

## **Devotional Questions – 1 John 4:1-6**

1. *Why should one not believe every spirit (1 John 4:1)?*
2. *If a person is truly led by the Spirit of God, what will they confess (1 John 4:2)?*
3. *People often say that there is a renewed interest in spirituality in our society, how should we assess this?*
4. *What did John write about their ability to overcome (1 John 4:4)?*
5. *Who is John referring to when he speaks of ‘the one who is in the world’\* (1 John 4:4-6)? \*The correct expression is “**he that is in the world.**”*
6. *John reminds us that ‘he who is in us is greater than the one who is in the world.’\* Why do you think we so quickly forget this (1 John 4:4)? \*The correct expression is “**greater is he that is in you, than he that is in the world.**”*
7. *How can a believer keep the truth of this verse in mind (1 John 4:4)?*
8. *How does one discern between the spirit of truth and the spirit of error (1 Corinthians 14:37; 1 Thessalonians 2:13; 1 John 4:6)?*

## Devotional Questions – 1 John 4:1-6<sup>1</sup>

### Answers to Questions

1. *Why should one not believe every spirit (1 John 4:1)?*

John explains why ***“because many false prophets are gone out into the world”*** 1 John 4:1. Therefore study ***“what saith the scripture”*** Romans 4:3 about ***“false prophets,”*** who are of ***“the spirit that now worketh in the children of disobedience”*** Ephesians 2:2 i.e. ***“the spirit of anti-christ”*** 1 John 4:3.

The expression ***“false prophets”*** occurs 7 times in scripture; Matthew 7:15, 24:11, 24, Mark 13:22, Luke 6:26, 2 Peter 2:1, 1 John 4:1. Considering each of these 7 scriptures in turn, it may be shown that Mohammedans are a prime example of ***“false prophets...in sheep’s clothing, but inwardly they are ravening wolves”*** Matthew 7:15:

*Matthew 7:15*

***“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.”***

Note the precise description<sup>2</sup> of ***“ravening wolves...in sheep’s clothing.”***

Nigerian Christian G. J. O. Moshay<sup>3</sup> describes the tactics of *Jihad* that Mohammed devised in the 7<sup>th</sup> century, aimed at overthrowing Christianity.

*Migrate to Christian areas because they are tolerant. Pretend to be peaceful, friendly and hospitable; begin to clamour for religious political and social rights and privileges that you will not allow to Christians in an Islamic country; breed fast there and settle down; there should be no Christian activities in your community; you may speak or write to discredit their religion, but they must not talk about Islam; begin to expand your community; Christian activities should be restricted in all the places you expand to; the moment you have enough military might against these ‘disbelievers’, these trinitarian kaferis, go ahead and eliminate them or suppress them as much as you can, and be in control. Moshay concludes Where immediate invasion is not possible, that has always been the policy.*

Islam’s tactics are succeeding in the UK. Moshay writes *In 1945, only one mosque was to be found in the whole of England. In 1990 over 1,000 mosques are scattered all over the country.* That figure has risen to 1700 in 2007, with an estimated 3-5 million Muslims resident in the UK<sup>4</sup>.

***“And many false prophets shall rise, and shall deceive many”*** Matthew 24:11.

Mohammedanism has deceived many in this nation.



Millthorpe School<sup>5</sup> in York is clearly an advanced educational institution. However, pupils and therefore staff, governors, parents and legislators have been deceived into thinking that Mohammedanism is an acceptable belief system, as shown by the obviously approving lessons on Mohammedanism including a segment on the Mohammedan Hajj Pilgrimage<sup>6</sup>. Millthorpe School is obviously not an isolated case in that respect. Yet the Hajj is beset with danger, disease and death. Moreover, the principle of the Hajj is inimical to the Lord Jesus Christ according to what He said.

***“Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves”*** Matthew 23:15.

Matthew 24:24 with Mark 13:22

**“For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”**

Matthew 24:24, Mark 13:22 apply doctrinally to the End Times and **“the working of Satan with all power and signs and lying wonders”** 2 Thessalonians 2:9 and **“the false prophet”** Revelation 16:13 in particular who **“doeth great wonders”** Revelation 13:13. However, Mohammedanism has achieved **“great signs and wonders”** by its very continued existence in this nation and its obvious acceptance in schools. Moreover, in spite of the PM’s remarks 3 years ago [February 5<sup>th</sup> 2011] about how *Muslims must embrace our British values*<sup>7</sup>, Mr Cameron [the then PM] last year [October 29<sup>th</sup> 2013] announced that the UK will become the first non-Muslim country to issue an Islamic bond<sup>8</sup>.



The then PM did so even while wearing a Remembrance Poppy despised by Mohammedans<sup>9</sup>. So-called Muslim fanatics are not fanatics. They are good Muslims according to the Qur’an<sup>10</sup> concerning non-Muslims. *“Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment”* Sura 5:33.

The then PM’s announcement is truly a great sign and wonder achieved by the deceptive **“false prophets”** of Mohammedanism.

Luke 6:26

**“Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.”**

Not all men speak well of the **“false prophets”** of Mohammedanism. The Lord Jesus Christ doesn’t and neither does any man who obeys the Lord to **“keep my words”** John 14:23 but many others do, as shown by the above examples with respect to the Mohammedan intrusion into the educational, economic, social, political and religious life of this nation.

2 Peter 2:1

**“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.”**

Mohammedanism<sup>11</sup> is synonymous with **“damnable heresies”**:

[T]he Qur’an never acknowledges God’s exaltation of the Lord Jesus Christ as Paul does in Philippians 2:8-11. For that reason alone, the Qur’an is a blasphemy. However, that is not all.

The KJB calls the Lord Jesus Christ **“God...manifest in the flesh”** 1 Timothy 3:16, God’s **“only begotten Son”** 4 times, John 1:18, 3:16, 18, 1 John 4:9 as **“my beloved Son”** 5 times, Mark 1:11, 9:7, Luke 3:22, 9:35, 2 Peter 1:17 and **unequivocally** declares the Lord Jesus Christ to be **“the Son of God”** 34 times; Daniel 3:25 as an Old Testament appearance, Micah 5:2, Matthew 14:33, 27:54, Mark 1:1, 15:39, Luke 1:35, 4:41, 22:70, John 1:34, 49, 5:25, 9:35, 10:36, 11:4, 27, 20:31, Acts 8:37, 9:20, Romans 1:4, 2 Corinthians 1:19, Galatians 2:20, Ephesians 4:13, Hebrews 4:14, 6:6, 7:3, 10:29, 1 John 3:8, 4:15, 5:5, 10, 12, 13, 20, Revelation 2:18; in total at least 44 KJB witnesses to

the Lord Jesus Christ as God's Son, "**the only begotten of the Father**" 1 John 5:18, *not of dust as Adam*, Genesis 3:19.

