

# THE HISTORICAL DEFENSE OF 1 JOHN 5:7-8

## The Unjustly Exscinded Text Of The Three Divine Witnesses

*1 John 5:7-8 [7] For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. [8] And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.*

*1 John 5:7-8 [7] For there are three that testify: [8] the Spirit, the water and the blood; and the three are in agreement.*

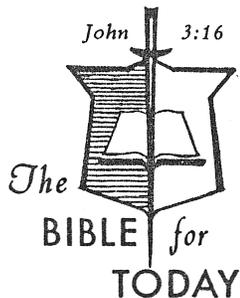
**Michael Maynard**



SAMPLE

PAGES

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16)



DIRECTED BY: REV. D. A. WAITE, Th. D., Ph. D.

900 PARK AVENUE, COLLINGSWOOD, NEW JERSEY 08108 • 609 854-4452

JUNE 5, 1991

"THE HISTORICAL DEFENSE OF 1 JOHN 5:7-8--

THE UNJUSTLY EXSCINDED TEXT OF THE THREE DIVINE WITNESSES"

\*\*\*\*\*

**B.F.T. #2008**

By:

Michael Maynard

(March, 1991)

Published and Copyrighted by: THE BIBLE FOR TODAY, INCORPORATED  
1991, ALL RIGHTS RESERVED

900 Park Avenue, Collingswood, New Jersey 08108  
Phone: 609-854-4452

#2008

[No portion of this research may be reproduced in any form without written permission from the author and the publisher, THE BIBLE FOR TODAY, 900 Park Avenue, Collingswood, NJ 08108, except by a reviewer, who may quote brief passages in connection with a review.]

\*\*\*\*\*

[FOR EXTRA COPIES: Send GIFTS to BFT 1/\$26.00; Suggested gifts for quantities upon request; [263 large pages]. ALL GIFTS TAX DEDUCTIBLE. Order from THE BIBLE FOR TODAY, 900 Park Avenue, Collingswood, NJ 08108. Write for our 74-page CATALOG with over 2,000 other publications. Send \$3.00 if possible to help with postage and handling.]

SAMPLE

PAGES

**PUBLISHER'S NOTE:**

This document, (BFT #2008), is an uncorrected draft copy sent upon individual request only. The book in its final form is still being revised. We hope the information will be helpful in its present form, and we look forward to the final copy when ready.

*D. A. Waite*

**Rev. D. A. Waite, Th.D., Ph.D.  
Director, THE BIBLE FOR TODAY, INC.  
900 Park Avenue  
Collingswood, NJ 08108  
Phone: 609-854-4452**

**April 9, 1992**

SAMPLE

PAGES

*THE UNJUSTLY EXSCINDED TEXT*

*OF THE*

*THREE DIVINE WITNESSES;*

*An Account of 1 John 5:7-8, Exhorting Baptists to Preach*

*"all the counsel of God"*

*from the Entire Greek Received Text*

by

Michael Maynard

An Enlargement upon a Paper

Originally Prepared for

Classical Philology 510

submitted to

Dr. Holt Parker

of the

Classics Department

University of Arizona

**B.F.T. #2008**

March 1991

SAMPLE

PAGES

Forward:

"And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines. But he stood in the midst of the ground, and defended it. . ." (II Samuel 23:11, 12)

It is my privilege and joy to commend the work of a man whom God has raised up to defend one of the most vital "pieces of ground" in all of Scripture- I John 5:7,8. Here is a passage full of lentiles; but the Philistines have gathered, and the people fled! Those who feel a kindred spirit in their stand for the Received Text and Authorized Version will be thankful that God has endowed the author with the spritural insight, scholarship, and linquistic ability for such a defence. It is tragic that so many in fundamentalism are prepared to surrender what is in fact the Bible's central Trinitarian passage, but it is here that the stand must be made, and it is with gratitude that such a landmark contribution has now been made.

Ostensibly the work is a bibliography, but in reality it gives a succinct history of the debate that has raged over the *Johannine Comma* through the centuries. It is also a promise of further research from the author, and it is my prayer that he be encouraged and given every assistance in the crucial areas in which he is working.

Jack A. Moorman  
Shropshire UK

Now what is the influence upon the community of rejecting a part of it [the Bible],-of calling a verse, here and there, spurious? Other verses are soon suspected, expecially if they reveal an unpleasant doctrine, or inculcate an unpleasant duty. The public confidence is shaken, and infidelity is encouraged.

Rev. William W. Hunt (as quoted from Orme's *Memoirs*, p. 192)

SAMPLE

PAGES



## Abbreviations

- ADB** *Allgemeine Deutsche Biographie* 56 vols.  
**ANTF** *Arbeiten Zur Neutestamentlichen Textforschung*  
**DNB** *Dictionary of National Biography* 53 vols + supp.  
**ISBE** *International Standard Bible Encyclopdia* 4 vols. [79-'88]  
**ME** *Mennonite Encyclopedia* 4 vols.  
**NBrit** *New Encyclopaedia Britannica* (15th ed.)  
**NCE** *New Catholic Encyclopedia* 15 vols.  
**NDB** *Neue Deutsche Biographie* 15 vols. (to date)  
**NSHE** *New Schaff-Herzog Encyclopedia* 12 vols.  
**RPTK** *Realencyklopädie für protestantische Theologie und Kirche* 24 vols.  
**TRE** *Theologische Realenzyklopädie* 18 vols.
- INTF** Institut für Neutestamentliche Textforschung (Münster, Germany)  
**VLI** Vetus Latina Institut (Beuron, Germany)

## Library sources:

### in Tübingen:

#### a) Eberhard-Karls-Universität:

1. Fakultätsbibliothek Neuphilologie [Brecht Bau] 270,000 vol.
2. Katholisch-Theologisches Seminar [Theologicum]
3. Universitätsbibliothek [Wilhelmstraße 32], 2,443,000 vol.

#### b) Stadt:

4. Kulturamt/Stadtbücherei [Nonnengasse 19]

### in Leipzig:

#### a) Universitätsbibliothek der Karl-Marx-University

5. Hauptbibliothek [Beethovenstraße 6] ~3,000,000 vol.
6. Section Theologie<sup>1</sup> [Emil-Euchs Straße]

#### b) Stadtbücherei

7. Deutsche Bücherei [18. Oktober Straße]

### in Augsburg

8. Staats- und Stadtbibliothek [Schaezlerstraße 25]

---

1. This sign on the exterior of this library actually reads "Karl-Marx-Universität Section Theologie"

## INTRODUCTION

-----The famous Bible commentator, Adam Clarke, claimed "the *seventh verse of the fifth chapter* has given rise to more theological disputes than any other portion of the sacred writings."<sup>2</sup> The following words in italics from verse 7 and 8 of 1 John 5 are referred to as the "comma" (κόμμα from κοπτείν, "to cut off"). "For there are three that bear record *in heaven; the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth; the spirit, and the water, and the blood; and these three agree in one.*"

There has been immense interest<sup>3</sup> in the disputed verse for several reasons. It is one example of those few verses included in the *Received Text* which have a "weak attestation" from Greek MSS, and which have caused many a student to pace "his study for hours struggling with the question"<sup>4</sup> whether the verse was an actual error.

Before proceeding, the terms will be defined. There are over 5300 Greek manuscripts (hereafter MSS) of the New Testament. A debate exists concerning which MSS are best. Though there are scholars of several viewpoints, all of them admit that 85% (+/- 5%) per cent of the MSS generally agree with each other.

**MAJORITY TEXT** =The name assigned to this bulk of MSS (85% of NT Greek MSS). It has several alternative names, but for simplicity, the term Majority Text (whose symbol is  $\mathfrak{M}$ )<sup>5</sup> will be employed. Those advocating that these MSS are the more trustworthy, will be referred to as Majority Text Advocates (hereafter "MTA")

**MINORITY TEXT** =The Greek manuscripts which comprise about 15% (+/- 5%) of the MSS, are also referred to with a variety of terms. Its advocates prefer the term "critical text", but for simplicity, the term Minority Text will be employed. Those advocating that

---

2. *The New Testament of Our Lord and Savior Jesus Christ Carefully Printed from the . . . Authorized Translation.*

3. Consider, e.g., the quantity of pages in entire books devoted to this *one verse* from five authors: Orme, Knittel, Porson, Armfield, and Forster: respectively 213pp + 251pp +406pp + 219pp + 271pp. Five authors combined wrote 1360 pages on this one verse!

4. "Baptists and Changing Views of the Bible" *Baptists; The Bible, Church Order and the Churches* (New York: Arno Press, 1980) 73. This phrase is being borrowed from an original context of doubts resulting from a question of higher criticism. However, the phrase is appropriate as well for our present question of lower criticism.

