

## John 19:14-22 - Behold Your King

Table: John 19:14-22  
John 19:14-22, AV1611 versus 1984, 2011 NIVs

Verse	AV1611	1984, 2011* NIVs *2011 NIV Alteration
14	<i>And it was the preparation of <b>the passover</b>, and about the sixth hour: and he <b>saith</b> unto the Jews, <b>Behold</b> your <b>King</b>!</i>	<i>It was the day of Preparation of <b>Passover Week</b>*, about the sixth hour. “Here is your king,” Pilate <b>said</b> to the Jews. *the Passover</i>
15	<i>But they cried out, Away with him, away with him, crucify him. Pilate <b>saith</b> unto them, Shall I crucify your <b>King</b>? The chief priests answered, We have no king but Caesar.</i>	<i>But they shouted, “Take him away! Take him away! Crucify him!” “Shall I crucify your <b>king</b>?” Pilate <b>asked</b>. “We have no king but Caesar,” the chief priests answered.</i>
16	<i>Then delivered he him therefore unto them to be crucified. And <b>they</b> took Jesus, and led him away.</i>	<i>Finally Pilate handed him over to them to be crucified. So <b>the soldiers</b> took charge of Jesus.</i>
17	<i>And he bearing his cross went forth into <b>a place</b> called the place of <b>a skull</b>, which is called <b>in the Hebrew</b> Golgotha:</i>	<i>Carrying his own cross, he went out to the place of the <b>Skull</b> (which <b>in Aramaic</b> is called Golgotha).</i>
18	<i>Where they crucified him, and two other with him, on either side one, and Jesus in the midst.</i>	<i>Here they crucified him, and with him two others — one on each side and Jesus in the middle.</i>
19	<i>And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.</i>	<i>Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS.</i>
20	<i>This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in <b>Hebrew</b>, and Greek, and Latin.</i>	<i>Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in <b>Aramaic</b>, Latin and Greek.</i>
21	<i>Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am <b>King</b> of the Jews.</i>	<i>The chief priests of the Jews protested to Pilate, “Do not write ‘The King of the Jews,’ but that this man claimed to be <b>king</b> of the Jews.”</i>
22	<i>Pilate answered, What I have written I have written.</i>	<i>Pilate answered, “What I have written, I have written.”</i>

Note that many of the notes that follow this table are from Dr Ruckman’s works<sup>1</sup>.

### Notes on John 19:14-22

1. John 19:14. The reference to “*the passover*” with the crucifixion pending is an immediate reminder of 1 Corinthians 5:7 and Paul’s exhortation to holy living in the light of the Lord’s sacrifice.

**“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:”**

According to the Old Testament system, the Passover would be eaten “*that night*.” See Exodus 12:5-8, 11.

**“Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of**



*the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it...And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.*"

Note John 18:28.

*"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover."*

The expression "*it was early*" confirms that John is using Roman time, in that "*the sixth hour*" is 6 a.m.

See Dr Ruckman's work<sup>2</sup> for the significance of the times that John uses. The time specifications that John uses are as follows.

John 1:39 has the expression "*the tenth hour.*" This appears to be Roman time i.e. 10 a.m. because "*they...abode with him that day.*" The number ten, Genesis 10, is a reminder that Israel and the Jews were under Gentile i.e. Roman domination for their sin, as Ezra summarised in Ezra 9:7 in his prayer of Ezra 9:6-15.

*"Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day."*

The Lord Jesus Christ "*shall save his people from their sins*" Matthew 1:21 but at the Second Advent, according to Zechariah 12:10.

*"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."*

The Second Advent will also see the fulfilment of Isaiah 66:8 when Israel receives her King.

*"Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."*

Israel's rebirth on receiving her Messiah King at the Second will be "*when the times of refreshing shall come from the presence of the Lord*" Acts 3:19 "*saith the LORD of hosts, and I will remove the iniquity of that land in one day*" Zechariah 3:9.

John 4:6 has the expression "*the sixth hour.*" This is Jewish time and the expression is a reminder of the Lord's humanity, "*being wearied with his journey,*" the number six denoting man, created on "*the sixth day*" Genesis 1:26, 31.

John 4:52 has the expression "*the seventh hour.*" This is Jewish time again and the expression is a reminder of the Lord's Deity in that "*God blessed the seventh day, and sanctified it:*" Genesis 2:3 and as Israel's promised Messiah, Daniel 9:25, 26, John 4:25, 26, it was so of the Lord Jesus Christ "*That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses*" Matthew 8:17, according to Isaiah 53:4.

John 19:14 is Roman time again and this time "*the sixth hour*" is a reminder to evil men that "*this is your hour, and the power of darkness*" Luke 22:51 with respect to "*Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:*" Acts 2:23. (Observe that six, trebled as 666, "*is the number of a man*" Revelation 13:18, 6+6+6 = 666.)



That it was necessary for *“Christ to have suffered these things”* Luke 24:26 did not detract from the wickedness of men that slew Him.

Nevertheless, in all those expressions, the Lord could say to His Father *“My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me”* Psalm 31:15.

God did.

As Acts 2:24 states of the Lord Jesus Christ:

*“Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.”*

The expression *“Behold your King!”* is one of four expressions beginning with *“Behold”* that describe the Lord Jesus Christ. The expression *“Behold your King!”* matches Matthew’s Gospel because the Lord Jesus Christ is descended from Israel’s kingly line, Matthew 1:1-17. (Note that *“Moses...was king in Jeshurun...”* Deuteronomy 33:4, 5 and therefore Israel’s first king but no kingly line was from Moses. He was a ‘one-off.’)