By contrast, the Qur'an blasphemously denies that the Lord Jesus Christ is "**the Son of God**" "**the only begotten of the Father**" in at least 28 passages. Sura 3:59, Yusuf Ali's<sup>12</sup> translation, is typical.

*"The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be." And he was."*

Yusuf Ali's notes insist that this verse proves that Jesus was only a man, not God or the only begotten Son of God. Additional passages in the Qur'an that deny that the Lord Jesus Christ is the only begotten Son of God include Sura 4:171, 5:17, 72, 73, 75, 116, 9:30, 31, 10:68, 18:4, 5, 19:35, 88-89, 92, 93, 21:26, 23:50, 91, 92, 25:2, 33:7, 37:152, 39:4, 43:59, 81-82, 72:3, 112:3; 28 in all. These passages also deny that God can have *any* son, denying that a New Testament Christian or son of God by adoption can exist, again contradicting Paul and showing further that the Qur'an is a blasphemy, indeed the ultimate blasphemy.

**"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father"** Romans 8:14-15.

It is reassuring that the Lord Jesus Christ will inflict "*swift destruction*" upon the "*false prophets*" of Mohammedanism and all others at the Second Advent.

**"..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: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power"** 2 Thessalonians 1:7-9

That is another reason for rejecting the "*good words and fair speeches*" Romans 16:18 of "**false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves**" Matthew 7:15, as Paul warns, *against ecumenical and multi-faith dialogue, so-called.*

**"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them"** Romans 16:17.

*1 John 4:1*

**"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."**

Mohammedanism<sup>13</sup> is global with nearly 2,000,000,000 adherents, almost a quarter of the world's population. John's evaluation of Mohammedanism's "*false prophets*" is precise. **"They are of the world: therefore speak they of the world, and the world heareth them"** 1 John 4:5. See also remarks above. John's earlier evaluation of the world should therefore be an encouragement.

**"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever"** 1 John 2:17.

2. *If a person is truly led by the Spirit of God, what will they confess (1 John 4:2)?*

They will confess "**that Jesus Christ is come in the flesh**" 1 John 4:2 as "**the man Christ Jesus**" 1 Timothy 2:5 in that "**God was manifest in the flesh**" 1 Timothy 3:16 "**that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have**" Luke 24:39 *and not otherwise e.g. in the wafer according to the Catholic Mass of blasphemous fables and dangerous deceits*<sup>14</sup>.

**“And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world”** 1 John 4:3. See **Appendix**.

Although it is more subtle, Catholicism also **“confesseth not that Jesus Christ is come in the flesh”** in that although a Catholic *will* confess that Jesus Christ is come in the flesh, a Catholic also wants to confess that Jesus Christ is come in the *wafer* at the Catholic Mass. The expression **“confesseth not that Jesus Christ is come in the flesh”** disallows that false *added* Catholic confession, just as it disallows Jewish and Mohammedan denial **“that Jesus Christ is come in the flesh.”**

It should be understood that the expression **“that Jesus Christ is come in the flesh”** 1 John 4:2 as **“the man Christ Jesus”** 1 Timothy 2:5 in that **“God was manifest in the flesh”** 1 Timothy 3:16 applies strictly to the context of Luke 24:39 **“that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.”** The expression **“the Spirit of Christ”** Romans 8:9 indwelling the believer as **“the Spirit of God”** Romans 8:9 is a separate context as the Lord Jesus Christ Himself made clear. **“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you”** John 16:7.

1 Timothy 3:16 is of course historical fact and 1 John 4:2 signifies that the Lord Jesus Christ *is* alive, as Gail Riplinger<sup>15</sup> notes, her emphases.

[N]ew versions deny Jesus Christ **IS** alive; note the change in verse 2 from **“is come”** to **“has come.”** Those who would deny the *bodily* resurrection of Jesus Christ could **“acknowledge”** (head knowledge) that he **“has come.”** (The difference between **“acknowledge”** and **“confesseth”** is apparent to anyone.) When Jesus was seen by Thomas, he said, **“for a spirit hath not flesh and bones, as ye see me have.”** (Of course the NIV and NASB omit Eph. 5:30 **“of his flesh, and his bones.”** New Greek text editor B. F. Westcott questioned the *bodily* resurrection of Jesus Christ; hence much that points to it has been removed.)

An example of a true confession that Jesus Christ **IS** alive is the confession to the 11 disciples of the **“two of them”** Luke 24:13 with 2 Corinthians 13:1, when they journeyed to Emmaus and **“Jesus himself drew near, and went with them”** Luke 24:15.

**“And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon”** Luke 24:33-34.

3. *People often say that there is a renewed interest in spirituality in our society, how should we assess this?*

Any such supposed interest should be assessed the same way Job assessed it, by means of direct questioning and comparing any answer to John’s stipulation **“And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God”** 1 John 4:3 and accompanying remarks. No answer is of course a *wrong* answer.

**“To whom hast thou uttered words? and whose spirit came from thee?”** Job 26:4.

The question may simply be asked **“What do you think of Jesus Christ?”**

The only *correct* answer is **“that Jesus Christ is come in the flesh”** 1 John 4:2 as **“the man Christ Jesus”** 1 Timothy 2:5 in that **“God was manifest in the flesh”** 1 Timothy 3:16.

4. *What did John write about their ability to overcome (1 John 4:4)?*

1 John 4:4 states **“Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.”**

Note in passing the 1984, 2011 NIVs substitution of “*the one*” for “*he*” in both instances in 1 John 4:4, as though two rival *neuter* deities were in conflict over the believer’s soul, which is not so<sup>16</sup>. “He that is in you” is *the Spirit* of “the man Christ Jesus” 1 Timothy 2:5 with Romans 8:9 and “he that is in the world” is “the spirit of antichrist” 1 John 4:3 where antichrist must be a man according to 1 John 2:19 “They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.”

The “*them*” is the “many false prophets...gone out into the world” 1 John 4:1 who are of “the spirit that now worketh in the children of disobedience” Ephesians 2:2 i.e. “the spirit of antichrist” 1 John 4:3, see *Question 1*.

“The spirit of antichrist” is “he that is in the world” and in turn of “the spirit of the world” 1 Corinthians 2:12 in that as John has said in 1 John 4:3 “this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.”

“The spirit of antichrist,” “he that is in the world” and in turn “the spirit of the world” are of course all one with “the prince of this world” John 12:31, 14:30, the devil as Luke showed.

“And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it” Luke 4:5-6.

