

DRAFT

A DEFENSE OF FIRST JOHN FIVE SEVEN

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A defense of the presence of I John 5:7 in an infallible inerrant Bible.

I. Introduction

II. Eliminated verses examined.

III. Inept reasoning.

IV. Particular inept reasoning.

V. Infallibility of Scripture.

A DEFENSE OF FIRST JOHN FIVE SEVEN

The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. (Psalm 12:6)

It is proven by scholars and accepted by liberals and cultists, modernists and evangelicals that I John 5:7 is not supposed to be in my Bible. Should I take my pen knife and cut it out? Would I? Would you?

This verse is a litmus test to tell if a Bible version has been tampered with by the modern hyper-deletion Bible critic. They are modern and modernists because they have only recently secured the lucrative copyrights for translating bibles that do not follow the traditional texts, and they cannot secure such a copyright if they do follow the traditional text. They are hyper-deletionists because they have also ripped out many more Scripture verses. Indeed they claim that unidentified 'church fathers' or sloppy scribes added verses to the Bible and thereby they must rip out Matt 17:21, 18:11; 23:14; Mark 7:16; 9:44, and 46; 11:26; 15:28; Luke 17:36; 23:17; John 5:4; Acts 8:37; 15:34; 24:7; 28:29; Rom 16:24; and of course 1John 5:7; they also rip out most of Matt 5:44 and Luke 9:56 and in Col 1:14 cut out the phrase "Through His Blood". Their trend to rip out verses because they were not in the Alexandrian manuscripts tampered with by the philosopher Origen Adamantius of Alexandria Egypt (185—254 AD) makes the term hyper-deletionists applicable. They are Bible critics because they defy the infallible, inerrant, plenary, verbal inspiration of Scripture so aptly defined and defended by Gausson's tremendous work "Theopneustia" of 1840 which documented such inspiration and they instead follow along after Brook Foss Westcott (1825-1903) and Fenton John Anthony Hort (1828-1892) and their hay day of Bible criticism, and hyper-deletionism.

I John 5:7 Is In My Holy Bible

If 1 John 5:7 is not in the Holy Bible then the textual critic of our day may have something to stand on as they rip-tear verses out of the Holy Bible. But it is there. If there is no Greek manuscript containing 1 John 5:7, as the critics and professors are teaching their young students, then there is cause to examine it for removal. But there are many Greek manuscripts with 1 John 5:7 fully intact.

The ignorance of many about the existence of this verse in the Greek Received Text and its consequential omission from the critical Greek texts stems from Erasmus' first edition of 1516. The Modernist Professors love to quote Erasmus' 1st response to Edward Lee's charge that "*he had omitted the testimony of the heavenly Witnesses in I John V.7.*" Erasmus' replied that "*he could not find the passage in his Greek manuscripts, and that even some Latin copies did not give it.*" . Of course the professors and critics are still quite guilty of lying as they swelled this initial response into a claim that the passage appears in no Greek text. Because in time for Erasmus' third edition in 1522 the Codex Montfortianus, now at Dublin, was brought forward, and in consequence the passage was determined to be part of the Received Text and was printed. However, none of the corrections made to the Erasmus' 1st edition of the Received Text will move the modernist critic from their lie.

Erasmus' first edition was made in great haste when he heard from Froben, the printer of Basle. Erasmus used what copies he could procure, for this first addition, but in a few cases where he either found or supposed his minimal on hand Greek authorities to be deficient, he translated from the Vulgate into Greek. Modernist critics love to recall this dilemma and site it as their justification for leaving out the "heavenly Witnesses" and to rumor that the TR is based on the Latin Vulgate and not on Greek manuscripts. The infant assembly of the Greek Received Text includes remarkable employment of multiple Greek manuscripts and remarkable believing (born again, converted, regenerated believing) Greek scholars, both are unparalleled in modern times. This article shall demonstrate the completeness of their work as they included the passage "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

If this passage was to be in the Holy Bible it would look and read in English as does the King James Bible in the table below. If the 'heavenly Witness' passage was an insertion that did not stream from the Apostles pen dipped in the ink of inspiration, the ASV English rendition in the table below would be adequate. However, before striking words from the divinely inspired and divinely preserved Holy Bible, even the novice at textual criticism would want to explore which Church Father had the audacity to add words to the Apostle John's writing. One would want some kind of evidence about where the addition came from before one would strike text from the Apostle John's First Epistle. The modernist critic with no doctrine of verbal plenary inspiration cuts out verses first, then asks no questions later. In fact they get hostile and indignant when a Bible Believer does ask the embarrassing questions.

Below are the verses in question as they appear in the King James Bible, based on the Received Text, and the American Standard Version based on the Recklessly Critical Greek Text.

Ref	King James Verse	1901 American Standard Version
1 John 5:6	6 ¶ This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.	6 ¶ This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. 7 And it is the Spirit that beareth witness, because the Spirit is the truth.
1 John 5:7	7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.	7 -For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.
1 John 5:8	8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.	8 For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.
1 John 5:9	9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.	9 If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son.