*“Behold my servant”* Matthew 12:18. The expression matches Mark’s Gospel depicting the Lord Jesus Christ as God’s servant. Mark’s Gospel has no genealogy because a servant has no genealogy.

*“Behold the man”* John 19:5. The expression matches Luke’s Gospel because the Lord Jesus Christ is descended ultimately from Adam *“according to the flesh”* Acts 2:30, Romans 1:3, Luke 3:23-38.

*“Behold your God”* Isaiah 40:9. The expression matches John’s Gospel because the Lord Jesus Christ is *“the Word of God”* Revelation 19:13 *“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth”* John 1:14.

Pilate spoke the truth, as Gabriel had made plain to Mary.

*“And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end”* Luke 1:31-33.

The last clause is especially important because at the Second Advent, as Zechariah 14:9 states:

*“And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.”*

See also Isaiah 9:7:

*“Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.”*

As King, servant, man, God, the Lord Jesus Christ, though miraculously not naturally begotten John 1:18, 3:16, could say with Paul that He is *“all things to all men, that I might by all means save some”* 1 Corinthians 9:22 *“yet without sin”* Hebrews 4:15.

Pilate was of course right in what he said according to 1 Samuel 8:6-7, where the Lord shows that He is Israel’s rightful King, although Israel had rejected Him.

*“But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. And the LORD said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.”*



Note that the people Israel could set a king over them, Deuteronomy 17:14, 15 *“whom the LORD thy God shall choose”* but God’s main condition for such a king is set out in Deuteronomy 17:18-20.

*“And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.”*

Saul was *“him whom the LORD hath chosen...And all the people shouted, and said, God save the king”* 1 Samuel 10:24 rightly but Saul is an example of God’s permissive will. 1 Samuel 8:19, 20 indicate that the people’s priority was not Deuteronomy 17:18-20. Saul never obeyed Deuteronomy 17:18-20 and his heart was *“lifted up above his brethren,”* 1 Samuel 22:8, which led him into great sin, 1 Samuel 22:18, 19, 28:6-20 such that he did not *“prolong his days in his kingdom, he, and his children, in the midst of Israel.”*

*“So Saul died, and his three sons, and his armourbearer, and all his men, that same day together”* 1 Samuel 31:6.

*“So Saul died, and his three sons, and all his house died together...So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse”* 1 Chronicles 10:6, 13-14.

Of whom Acts 13:22-23 state, also with reference to God’s rightful King of Israel *and of the heathen* Psalm 2:6-8, Who would embody Deuteronomy 17:18-20 *literally and physically*, John 1:14.

*“And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. Of this man’s seed hath God according to his promise raised unto Israel a Saviour, Jesus:”*

God’s ultimate ruler-ship, in spite of the Devil, Luke 4:5, 6, 7, should be kept in mind according to Daniel 4:27, 32.

*“...the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.”*

2. John 19:15, 16. Note that the main individuals addressed and answering here are the Jewish leaders. See John 19:6.

*“When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.”*

The Jewish leaders’ demands came from John 18:31-32 i.e. *“It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die”* in accordance with Acts 2:23 *“Him, being delivered by the determinate counsel and foreknowledge of God.”*

The Jewish leaders’ statement was rank hypocrisy, though, because they stoned Stephen and plotted to kill Paul without any recourse to the Romans, Acts 7:58-60, 23:12-15 *but God had determined how the Lord Jesus Christ would die and both the Jews and Romans had to fulfil God’s will.* See Exodus 12:46, Psalm 22:17, 34:20, John 19:36 *“For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken,”* which would have been the case in death by stoning.



*“...the most High ruleth in the kingdom of men...”* Daniel 4:17.

*“...the most High ruleth in the kingdom of men...”* Daniel 4:25.

*“...the most High ruleth in the kingdom of men...”* Daniel 4:32.

Nevertheless, in their perception, the Jewish leaders were getting their revenge for John 12:19.

**“The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.”**

See Matthew 27:17-18.

**“Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him.”**

See Mark 15:9-10, Luke 23:17-26.

The people had hailed the Lord Jesus Christ as their King (*not* in mockery as the Romans did later, Mark 15:16-20).

**“Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass”** Matthew 21:5.

**“And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest”** Matthew 21:8-9.

See also Mark 11:8-10, Luke 19:36-40.

The leaders, however, dissuaded the people from fully accepting Jesus as their King and, regrettably, the people followed their leaders, to their ultimate cost\*.

**“For the leaders of this people cause them to err; and they that are led of them are destroyed”** Isaiah 9:16.

**“But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus”** Matthew 27:20.

\*That is why Paul states in 1 Timothy 2:1-2 **“I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.”**

See Mark 15:11-15, Luke 23:4-5, 13-25 and a similar incident with respect to Paul in Acts 14:18, 19. Instead of “Hail, Jesus!” it was now “Hail, Caesar!” i.e. “Hail, Hitler!” of more modern times<sup>3</sup>.

Note Matthew 27:24-25.

**“When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children.”**

*“All the people”* should not have said that.

Anything but *that!*

The people’s leaders should not have said *“We have no king but Caesar”* i.e. “Hail, Hitler!” either.

Anything but *that!*

The Lord took the Jews at their words, so said, so done.



The Jewish leaders and people had virtually signed their own death warrants for the next 2,000 years by means of Matthew 27:25 and John 19:15, in their professed allegiance to Caesar and in their response to Pilate washing his hands of the Lord Jesus Christ, apart from Isaiah 1:9:

***“Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.”***

Yet even from the cross, the Lord interceded for His murderers. ***“Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots”*** Luke 23:34. The Father answered the Lord’s prayer – the answer was in fact part of an ancient prophecy by Jeremiah.