Note now that today’s believer is “*of God*” in that though one of the “*little children*” he is also of “the sons of God...Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” John 1:12-13 and as Paul states with respect to all Christian believers “Now ye are the body of Christ, and members in particular” 1 Corinthians 12:27.

Observe that John writes with full knowledge of Paul’s letters and therefore much of John’s doctrine in 1 John 4 matches Paul’s for the Church Age, as follows.

Today’s believer is one of the “*members in particular*” of “*the body of Christ,*” of whom Paul states collectively in 1 Corinthians 3:16 “that ye are the temple of God, and that the Spirit of God dwelleth in you,” noting that “the Spirit of God” and “the Spirit of Christ” Romans 8:9 are one and the same. See *Question 2*.

Paul therefore states to “the body of Christ, and members in particular” 1 Corinthians 12:27 including himself that “...we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God” 1 Corinthians 2:12.

Today’s believer has overcome “*them*” because, as John states in the remainder of 1 John 4:4, “the Spirit of God” and “the Spirit of Christ” Romans 8:9 in the believer is *greater* than “the spirit of antichrist,” “he that is in the world” and in turn of “the spirit of the world.”

This is because as the Lord Jesus Christ Himself said “All power is given unto me in heaven and in earth” Matthew 28:18 and today’s believer has *the knowledge according to 1 Corinthians 2:12* of the Lord’s victory over the devil *and the victory itself again according to 1 Corinthians 2:12* as Paul states:

“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it” Colossians 2:13-15.

In sum, therefore, by means of the *power* of “the Spirit of Christ” Romans 8:9 indwelling him and the *knowledge* according to “the things that are freely given to us of God” 1 Corinthians 2:12 of the Lord’s victory over the devil at Calvary, *which is one of “the things” that God has*

granted to the believer, today's believer *has overcome*, 1 John 4:4, or at least *has the capacity to overcome* **“the spirit of antichrist,” “he that is in the world”** and in turn of **“the spirit of the world”** by *not* following them and indeed *unequivocally speaking against them* as Paul exhorts. See also *Question 1* with respect to Mohammedans as among the **“false prophets”** 1 John 4:1 and also Mohammedanism as one of **“the unfruitful works of darkness.”**

**“And have no fellowship with the unfruitful works of darkness, but rather reprove them”** Ephesians 5:11.

5. *Who is John referring to when he speaks of ‘the one who is in the world’\* (1 John 4:4-6)? \*The correct expression is **“he that is in the world.”***

See *Question 4* with respect to **“the spirit of antichrist,” “he that is in the world”** and **“the spirit of the world”** being one with **“the prince of this world”** John 12:31, 14:30, **“that old serpent, called the Devil, and Satan, which deceiveth the whole world”** Revelation 12:9.

Note also the victory of each of the over-comers in that context by means of the *power* of **“the Spirit of Christ”** Romans 8:9 *in him (today)* and the *knowledge* according to **“the things that are freely given to us of God”** 1 Corinthians 2:12 of the Lord's victory over the devil at Calvary, *which is one of “the things” that God has granted to the believer today* **“But thanks be to God, which giveth us the victory through our Lord Jesus Christ”** 1 Corinthians 15:57.

**“And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death”** Revelation 12:11.

6. *John reminds us that ‘he who is in us is greater than the one who is in the world.’\* Why do you think we so quickly forget this (1 John 4:4)? \*The correct expression is **“greater is he that is in you, than he that is in the world.”***

This happens, where it happens, mainly because too many believers won't do what the Lord told them to do. Note how the Lord defeated the devil in the wilderness. The expression **“It is written”** is written 7 times in Matthew 4 and Luke 4 i.e. Matthew 4:4, 6, 7, 10, Luke 4:4, 8, 10.

**“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”** Matthew 4:4.

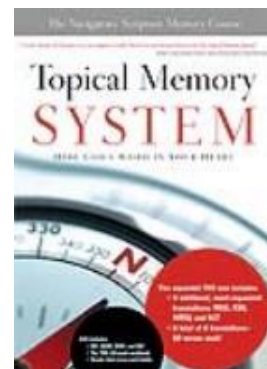
**“And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God”** Luke 4:4.

Note Paul's exhortation with respect to **“every word that proceedeth out of the mouth of God”** and the *practical help* available that will prove beneficial to every Christian.

**“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord”** Colossians 3:16. One practical way to apply Colossians 3:16 today is by means of *The Topical Memory System*, designed by *The Navigators*<sup>17</sup>.

The product description is as follows. This writer can testify to the effectiveness of the system, having used it for over 45 years. Verse cards are available in the AV1611 Text.

The [Topical Memory System \(TMS\)](#) and [Topical Memory System: Life Issues](#) were developed by *The Navigators* as a simple, easy-to-use system to help believers memorize key verses that point to basic truths and important instruction. If you want to memorize Scripture but aren't sure what to memorize or how, this system is the perfect launching point to begin hiding God's Word in your heart.



7. *How can a believer keep the truth of this verse in mind (1 John 4:4)?*

See *Question 6* with respect to scripture memory and note again that 1 John 4:4 states **“Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world.”**

Having memorised the verse, the individual then needs God’s wisdom to apply it e.g. to avoid being seduced by **“the spirit of the world”** 1 Corinthians 2:12 with 1 John 2:26 and to reprove **“the unfruitful works of darkness”** Ephesians 5:11 e.g. Mohammedanism. See *Questions 1, 4*.

**“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him”** James 1:5.

**“But be ye doers of the word, and not hearers only, deceiving your own selves”** James 1:22.

8. *How does one discern between the spirit of truth and the spirit of error (1 Corinthians 14:37; 1 Thessalonians 2:13; 1 John 4:6)?*

**“If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord”** 1 Corinthians 14:37.

**“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe”** 1 Thessalonians 2:13.

**“We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error”** 1 John 4:6.

**“The commandments of the Lord”** 1 Corinthians 14:37 give discernment because they distinguish between truth and error explicitly as the Lord Himself said.

**“Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother”** Mark 10:19.

**“The word of God, which effectually worketh also in you that believe”** 1 Thessalonians 2:13 gives discernment because it separates the believer from error unto truth.

**“Sanctify them through thy truth: thy word is truth”** John 17:17.

Being **“of God”** 1 John 4:6 itself gives discernment between truth and error *even in unbelievers*.

**“To the one we are the savour of death unto death; and to the other the savour of life unto life”** 2 Corinthians 2:14. **“Marvel not, my brethren, if the world hate you”** 1 John 3:13.