You do not have to know Greek to see what was done to this passage by the textual critics who are quick to cut and slow to research, quick to mimic Bishop Westcott and Professor Hort, and slow to think independently, quick to attack and deny the eclectic work on the Received Text of Orthodox Christianity and slow to oppose the intellectual but unregenerate majority of critics.

Ref	Greek Received Text 1550 Stephenus 1894 Scrivener	Nestle-Aland Critical Greek Text 4 th Edition 1998	Westcott and Hort 1881 Critical Greek Text
1 John 5:6	6 ουτος εστιν ο ελθων δι υδατος και αιματος ιησους ο χριστος ουκ εν τω υδατι μονον αλλ εν τω υδατι και τω αιματι και το πνευμα εστιν το μαρτυρουν οτι το πνευμα εστιν η αληθεια	6 ουτος εστιν ο ελθων δι υδατος και αιματος ιησους ο χριστος ουκ εν τω υδατι μονον αλλ εν τω υδατι και τω αιματι και το πνευμα εστιν το μαρτυρουν οτι το πνευμα εστιν η αληθεια	6 ουτος εστιν ο ελθων δι υδατος και αιματος ιησους χριστος ουκ εν τω υδατι μονον αλλ εν τω υδατι και εν τω αιματι και το πνευμα εστιν το μαρτυρουν οτι το πνευμα εστιν η αληθεια
1 John 5:7	7 οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω ο πατηρ ο λογος και το αγιον πνευμα και ουτοι οι τρεις εν εισιν	7 οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω ο πατηρ ο λογος και το αγιον πνευμα και ουτοι οι τρεις εν εισιν	7 οτι τρεις εισιν οι μαρτυρουντες

Ref	Greek Received Text 1550 Stephenus 1894 Scrivener	Nestle-Aland Critical Greek Text 4 th Edition 1998	Westcott and Hort 1881 Critical Greek Text
1 John 5:8	8 και τρεις εισιν οι μαρτυρουντες εν τη γη το πνευμα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν	8 και τρεις εισιν οι μαρτυρουντες εν τη γη το πνευμα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν	8 το πνευμα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν
1 John 5:9	9 ει την μαρτυριαν των ανθρωπων λαμβανομεν η μαρτυρια του θεου μειζων εστιν οτι αυτη εστιν η μαρτυρια του θεου ην μεμαρτυρηκεν περι του υιου αυτου	9 ει την μαρτυριαν των ανθρωπων λαμβανομεν η μαρτυρια του θεου μειζων εστιν οτι αυτη εστιν η μαρτυρια του θεου η <u>η</u> ν μεμαρτυρηκεν περι του υιου αυτου	9 ει την μαρτυριαν των ανθρωπων λαμβανομεν η μαρτυρια του θεου μειζων εστιν οτι αυτη εστιν η μαρτυρια του θεου οτι μεμαρτυρηκεν περι του υιου αυτου

The Evidence That The Apostle John Penned The 'Heavenly Witness'

What manuscript evidences show that 1 John 5:7, the 'heavenly Witness', should be included in the Holy Bible?

The Received Text is given good witness to include the 'heavenly Witness' by these Greek manuscripts

- | | | |
|---|-----------------|---|
| 1 | 221v.r. | Greek Unical of Epistles of IV century located in Vienna as a variant reading (i.e. minor word order differences) |
| 2 | 2318 | Greek Minuscules Manuscript |
| 3 | 61 | Greek Minuscules Manuscript |
| 4 | 088v.r. | Greek Unical of Epistles of V/VI century located in St. Petersburg as a variant reading |
| 5 | 429v.r. | Greek Minuscules Manuscript as a variant reading |
| 6 | 629 | Greek Minuscules Manuscript |
| 7 | 636v.r. | Greek Minuscules Manuscript as a variant reading |
| 8 | 918 | Greek Minuscules Manuscript |
| 9 | 1 ^{AD} | Lectionary text of the Greek Church (Apostoliki Diakonia Edition, Athens) |

The Received Text is given good witness to include the 'heavenly Witness' by these Latin versions. The early Latin versions are important witnesses for the Greek test of the New Testament because they derive from a relatively early stage of the tradition. They witness to the early form of the text as it was used at the time and place of their origin and development. These Latin manuscripts testify to the form and presence of the 'heavenly Witness' passage in the earliest Greek manuscripts. Clearly the translated passage listed below indicate that the 'heavenly Witness' passage was penned by the Apostle John and is in the Holy Bible. It is found in:

- | | | |
|---|-------------------|--|
| 1 | vg ^{cl} | Clementine Vulgate (exact rendering) |
| 2 | vg ^{mss} | Majority of Vulgate mss of IV/V century as a variant latin reading |
| 3 | it ^l | Itala Latin mss in Leon of VII/VIII century as a variant Latin reading |
| 4 | it ^q | Itala Latin mss in Munich of VI/VII century as a variant Latin reading |