5. Old Testament scholars for years have already been applying the *MT* abbreviation for Massoretic Text).

these MSS are more trustworthy, will be referred to as the Minority Text Advocates (hereafter "mta").

TEXTUS RECEPTUS (hereafter "TR"). This Latin expression is often applied to the *printed* Greek editions of the New Testament which dominated all other editions during the 16th, 17th, 18th, and 19th century. These editions are based upon a certain strand of MSS within the ~~TR~~. Hence the TR and ~~TR~~ agree in thousands of readings. But differences, "non-majority readings,"<sup>6</sup> exist. Because this Latin term is often referred to these *printed* editions, it is often said that the TR began in the 16th century. Martin Luther and William Tyndale used the TR as the Greek basis for their translations.<sup>7</sup>

RECEIVED TEXT: Rather than redefine the Latin term *textus receptus*, or *TR*, it seems best if we allow it to be further applied to ~~be~~ these *printed* Greek editions. But it becomes necessary to refer to Greek and non-Greek (French, German, Latin, Syriac) readings from pre-16th century manuscripts and incunabula which bear testimony to and pre-date the *printed* TR readings. Hence, these readings will be referred to with the English term *Received Text* (hereafter *RT*) readings. Advocates of this view, will be referred to as Received Text advocates (hereafter "RTa").

In addition to the aforementioned three groups, a fourth group believes that most of the RT readings are accurate, but not all. Depending on their criteria, they believe the RT should be corrected. The advocates of this position, will be referred to as partial Received Text advocates (hereafter "pRT").

In summary, these four viewpoint are represented by:

mta = minority text advocate(s)  
MTA = majority text advocate(s)  
pRT = partial received text advocate(s)  
RTa = received text advocate(s)

Those who claim the *Comma* does not belong in Scripture, delight to "count noses", i.e., they emphasize that the quantity of Greek support for a reading is small. With respect to the *Comma*, they count Greek MSS. Yet, when the vast bulk of Greek manuscripts do not support readings <sup>8</sup> favored by the mta, they accuse the MTA of "counting noses". If the

---

6. These few difference are often called "Latin Vulgate readings". The problem ~~which~~ this expression will be explained later.

7. Both Tyndale and Luther defied the Papacy, and both repudiated the papist doctrine of free will.

8. An example of a poorly attested reading favorable to the *mta* is the omission of the verb ὑποτάσσεσθε in Ephesians 5:22. The corrected edition of UBS3 (1983) says the verb occurs in K 181 326 614 629 630 1984 and in the vast majority of Byzantine MSS as well as in the lectionaries. The verb also appears as in D G 1985 1<sup>55</sup> in a different location within the verse. The verb appears as ὑποτασσεσθωσαν in Ψ cop<sup>sa,bo</sup>, aleph. Further,

*Comma* were set aside, the New Testament textual debate would be simplified to a majority text view against a minority text view. But if this verse is taken into account, then the debate (concerning which Greek MSS of the New Testament are most reliable) expands to the four views mentioned above. Advocates of the first three views all agree that the *Johannine Comma* does not belong in Scripture. They say it is spurious. The fourth view has received most scorn from textual scholars. Yet the RT view is unique in that it recognizes that most of its text is supported by the majority of Greek MSS, but in the few verses where the RT differs from the  $\aleph$ , it relies upon readings from Latin MSS which pre-date Jerome's version.

**CATHOLIC EPISTLES:** Baptists and others prefer the term General Epistles, but we must understand the term, which others use. The term refers to 5 books of the New Testament: James, 1 Peter, 2 Peter, 1 John, 2nd John, 3rd John, and Jude. If a student is interested whether one or more of these 5 books are contained in a certain MS, he will often encounter the abbreviations "c", "cath", or "epist. cath." which do not suffice if he wants to know which MSS contain the 5th chapter of 1 John.

**VULGATE;** In modern days, this term is applied to the Latin MSS of Jerome. But the term was "previously given to the LXX and then to the Old Latin version."<sup>9</sup> Thus, the statement "Peter Waldo used the Vulgate." has several interpretations. Even further, the term was later used for the Greek Received Text. The Latin translation of "common Greek text" is *vulgatam Graecum editionem*. Sepulveda is an example of a scholar who used this Latin expression to refer to the Greek RT.

**CATHOLIC:** (In reference to one's denominational beliefs). One may say that Girolamo

---

$\acute{\upsilon}\pi\omicron\tau\alpha\sigma\sigma\acute{\epsilon}\sigma\theta\omega\sigma\alpha\nu$  appears in <sup>within</sup> different locations of the verse in aleph A I P 33 81 88 104 330 436 451 1241 1739 1877 1881 1962 2127 2492 2495. Apart from the vagueness of "Greek mss<sup>acc</sup> to Jerome", of all the Greek manuscripts containing Ephesians ch. 5, the UBS3 editors indicate ONLY TWO distinct Greek manuscripts omit the verb. Only  $\rho$ <sup>4</sup> 6 and B omit it! In the Greek text, the UBS omits it. The NASB puts the verb in italics: *submit*. But one asks "How does this affect doctrine?" John F. MacArthur, Jr. demonstrates how in cassette #1 of his series *Family Feud* (1979). To his congregation (which numbers up to 6000), he preached

"Do you know that the verb *submit* does not appear in the original manuscript in verse 22. That might surprise you. You say "WHAT !!! There goes my whole theory" Your wife is saying "Hallelujah." Yeah, the verb doesn't appear there. It's only applied."

He repeated the error in 1986. In *The MacArthur New Testament Commentary; Ephesians*. On p. 280, he says: "As indicated by italics in most translations *be subject* is not in the original text. . ."

9. A. Vööbus, "Versions" *ISBE* 4:973.

Savonarola<sup>10</sup>, John Hus, and Erasmus never left the Roman Catholic Church. Nor did the "Morning Star of the Reformation" leave it! (John Wycliffe died of a stroke "while hearing Mass.") But they were not loyal to it. They constantly rebuked the clergy and tried to reform it.

POPE: A definition employed by the signatories of the 2nd London Baptist Confession: "neither can the Pope of Rome in any sense be head thereof [of the church], but [he] is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ and all that is called God; whom the Lord shall destroy with the brightness of his coming."<sup>11</sup>

PAPIST: This a term our Baptist forefathers used for those who are truly loyal to the Pope, to his teachings, and to his editions of the Latin Vulgate. Many Ecumenists find this term too harsh. Sepulveda and Lopez de Zuñiga are examples of Papists. They were zealous in their defense of "the Latin Vulgate."

---

10. As for Roman Catholicism, "He did not call in question a single one of its dogmas (cf Pastor, *Popes*, vi. 51). His only departure from the ecclesiastical belief of the time was his denial of the pope's infallibility." *NSHE* 10: 215. Yet "Protestants are inclined to regard him as in a sense a precursor of the Reformation, a seer of a new era in the Church. So Luther regarded him, and wrote a preface to an edition of his meditation on Pss 51 and 31 (1523)."

11. *The London Baptist Confession of Faith of 1689*, chap 26, #4, (Choteau, MT: Gospel Missions, 1980).

**CODEX VATICANUS:** This manuscript is "the glory of the great Vatican Library at Rome." Also known as "Codex B", this Greek MS differs from the TR throughout the entire NT. According to Philip Schaff, Burgon asserted on p. 164 of the *Quarterly Review* in October 1881, that in the Gospels alone, "B omits at least 2877 words, adds 536, substitutes 935, transposes 2098, modifies 1132 (total changes 7578)"<sup>12</sup> In c.1553, Sepulveda, a Papist, selected 365 readings from Codex B, to demonstrate how closely it agrees with their own Roman Catholic Latin Vulgate edition .

**CODEX SIANITICUS** This is also known as "Codex Aleph". Once again, according to Philip Schaff, Burgon asserted on p. 164 of the *Quarterly Review* in October 1881, that in the Gospels alone, "the corresponding figures in Aleph being severally 3455, 839, 1114, 2299, 1265, (in all 8972). This is one of the reasons for which the Dean. . . condemns Aleph and B as the most corrupt of MSS., and of course all the critical editions based on them. His list of departures is indeed formidable. . ." <sup>13</sup>

**ECUMENISM:** Its essence, is a disregard for Scriptural truth, for the sake of visible unity and harmony. The popular Greek Testaments of today are dependant upon two ecumenical institutes in Germany, founded in the 20th century; the VLI (1927), for Latin MSS, and the INTF (1959), for Greek MSS. In these institutes Papists and Protestants work side by side with the MSS, undoubtedly deciding which to suppress from the public, and which to include in the critical notes. The fact that Kurt Aland announced in 1977 that the circulation of Nestle<sup>26</sup> "will be done in co-operation with the appropriate agencies of the Roman Catholic Church"<sup>14</sup> proves that the ecumenical institutes have had the production of an ecumenical Greek N.T. as their underlying motive.