## **Appendix “Christ is come in the flesh,” Heavenly and Earthly Witnesses, Summary Notes**

### **Introduction**

The expression **“Christ is come in the flesh”** 1 John 4:3 and the testimonies of the heavenly and earthly witnesses, 1 John 5:7-8, as in the 1611 Holy Bible have consistent testimony as **“The words of the LORD”** Psalm 12:6 and impinge on major doctrine. However, modern bible versions cut out or dispute those testimonies. This summary will show that the 1611 Holy Bible is correct in 1 John 4:3, 5:7-8 and should not be doubted or impugned in any way with respect to 1 John 4:3, 5:7-8.

Note that the different formats in the notes that follow arise because extracts have been taken from other works and retained in the format of those works. Brief insertions have been made using the current format.

Note further the list of sources for pre-1611 Bibles and post-1611 versions with the key for abbreviations for post-1611 versions:

See **References** for the sites used for:

1385, 1395 Wycliffe and 16<sup>th</sup> century Bibles; Tyndale, Coverdale, Matthew, Great, Geneva, Bishops’<sup>18</sup>

DR = Catholic Douay-Rheims Version, Challoner’s Revision 1749-1752<sup>19</sup>

RV = English Revised Version, 1885<sup>20</sup>

Ne = Nestle’s 21<sup>st</sup> Edition Greek-English Interlinear New Testament<sup>21</sup>. Nestle is largely the underlying Greek New Testament Text for the 20<sup>th</sup> century cut-outs i.e. NIVs, NKJV f.n.s, JB, NJB, NWTs and most critics use Nestle to attack the AV1611. However Nestle’s text is based on a small number of heavily corrupted Greek manuscripts and not fit for purpose as Dr Gipp and Sister Riplinger have shown<sup>22</sup>.

NIV = 1984, 2011 Editions New International Version<sup>23</sup>

NKJV = New King James Version<sup>24</sup>

NKJV f.n. = New King James Version footnote

JB, NJB = Catholic Jerusalem, New Jerusalem Bibles, respectively<sup>25</sup>

NWT = Jehovah’s Witness Watchtower 1984, 2013 New World Translation<sup>26</sup>

Berry = George Ricker Berry’s Interlinear Edition of Stephanus’ 1550 Edition of the Received Greek New Testament Text, hard copy<sup>27</sup>

### **1 John 4:3**<sup>28</sup>

2012 updates in blue

**“Christ is come in the flesh”** has been omitted by the DR, RV, Ne, NIV, NKJV f.n., JB, NJB, NWT.

Dr J. A. Moorman<sup>29</sup> cites A, B, Psi and some copies of the Old Latin as the main sources of this omission. Berry’s Greek text supports the AV1611.

The pre-1611 Bibles; Tyndale, Coverdale, Matthew, Great, Geneva, Bishops’ all contain **“Christ is come in the flesh”** in 1 John 4:3. Dr Moorman<sup>30</sup> notes that the omission of **“Christ is come in the flesh”** from 1 John 4:3 stems from an early heresy that claimed that the Lord Jesus Christ was merely a man named Jesus who only became Christ at his baptism. This heresy denies the coming of the Messiah according to Isaiah’s prophecy and Matthew and John’s record.

**“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel”** Isaiah 7:14.

Note that the 1385, 1395 Wycliffe, Coverdale, Matthew, Great, Bishops' Bibles have "a virgin" or the equivalent "a mayde (maid)" 1385 Wycliffe in Isaiah 7:14. The 1599 Geneva Bible has "the virgine." Note therefore the following exchange between Gail Riplinger, authoress of the highly acclaimed *New Age Bible Versions* and myself with respect to Isaiah 7:14.

*Dear Gail*

*I was going over New Age Bible Versions Chapter 7 Mystery Babylon the Great, noting your citations concerning THE Virgin. You will have observed that some modern versions, NIVs, NKJV, ESV [English Standard Version], HCSB [Holman Christian Standard Bible], NLT [New Living Translation], read "the virgin" in Isaiah 7:14, not "a virgin" as in the 1611 Holy Bible. This reading is a fairly modern change in that even the DRB, RV, ASV, NASVs read a virgin and almost all the historic versions from Wycliffe onward read "a virgin" with the 1611 Holy Bible, as Bro. Kinney's article shows<sup>31</sup>. 2020 Update: The exception is the Geneva Bible which reads the virgin in the 1560, 1587, 1599, 1606 Editions<sup>32</sup>. The 1611 Holy Bible corrects that error because as the King James translators and most pre-1611 editors understood, Isaiah 7:14 must match Matthew 1:23 "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." All pre-1611 Bibles including the Geneva Bible read with the 1611 Holy Bible in Matthew 1:23. See below.*

*It appears to me that the modern reading in Isaiah 7:14 is yet another satanic New Age change, aimed at glorifying the demonic queen of heaven Jeremiah 7:18, 44:17, 18, 19, 25 and substituting antichrist for the Lord Jesus Christ, in the same manner as you showed for Isaiah 14:12 with the devil trying to put the Lord Jesus Christ there in place of himself.*

This is Sister Riplinger's reply.

*Dear Brother,*

*When I was a Catholic as a child, I recall Mary being called, The Blessed Virgin. So when I saw the Virgin, I immediately recognized it [as] a Catholic intrusion. I like your idea about it. It is very good.*

*Gail*

***"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" Matthew 1:23.***

Observe that the 1385, 1395 Wycliffe, Tyndale, Coverdale, Matthew, Great, Geneva, Bishops' Bibles all have "a virgin" or the equivalent "a mayd(e) (maid)" Tyndale, Coverdale, Great, Matthew Bibles in Matthew 1:23.

That is, "**a virgin**" not "the virgin" is correct in Isaiah 7:14. When the scripture needs to use "**the**" with respect to the Lord Jesus Christ it does so:

***"He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ" John 1:41.***

That is, the Lord Jesus Christ is "**the** Messiah the Prince" Daniel 9:25. "**The**" is correct in Daniel 9:25, John 1:41 just as "**a virgin**" is correct in Isaiah 7:14 because "**thy word is truth**" John 17:17.