The Received Text is given good witness to include the 'heavenly Witness' by these other early versions. The early versions are important witnesses for the Greek text of the New Testament because they derive from a relatively early stage of the tradition. They witness to the early form of the text as it was used at the time and place of their origin and development. These testify to the form and presence of the 'heavenly Witness' passage in the earliest Greek manuscripts. Clearly the exactly translated passage listed below indicate that the 'heavenly Witness' passage was penned by the Apostle John and is in the Holy Bible. It is found in:

- | | | |
|---|--------------------|---|
| 1 | arm ^{mss} | Armenian manuscripts from the V century |
|---|--------------------|---|

The Received Text is given good witness to include the 'heavenly Witness' by citations of Church Fathers. For a Scripture citation to be authoritative it must be capable of verification, (i.e. the NT text or the manuscript cited by the author must be directly identifiable and not be a paraphrase or variation) and the citation must relate clearly to the specific passage. Clearly the citations listed below indicate that the 'heavenly Witness' passage was penned by the Apostle John and is in the Holy Bible.

- | | | |
|---|-------------|--|
| 1 | Cyprian | A Latin Church Father and early author of 258 AD |
| 2 | PS-Cyprian | A Latin Church Father and early author of IV century |
| 3 | Priscillian | A Latin Church Father and early author of 385 AD |
| 4 | Speculum | A Latin Church Father and early author of about 420 AD |
| 5 | Varimadum | A Latin Church Father and early author of 445/480 AD |
| 6 | Ps-Vigilus | A Latin Church Father and early author just after 484 AD |
| 7 | Fulgentius | A Latin Church Father and early author of 533 AD |

The 'heavenly witness' of 1 John 5:7 is documented as authentic in these manuscripts: 221v.r., 2318, 61, 088v.r., 429v.r., 629, 636v.r., 918, 1^{AD}, vg^{cl}, vg^{mss}, it^l, it^q, arm^{mss}, Cyprian, PS-Cyprian, Priscillian, Speculum, Varimadum, Ps-Vigilus, Fulgentius. (As taken directly from NestleAland's "Greek New Testament" Fourth Revised Edition)

Given that 1 John 5:7 is included in all these works, the supposition that some 'Church Father' added it is completely unfounded; the identity, time zone, and existence of such a 'Church Father' is impossible; and the overwhelming conclusion is that the 'heavenly Witness' dripped from the pen of the Apostle John and is indeed part of the infallible, inerrant, plenary, verbally inspired Holy Scriptures. Any Bible Believer understanding Rev 22 will be remorse to rip it out based on the inane suspicions of Westcott and Hort and their copyright seeking followers.

Reasons For Caution About Aggressive Hyper-deletion Criticism

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Caution Unbelievers Editing Our Holy Bible

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An antagonist to textual criticism and unbeliever wrote to me recently stating:

Justify, say, the inclusion of 1 John 5:7-8, which are not found in ANY Greek manuscript before the tenth century.

Justify the last six versions of the Apocalypse, containing readings not found in ANY Greek manuscript.

Justify an edition which its own editor said was not edited!

Justify all of these WITHOUT REFERENCE TO FAITH. Do it on purely logical grounds. If you can do that, then I will examine your evidence further.

A list of individual readings proves nothing. This mistake is one made by textual critics of all sorts. They mistake readings for history of the text. But you must start at a more basic level: Explaining how a text created by such false means as the TR can be original.

Again, we are speaking specifically of the Textus Receptus, not the Byzantine Text. The Byzantine text (Hodges and Farstad, Pierpont and Robinson) is completely different. But *don't* call the Byzantine Text the Textus Receptus.

My reasoning is the same as that of a scientist presented with a perpetual motion machine: It's *not* possible, and unless you can offer a reason why it's possible, handing me a gadget (in this case, a list of readings) means nothing. I may not be smart enough to figure out the gadget. But unless you can explain how it does the impossible, the logical assumption is that it's a trick.

The danger we are in in these modern times is that of letting unbelievers handle the word. My antagonist here does not know Christ nor understand the supernatural inspiration and preservation of Scriptures. This is the thinking of a professed unbeliever. Unregenerated professed believers think the same. In fact one taught this man these lies and half truths and he regurgitates them in defiance of Bible Truth. The Lord Jesus Christ is the Truth. Know Christ, Know Truth! No Christ, no truth!

Any believer knows that the Words of God were guarded by God, and when orthodox believers copied His scriptures into the 10th century they did not add to His words nor make it up as they went along. If there is any 10th century Byzantine text containing verses, phrases or names of Christ not found in Sinaiticus, Alexandrinus or Vaticanus, a textual critic better justify very well his cutting them out. The Scriptures were copied by Holy men of God who believed in the inspiration, preservation, inerrancy and infallibility of the Words they were copying. Every copy needs to be weighed in. Weighed in with more than a 'majority rule' mentality as done with the majority text, and weighed in with more than the 'older is all powerful' mentality of the critical text extremist.

Behold, I come quickly; and my reward is with me,

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