**POPERY:** John Gill said "Popery may be considered as a system of antichristian doctrines and practices, some of the principal of which the apostle Paul has prophetically given notice of 1 Tim. iv. 1-3 . . . All of which are notorious doctrines and practices of the Papists."<sup>15</sup>

**TEXTUAL CRITICISM:** This term, as defined by mta, and MTA, is only properly used by non-RTa. Presumably, it originated in Germany. In the early 1860's Tischendorf called it his "new weapon"<sup>16</sup> against unbelieving criticism. In the final analysis, the underlying difference among the MTA, mta, RTa, pRT groups, is that only the RTa believe that the true Greek text has been forever settled. All other positions are century after century

---

12. P. Schaff *Companion to the Greek Testament* (London: MacMillan, 1883) 119.

13. Ibid.

14. K. Aland *United Bible Societies Bulletin* 108/109 (1977)

15. John Gill, "A Dissertation Concerning the Rise and Progress of Popery" *Sermons and Tracts by the Late Reverend and Learned John Gill* (Streamwood, IL: Primitive Baptist Library, Reprint 1981) 10.

16. K. Tischendorf. *When Were Our Gospels Written?* (London: Religious Tract Society, 1866) 113.

"faced with the problem of recovering the original wording"<sup>17</sup> of their lost text. Before the term *textual criticism* is even defined, the non-RTa presuppose that the true Greek text is lost and must be "recovered" or "restored". Only after this assumption is made by faith, without any proof, do they proceed with their definitions. For example: "The purpose and goal of textual criticism is the recovery, within the limits of possibility, of the original text."<sup>18</sup> *space*

THE SYRIAC: The modern definition is the combined testimony of recent *editions* [not MSS] of the Syriac New Testament. Thus, the statement "The *comma Johanneum* does not appear in the Syriac!" means, that according to NA<sup>26</sup> (which does NOT cite Syriac MSS), the verse does not appear in a certain five printed editions, each of which is based on 1 or 2 MSS, or a slender portion of all extant Syriac MSS: sy<sup>s</sup>(1910), sy<sup>c</sup>(1904), sy<sup>p</sup>(1920), sy<sup>ph</sup>(1909), and sy<sup>h</sup>(1778)(1803)(1889).<sup>19</sup> But if we deal with only editions of the Syriac, it is fair to say that the *Comma* does appear in at least four Syriac editions. See (1983: UBS3c) in this paper.

LATIN VULGATE: The term is associated with Jerome's Latin translation of the 5th century. But the term without clarification is vague. The following usages of the term, reveal the vagueness:

1. The Latin version completed by Jerome himself (after A.D. 384).
2. The Latin MSS of Jerome's version, said to be in use for 1000 years.
3. The predominance of these MSS which occurred "but not until the 9th century"<sup>20</sup>
4. *Codex Amiantinus*, said to be the best MS of the Vulgate tradition.
5. The latest edition of the printed Vulgate, e.g., Stuttgart 1975.

A discussion as to whether the *Comma* was in "the Latin Vulgate" is meaningless without a definition of the term. Some of the attempts to restore Jerome's version include: Alcuin's Vulgate (c.800), Theodulf's Vulgate (c.811), Lanfranc's Vulgate (1089), Stephan Harding's Vulgate (1109), etc. Erasmus said the *Comma* was in his Vulgate. The *Comma* was also found in the Mazarin Vulgate (1456), Froben's Vulgate (1509), Estienne's Vulgate (1528), the Sixtine Vulgate (1590), the Clementine Vulgate (1592), and Matthei's Vulgate (1782). In the 19th century, some editions of the Vulgate were based on one manuscript, *Codex Amantianus*, which does not contain the *Comma*. Besides the ironic exception of its appearance in the Latin editions by Nestle, the *Comma* is not found in 20th century Vulgates: the Wordsworth-White- Sparks-Adams Vulgate (1954), Stuttgart Vulgate, 1st ed.(1969), Stuttgart Vulgate, 2nd ed. (1975).

---

17. W. Pickering. *The Identity of the New Testament* (Nashville & New York: Thomas Nelson, 1977) 15. Notice that this presupposition is on the first page of his introduction.

18. G. Zuntz. *The Text of the Epistles; Disquisitions upon the Corpus Paulinus* (London: Oxford Univ. Press, 1953) 1.

19. For the identification of these Syriac editions, see pages 56-57 of NA<sup>26</sup>.

20. Vööbus. *ISBE* (Grand Rapids: Eerdmans, 1988) 4:973

**BIBLE OF THE PAPACY:** is the ever-changing "Latin Vulgate," which underwent a series of rescensions. One might use the term "Early Vulgate" to speak of the Vulgate MSS from A.D. 450- 800. Thus, the "Late Vulgate MSS" begin with Alcuin's rescension (c. 800). Theodulf's rescension was next. "During subsequent centuries the Alcuinian rescension suffered the same fate that befell other earlier attempts at purifying the Vulgate text."<sup>21</sup> But corruptions of the text continued. "Within a few generations, therefore, complaints of corruption of the text were heard once again, and other efforts were made to arrest the decline in purity of the text."<sup>22</sup> Thus, Lanfranc worked at correction. In the 12th century Stephen Harding "purged the text of a large number of interpolations. . ."<sup>23</sup> Even further, in the 13th century, various societies of scholars (*correctorium*) were established to remove still further scribal corruptions. Thus, the character of the Vulgate MSS is that of corruption and correction, unlike the homogeneous character of the majority of Greek MSS. But despite all these corruptions and corrections of the Latin Vulgate MSS, many scholars agree that they still forms a type of text distinctly different from the Latin MSS prior to Jerome: the "Old Latin MSS". Further, whether they are 7th century Vulgate MSS or 16th century Vulgate editions, the Vulgate readings still oppose the *Received Text* readings, with a few exceptions, in that a few RT readings are found in the Vulgates of the Reformation. However the Vulgate editions of the 20th, removed these TR readings! But, as a whole, the 16th century Vulgate edition was regarded as agreeing strongly with *Vaticanus*. The printed Greek edition in use today by many Papists is the Nestle<sup>26</sup> Greek edition, which agrees often with *Vaticanus*.

**LATIN VULGATE READINGS;** This term ought to be used for readings which occur in Vulgate MSS, but which do not occur in the Old Latin. The oft-repeated claim that the *Johannine Comma* is a Latin Vulgate reading, is misleading, since it is an Old Latin reading, which was *transmitted by* (not derived from) Vulgate MSS. It also remained in Old Latin MSS whose longevity extended up to the 13th century.

```

...../.....>>>>VULGATE>MSS>c>dem,div>>>>
...../
...../
*****m*.....l****OLD*LATIN*MSS*****cev*****p*[g]**[w]
.....!   !   !   !   !   !   !   !   !   !
2 3 4   5th 6th 7th 8th 9th 10th 11th 12th 13th 15th

```

**OLD LATIN MSS:** This term, an update of the former "Old Italic", denotes the Latin MSS predating Jerome. They have been designated with letters. In the diagram above, apart from *g* and *w*, there are codes for seven MSS shown. All seven of these Latin MSS contain the *Johannine Comma*. (*g*, written in Bohemia, has an Old Latin text only in Acts

---

21. Metzger. *Early Versions of the New Testament*, 346.  
 22. Ibid.  
 23. Ibid.

and Revelation, and contains Acts 8:37a, 9:5, and 15:34. *w* contains Acts. Both *g* and *w* have a "remarkable feature" of longevity, respectively, into the 13th and 15th century).

What is the significance of the Old Latin? Today, the discovery of Greek papyri have superseded the role of the Old Latin MSS. However, in Appendix 8 of this paper, it is shown in detail, that for evaluation of 1 John 5:7-8, the Greek papyri are defective (cannot be checked) for that verse. Tischendorf expressed the importance of the Old Latin thus:

The text of the old Italic is substantially that which Tertullian, about the end of the second century, and the Latin translator of Irenaeus still earlier, made use of. If we had any Greek text of the second century, [and today we do not for 1 John 5:7-8] to compare with this old Italic version, we should then be able to arrive at the original Greek text at that time in use. We should be able to approach very nearly to the original text which came from the Apostle's hands, since it is certain that the text of the second century must resemble more closely that of the first than any later text can be supported to. K. Tischendorf *When Were Our Gospels Written?* (London: Religious Tract Society, 1866) 114.

