believing” rather than solely, as Christ said in this verse, “believing on ME,” is truly “ANOTHER GOSPEL”!...”

White disputes Dr Waite’s conclusion by alluding to John 6:35, 6:40 in the NASV, which reads respectively “he who believes in Me shall never thirst” and “everyone who...believes in Him, may have eternal life.” He then maintains that, his emphasis, “we have to wonder why the modern versions would seek to hide faith in Christ in John 6:47 and not do the same thing only twelve verses

earlier. *Quite seriously, could anyone read John 6:35 through 6:47 and **not** know what the object of faith in verse 47 is to be? One would have to be a very poor reader not to understand what the Lord is talking about.*"

To justify further his efforts to delete the words "**on me**" from John 6:47, White alludes to John 7:38, 11:25-26, 12:44, 46 in the NASV, all of which contain the phrase "*believes in me*" and therefore declares that "*the entire idea that the modern translations have some doctrinal impurity for not having "in Me" falls flat upon the most basic examination.*"

He then accuses the AV1611 of "*not always*" defining "*the object of faith*" with reference to Mark 9:23, Romans 1:16, 10:4, 1 Corinthians 7:12 and concludes, his emphasis, that "*It is hard to understand how anyone could possibly look at John 6:47 and seriously think that there is some malevolent purpose behind the reading in the modern translations. Surely the information as to **why** "in Me" is not found in the NASB and NIV is easily obtainable.*"

But White has not produced "*the information.*" In Part Two of his book, he lists the few corrupt sources that omit these words and asserts that, "*The conjugation of P66 and P75 together with  $\aleph$  and B, together with the internal evidence, is more than sufficient to substantiate the reading\*. The phrase ["He that believeth on me"] is classically Johannine in style (John 6:35, 7:38, 11:25, etc.). Therefore a shift to "regular" phrasing is to be expected.*"

\*White means the omission of "**on me**," which is of course not a reading but a deletion. As Dr Ruckman [[The Scholarship Controversy, Can You Trust the Professional Liars?](#) by Dr Peter S. Ruckman p 220] rightly observes, his emphasis, "*An **omission** is not a "variant."*"

But none of this amounts to *a reason why* the words are omitted from the modern versions, or indeed from the handful of sources that underlie them.

White has only concocted an excuse for omitting the words "**on me**" from John 6:47 based on their occurrence elsewhere in the Gospel of John and his accusation that the AV1611 supposedly doesn't always define "*the object of faith.*"

He closes his comments on John 6:47 with a further accusation against bible believers, his emphasis.

*"KJV Only advocates do not address this, but rather focus attention upon an issue that is, in fact, self-contradictory: the idea that if you don't define the object of faith in **every instance**, you are somehow opening the door to all kinds of problems, even though the KJV does the same thing in many other places. This is a classic example of the use of a double standard. Here KJV Only advocates are found misusing the Gospel message itself to enlist people to their side. Frightening people into thinking the modern versions are somehow attacking faith in the Lord Jesus Christ."*

White's comments are "*a classic case*" of obfuscation and distortion.

Tischendorf [[The Interlinear Greek-English New Testament, Stephens's 1550 Edition](#), edited by George Ricker Berry] deleted "**on me**" from John 6:47, to be followed by Westcott and Hort, who deleted the words from the RV and Nestle. Tregelles and Alford regard the words as 'doubtful.'

Dr Moorman [[Early Manuscripts and The Authorized Version](#) p 104] lists P66 as omitting "**on me**" in John 6:47 but not P75. Even if P75 is reckoned as also omitting the words, it makes little difference to the huge imbalance of sources for and against the AV1611.

Only a few sources are in agreement with P66. They are almost all Greek old uncials and consist of  $\aleph$ , B, C original text, L, T, W,  $\Theta$ . One Old Latin source omits the words. Codex C has a 'second corrector' who has inserted the words missing in the original draft, such that 22-23 uncials have the words; A, C second corrector, D, E, F, G, H, K, S, U, V, Y,  $\Gamma$ ,  $\Delta$ ,  $\Lambda$ ,  $\Pi$ ,  $\Psi$ ,  $\Omega$ , 047, 055, 0141, 0211 and possibly 0233 along with almost all of the cursives and Family 13. 10 of the 11 extant Old Latin sources, Jerome's Vulgate and the Peshitta Syriac also agree with the AV1611 and so does Tatian's Diatessaron [[Early Church Fathers and the Authorized Version, A Demonstration!](#) by Jack A. Moorman p 130].