***“Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks”*** Jeremiah 16:16.

That prophecy was fulfilled not only in the ministry of the Lord Jesus Christ, Who designated His followers ***“fishers of men”*** Matthew 4:19 but even after the crucifixion, by the Apostle Paul, who sought earnestly to evangelise his fellow Jews. ***“I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen”*** Romans 9:1-5.

Tragically, in addition to rejecting their Messiah, most of the Jews rejected the Christian Gospel, as the closing verses of New Testament history show. ***“For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them”*** Acts 28:27.

His intercession on the cross notwithstanding, the Lord Jesus Christ Himself prophesied the nation’s downfall that would result from their rejection of Him and His words of truth. ***“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord”*** Matthew 23:37-39. So far they have not, as a nation.

The following material comes from these references<sup>4</sup>:

The Jews’ declaration ***“His blood be on us, and on our children”*** Matthew 27:25 came to pass under ***“no king but Caesar”*** John 19:15 with the destruction of Jerusalem in April 70 AD by the Romans under Titus and the slaughter of over 1,000,000 Jews, after which the surviving Jews were scattered across the Roman Empire. After Titus, Emperor Hadrian continued the Dispersion so that by the end of the second century AD there were few Jews left in the land of Israel – subsequently called ***“Palestine”*** Joel 3:4 after ***“Palestina”*** the land of the Philistines, Exodus 15:14. (One should note in passing that throughout history there has never existed a ‘state’ of ‘Palestine’, peopled by indigenous ‘Palestinians.’ Present day ‘Palestinians’ are immigrant Arabs. Of any aspiration to Palestinian statehood, the following declaration still applies, according to the faithfulness of God. ***“But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king? Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem”*** Nehemiah 2:19, 20.)

Many of the Jews were forced to flee to the farthest reaches of Europe, from Spain to Poland.



After the fishers came the hunters. Canute banished the Jews from England in 1020 A. D. They were banished from France in 1306 AD and suffered under the Spanish Inquisition. God's mercy preserved them but their embittered satanic *Catholic* foe constantly hounded them, *pagan* Rome of the Caesars having been supplanted by *papal* Rome of the *papal church-state* Caesars. Constantine and Charlemagne's *unholy* Roman Empire carried forward Caesar's persecution of the Jews, along with that of Bible-believing Christians<sup>5</sup>. In the 14<sup>th</sup> century, the Black Plague killed a quarter of the population of Europe. Jewish communities largely avoided the disease by following the Levitical laws of hygiene but in Germany a fanatical sect called the Flagellants blamed the Jews for the plague and set about exterminating them. Though they were gradually allowed to return to much of Europe from the 18<sup>th</sup> century onwards, persecution of the Jews was revived and reached its peak under the 'Jaegarmen' or hunters of Germany who established the extermination camps of the Third Reich. They of course were Hitler, Goebbels, Goering and their fellow *Catholics*; Eichmann, Heydrich, Himmler, Hoess (Auschwitz), Koch (Buchenwald), Stangl (Treblinka), Streicher and many others.

The final Roman antichrist in the End Times, with whom the Jewish leaders make "***a covenant with death, and with hell***" Isaiah 28:15, 18, will break that covenant, Daniel 9:27 and persecute the Jewish nation, putting to death at least two-thirds of them, Zechariah 13:8-9.

***"And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God."***

The surviving one-third remnant, which may include those resurrected at the Second Advent, Ezekiel 37, will receive King Jesus at His Return, according to Zechariah 12:10.

***"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."***

Until then it will be "***His blood be on us, and on our children***" Matthew 27:25 because "***We have no king but Caesar***" John 19:15.

John 19:16 indicates that Pilate delivered Jesus first to the Jews, who then handed Him over to the Romans. See Matthew 27:26, 27, Mark 15:15-20. The passages illustrate how under a satanically-controlled 'church-state,' see Luke 22:53, 'church' and state work together to propagate what is in effect an inquisition<sup>6</sup>.

Nevertheless, even during the hour of "***the power of darkness***" Luke 22:53, "***...the most High ruleth in the kingdom of men...***" Daniel 4:17. See comments under John 18:31, 32.

Mark 14:1-2 show again the Jews' hypocrisy in John 18:31 in that "***After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people."***

With Jesus in their power in John 19:16, they would have "***by craft...put him to death***" if they could have but they had to deliver Him to the Romans "***by the determinate counsel and foreknowledge of God***" Acts 2:23 "***That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die***" John 18:32, "***For these things were done, that the scripture should be fulfilled***" John 19:36.

See again Exodus 12:46, Psalm 22:17, 34:20, John 19:36 and remember Luke 9:30-31, 24:25-26, 44-47.



“And, behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.”

“Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?...And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”

The Lord would accomplish His death, not Rome, not the Jews, not even the Devil and His death would not be by stoning or “by craft” but “by the determinate counsel and foreknowledge of God.” He would accomplish it “for salvation unto the ends of the earth” Acts 13:47. Even the sentence of Pilate was but a means to an end as the Lord said to Pilate in John 19:11 and as Pilate himself very likely realised, along with the sin of the Lord’s murderers and God would rightfully hold them responsible, Matthew 23:37-39, Luke 19:41-44. See foregoing remarks with respect to the declaration “We have no king but Caesar.”

“Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin” John 19:11.

John therefore writes succinctly in Revelation 19:6 “for the Lord God omnipotent reigneth.” John 19:15, 16 and associated passages illustrate the truth of Revelation 19:6.

Note that the expression “and led him away” John 19:16 immediately cross references to Isaiah 53:7, Acts 8:32, which is particularly explicit.