Do the Old Latin MSS correspond to the *Vaticanus*, the *Sinaiticus*, the *Textus Receptus* or to the *A*? In other words, which of 5 groups is able to claim the Old Latin MSS for their views, the 19th century mta, the 20th century mta, the 19th century MTA, the 20th century MTA, or the RTa? Miller (19th cent. MTA), claimed the Old Latin for the "traditional text", another term for *A*. Tischendorf (20th cent. mta), claimed it for Codex Aleph.

Edward Miller:

The best of the Old Latin Versions. . .were made two hundred years before those two manuscripts [Aleph and B], and . . .support the Traditional Texts.<sup>24</sup>

K. Tischendorf:

Such a manuscript is before us in the Sinaitic copy, which more than any other is in closet agreement with the old Italic version.<sup>25</sup>

Who was correct? Miller or Tischendorf? Neither! Considering one text type, they were both wrong. The 20th century mta say there are doubtful cases whether a MS is Old Latin or Vulgate and call them "mixed texts". The 20th century MTA demonstrate a complete

---

24. E. Miller, *Guide to Textual Criticism of the New Testament* (1886) 85.

25. Tischendorf, *When Were our Gospels Written?* 116.

disregard for all Latin MSS, even the Old Latin MSS!<sup>26</sup> Yet, Old Latin MSS were translated from Greek copies. It seems premature for the RTa (or anyone) to claim the Old Latin MSS today, since there are still so few. As of 1988, there are<sup>1</sup> less than 30 for the Acts, less than 40 for the Pauline corpus.<sup>27</sup> Scrivener said the Old Latin MSS of his day, "agree remarkably with Cod. D and the Curetonian Syriac", but Kenyon's view (1912) that the extant Old Latin MSS "differ so greatly from one another" is probably the best reply, since some (as Hills showed) are corrupt. However, in spite of the variety, the RTa should be delighted that of so few Old Latin MSS which do contain the 5th chapter of John's First Epistle, at least four of them testify to the *Comma*.

The implications of an undisputed verdict of "spurious" upon the *Comma* leaves the mta, MTA, and the pRT to continue their debate over which MSS are most reliable. Whereas a verdict of "genuine" causes three groups to reluctantly abandon long-held cherished theories on MSS.

It is important to recognize the variety of attacks upon the received text. A popular tactic is to attempt to discredit the entire RT by the so-called interpolation. First they chose to begin with Erasmus. A few words are given about the "origin of the textus receptus." However, this popular "origin" account is misleading. In an article published in Kurt Aland's *Studia Evangelica*, K.W. Clark says:

We should not attribute to Erasmus the creation of a "received text", but only the transmission from a manuscript text already commonly received to a printed form in which this text would continue to prevail for three centuries more.<sup>28</sup>

---

26. Even Hoskier said (after commenting on Bentley's intended plans to restore the Greek and Latin) "Since then, comparatively speaking, much has been done as regards Greek MSS., but little as regards the Latin" *The Golden Latin Gospels in the Library of J. Pieront Morgan* (New York: privately printed, 1910).

27. Vööbus *ISBE* 4: 971.

28. *The Gentle Bias and Other Essays*. "The Erasmus Notes in Codex 2." (Leiden: E.J.Brill, 1980), 168. Even a century ago, George W. Samson said "It is an unwarranted custom to allude to the text. . .at the era of the Reformation, styled in Latin the "textus receptus," as if it were made up at that time;" *The Text Used for the Revised New Testament Shown to Be Unauthorized*. (1882, Collingswood, NJ: Bible for Today, 1988), 18.

After a few words about Erasmus and his text, they proceed with their case against the *entire* TR, by focusing upon an alleged "error" (the most evident one being the *Comma*). Their liberty to discuss any other possibility of "errors" in the printed TR, surely depends upon the *first error* found within the Received Text. Consequently, this is the basis they build upon. They devote much time and ink on this *one verse*, claiming that it is an *interpolation* (an unjustified insertion of words) from the Latin Vulgate. The accounts tell us, again and again, that the verse came from "the Vulgate" and that from marginal readings, it "crept into" (or "found its way" into) the main Greek text. Therefore, by these planting of doubts, they have implied that the entire RT tradition ought to be under suspicion, since they have labored to establish proof of a claim for the *first* undisputed "error" within that tradition. But their claim continues to be disputed.

One may say that, before one considers the facts, an *initial* arousal of suspicion toward any claim for an "error" (or for any other possible "errors") is understandable as long as a *hasty generalization* is avoided. But often, it is not avoided. Three examples follow, in which this fallacy was not avoided. First, in A.T. Robertson's *An Introduction to the Textual Criticism of the New Testament* (2nd ed., 1928), chapter one is entitled "The Textus Receptus" and is 11 pages in length. About one-third of the article deals with 1 John 5:7-8! Secondly, in 1979, D.A. Carson devoted about 25% of his "Origins of the Textus Receptus" to the *Comma*. Thirdly, in a debate held in 1983, Dr. S. Custer, in his opening rebuttal, declined to refute his opponent's assertions, and changed the issues. He spoke for 9 minutes 32 seconds.<sup>29</sup> In this time, he invested 43.7% (4 minutes 10 seconds) contending that the *Comma* is spurious.

One wonders whether modern authors in their attempt to describe the "origin of the *textus receptus*" are capable of doing so without a tendency to employ the fallacy of *converse accident*, i.e., to hastily generalize the RT as deficient, on account of a half dozen verses, one of them inevitably being the *Johannine Comma*.

-----One reason for this history and bibliography on the famous verse is to provide resources for those who are aware of the recent revival of interest on the views of the MTA and those of the RTa, and who realize that other verses which lack an abundance of Greek MS support, Acts 8:37, Acts 9:5-6, the *Johannine Comma*, etc., will be major factors in deciding which position to adopt.

Before proceeding with the discussion, another unique feature of the verse must be announced. De Jonge describes it thus, in *Erasmii Opera Omnia*, IX-2: 257 note 505, elaborating on "codex" as it appears in the context of Erasmus' discussion.

---

29. The time-keeper intended to give each of the four debaters 10 minutes for their opening comments. After Dr. Quorello spoke, 13 seconds of silence (except for some light laughter in the audience) followed. If these 13 are added, then we may say the timekeeper called "time" on Custer after 9 minutes 45 seconds. However, the point is that from my cassette copy, Custer's opening comments lasted 9 min 32 sec.

→ The Codex Vaticanus *par excellence*, now Gr. 1209, B in N.T. textual criticism. This is the very first time that this highly important ms. is appealed to for critical purposes. On 18 June 1521 Paul Bombasius, the secretary of the cardinal Lorenzo Pucci at Rome, sent a letter to Er. containing a copy of I Joh.4,1-3, and 5, 7-11 from the Cod. Vatic.(Ep. 1213). In his *Annot.* on I Joh.Er. stated in 1522 that the *Comma* was missing from the Cod. Vat. ..

The significance of mentioning this, is that several books claim that Erasmus had neither access nor knowledge of any minority texts/readings from uncials or from anywhere.

The MTA, pRT, and the RTa all have high esteem for the bulk of MSS known as  $\aleph$ . But since the release of Codex B and the discovery of Codex aleph and certain papyri, most scholars in this modern day are mta, and regard  $\aleph$  as inferior. This claim was sufficiently disproved by MTA such as Burgon,<sup>30</sup> Scrivener,<sup>31</sup> Hoskier<sup>32</sup> in the late 1800s but their works have been generally ignored and forgotten, until recently.<sup>33</sup> An interesting series of events took place. In 1934 Edward F. Hills graduated summa cum laude from Yale University. He obtained an A.B. in classics. In 1946 he obtained his Th.D. from Harvard Divinity School. His contributions were discussed in a thesis<sup>34</sup> by Theodore P. Letis. Dr. Hills was influential upon Wilbur N. Pickering, who obtained his masters in Greek exegesis.

The development of interest in the  $\aleph$  and the TR is noted by the the following

new organizations, dissertations, books, and reprints:

<u>year</u>	<u>stand</u>	<u>title of organization or book</u>
1831	TR	Trinitarian Bible Society
1950	TR	<i>God Wrote Only One Bible</i> J.J. Ray.
1951	$\aleph$	"Critical Examination of the H-W Textual Theory" by Alfred Martin
1956	TR	<i>The King James Version Defended</i> E.F. Hills.
1968	$\aleph$	<i>Contr. of John W. Burgon to NT Text Crit.</i> W. Pickering.
1971	TR	"Which Bible? Society" was founded by D.O.Fuller.
1971	TR/ $\aleph$	<i>Which Bible?</i> (included essay by Burgon et al.)