The contemporary application of the omission or disputation of "**Christ is come in the flesh**" in 1 John 4:3 by the modern versions is to cater for New Age doctrine whereby all religions are brought together under the final antichrist, Revelation 13, including those such as Judaism and Moham-medanism, each of which "**confesseth not that Jesus Christ is come in the flesh**" but will "**acknowledge Jesus.**" Although it is more subtle, Catholicism also "**confesseth not that Jesus Christ is come in the flesh**" in that although a Catholic *will* confess that Jesus Christ is come in the flesh, a Catholic also wants to confess that Jesus Christ is come in the *wafer* at the Catholic Mass. The ex-

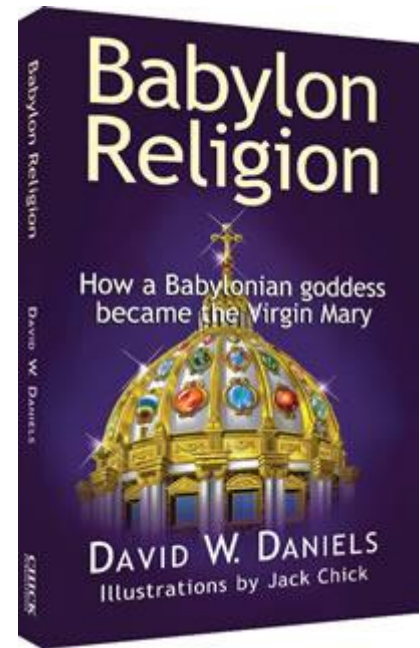
pression **“confesseth not that Jesus Christ is come in the flesh”** disallows that false *added* Catholic confession, just as it disallows Jewish and Mohammedan denial **“that Jesus Christ is come in the flesh.”**

See David W. Daniels’ remarks<sup>33</sup> with respect to *Queen of All*<sup>34</sup> by Jim Tetlow, Roger Oakland, Brad Meyers. David Daniels rightly says of *Queen of All* that *This book is an amazing exposé of Satan’s plan for the Roman Catholic “Mary” as the all-compassing “goddess” who will unite all religions in the End of Time.*

See further Gail Riplinger’s observation<sup>35</sup>.

Scanning I John 4:2, 3 in a new version will show how their wording fits precisely into the New Age One World Religion.

NIV	KJV
This is how you can <b>recognize</b> the Spirit of God: Every spirit that <b>acknowledges</b> that Jesus Christ <b>has</b> come in the flesh is from God, <b>but</b> every spirit <b>that does not acknowledge Jesus</b> is not <b>from</b> God. This is the spirit of antichrist...	Hereby <b>know</b> ye the Spirit of God: Every spirit that <b>confesseth</b> that Jesus Christ <b>is</b> come in the flesh is of God: <b>And</b> every spirit that <b>confesseth</b> not that Jesus <b>Christ is come in the flesh</b> is not of God: and this is that spirit of antichrist...
	I John 4:2-3



The MAIN tenet of the New World Religion is TOLERANCE for the religious beliefs of others. Therefore Christians *may* still believe that “Jesus Christ is come in the flesh” as stated in verse 2 above. BUT the broad way forbids that we say that one who “confesseth **not** that Jesus Christ is come in the flesh is **not** of God.” Therefore, I John 4:2 can stand with little alteration. BUT, I John 4:3 MUST change to conform to the unjudgmental broad way. “Christ is come in the **flesh**” must be removed. All New World Religion advocates will “acknowledge Jesus.”

See remarks following on 1 John 5:7-8. Note that 1 John 5:7-8 in the AV1611 is found in the 1385, 1395 Wycliffe Bibles and the Bibles of the 16<sup>th</sup> century English Protestant Reformation; Tyndale, Coverdale, Great, Matthew, Bishops’, Geneva.

### 1 John 5:7, 8<sup>36</sup>

2012 updates in blue. Further amendments have since been made to the material on 1 John 5:7 in this work and in the earlier work ‘*O Biblios*’ – *The Book*.

**“in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth...in one”** is omitted by the RV, Ne, NIV, NKJV f.n., JB, NJB, NWT.

This passage, known as the ‘Johannine Comma,’ is lacking from most of the 500-600 extant Greek manuscripts which contain 1 John, although Dr Gill<sup>37</sup> stated in the 18<sup>th</sup> century that *out of sixteen ancient copies of Robert Stephens’, nine of them had (the passage).*

Citing Nestle’s 26<sup>th</sup> Edition as the source, Dr J. A. Moorman<sup>38</sup> lists nine Greek manuscripts in his work which contain the Comma, four in the text and five in the margin.

The former include Ms 61 of the 15<sup>th</sup>-16<sup>th</sup> century, kept in Dublin and known as the Montfort manuscript and Mss 629, 918, 2318. The latter include Mss 88, 221, 429, 635, 636<sup>39</sup>. Dr J. A. Moorman

designates Ms 629 as a 14<sup>th</sup> century manuscript, citing Metzger, 918, 2318 of the 16<sup>th</sup>, 18<sup>th</sup> centuries respectively, 88, 221, 429, 635, 636 of the 12<sup>th</sup>, 10<sup>th</sup>, 14<sup>th</sup> 11<sup>th</sup>, 15<sup>th</sup> centuries respectively. Dr Ruckman cites an 8<sup>th</sup> century Latin ms Wizanburgensis as containing the passage. See also Will Kinney's article. Codex Ravianus, listed in earlier editions of this work, as a source for 1 John 5:7 is evidently a direct copy of the Complutensian Polyglot Bible<sup>40</sup> and is therefore no longer listed as a particular historical witness to 1 John 5:7.

The main authorities for the passage are the Old Latin Text of the 2<sup>nd</sup> century, including manuscript r, written in the 5<sup>th</sup>-6<sup>th</sup> century and the *Speculum*, a treatise containing the Old Latin Text, written, according to Moorman, early in the 5<sup>th</sup> century and several fathers. Fuller<sup>41</sup>, citing Wilkinson<sup>\*2012</sup>, states that the passage was found in the Old Latin Bibles of the Waldenses, whose text pre-dated Jerome's Vulgate.

<sup>\*2012</sup>See also Wilkinson<sup>42</sup>.

See also Ray<sup>43</sup>, who states that this Italic Bible dates from 157 AD. The Old Latin text carried sufficient weight to influence the later copies of the Vulgate, most of which from 800 AD onward incorporated the passage.

The fathers who cite the passage include Tatian, Tertullian (both 2<sup>nd</sup> century), Cyprian (250 AD), Priscillian (385 AD), Idacius Clarus (385 AD), several African writers of the 5<sup>th</sup> century and Cassiodorus (480-570 AD). The combined influence of these authorities, together with grammatical difficulties which arise if the Comma is omitted, was sufficient to ensure its place in most editions of the Textus Receptus - see Berry's text - and hence in the AV1611, where it undoubtedly belongs.

For more detailed discussion see Hills, the TBS, Ruckman, Kinney, Riplinger, Moorman. The omission of the Comma from the majority of the manuscripts most likely stems from the influence of Origen and some of his supporters, who did not accept the doctrine of the Trinity<sup>44</sup>. <sup>\*2019</sup>.

<sup>\*2019</sup>Drs Hills, Moorman, Riplinger explain why the words of 1 John 5:7-8 were removed from the Greek manuscripts, through the influence of anti-Trinitarian heretics.

The following material<sup>45</sup> shows how ***"the scripture of truth"*** Daniel 10:21 ***"maketh the judges fools"*** Job 12:17 with respect to Bible critics with particular application to 1 John 5:7.