“He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”

“The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:”

3. John 19:17. The expression “in the Hebrew” occurs 8 times in scripture, associated with:

- sickness and “evil angels” Psalm 78:49, John 5:2
- judgement in favour of Caesar, John 19:13
- murder of “the Prince of life” Acts 3:15, John 19:17
- hostility towards “the apostles of the Lord and Saviour” 2 Peter 3:2, Acts 21:40, 22:2
- rebellion against God, Acts 26:14
- “the angel of the bottomless pit,” Revelation 9:11, along with the expression “in the Greek,” which is the only occurrence of that expression in scripture
- open warfare against God, Revelation 16:16.

Preachers, including this writer, should avoid the expressions “in the Greek” and “in the Hebrew.” They have bad connotations in scripture and reversion to “in the Greek” and “in the Hebrew” will now only bring those bad connotations into effect.

John 19:17 shows that the Lord Jesus Christ bore the burden of death to the place of death to undergo “the ministration of death” 2 Corinthians 3:7 “going down to the chambers of death” Proverbs 7:27. He did so in accordance with 2 Corinthians 5:15.

“And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.”



4. John 19:18. See remarks under point 1 and John 6:15 in this study<sup>7</sup> with respect to the Lord being crucified between two thieves, because the Lord Jesus Christ, ***“Who, being in the form of God, thought it not robbery to be equal with God:”*** Philippians 2:6. The Jewish leaders did not believe him, as Matthew 27:62-64 shows:

***“Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.”***

Theirs was the error, as Matthew 28:5-7 reveals.

***“And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.”***

***“Then were the disciples glad, when they saw the Lord”*** John 20:20.

5. John 19:19, 20. See especially the statement ***“And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS...and it was written in Hebrew, and Greek, and Latin.”***

See also Matthew 27:37, Mark 15:26, Luke 23:38.

***“And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.”***

***“And the superscription of his accusation was written over, THE KING OF THE JEWS.”***

***“And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.”***

Matthew 27:37, Mark 15:26, Luke 23:38, John 19:19 provide four witnesses *in writing* to the Lord's Kingship, *twice* the minimum number necessary.

***“It is also written in your law, that the testimony of two men is true”*** John 8:17.

***“This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established”*** 2 Corinthians 13:1.

Luke 23:38, John 19:19 also provide the necessary two witnesses to *Latin* as a viable language for “all scripture” that “is given by inspiration of God” 2 Timothy 3:16, in addition to Biblical Hebrew and Greek. Nothing is said with respect to the title in Hebrew or Greek being “the word of God” versus the title in Latin being relegated to “the word of men” 1 Thessalonians 2:13.

The two-fold witness of scripture to *Latin* as a Biblical language with words “given by inspiration of God” confirms that translations from the Original Sacred Tongues<sup>8</sup> are themselves “all scripture” that “is given by inspiration of God” 2 Timothy 3:16. If the words “JESUS OF NAZARETH THE KING OF THE JEWS” in *Latin* are “the scripture of truth” Daniel 10:21, then both the Old and New Testaments in *Latin* are “the scripture of truth” then all the language groups in Acts 2:4-11 can be “the scripture of truth” including English that derives from Gothic.

The Gothic language existed at the time of Acts 2 and was therefore one of the languages that the apostles spoke “as the Spirit gave them utterance” to “devout men, out of every nation under heaven” such that “that every man heard them speak in his own language.”

The Gothic Bible was brought forth in 350 A. D. through the work of Bishop Ulfilas, ‘the little wolf.’ However, portions of it may have been translated soon after 100 A. D. i.e. the end of the apostolic age and the time of the conclusion of the New Testament, by “dwellers...in Cappadocia, in Pontus” Acts 2:9, historically in the region of the Goths<sup>9</sup>.



*The inescapable conclusion is that the 1611 Holy Bible is therefore “all scripture” that “is given by inspiration of God” 2 Timothy 3:16, reaching back in unbroken succession to its Gothic roots in Acts 2. See Dr Mrs Riplinger’s work<sup>10</sup> for detailed revelation on the modern versions as satanic counterfeits of “the scripture of truth” Daniel 10:21.*

As Dr Ruckman notes<sup>11</sup>, already foreshadowing the Great Commission, Matthew 28:18-20, Mark 16:15, Luke 24:45-49, John 20:21, the Hebrew, Greek and Latin inscriptions proclaim the Lord Jesus Christ to the Oriental, Shem, Hebrew, the European, Japheth, Greek and the African, Ham, Latin, according to its association with Origen and Augustine, who were North Africans.

**“And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread”** Genesis 9:18-19.

Nevertheless, note point 3 above, with respect to John 19:17 and the expression *“in the Hebrew.”* *The Original Sacred Tongues* have served their purpose with respect to *“the scripture of truth”* Daniel 10:21 and God has finished with them. Even Hebrew Bibles, for today’s Jewish believers, may be judged as accurate according to how well they match the text of the 1611 Holy Bible. Koine or New Testament Greek is a dead language, like Latin. Note Dr Mrs Riplinger’s statement<sup>12</sup>.

*...in 1838, the Jews’ Society followed the KJB [translators’] method of accessing a pure vernacular Bible, when creating an edition of the Hebrew New Testament. They made changes to the Greek, “following in most dubious cases the reading of the English version” (see the chapter “The Scriptures to All Nations” [Hazardous Materials Chapter 30], for many more such examples; John McClintock and James Strong, Cyclopaedia of Biblical, Theological and Ecclesiastical Literature, Grand Rapids, MI: Baker Book House, vol. 12, p 535.)*

Koine Greek died out as a living language well over 1,000 years ago<sup>13</sup>.