---

30. *The Revision Revised* (1883)

31. *A Plain Introduction to Textual Criticism of the New Testament*, 4th ed. (1894)

32. *Codex B and Its Allies* (1914)

33. These are available from 900 Park Ave. Collingswood, NJ 08108

34. *The Contribution of Edward Freer Hills to the Revival of the Ecclesiastical Text.* Journey Magazine (Nov-Dec 1987) published by Grace Orthodox Presbyterian Church of Lynchburg, VA, reports on page 4 "Rumor has it that Rushdoony considers this work so significant that a whole issue of *The Journal of Reconstruction* will be given over to Letis' output next year."

- 1976 TR *The Greek Text Underlying the English A.V. of 1611* (by TBS)
- 1977 彙 *Identity of the New Testament* Dr. Wilbur N. Pickering
- 1978 TR Nov: "Dean Burgon Society" (DBS) founded by Dr. D.A. Waite
- 1981 彙 Mar: Burgon's *Revision Revised (1883)* reprinted by DBS
- 1982 彙 *Greek Text According to the Majority Text* published by Nelson
- 1983 彙 May: Burgon's *Last Twelve Verses of Mark (1871)* reprinted by DBS
- 1983 彙 Sep: Burgon's/Miller's *Tradition Text of...Gospels* reprinted by DBS
- 1983 彙 Sep: Burgon's/Miller's *Causes of Corruption (1896)* reprinted by DBS
- 1984 彙 *The Byzantine Text and NT Textual Criticism*. H. Sturz.
- 1985 彙 Jan: Scrivener's *Plain Introduction to Text. Crit.* reprinted by DBS
- 1988 TR Jan: "Institute for Reformation Biblical Studies" founded
- 1988 彙 Dec: "Majority Text Society" founded by Dr. Pickering
- 1988 彙 TBS officer shifted his position<sup>35</sup> from RTa to MTA.
- 1989 pRT "Christian Literature World" Journal founded by J.Green
- 1989 mta Nov 15: "Great Christian Books"<sup>36</sup> advertises Burgon!
- 1990 彙 Burgon's *Unholy Hands on the Bible*<sup>37</sup> appears on the market.

Soon after *Identity of the New Testament Text* was on the market, one reviewer was so shocked that he began his review of Pickering's book with:

"The Textus Receptus is as dead as Queen Ann," A.T. Robertson used to say. But if that judgment is accurate, Queen Ann must be experiencing something of a resurrection. Certainly there is a revival of interest in the Greek Textus Receptus (TR) today, and at just such a time as most scholars were convinced on its "death" and "burial".<sup>38</sup>

In his published reply, Pickering made it clear to his reviewer that he is an MTA, not a RTa.

---

35. D.A. Waite, *Answer to Andrew Brown of the Trinitarian Bible Society*, Bible For Today, CS-1561 #1 & #2, Jan 2, 1988, cassettes. In April 1990, the TBS reported Mr. A.J. Brown's termination from the Society.

36. This major book distributor (formerly called Puritan Reformed) is noted for its promotion of books by mta editors (esp. NIVs and NIV aids). This Nov 15 issue was of special interest since it advertised not only a book by an MTA (Burgon), and one with MTA/RTa contributors (Letis: *The Majority Text...*), page 6; but even a book by an exclusive RTa (Hill's 4th ed. of *The King James Version Debate*, page 61)

37. GCB advertised "*Unholy Hands on the Bible, vol. 1. John Burgon*" on its back cover of the Nov 15, 1989 issue. This hardbound book, published by Sovereign Grace Trust Fund, was released in 1990. A sampling of the multitude of errors introduced by its editor, J.P. Green, Sr., was provided in an article "Whose Unholy Hands on What?" See (1990: ROBINSON)

38. See *Journal of Evangelical Theological Society*, xx, (December 1977) 377-381.

Despite the fact that all these new societies with RTa and MTA have formed, and that all these Burgon reprints were made, some seminaries, and some classics departments in universities, still have never heard of Burgon. But how are Burgon and the MTA relevant to the debate over the *Comma*, which is regarded as part of the RT? As already mentioned, the RT view recognizes most of its text is supported by a majority of Greek MSS. If indeed we are at the start of a revival toward the majority text, and if modern scholars will finally stop quoting Metzger's commentary or his handbook as the last word on every textual issue, and will *begin* to study (with discernment as a Baptist) Nolan, and Hills, (after gaining a familiarity with Burgon, Scrivener, and Hoskier), then the time is ripe to draw their attention to the evidence in favor of non-majority Greek readings such as the *Comma Johanneum*.

In a paper entitled *Demystifying the Controversy Over the Textus Receptus and the King James Version of the Bible*, the authors, Douglas S. Chinn and Robert C. Newman write on p.7

One of the authors (DSC) asked Wilber N. Pickering...how he resolved the problem of minority text readings in the KJV with his majority text thesis. In a letter dated January 19, 1978, he answered stating, "The status of I John 5:7, etc. will be resolved in due time."

The implication of a undisputed verdict of "authentic" upon the verse would imply a conclusion that even the mta will be pleased to hear, viz., that the majority of Greek MSS which contain I John chap 5, are slightly defective in that area of verse 7. Such a conclusion is not even conceivable to some, and thus they have shifted to the pRT.

Though there is no dispute that the number of Greek manuscripts which contain the passage is very few, the current popular belief that it "is absent from the manuscripts of all ancient versions (Syriac, Coptic, Armenian, Ethiopic, Arabic, Slavonic)..." (Metzger, 1975) is misleading, for one may refer to a statement by Scrivener

...scarcely any Armenien codex exhibits it, and only a few recent Slavonic copies, the margin of a Moscow editon of 1663 being the first to represent it.<sup>39</sup>

In the attack upon the majority text, the mta often indicate that it is a serious error to over-emphasize the quantity of Greek MSS, at the expense of neglecting the quality. Thus, it is tragic that these mta commit the same error with an continual emphasis that the *Johannine Comma* does not have a bulk of Greek MSS supporting it. Because of the lack of *Greek MS* support, an editor wrote.

---

39. *A Plain Introduction to the Textual Criticism of the New Testament*, 4th ed., p.403.

There is hardly a passage in all literature more demonstrably spurious.<sup>40</sup>

But if that were true, why have there been, and why are there so many defenders of the *Comma* (as shown in appendix one)? The debate ought to be of further interest today, when one considers the statement of an authority in the classics (1908: Sandys) concerning Richard Porson and his *Letters to Travis*, in which "he proved the spuriousness" of the disputed text. If Porson proved its spuriousness back in 1790, we would expect widespread acceptance of his refutation, and no further debate. Indeed, over a hundred years ago, a commentator (1880: Kitto) described this passage as "once contested but now rejected". If that is the case, we ought to expect no further discussion on this passage after 1880 and certainly no further published discussion. But has the discussion ceased?

At this point consider that three of the following four alternative views were discussed by one of the most scholarly defenders of the RT <sup>41</sup>

1. The Naturalist Critical View = mta >liberals
2. The High Anglican View = MTA >Anglicans
3. The Orthodox Protestant View = RTa >Lutherans, Presbyterians
4. The Inclusive Age View = RTa >Waldenses, Lollards, et al.

Even the issue of theological classification is relevant to the discussion of the disputed verse. Within these four views, the respective denominational groups (in very generalized terms) are listed. Hills showed the deficiency of restricting the debate to only the first two viewpoints, neither of which allows for the inclusion of the non-majority RT readings into a standard text. He depicts the theological views of the brilliant MTA scholars (Burgon,

Scrivener, and Miller) to show why they "looked askance" at the RT. Thus the *Comma* was rejected. Hills sets forth the third view to defend Reformation theology, which provides a basis for accepting non-majority RT readings, such as the *Comma*. But if one seeks to defend the *Comma*, it is not necessary to adopt the "Reformation text" view, since a fourth viewpoint exists, whose history begins centuries before the Reformation. The Orthodox Protestant View has at least three deficiencies.