#### 14.1 1 John 5:7

2012 updates in blue. Further amendments have since been made to the material on 1 John 5:7 in this work and in the earlier work *'O Biblios' – The Book*.

I now address the final section of our critic's document, where he seeks to justify the excision<sup>\*2012</sup> of several verses or words of scripture from the Holy Bible.

<sup>\*2012</sup>Note again from Section 7.3 that Dr Mrs Riplinger has explained<sup>46</sup> why two verses that our critic attacks, 1 John 5:7 in this section and Acts 8:37 in Section 14.3, were cut out of most Greek manuscripts by Greek Orthodox priests and/or their ecclesiastical forbears. Drs Hills and Moorman<sup>47</sup> likewise address 1 John 5:7 and its omission in considerable detail.

The first is 1 John 5:7, 8 ***"in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth."*** See Sections 1.2, 7.3 for a summary of the manuscript evidence in support of these verses.

Our critic states ***"These words are not quoted by any of the Greek Fathers and are absent from all early versions. The oldest citation of this verse is in a 4<sup>th</sup> Century Latin treatise called Liber apologeticus...It probably began as allegorical exegesis in a marginal gloss."***

Our critic gives no evidence to prove that ONLY Greek writers are to be taken as authentic witnesses. Christian writers who cited the words in question BEFORE the 4<sup>th</sup> Century are Tatian (A.D. 180), Tertullian (A.D. 200) and Cyprian (A.D. 225). Athanasius cited the words in A.D. 350<sup>48</sup>. Dr J. A. Moorman<sup>49</sup> indicates that Priscillian, who cited the verse in 385 A.D., is the author of *Liber apologeticus*.

The early versions which cite the verse are the Old Syriac (170 A.D.) and the Old Latin (A.D. 200)<sup>50</sup> despite our critic's opinion that ***"This verse did not become established in the Old Latin until the fifth century."*** Wilkinson<sup>51</sup>, citing Nolan, says of the Old Italic Bible, which existed in A.D. 157, that *it has supplied him with the unequivocal testimony of a truly apostolical branch of the primitive church, that the celebrated text of the heavenly witnesses (1 John 5:7) was adopted in the version which prevailed in the Latin Church, previously to the introduction of the modern Vulgate.*

Our critic then states ***"It was not in Jerome's Vulgate despite the opinion of John Gill...this text was not in the Vulgate till the beginning of the 9<sup>th</sup> Century."*** Our critic did not read Section 7.3 very carefully. I quoted from Maclean<sup>52</sup> with respect to GREEK copies in the possession of Robert Stephanus. Maclean cites Gill as saying *As to its (1 John 5:7-8) being wanting in some Greek manuscripts...it need only be said that it is found in many others...out of sixteen ancient copies of Robert Stephens', nine of them had it.*

I made no reference to Gill's opinion of the text of the Vulgate, although Jerome cites the words in 450 A.D. *in his epistle to Eustochium and wants to know why it was excluded from some texts*<sup>53</sup>.

Our critic continues ***"the words are not an integral part of the Byzantine textual tradition."*** This is of no consequence because the AV1611 translators were not obliged to adhere rigidly to *"the Byzantine textual tradition"* where that *"tradition"* was defective. Their text was ECLECTIC<sup>54</sup>. See Section 9.8 and they had with them six Waldensian Bibles, whose Text contained 1 John 5:7-8 and which dated from the 2<sup>nd</sup> Century.

Our critic then states ***"The verse is found in only four very late Greek MSS...probably all post date Erasmus' second edition. It is generally agreed that Erasmus reluctantly included the verse in his third edition under pressure from Rome. The Greek manuscript which was "found" for him was translated at the time from the Vulgate."***

I originally stated in Section 7.3 that the words are found in only two of the 500-600 extant Greek manuscripts of 1 John and in the margins of two others<sup>55</sup>. A more comprehensive picture is as now shown.

Citing Nestle's 26<sup>th</sup> Edition as the source, Dr J. A. Moorman<sup>56</sup> lists nine Greek manuscripts in his work which contain the Comma, four in the text and five in the margin.

The former include Ms 61 of the 15<sup>th</sup>-16<sup>th</sup> century, kept in Dublin and known as the Montfort manuscript and Mss 629, 918, 2318. The latter include Mss 88, 221, 429, 635, 636<sup>57</sup>. Dr J. A. Moorman designates Ms 629 as a 14<sup>th</sup> century manuscript, citing Metzger, 918, 2318 of the 16<sup>th</sup>, 18<sup>th</sup> centuries respectively, 88, 221, 429, 635, 636 of the 12<sup>th</sup>, 10<sup>th</sup>, 14<sup>th</sup> 11<sup>th</sup>, 15<sup>th</sup> centuries respectively. Dr Ruckman cites an 8<sup>th</sup> century Latin ms Wizanburgensis as containing the passage. See also Will Kinney's article. Codex Ravianus, listed in earlier editions of this work, as a source for 1 John 5:7 is evidently a direct copy of the Complutensian Polyglot Bible<sup>58</sup> and is therefore no longer listed as a particular historical witness to 1 John 5:7.

Concerning Erasmus' inclusion of 1 John 5:7-8 in his 3<sup>rd</sup> Edition of the TR, Dr Hills<sup>59</sup> explains that it was NOT *"pressure from Rome"* that influenced him but Erasmus' promise *to restore (1 John 5:7-8) if but one Greek manuscript could be found which contained it...Many critics believe that (Codex 61) was written at Oxford for the special purpose of refuting Erasmus, and this is what Erasmus himself suggested in his notes.*

This is clearly our critic's belief. He also assumes that Manuscript 61 came from the Vulgate. However, Dr Ruckman<sup>60</sup> has a more searching analysis:

*How about that Manuscript 61 at Dublin?*

*Well, according to Professor Michaelis (cited in Prof. Armin Panning's "New Testament Criticism"), Manuscript 61 has four chapters in Mark that possess three coincidences with Old Syriac, two of which also agree with the Old Itala: ALL READINGS DIFFER FROM EVERY GREEK*

*MANUSCRIPT EXTANT IN ANY FAMILY. The Old Itala was written long before 200 A.D., and the Old Syriac dates from before 170 (Tatian's Diatessaron).*

*Manuscript 61 was supposed to have been written between 1519 and 1522; the question becomes us, "FROM WHAT?" Not from Ximenes's Polyglot - his wasn't out yet. Not from Erasmus, for it doesn't match his "Greek" in many places. The literal affinities of Manuscript 61 are with the SYRIAC (Acts 11:26), and that version WAS NOT KNOWN IN EUROPE UNTIL 1552 (Moses Mardin).*

Our critic adds "**Luther did not include the verse in his translation of the Bible.**" This is a half truth. Beale<sup>61</sup> states *The passage of the three witnesses (1 John 5:7b-8a) did not appear in Luther's Bible until 1574-1575, when a Frankfort publisher inserted it for the first time...The passage does not appear in a Wittenberg edition until 1596.*

However, since then, 1 John 5:7-8 has remained in Luther's Bible<sup>62</sup>. Moreover, Tyndale DID include 1 John 5:7-8 in his New Testament.