Yet ***“the word of God...liveth and abideth for ever”*** 1 Peter 1:23. As Dr Mrs Riplinger rightly states<sup>14</sup>, this writer’s emphasis:

*The desire to appear intelligent or superior by referring to ‘the Greek’ and downplaying the common man’s Bible, exposes a naivety concerning textual history and those documents which today’s pseudo-intellectuals call ‘the critical text,’ ‘the original Greek,’ the ‘Majority Text,’ or the ‘Textus Receptus.’ There existed a true original Greek (i.e. Majority Text, Textus Receptus). It is not in print and never will be, because it is unnecessary. No one on the planet speaks first century Koine Greek, so God is finished with it. He needs no ‘Dead Bible Society’ to translate it into “everyday English,” using the same corrupt secularised lexicons used by the TNIV, NIV, NASB and HCSB [Holman Christian Standard Bible]. God has not called readers to check his Holy Bible for errors. He has called his Holy Bible to check us for errors.*

As Dr Mrs Riplinger also makes plain<sup>15</sup>, it is futile, therefore, to seek ***“the word of God, which liveth and abideth for ever”*** by digging for words buried in haunted Greek graveyards, as Bible critics still do.

As the King James translators said<sup>16</sup> with respect to the inspiration of scripture in a multiplicity of languages *But how shall men meditate in that, which they cannot understand? How shall they understand that which is kept close in an unknown tongue? as it is written, “Except I know the power of the voice, I shall be to him that speaketh, a Barbarian, and he that speaketh, shall be a Barbarian to me.” [1 Cor 14]. The Apostle excepteth no tongue; not Hebrew the ancientest, not Greek the most copious, not Latin the finest. Nature taught a natural man to confess, that all of us in those tongues which we do not understand, are plainly deaf; we may turn the deaf ear unto them.*

The King James translators no doubt rightly perceived that the dilemma that they describe is contrary to Paul’s statement in Romans 10:17.



**“So then faith cometh by hearing, and hearing by the word of God.”**

6. John 19:21-22. Pilate goes against his advisers.

He was like David Cameron<sup>17</sup>, who did the same with respect to Philippians 4:8, 9 in the 1611 Holy Bible. David Cameron should be prayed for, 1 Timothy 2:1, 2, with respect to Deuteronomy 17:18, 19, 20, even though he is no longer prominent. See remarks under point 1.

The statement ***“I am King of the Jews”*** would have been correct.

Pilate, however, in spite of his disdainful statement in John 18:38 ***“What is truth?”***, after which he leaves without waiting for an answer e.g. John 14:6 ***“I am...the truth,”*** appears in John 19:22 to have believed what the Lord Jesus Christ said in John 18:37, where the Lord Jesus Christ Himself bears witness to His Kingship.

**“Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.”**

By a remarkable coincidence<sup>18</sup>, Pilate’s question in Latin is *“Quid est veritas?”* The letters can be rearranged to state *“Est vir qui adest”* – *“It is the man standing before you!”*

Pilate spoke better than he knew when he said ***“Behold the man”*** John 19:5.

7. The NIV with respect to the 1984, 2011 NIVs is deficient in:

7.1. John 19:14. Substitution of *“Passover week”* for ***“the passover”*** weakens the cross reference to 1 Corinthians 5:7.

7.2. John 19:14, 15. Substitution of *“said”* past tense for ***“saith”*** present tense weakens the testimony to Zechariah 12:10 that the Lord Jesus Christ *is* King of the Jews, as the dying thief testified in Luke 23:42 ***“And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.”***

The substitution also obscures the fact that Rome crucifies the Lord Jesus Christ *even to the present*, by means of the mass, which is rightly denounced by the Church of England<sup>19</sup> *The offering of Christ once made is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the priests did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits.* See also this reference<sup>20</sup>.

7.3. John 19:14. Alteration of ***“Behold”*** to *“Here is”* weakens the exhortation that Pilate gives. The word ***“behold”*** in Genesis 1:31 indicates that the word is an exhortation *to see as God sees*. ***“And God saw every thing that he had made, and, behold, it was very good.”***

7.4. John 19:14, 15, 21. Alteration of ***“King”*** to *“king”* clearly detracts from the Lord Jesus Christ as ***“the blessed and only Potentate, the King of kings, and Lord of lords”*** 1 Timothy 6:15.

7.5. John 19:16. Alteration of ***“they”*** to *“the soldiers”* and cutting out the words ***“and led him away”*** obscures the depiction of the operation of a church-state in persecuting both genuine believers and all others who fall into disfavour with the church-state. See point 2 and this reference<sup>21</sup>.

Omission of ***“and led him away”*** also breaks the cross references to Isaiah 53:7, Acts 8:32, which is inexcusable.

*“Soldiers”* is not found in the better-known pre-1611 Bibles; Wycliffe, Tyndale, Coverdale, Great, Matthew, Bishops’, Geneva, 7 in all.

Apart from the NIVs, *“soldiers”* is not found in the better-known post-1611 versions; DRB Douay-Rheims Bible, DRB Challoner’s Revision 1749-1752, RV Revised Version, ASV



American Standard Version, NASVs 1977, 1995 New American Standard Versions, NKJV New King James Version, NRSV New Revised Standard Version, CEV Contemporary English Version, ESV English Standard Version, HCSB Holman Christian Standard Bible, JB, NJB Jerusalem Bible and New Jerusalem Bible of the Catholic Church, 1984, 2013 NWTs New World Translation of Watchtower, 12 in all.