---

40. *Ellicot's Commentary*, 1959 edition

41. E.F. Hills *The King James Version Defended*, 3rd ed., 1979, p.219.

Firstly, it overlooks the use of a Received Text during the pre- Reformation age. The fourth group includes the neglected medieval age. The third view promotes the term "Reformation Text" not merely to suggest the RT was used in Reformation days, but to DEFEND Reformation theology and to call for a New Reformation. In his defense of the received text, Dr. Hills claimed

The Defense of the Textus Receptus, therefore, is a necessary part of the defense of Protestantism.<sup>42</sup>

---

42. E.F. Hills, *The King James Version Defended*, 3rd ed., p.193

Secondly, if the *Comma* is genuine, the Orthodox Protestant position (Reformed and Lutheran) is somewhat deficient. Why? Although the Greek Received Text is that "which represented unimpeachable orthodoxy in the eyes of the Lutherans" <sup>43</sup> of the 17th and 18th centuries, the historic Lutheran position is to reject the *Johannine Comma*. Apart from Calvin and Beza, "other early Reformers and friends of Luther generally rejected the passage" <sup>44</sup>

Thirdly, the Protestant view utilizes the factor of the printing press not to explain how the RT was distributed so widely in printed form, but rather to interpret this distributed printed text as a "restoration" of the true text, almost as if it were not preserved, but lost during the medieval ages. Protestants<sup>45</sup> often view the Middle Ages either as *Christendom* in its infant stage, or as being without the true Gospel, and hence without Christianity. Thus, medieval groups have been slandered by Reformed and Catholic churches as *Donatisten, Stäbler, Catharer, Sacramentschwärmer, Winckler, Wiedertäufer, Kommunisten, and Rottengeister*. <sup>46</sup> Today, they are slandered as "heretics", "schismatics", or "sectarians". This is the old (yet erroneous) historiography that Ludwig Keller labored to kill. Leonard Verduin, who is associated with the Christian Reformed Church, says "There seems to have been some dualistic tendencies among the Albigenses; but it also appears that these dualistic touches led to grave tensions between this variety of heretics, and those whose system revolved about the repudiation of Constantinianism." <sup>47</sup> But Reformed authors <sup>48</sup> portray all of them as holding to the heresy of dualism <sup>49</sup> or

---

43. Reuß. *NSHE* 5:77.

44. See the quotes in this paper listed under (1527: LUTHER), (1888: ABBOT) and (1985: POSSET). Let there be no misunderstanding of the immense contribution Luther made (translation skills, text distribution, etc.) to the German Received Text. But let us beware of the error which J.D. Michaelis, E. Nestle, and others made, i.e., to ignore all Luther's contributions to the Received Text, and instead to exploit Luther's error on 1 John 5:7., and to quote Luther as if Luther himself were a 4th century Greek uncial.

45. *Why Baptists are not Protestants* by C. E. Tulga, D.D. and *The Reformation, or Protestant Societies not Christian Churches, and Baptists not Protestant* (1855) by John H. Waller, are examples of literature explaining why Baptists ought not to identify with this name.

46. Leonard Verduin. *The Reformers and Their Stepchildren*. Grand Rapids: Eerdmans, 1964, p.9

47. *The Reformers and Their Stepchildren*, 99.

48. E.g., the Free Presbyterian writer Alan Cairns in *Dictionary of Theological Terms*, (Greenville, SC: J.C. Print, Ltd., 1982), 2.

49. To mention a very interesting third view, Dr. Hauck concurs with Dr. Allix that "the Albigenses were not dualist, but identical with the Waldenses, and he [Allix] contributed much to the upholding of this erroneous view." *Schaff-Herzog*

Docetism. Cairns <sup>50</sup> also errs when he says that Waldensians "knew nothing of the Protestant doctrine of justification." The idea that heretics would use a pure text (the Received Text) is inconceivable to defenders of Reformation theology. Therefore they must employ a form of the word "restore" to describe their views. For example, in one of the (unnumbered) binder pages describing the "Purposes and Goals" of a recently formed RTa society, we find;

The Reformation was the restoration of the true Gospel. . .It was also the restorataion of. . .the true canon and original language texts.<sup>51</sup>

Protestants have also taught that the Bible was hardly in use during the Middle Ages. But only recently have Protestants begun to admit their error. Johann Michael Reu says:

We do not, of course, want to conclude from the results established in sections I and II that before the Reformation, the Bible was the most extensively circulated and most widely read book, but only that, together with its related literature, it was much more extensively used than the almost universal popular opinion among Protestants wants to admit, *even today.*[ emphasis mine]<sup>52</sup>

Dr. Hans Rost says:

To be sure, however, it is a fabel, that the Bible in Luther's time lay under the bench and had been unknown in the catholic world. Protestant research has long ago abandoned this claim and made the concession, "that as concerns the outward knowledge of the Bible, it had not, at the beginning of the Reformation lain under the bench." (W. Köhler, *Katholizismus und Reformation*, S. 13). In 1494 Sebastian Brant wrote in his *Narrenschiff*: "All

---

*Encyclopedia of Religious Knowledge*. 12 vols. (New York & London: Funk and Wagnels, 1908) 1:133. Professor Albert Hauck, Ph.D., D.Th., D.Jur., the famous church historian of Germany, edited the *Realencyklopädie für protestantische Theologie und Kirche*.

50. *Dict. of Theol. Terms*, 200.

51. This society is the Institute for Reformation Biblical Studies. Having been invited to their first meeting (1988) in Ft. Wayne, IN, I was not only impressed with their discussions, but especially with the zeal of the Lutherans in favor of the *Johannine comma*. The historiagraphy (Baptist) that I hold, differs too sharply with theirs. This difference prevented my further involvement with the IRBS. However, let this be a testimony to all, that despite two contrasting views of history, both parties agree on the text.

52. J.M.Reu, *Luther's German Bible* (Columbus, OH: Lutheran Book Concern, 1934) 55.





speaking, all these duties and doctrines comprise a "theology" that is "irrelevant" to a critic who is supposedly "neutral." They may cry out "We don't follow your theology. We follow only the manuscripts." This claim appears objective, and scientific. But the fact that MSS today are still largely ignored, reveals that the critics are yet bound by their presuppositions.

Johann S. Semler tried to separate theology. "One of Semler's most important theses was his distinction between theology and religion. By means of this distinction he created free course for this criticism and thereby liberated scientific research from the theological odium, his purpose being to grapple with the Christian faith itself."<sup>55</sup>

But Semler "soon felt a profound disinclination toward all manner of pietism, only by degrees, however." In his later days "he busied himself with natural sciences, alchemy, mystical theosophy, and freemasonry."

---

While the major theme of this paper is a discussion of 1 John 5:7-8, an attempt is being made to contribute toward a resolution of four deficiencies among Baptists.

1. Often, we Baptists will either rejoice over the Doctrines of Grace, and then argue in defense of an ever-changing Greek text, or we will argue for a forever-settled Word of God and then misunderstand Particular Baptists as being "anti-missionary."
2. Today, many Baptist are not even familiar with the term "Particular Baptist", although nearly every book on Baptist history begins with a section on "General Baptists" and "Particular Baptists" and defines the terms.
3. Despite occasional claims of revival of interest among ourselves in Baptist History, it seems that there is still widespread disinterest and lack of knowledge of our own Baptist heritage among us.
4. Baptists, beginning around 1850, have placed excessive confidence in scholarship from non-Baptists. At times we have accepted their views without any question, and thus have been led into grievous error.

Two notable exceptions demonstrate that non-Baptists works, are not always to be discarded. The 2nd London Confession (1689): based upon a Presbyterian document, The Authorized Version (KJV): largely the work of Anglicans, and yet "Most English-speaking Baptist families have three or more copies of that one translation, . . . Most Baptist preachers still preach from the King James Version."<sup>56</sup>

---

55. Carl Mirbt. *NSHE*,10:355.

56. Bush & Nettles, *Baptists and the Bible*, 406.

These are exceptions from the 17th century, where we have no cause to regret. But in the 18th and 19th century, it was especially regrettable that many Baptists adopted rationalistic principles from the non-Baptists.

It should be explained, that so-called Anabaptists (of the 16th), and Baptists (of the 17th, and 18th centuries), did not have the textual debate among themselves as we do today. They used the Greek *Textus Receptus*. For this reason, there have seldom been Baptists (if any) in these centuries, who tampered with the text and won the currently coveted title "textual critic."<sup>57</sup> The term, carries the concept of a scholar who zealously searches the globe for neglected MSS to be compared to the Greek TR, which he believes is in desperate need of "restoration". But, with that definition, it is a blessing that we have practically no Baptist textual critics of the 17th and 18th centuries. Thus, most of the quotations in this paper, will necessarily be from non-Baptists; not to endorse them, but to acknowledge that the context of the history of textual criticism is largely non-Baptist and secular, to discerningly use their findings to build a stronger case for trust in the RT, and to trace the development of textual criticism from those engaged in it, and to show where and how Baptists began to depart from their heritage.