The Diatessaron [*Early Manuscripts and The Authorized Version* pp 17, 52] is as old as P66 – and P75 – as are the texts of the Peshitta and the Old Latin [[www.timefortruth.co.uk/why-av-only/](http://www.timefortruth.co.uk/why-av-only/) ‘*O Biblios*’ – *The Book* p 9, *God Only Wrote One Bible* by Jasper James Ray p 98] even though the manuscripts are from the 4<sup>th</sup>, 5<sup>th</sup> and later centuries [*Early Manuscripts and The Authorized Version* pp 29, 33]. Both versions suffered at the hands of ‘correctors’ – in the direction of Alexandria [*The Christian’s Handbook of Manuscript Evidence* by Dr Peter S. Ruckman pp 77-79]. The early papyri very likely suffered the same fate. See Pickering’s evaluation above and in **Chapter 3**, which points strongly to the conclusion that P66, P75 etc. are actually early corruptions of the Traditional Text as preserved and refined in the AV1611. [The foregoing shows that Jacob Prasch has lied with his comment the phrase “in me” is not found in the most ancient manuscripts of the Gospel of John.]

Wycliffe, Tyndale, the Geneva and the Bishops’ [[www.biblesofthepast.com/homefolio.htm](http://www.biblesofthepast.com/homefolio.htm)] agree with the AV1611’s “*on me*” in John 6:47 (Wycliffe, Geneva, Bishops’ have “*in me*”), these witnesses thereby testifying to a particularly well-preserved lineage of the Traditional Text in this verse.

The pre-350 AD Gothic, as Moorman confirms and pre-700 AD Anglo-Saxon Bibles have “*on me*” in John 6:47, in agreement with the AV1611. See **Appendix, Table A16**.

So White is wrong to dismiss the words as “*this later addition.*” The words are scripture, faithfully preserved in the AV1611 and with an unbroken tradition of extant witnesses reaching back almost to apostolic times so White’s attempts to justify their omission are irrelevant.

However, he misses the subtlety of the omission in John 6:47. The answer to his rhetorical question “*Quite seriously, could anyone read John 6:35 through 6:47 and not know what the object of faith in verse 47 is to be?*” depends not on the reading skill of whoever is reading the passage, but on his belief system.

Because, regardless of White’s attempts to justify its omission in the modern versions, “*the object of faith*” is *not* defined in the NASV, NIV renderings of verse 47 and therefore *is* open to interpretation.

A professing Christian *may* read John 6:47 in the manner that White suggests but a New Ager *may not*. A New Ager may allow that since the New Testament is ‘Christian sacred literature,’ John 6 may have an emphasis on believing in the Lord Jesus Christ for eternal life but the form of verse 47 as found in the modern translations nevertheless allows for an alternative “*object of faith,*” e.g. New Age doctrine. An unbeliever reading John 6 could, therefore, think he is faced with a choice on reaching verse 47 and may make the *wrong* choice if a New Ager is at hand to influence him or if a Catholic is close by to push him in the direction of (un)holy ‘Mother Church’ and the sacraments.

In support of this conclusion, it should be noted that Pope Benedict XVI has recently issued a document [[usatoday30.usatoday.com/news/world/2007-07-10-1587290358\\_x.htm](http://usatoday30.usatoday.com/news/world/2007-07-10-1587290358_x.htm) *Pope: Other Christians not true churches* by Nicole Winfield], this author’s emphasis, that “*restates key sections of a 2000 document the pope wrote when he was prefect of the Congregation for the Doctrine of the Faith [i.e. the Inquisition], “Dominus Iesus,” which set off a firestorm of criticism among Protestant and other Christian denominations because it said they were not true churches but merely ecclesial communities and therefore did not have the “means of salvation.”*”

The NASV, NIV and James White effectively endorse this latest outpouring of papal dogma. The AV1611 does not. This is the inherent danger in the omission of “*on me*” in John 6:47 that White’s speculative reassurances don’t cover. John 6:47 is one of many verses that Dr Mrs Riplinger [*New Age Bible Versions* pp 259ff] has identified where the modern versions make serious omissions that allow for New Age doctrine, in addition to Christian doctrine with respect to salvation. She states, her emphases, “*The Father sent the Son to be the Saviour of the world (1 John 4:14). In the New Age however, “a God, one of many, sends a son or avatar, with a message, to be a saviour, for each age. Once again, the new versions line up with the goats on the left.”*”

White either evades or only superficially discusses the following verses that Dr Mrs Riplinger lists with John 6:47. The NIV, NASV or both omit or alter the underlined words.