Dr Mrs Riplinger<sup>63</sup> states, this author's emphases, that *In fact, following 'Greek' led Luther to error in omitting 1 John 5:7, which had been in all previous German Bibles. It was restored by the German people after Luther.*

Our critic did not mention those facts. Again, Solomon warns "**A false balance is abomination to the LORD...**" Proverbs 11:1...

Our critic remarks that "**some defenders of the KJV are prepared to agree now that it did not form part of the original text,**" which shows that even Bible believers can give way to apostasy. Our critic observes that J. N. Darby omitted the verse from his New Testament, which I knew anyway<sup>64</sup>. I would add that Darby's New Testament, like Wesley's, the RV, RSV etc. has long since joined the ranks of versions now obsolete or nearly obsolete. In any event, Darby's New Testament had little influence outside of the exclusive Brethren.

Our critic lied again in his concluding statements on 1 John 5:7-8:

***"To imply that the doctrine of the Trinity depends on this verse and that to question it is to deny that doctrine, is absolutely unacceptable."***

Our critic is here springing to the defence of Origen, who *would correct the word of God (in the originals or otherwise) as quickly as (he) would take a breath of air*<sup>65</sup>.

I did not imply ANYWHERE that the doctrine of the Trinity DEPENDS on this verse, to the extent that the doctrine cannot be proved without it, although I would never seek to do so.

However, 1 John 5:7-8 is undoubtedly the strongest verse in the Bible on the Trinity. There is no doubt that Origen rejected the doctrine of the Trinity and his infidelity to this doctrine very likely prompted him to attack the verse. See Section 1.2.

The TBS<sup>66</sup> cites R. L. Dabney as follows:

*There are strong probable grounds to conclude, that the text of Scriptures current in the East received a mischievous modification at the hands of the famous Origen. Those who are best acquainted with the history of Christian opinion know best, that Origen was the great corrupter, and the source, or at least earliest channel, of nearly all the speculative errors which plagued the church in after ages...He disbelieved the full inspiration and infallibility of the Scriptures, holding that the inspired men apprehended and stated many things obscurely...He expressly denied the consubstantial unity of the Persons and the proper incarnation of the Godhead - the very propositions most clearly asserted in the doctrinal various readings we have under review.*

*The weight of probability is greatly in favour of this theory, viz., THAT THE ANTI-TRINITARIANS, FINDING CERTAIN CODICES IN WHICH THESE DOCTRINAL READINGS HAD BEEN ALREADY LOST THROUGH THE LICENTIOUS CRITICISM OF ORIGEN AND HIS SCHOOL, INDUSTRIOUSLY DIFFUSED THEM, WHILE THEY ALSO DID WHAT THEY DARED TO ADD TO THE OMISSIONS OF SIMILAR READINGS.*

Given our critic's offer to teach me Greek, it is instructive to quote from the TBS *Notes on the Vindication of 1 John 5:7*. See also Riplinger, Ruckman [and the extensive article by the TBS](#)<sup>67</sup>.

*The internal evidence against the omission is as follows:*

*The masculine article, numeral and participle HOI TREIS MARTUROUNDTES, are made to agree directly with three neuters, an insuperable and very bald grammatical difficulty. If the disputed words are allowed to remain, they agree with two masculines and one neuter noun HO PATER, HO LOGOS, KAI TO HAGION PNEUMA and, according to the rule of syntax, the masculines among the group control the gender over a neuter connected with them. Then the occurrence of the masculines TREIS MARTUROUNDTES in verse 8 agreeing with the neuters PNEUMA, HUDOR, and HAIMA may be accounted for by the power of attraction, well known in Greek syntax. This is probably sufficient. How did our critic miss it?*

When one reviews ALL the evidence, it is noteworthy that 1 John 5:7-8 satisfies at least 5, if not 6 of Burgon's 7 tests of truth, Section 6.2<sup>68</sup>. Only *number of witnesses* and in consequence some *respectability of witnesses* is lacking, through omission.

Finally, in view of our critic's high regard for the Westminster Confession, Sections 11.1, 11.3, I quote from the TBS article again, citing *These supporters believe the passage rightly belongs in the Scriptures, as does the Society, as did the writers of the Westminster Confession of Faith (3)...Note 3. Westminster Confession of Faith, Chapter II. iii. In the Scripture proofs for the statement of the Trinity, "God the Father, God the Son, and God the Holy Ghost", 1 John 5:7 is quoted. That is more "evidence inconvenient," which our critic ignored. See again Will Kinney's detailed article*<sup>69</sup>.

[Note also Dr Ruckman's summary of the witnesses for 1 John 5:7](#)<sup>70</sup>.

*Watch God Almighty preserving His words. In spite of the negative, critical, destructive work of "godly Conservative and Evangelical scholars." AD 170: Old Syriac and Old Latin, AD 180: Tatian and Old Syriac, AD 200:Tertullian and Old Latin, AD 250: Cyprian and Old Latin, AD 350: Priscillian and Athanasius, AD 415: Council of Carthage, AD 450: Jerome's Vulgate, AD 510: Fulgentius, AD 750: Wianburgensis, AD 1150: Miniscule manuscript 88, AD 1200-1500: Four Waldensian Bibles, AD 1519: Greek Manuscript 61, AD 1520-1611: Erasmus TR, AD 1611: King James Authorized Version of the Holy Bible. God had to work a miracle to get the truth of 1 John 5:7-8 preserved; He preserved it. You have it; but not in an RV, RSV, NRSV, CEV, ASV, NASV, or NIV.*

[Observe how 1 John 5:7-8 in the 1611 Holy Bible are essential contributions to the three threefold cords of witnesses to the Lord Jesus Christ in 1 John 5:6-10](#)<sup>71</sup>.

### ***Three Threefold Cords of Witnesses***

As shown, 1 John 5:6-10 gives a total of nine witnesses to the Person of the Saviour as "***God...manifest in the flesh,***" in 3 sets of 3 or 3 triads of witnesses.