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

1385, 1395 Wycliffe and 16<sup>th</sup> century Bibles; Tyndale, Coverdale, Matthew, Great, Geneva, Bishops'<sup>22</sup>

DR = Catholic Douay-Rheims Version, Challoner's Revision 1749-1752<sup>23</sup>

ASV = American Standard Version<sup>24</sup>

RV = English Revised Version, 1885<sup>25</sup>

ESV = 2016 English Standard Version<sup>26</sup>

NASVs = 1977, 1995 New American Standard Versions<sup>27</sup>

NIV = 1984, 2011 Editions New International Version<sup>28</sup>

NKJV = New King James Version<sup>29</sup>

NKJV f.n. = New King James Version footnote

NRSV = New Revised Standard Version<sup>30</sup>

JB, NJB = Catholic Jerusalem, New Jerusalem Bibles, respectively<sup>31</sup>

NWT = Jehovah's Witness Watchtower 1984, 2013 New World Translation<sup>32</sup>

CEV = Contemporary English Version<sup>33</sup>

HCSB = Holman Christian Standard Bible<sup>34</sup>

'The Greek' is, of course, not the final authority. The 1611 Holy Bible is the final authority but as such, it faithfully conveys the underlying text from *the Original Sacred Tongues*, see point 5. The word for "**soldiers**" is *στρατιώτης*, *stratiotes*, as in Matthew 8:9, 27:27, 28:12. Inspection of three basic Greek texts; Nestle's 21<sup>st</sup> Edition that underlies the NIVs and most modern versions that follow the 1881 RV Revised Version, Ricker Berry's Edition of Stephanus' 1550 Received Text Edition that mostly matches the 1611 Holy Bible and Farstad and Hodges' so-called 'Majority' Text that is put forward as the basis for the NKJV shows that none of those texts has the term *στρατιώτης* in John 19:17.

See **References** for the sites<sup>35</sup> used for:

George Ricker Berry's Interlinear Edition of Stephanus' 1550 Edition of the Received Greek New Testament Text

Nestle's 21<sup>st</sup> Edition Greek-English Interlinear New Testament

The Farstad-Hodges Greek-English Interlinear Edition of the 'Majority' Text

The NIV therefore stands isolated, even among its modern contemporaries, with respect to the word "**soldiers**," showing its tendency towards *sinful* "**private interpretation**" 2 Peter 1:20. This writer's earlier work<sup>36</sup> provides a further example.

*Outright additions to the Scripture by the NIV certainly occur in 1 Corinthians 4:9, citing the TBS*<sup>37</sup>:

*The words "procession" and "arena" (found in the NIV) do not occur here in Paul's Greek, and it is not certain that Paul is even indirectly referring to these ideas. By exercising their imagination in this way, the NIV translators here overstep the boundary between translating and explaining. End of citation*



See also Radmacher and Hodges<sup>38</sup>, for example with respect to the NIV expression “Dear woman” in John 2:4\* and 19:26\* and merely “woman” in John 4:21 and 8:10, even though the underlying Greek text is the same in all four verses. Moreover, the NIV has “heart” for “pneuma” in Romans 1:9 although neither Vine nor Young give such a meaning. The word is that for “**spirit**” as given in the AV1611.

\*The 2011 NIV has dropped the term “Dear” from John 2:4 and 19:26 but see this reference<sup>39</sup> for particular warnings about the 2011 NIV.

The TBS<sup>40</sup> has noted more examples of the 1984 NIV’s *sinful* “**private interpretation**” 2 Peter 1:20 but both the 1984, 2011 NIV translators have committed *sinful* “**private interpretation**” 2 Peter 1:20 in John 19:16 with respect to the word “soldiers.” “Soldiers” is not even in italics, which was the practice of the King James translators when words had to be added to the English text for clarity<sup>41</sup>.

The 1611 Holy Bible is an honest translation. The 1984, 2011 NIVs are not.

The words “**and led him away**” John 19:16 are found in the pre-1611 Bibles; Wycliffe, Tyndale, Coverdale, Great, Matthew, Bishops’, Geneva.

The words are found only in the DRB, NKJV of the modern versions, though disputed in the NKJV f.n.. The RV, ASV, NASVs, NRSV, CEV, ESV, HCSB, JB, NJB, NWTs omit the words along with the NIVs, which is usual with departures from the 1611 Holy Bible.

The words are included in the Ricker Berry Stephanus Received Text and the Farstad Hodges ‘Majority’ Text but have been cut out of Nestle’s Text, which again would be expected with most NIVs departures from the 1611 Holy Bible.

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

1385, 1395 Wycliffe and 16<sup>th</sup> century Bibles; Tyndale, Coverdale, Matthew, Great, Geneva, Bishops’<sup>42</sup>

DR = Catholic Douay-Rheims Version, Challoner’s Revision 1749-1752<sup>43</sup>

ASV = American Standard Version<sup>44</sup>

RV = English Revised Version, 1885<sup>45</sup>

ESV = 2016 English Standard Version<sup>46</sup>

NASVs = 1977, 1995 New American Standard Versions<sup>47</sup>

NIV = 1984, 2011 Editions New International Version<sup>48</sup>

NKJV = New King James Version<sup>49</sup>

NKJV f.n. = New King James Version footnote

NRSV = New Revised Standard Version<sup>50</sup>

JB, NJB = Catholic Jerusalem, New Jerusalem Bibles, respectively<sup>51</sup>

NWTs = Jehovah’s Witness Watchtower 1984, 2013 New World Translation<sup>52</sup>

CEV = Contemporary English Version<sup>53</sup>

HCSB = Holman Christian Standard Bible<sup>54</sup>

See **References** for the sites<sup>55</sup> used for:

George Ricker Berry’s Interlinear Edition of Stephanus’ 1550 Edition of the Received Greek New Testament Text

Nestle’s 21<sup>st</sup> Edition Greek-English Interlinear New Testament

The Farstad-Hodges Greek-English Interlinear Edition of the ‘Majority’ Text



- 7.6. John 19:17. Cutting out “*a place*” and altering “*a skull*” to “*The Skull*” implies only one place of death where the religious and political authorities will execute (murder) dissenters. Modern church-states have many such places and have had throughout their histories<sup>56</sup>.
- 7.7. John 19:17, 20. Alteration of “*in the Hebrew*” to “*in Aramaic*” obscures the cross references to the 8 negative connotations of the expression “*in the Hebrew*” in scripture and in turn obscures the warning to preachers to avoid reverting to “*in the Hebrew*” and its companion “*in the Greek*” Revelation 9:11. See remarks under point 3 and under point 5 with respect to the expression “*in the Hebrew*.”