-----It is grievous that in 1980 Bush and Nettles could publish *Baptists and the Bible*, and within 450 pages could find no space to explicitly mention the "Greek Received Text." But Robert J. Barnett has properly said that this Greek text "which was preserved pure and authentic to the generation of our 17th century [Baptist] forefathers was the Greek Textus Receptus from which our King James Version was translated." <sup>58</sup>

Some may ask "Why bother with secular history?" B.R. White replies:

The reason for facing this question as students of Baptist History is, in essence, very simple: secular society provided at least 95 per cent of the context in which any man, any congregation, or any institution in Baptist History which we decide to study actually lived.<sup>59</sup>

---

57. Two examples: In May 1990, Gary Hudson announced he had two scholarly works "by a man who holds an academic Ph.D in Textual Criticism". In Oct 1990, J.P. Green, Sr. proudly spoke of Peter J. Johnston as "a first-rate textual critic." *SGT Perspective* (1990). Both Mr. Hudson and Mr. Green profess to be Baptists. Apparently, laymen are expected to sigh with relief whenever an article by a textual critic comes into their neighborhood, to correct their TR. The wise laymen will discern that "textual correcter of the TR" is a more explicit term.

58. *Word of God on Trial* (Wyoming, MI: Paris Press, 1981) 7.

59. Barrington R. White "Why Bother with History?" *Baptist History and Heritage*, IV, No.2 (July 1969) 78-88.

B.R. White continues in a later paragraph:

We cannot avoid knowing that Baptists are influenced by the generation in which they live, by the country in which they live and by the politics of the class to which they belong—let us recognize these facts!<sup>60</sup>

If it is only secular institutions which are collecting MSS, and being selective (careless/forgetful?) to reveal certain MSS, it calls for caution. Likewise if we depend upon ecumenical institutions to collect and catalog MSS, and if their ulterior motive is ecumenism at all costs, we ought to begin questioning their textual notes.

Is church history often neglected by textual critics? Kurt Aland says:

The evidence of church history, an area largely if not completely ignored by textual critics, is decisive at this point.<sup>61</sup>

Above all, this paper is an attempt to deal with the disputed passage of 1 John 5:7-8 from a Baptist historiography. Selected incidents of church history (esp. Baptist history) have been interwoven into a chronological bibliography. The standard form was modified to include page numbers and often to omit names of individual printers/publishers.

It is not without reason that the *Comma* has been displayed so often through<sup>mk</sup> this work. E.F. Hills has said:

God must do more than merely preserve the inspired original New Testament text. He must preserve it in a public way. . .in such a manner that all the world may know where it is and what it is. . .not secretly, not hidden away. . .but openly before the eyes of all men through the continuous usage of His Church.<sup>62</sup>

Harry Sturz objected "To assert what of necessity lies upon God would seem to go too far. . ." and "Why must God do so?"<sup>63</sup> A suggested improvement upon the important statement by Hills, is to replace each occurrence of "must" with "did". Thus we have : God did do more. . .He did preserve it in a public way. (etc.) Why? "that all the world may know where it is and what it is."

-----The following bibliography is positioned after selected citations relevant to the debate. Orme provided a bibliography in 1830, and the last entry of T.H.Horne's

---

60. Ibid.

61. *The Text of the New Testament*. 52.

62. *King James Version Defended* (1956) 29.

63. *The Byzantine Text Type and NT Textual Criticism*. (Nashville: Thomas Nelson, 1984) 42.

listing is 1852. It appears that over a 100 years have passed and Horne's list has yet to be updated. In this update the items were re-arranged in chronological order. For that reason, quotes from selected church "fathers," which form the substance of much of the debate, were placed before the actual bibliography. The bibliographic items (until 1852) which were not included in Horne's list, are indicated with an asterik (\*). By no means is the list complete. Others will be added in an new edition, as they are obtained. The dates and citations for the church "fathers" are those employed in 1982 by Raymond Brown, as indicated by "per RB." (Professor Brown does not regard the *Comma* as authentic). Elsewhere, only the date of the recorded death of the father is given. Thus the date of the writing is prior to that given.

Latin quotations (as well as German) have occasionally been included throughout this paper for the encouragement of students to study these languages.

. . .the Latin language has remained a mark of the educated man throughout the centuries, although since World War II the popularity of classical languages in schools has declined, and a generation of scholars who know no Latin. . .will soon be seen. 64

A.D. 70 [The fall of Jerusalem]

147-157 [The rulership of bishop Pius I]

According to Mill, Pius I was the first bishop of Rome after Clement, who bears a Latin name. Consequently, Mill felt the Old Latin translation was made prior to A.D. 157.

c. 215 TERTULLIAN. *Adversus Praxean* (25.1; CC 2, 1195), per RB.

Ita connexus Patris in Filio, et 'Fili' in 'Paraclete' tres efficit cohærentes, alterum ex altero, quie<sup>a</sup> "tres unum sunt," *non unus*; quomodo dictum est, "ego et Pater unum sumus," ad *substantiæ* unitatem, non ad *numeri* singularitatem."

c.220-c.270 [Dominance of the heretical view of Sabellianism]

c.250 CYPRIAN. *De catholicae ecclesiae unitate*. (*Corpus Scriptorum Ecclesiasticorum Latinorum*. vol. III, p.215.)

Dicit dominus, Ego et pater unum sumus (John x.30), et iterum de Patre, et

---

64. Re.P "Languages of the World: Romance Languages" *Encyclopædia Britannica* (1985) 649.

l.j.p.  
Filio, et Spiritu Sancto scriptum est, *Et tres unum sunt*<sup>65</sup>

SIGNIFIANCE: Cyprian is regarded as one "who quotes copiously and textually"<sup>66</sup>  
Further, the interpolation "In Christo Iesu" does not yet appear.

c.250 CYPRIAN. *Epistle to Jubaianus.*

Si baptizari quis apud haereticos potuit, utique et remissam peccatorum consequi potuit, -si peccatorum remissam consecutus est, et sanctificatus est, et templum Dei factus est, quaero cujus Dei? Si Creatoris, non potuit, qui in eum non credidit; si Christi, nec hujus fieri potuit templum, qui negat Deum Christum; si Spiritus Sancti, cum tres unum sunt, quomodo Spiritus Sanctus placatus esse ei potest, qui aut Patris aut Filii inimicus est.

303-313 [The Great Persecution]

306-337 [Constantine in Gaul]

311 [First edict of toleration (by Galerius)]

312-337 [Constantine in Italy]

312 [Second edict of toleration (by Milan)]

314 [Council of Arles, on the Donatists, etc.]

315-337 [Constantine in Illyricum]

c.317 ATHANASIUS *de Incarnatione Verbi Dei*

c.318 [Outbreak of Arian controversy]

323-337 [Constantine in the East]

325 [June: Council of Nicaea]

330 [Constantinople founded]

---

65. It is interesting how this is treated in *The Ante-Nicene Fathers; Translation of the Writings of the Fathers down to A.D. 325.* (New York: Charles Scribner's Sons, 1926) 5:423. The translation given is "The Lord says, "I and the Father are one;"<sup>4</sup> and again it is written of the Father, and of the Son, and of the Holy Spirit, "And these three are one."<sup>5</sup> Footnote 5, reads "I John v.7"

66. F.G. Kenyon. *Textual Criticism of the New Testament*(London: MacMillan) 212.

c.335 [charge against Athanasius]

The charge brought against him was that one of his clergy, Marcarius, broke into the chancel (θυσαστριον) of Ischyres and "burned the holy Bibles"<sup>67</sup>

336-337 [Feb-Nov: first exile of Athanasius]

c.337-c.379 [Dominance of the heretical view of Arianism] *1000/1100*

339 [Lent-Oct: second exile of Athanasius]

340-381 [Arians held "an unlimited sway over the church"(F. Nolan, p.29)] *Authority of the AV*

341 [Ulfilas was consecrated]

*350* *codex Ambrosianus* *Ulfilas engaged the us. empire, see (1527: L.A.M.U.S)*

356-362 [Feb 8-Feb 22: third exile of Athanasius]

362 [fourth exile of Athanasius]

365 [fifth exile of Athanasius. His final restoration]

c. 371 EUSEBIUS of Vercelli (?; debated). *De Trinitate*. 7 Books (of 12)

Raymond Brown says:

". . . Books 1-7 written just before 400, and 8-12 at a period with the next 150 years. In Books 1 and 10 (PL 62, 243D, 246B, 297B) the Comma is cited three times."<sup>68</sup>

c. 380 PRISCILLIAN. *Liber Apologeticus*.