- *The Heavenly Triad "the Father, the Word, and the Holy Ghost: and these three are one" 1 John 5:7*
- *The earthly triad "the spirit, and the water, and the blood: and these three agree in one" 1 John 5:6, 8*
- *The testimonial triad "The witness of men," "He that...hath the witness in himself" the witness in men, "The record that God gave of his Son" a record by men, 1 John 5:9, 10.*

These triads are a "***threefold cord***" of witnesses, as in Ecclesiastes 4:12. "***And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.***"

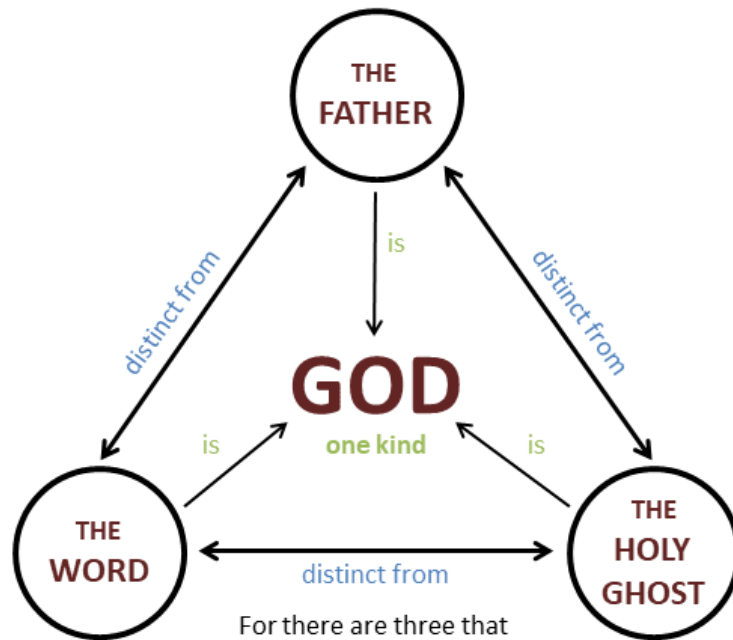
**Conclusion**

***“Christ is come in the flesh”*** 1 John 4:3 and the testimonies of the heavenly and earthly witnesses, 1 John 5:7-8, as found in the 1611 Holy Bible have been shown to be *words* of ***“The words of the LORD”*** Psalm 12:6, ***“the scripture of truth”*** Daniel 10:21 and ***“the book of the LORD”*** Isaiah 34:16.

***“Christ is come in the flesh”*** 1 John 4:3 and the testimonies of the heavenly and earthly witnesses, 1 John 5:7-8, as found in the 1611 Holy Bible are indeed major contributors to ***“sound doctrine”*** 1 Timothy 1:10, 2 Timothy 4:3, Titus 1:9, 2:1 with respect to the Lord Jesus Christ. They should steadfastly be kept as such. ***“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him”*** John 14:23.



*In Sum*<sup>72</sup>



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

## References

Web reference and author are given the first time a particular work is cited. Only the work itself is cited in subsequent references. Note that page references to *Early Manuscripts, Church Fathers and the Authorized Version with Manuscript Digests and Summaries* by Dr J. A. Moorman actually refer to the earlier edition of his work entitled *Early Manuscripts, Church Fathers and the Authorized Version A Closer Look! with Manuscript Digests and Summaries*.

See [shop.timefortruth.co.uk/ruckman.html](http://shop.timefortruth.co.uk/ruckman.html) for Dr Ruckman's books.

<sup>1</sup> [store.kjv1611.org/](http://store.kjv1611.org/) *The Books of the General Epistles Volume 2* by Dr Peter S. Ruckman, pp 113-133

<sup>2</sup> [www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php](http://www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php) *The KJB, Britain and Islam* pp 3-4

<sup>3</sup> [www.amazon.co.uk/dp/B0046ZRKHG/ref=dp-kindle-redirect?\\_encoding=UTF8&btcr=1](http://www.amazon.co.uk/dp/B0046ZRKHG/ref=dp-kindle-redirect?_encoding=UTF8&btcr=1) *Who is this Allah?* by G. J. O. Moshay, pp 25, 33

<sup>4</sup> [www.evangelical-times.org/23716/operation-nehemiah-towards-the-spiritual-transformation-of-the-uk/](http://www.evangelical-times.org/23716/operation-nehemiah-towards-the-spiritual-transformation-of-the-uk/) *Operation Nehemiah, The Way Ahead* by Patrick Sookhdeo, pp 7, 34

<sup>5</sup> [www.millthorpeschool.co.uk/millthorpe/](http://www.millthorpeschool.co.uk/millthorpe/) *Millthorpe School*

[www.millthorpeschool.co.uk/millthorpe/wp-content/uploads/Muslim-teachings-on-forgiveness.pdf](http://www.millthorpeschool.co.uk/millthorpe/wp-content/uploads/Muslim-teachings-on-forgiveness.pdf)

<sup>6</sup> [en.wikipedia.org/wiki/Hajj](http://en.wikipedia.org/wiki/Hajj) *Hajj*

[en.wikipedia.org/wiki/Incidents\\_during\\_the\\_Hajj](http://en.wikipedia.org/wiki/Incidents_during_the_Hajj) *Incidents during the Hajj*

<sup>7</sup> [www.telegraph.co.uk/news/politics/david-cameron/8305346/Muslims-must-embrace-our-British-values-David-Cameron-says.html](http://www.telegraph.co.uk/news/politics/david-cameron/8305346/Muslims-must-embrace-our-British-values-David-Cameron-says.html) *Muslims must embrace our British values, David Cameron says*

<sup>8</sup> [www.bbc.co.uk/news/business-24722440](http://www.bbc.co.uk/news/business-24722440) *Cameron unveils Islamic bond plan*

<sup>9</sup> [www.express.co.uk/news/uk/211097/Muslim-fanatics-burn-poppy](http://www.express.co.uk/news/uk/211097/Muslim-fanatics-burn-poppy) *Muslim fanatics burn poppy*

<sup>10</sup> [quran.com/?local=en](http://quran.com/?local=en)

<sup>11</sup> *The KJB, Britain and Islam* pp 2-3

<sup>12</sup> [guranyusufali.com/](http://guranyusufali.com/)

[www.amazon.co.uk/Quran-Text-Translation-Commentary/dp/0940368323](http://www.amazon.co.uk/Quran-Text-Translation-Commentary/dp/0940368323) *The Qur'an, Text, Translation and Commentary* by Abdullah Yusuf Ali, p 138 n 398

<sup>13</sup> [en.wikipedia.org/wiki/Islam](http://en.wikipedia.org/wiki/Islam) *Islam*

<sup>14</sup> [mb-soft.com/believe/txc/thirtyi.htm](http://mb-soft.com/believe/txc/thirtyi.htm) *Thirty-Nine Articles, Article 31*

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