Alteration of “*Hebrew*” to “*Aramaic*” is misleading. It is true that numerous Aramaic or purportedly Aramaic phrases and place names are included in the New Testament, as transliterations<sup>57</sup> e.g. “*Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise*” Mark 5:41. However, the same source states that “*Golgotha*” is from the literal Hebrew word “*gulgoleth*,” which supports the 1611 Holy Bible *against* the NIVs.

Dr Ruckman<sup>58</sup> confirms that “*Golgotha*” is a Hebrew word, as does Dr Mrs Riplinger<sup>59</sup> along with other New Testament terms; “*Abaddon*” Revelation 9:11, “*Armageddon*” Revelation 16:16, “*Bethesda*” John 5:2 “*Gabbatha*” John 19:13.

Note further that “*the chief priests of the Jews*” were rigid adherents to Judaism like Paul before his conversion, who describes himself as “*a Hebrew of the Hebrews...touching the righteousness which is in the law, blameless*” Philippians 3:5-6, not “*an Aramaean of the Aramaeans*.” The Jewish leaders perceived that the Lord Jesus Christ had committed “*robbery to be equal with God*” Philippians 2:6 such that they demanded of Pilate “*We have a law, and by our law he ought to die, because he made himself the Son of God*” John 19:7.

They perceived the Lord Jesus Christ as having incurred the equivalent of the judgement of Hebrews 10:28.

**“He that despised Moses’ law died without mercy under two or three witnesses:”**

They weren’t about to give the Lord any mercy and quickly decided that they had sufficient witnesses, even if “*their witness agreed not together*.” See Matthew 26:65, Mark 14:56, 63.

They clearly saw the title on the cross as a statement of the Lord’s crime “*by our law*.”

It is understood that “*the law of Moses*” Luke 24:44 was written in *Hebrew*, not *Aramaic*.

“*The chief priests of the Jews*” had no choice but to accept the Gentile languages in the title i.e. Latin and Greek, because they were under Gentile i.e. Roman domination but they would have objected strongly if Aramaic had been used to supplant the established Hebrew of “*the law of Moses*” for passing sentence on “*that deceiver*” Matthew 27:63 “*by our law*.”

Note their arrogance with respect to standing “*by our law*” in John 7:49.

**“But this people who knoweth not the law are cursed.”**

Note how they successfully intimidated Pilate in John 19:12 into condemning the Lord Jesus Christ, John 19:13-16. The Jewish leaders were prepared to confront the Roman governor where they perceived, correctly, that they could get an advantage over him.

**“Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Caesar’s friend: every one that maketh himself a king speaketh against Caesar.”**

However, as John 19:21 shows, all they objected to was the wording of the title, not the language in which it was written, which again supports the 1611 Holy Bible *against* the NIVs.

It should also be noted that the pre-1611 Bibles; Wycliffe, Tyndale, Coverdale, Great, Matthew, Bishops’, Geneva all have “*Hebrew*” in John 19:17, 20.



Of the post-1611 bibles besides the NIVs:

The ESV uses the word “*Aramaic*” in John 19:17, 20 like the NIVs.

The CEV has “*Aramaic*” in John 19:17 and “*Hebrew*” in John 19:20.

The DRB, RV, ASV, NASVs, NRSV, HCSB, NKJV have “*Hebrew*” along with the JB, NJB, NWT in John 19:17, 20.

Each of the three Greek texts has the underlying words *Hebraisti*, *Ἑβραϊστί* in John 19:17, 20 respectively. It is therefore easy to see why that word has been translated as “**Hebrew**” in the pre-1611 Bibles, the 1611 Holy Bible and the post-1611 versions, until the more recent translations.

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

1385, 1395 Wycliffe and 16<sup>th</sup> century Bibles; Tyndale, Coverdale, Matthew, Great, Geneva, Bishops’<sup>60</sup>

DR = Catholic Douay-Rheims Version, Challoner’s Revision 1749-1752<sup>61</sup>

ASV = American Standard Version<sup>62</sup>

RV = English Revised Version, 1885<sup>63</sup>

ESV = 2016 English Standard Version<sup>64</sup>

NASVs = 1977, 1995 New American Standard Versions<sup>65</sup>

NIV = 1984, 2011 Editions New International Version<sup>66</sup>

NKJV = New King James Version<sup>67</sup>

NKJV f.n. = New King James Version footnote

NRSV = New Revised Standard Version<sup>68</sup>

JB, NJB = Catholic Jerusalem, New Jerusalem Bibles, respectively<sup>69</sup>

NWTs = Jehovah’s Witness Watchtower 1984, 2013 New World Translation<sup>70</sup>

CEV = Contemporary English Version<sup>71</sup>

HCSB = Holman Christian Standard Bible<sup>72</sup>

See **References** for the sites<sup>73</sup> used for:

George Ricker Berry’s Interlinear Edition of Stephanus’ 1550 Edition of the Received Greek New Testament Text

Nestle’s 21<sup>st</sup> Edition Greek-English Interlinear New Testament

The Farstad-Hodges Greek-English Interlinear Edition of the ‘Majority’ Text

The drift from the term “**in the Hebrew**” in John 5:2, 19:13, 19:17 to “*in Aramaic*” by the ESV, NIVs and the CEV in John 19:13, 17, Acts 26:14 is dangerous. The NIVs actually go further than the others with “*in Aramaic*” in Acts 21:40, 22:2 as well as in Acts 26:14 with the CEV.

The danger is that the leaven, Galatians 5:9, of the substitution of “*in Aramaic*” for “**in the Hebrew**” in the above passages by *so-called evangelicals* reinforces Rome’s deception of insisting that the Gospel of Matthew was first written in *Aramaic*. Rome thereby tries to pretend that *she* is the church that the Lord Jesus Christ founded by making out that *Peter* was “**this rock**” in Matthew 16:18, when the Lord clearly meant *Himself*, 1 Corinthians 10:4. *Aramaic* is the only language in which this deception is possible, because the words for Peter and rock are the same only in *Aramaic*, not in Greek or Latin.



The evangelical Protestants have therefore made a most generous ecumenical gesture to Rome with the NIVs, CEV, ESV, the NIVs especially, because the Catholic versions; DRB, JB, NJB have “*Hebrew*” in John 5:2, 19:13, 17, Acts 21:40, 22:2, 26:14 *not* “*Aramaic*.”

Moreover, starting with the RV i.e. the Westcott-Hort Greek Text, Nestle’s Greek Text\*, the JB, NJB, NWTs, ASV, NASVs, NKJV f.n., NRSV, HCSB add “*in Hebrew*” to John 20:16.

\*The Ricker Berry Stephanus Received Text and the Farstad Hodges ‘Majority’ Text do not contain the added words. Neither do the DRB nor the NKJV text.

However, the NIVs, CEV, ESV change the expression to “*in Aramaic*” or similar. “*Rabboni*” John 20:16 is Aramaic<sup>74</sup> but John did *not* insert “*in Aramaic*” because he wrote in Aramaic<sup>75</sup> to progress “*the preaching of Jesus Christ...by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith*” Romans 16:25-26. The NIVs, CEV, ESV obscure that revelation

The pre-1611 Bibles; Wycliffe, Tyndale, Coverdale, Great, Matthew Bishops’, Geneva do not contain the added words, in agreement with the 1611 Holy Bible.

In addition, it is noteworthy that the words “*in letters of Greek, and Latin, and Hebrew*” in Luke 23:38, the cross reference to John 19:20, have been omitted from the RV i.e. the Westcott-Hort Greek Text, Nestle’s Greek Text\*, ASV, NASVs, HCSB, NRSV, NIVs, CEV, ESV, JB, NJB, NWTs.

\*The Ricker Berry Stephanus Received Text and the Farstad Hodges ‘Majority’ Text each contain the words. The DRB and the NKJV also contain the words, although the NKJV f.n. disputes them.

The pre-1611 Bibles; Wycliffe, Tyndale, Coverdale, Great, Matthew, Bishops’, Geneva contain the words in agreement with the 1611 Holy Bible.

The modern versions, therefore, overwhelmingly conspire to deny *the essential two New Testament witnesses* to the 1611 Holy Bible as “*all scripture*” that “*is given by inspiration of God*” 2 Timothy 3:16. See remarks under point 5. They would break the unbroken testimony of scripture from Acts 2 and the Gothic Bible to the 1611 Holy Bible as “*the holy scriptures given by inspiration of God*” 2 Timothy 3:15-16.

By application of Job 31:11 “*For this is an heinous crime; yea, it is an iniquity to be punished by the judges.*”

It will be, Romans 14:10 “*...for we shall all stand before the judgment seat of Christ.*”

In the meantime, it should be remembered that “*the scripture cannot be broken*” John 10:35, which is an encouragement.

## Addendum

With reference to John 19:15 “*We have no king but Caesar*” and Matthew 27:25 “*His blood be on us, and on our children,*” making spiritual and practical application, a good testimony for “*the whole family in heaven and earth*” Ephesians 3:15 is:

“*We have no King but Jesus*” according to 2 Corinthians 5:15, see point 3 above:

“*And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.*”

“*His blood be on us, and on our children,*” according to Colossians 1:14, 1 John 1:7:

“*In whom we have redemption through his blood, even the forgiveness of sins:*”

“*But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*”



Finally<sup>76</sup>:



Exodus 12:13 KJV

*And the blood shall be to you  
for a token upon the houses  
where ye are: and when I see  
the blood, I will pass over you,  
and the plague shall not be  
upon you to destroy you, when  
I smite the land of Egypt.*



## References

All web references were current at the time of writing. Web reference and author are given the first time a particular work is cited. Only the work itself is cited in subsequent references unless as part of a bible text list. See

[shop.timefortruth.co.uk/clarence-larkin-books.html](http://shop.timefortruth.co.uk/clarence-larkin-books.html) for Clarence Larkin's books

[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 Book of John* by Dr Peter S. Ruckman, pp 55, 125, 151, 549-557

*The Book of Matthew* by Dr Peter S. Ruckman, pp 632-679, especially pp 659-664

*Ruckman Reference Bible* pp 1293, 1376, 1377, 1388, 1419, 1420, 1421

<sup>2</sup> [store.kjv1611.org/](http://store.kjv1611.org/) *Bible Numerics* by Dr Peter S. Ruckman, pp 17-27, 30-33

<sup>3</sup> [en.wikipedia.org/wiki/Roman\\_salute](http://en.wikipedia.org/wiki/Roman_salute) *Roman salute*

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*Dispensational Truth* by Clarence Larkin, p 61

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