(The quote as given by A.E. Brooke from Schepps. Vienna Corpus xviii):

Sicut Ioannes ait: Tria sunt quae testimonium dicunt in terra: aqua caro et sanguis; et haec tria in unum sunt. et tria sunt quae testimonium dicunt in caelo: pater, uerbum et spiritus; et haec tria unum sunt in Christo Iesu.

Notice the Sabellian interpolation "in Christo Iesu," which effects the meaning so that (as R.Brown said) it "fits Priscillian's theology." It's possible that Priscillian, or another Sabellian added these three words, for "Priscillian seems to have been a

---

67. Socrat. *Hist. Eccl.* book 1. cap xxvii p.64 (as quoted by T.H. Horne (1822) 4: 502

68. *The Anchor Bible; Epistles of John* (New York : Doubleday & Co.,1982), 782.

Sabellian or modalist for whom the three figures in the Trinity were not distinct persons but only modes of the one divine person."<sup>69</sup> Up to this point, we may agree with R. Brown. But rather than claiming an addition of three words, R. Brown errs with his wild claim (made in 1982) that Priscillian inserted the entire *Comma*. His use of the word "many" in the statement "many have surmised that he created it" is an apparent exaggeration. It was Künstle's theory (in 1905), but in 1912, A.E. Brooke had already summarized Babut's refutation of Künstle's theory. See summary under (1909: BABUT). A.E. Brooke was not listed in R. Brown's bibliography! Yet Brooke concluded this summary with "It is far more probable that both Priscillian and his opponents found the gloss in the text of Bibles."<sup>70</sup>

383 ["Last overtures of Theodosius to the Arians."<sup>71</sup> ]

c. 390? JEROME [prologue to the Canonical Epistles]

Wilhelm Sirelets (1514-1585) commented:

"So that no one distorts the word of Jerome, we provide the text here:

si ab interpretibus fideliter in latinum eloquium verterentur nec ambiguitatem legentibus facerent nec sermonum sese varietas impugnaret, illo praecipue loco, ubi de trinitatis unitate in prima joannis epistola positum legimus, in qua etiam, trium tantummodo vocabula hoc est aquae, sanguinis et spiritus in ipsa sua editione ponentes et patris verbique ac spiritus testimonium omittentes, in quo maxime et fides catholica roboratur, et patris et filii et spiritus sancti una divinitatis substantia comprobatur.

Erasmus said that Jerome merely expresses the assumption that this passage of several is forged. Judge for yourself whether the words ab infidelibus translatoribus multum erratum esse a fidei veritate comperimus express only an assumption. The sense is so clear that I regard it superficial to write more about it. Jerome said that irresponsible translators left out this testimony. He said this in order that it may be understood that formerly it occurred in the Greek codices. We may conclude that in his time the Greek books were not yet tampered with at this passage."

----He continues:

"But people object it is entirely improbable that this passage is corrupted since Cyril, who lived 1100 years before us, never quoted the same, but only the words *tres sunt qui testimonium dant, spiritus, aqua et sanguis*. I don't deny that Cyril cited only this verse. I add further that even Gregory of Nazianzus, who lived before Cyril and has a greater reputation, cites only these words as did Pope Leo

---

69. R. Brown *Anchor Bible; Epistles of John*, Appendix IV,

70. A.E. Brooke, *Critical and Exegetical Commentary on the Johannine Epistles* (Edinburgh: T & T. Clark, 1912) 160.

71. H.M. Gwatkin *The Arian Controversy* (London: Longmans, Green & Co, 1914) "Chronological Table" 169-171.

in a letter to Flavius. But upon that fact, we cannot infer that the passage *tres sunt qui testimonium dant in caelo* etc. was unknown to them. Not only Jerome argues for the Johannine origin, but also Athanasius, patriarch of Alexandria . . .<sup>72</sup>

c. 450 (North African author). *Contra Varimadum*.

"The Comma is cited in 1.5 (CC 90, 20-21)"<sup>73</sup>

c. 450 *De divinis Scripturis suie Speculum*. [dated c. 5th century]

The reading from this Latin MS, also known as *m*, is here provided by A.E. Brooke (1912):

Quoniam (quia C) tres sunt qui testimonium dicunt in terra, spiritus aqua et sanguis: et hii tres unum sunt in Christo Iesu, et tres sunt qui testimonium dicunt in caelo, pater, uerbum et spiritus: et hii tres unum sunt.

A.D. 484 The *Johannine Comma* was "invoked at Carthage" says R. Brown. It was invoked when the "bishops of North Africa confessed their faith before Huneric the Vandal (Victor of Vita, *Historia persecutionis Africanae Prov. 2.82* [3.11]; CSEL 7,60]"

c. 485 VICTOR VITENSIS. (c.430-?). *Historia persecutionis Africanae Provinciae*. (2.82 in CSEL 7, 60; 3.11 in PL 58, 227C), per RB.

"Et ut adhuc luce clarius unius <sup>divinitatis</sup> esse cum Patre et Filio Spiritum Sanctum doceamus, *Johannis Evangelistæ testimonio comprobatur*: ait namque, "Tres sunt qui testimonium perhibent in caelo, Pater, Verbum, et Spiritus Sanctus, et hi tres unum sunt.

c. 500 *Codex Freisingensis* [dated to the 5th or 6th century]

Fragmets of this MS, known today as *r* (or Beuron 64), were discovered by Johann A. Schmeller (1785-1852). With additional fragments, Leopold Ziegler published these in Marburg, 1876. The reading here is provided by A.E. Brooke, with legible letters in capitals:

QM TR es sunt qui testificantur IN TERRA. SPs ET AQUA ET SANGUIS et tres sunt qui testIFICANTUR IN CAELO PaTER Et uerbum et sp̄s sc̄s et hi TRES UNUM SUNT. SI TEST. . .

---

72. According to: H. Höpfl *Kardinal Wilhelm Sirelets Annotationen zum Neuen Testament* (Freiburg im Breisgau: Herdersche Verlag, 1908) 65-66.

73. *Anchor Bible; Epistles of John*, 782.

c. 527 FULGENTIUS. *Responsio contra Arianos* (Ad 10; CC 91, 93), per RB.

R. Brown records that Fulgentius uses "Word" instead of "Son" in this work, but in another work, *Contra Fabianum* (Frag. 21.4; CC 91A, 797), he uses "Son".

c. 527 FULGENTIUS. *De Trinitate* (1.4.1; CC 91A, 636), per RB.

In this century ". . . the Comma was known as the work of John the apostle as we hear from Fulgentius, the bishop of Ruspe in North Africa."

pre 550 JEROME? *Prologue to the Catholic Epistles*. "Preseverd in the Codex Fuldensis (PL 29, 827-31)." per RB.

*Sed tu, virgo Christi, Eustochium, dum a me impensius Scriptura veritatem inquiris, meam quodammodo senectutem invidorum dentibus corrodendam exponis, qui me falsarium corruptoremque sacrarum pronunciant Scipturarum.*

According to R. Brown "The *Prologue* states that the *Comma* is genuine but has been omitted by unfaithful translators." Orme (p.7) says that Father Jean Martianai (1647-1717) "hath fully proved in his edition of Jerom's version" that the Prologue is not by Jerome, but "is the work of a forger." Orme says Nolan and Burgess have argued for its authenticity. Oxlee attempted to refute their claims. *cf. page no. in Orme's*

c.570 A quote from *Complexionn. in Epistt. Paulinn.* by Cassiodorus

Testificanture "in terra" tria mysteria, "aqua, sanguis et spiritus," quæ in passione Domini leguntur impleta; "in cælo autem Pater, et Filius, et Spiritus," et hi tres unus est Deus."

A.D. 546 *Codex Fuldensis*

The *Comma* does not appear in *Fuldensis*. Based on the view that "the oldest are the best" *Codex Fuldensis* is regarded as one of the oldest of the Vulgate MSS, and thus, among the best. But since thousands of Latin MSS remain unexamined, no one has verified this. A footnote in the appendix of Orme's *Memoirs of the Controversy* says that it is remarkable that Cava and Speculum, the two oldest Latin manuscripts containing the *Comma* "support also the spurious Epistle of Paul to the Laodiceans."

But *Codex Fuldensis* also contains this Laodicean Epistle! <sup>74</sup>

c. 550 FACUNDUS of Hermiane. *Pro Defensione Trium Capitulum ad Iustinianum* (1.3.9; CC 90A, 12; also inferior MSS of Bede) per RB.

Facundus, says R. Brown, reads I John as saying, "There are three who give testimony *on earth*"

c. 583 CASSIODORUS. *In Epistolam S. Joannis ad Parthos*. (10.5.1; PL 70, 1373A) per RB.

"In Italy Cassiodorus (d. ca.583) cited the Comma in his commentary. . ."<sup>75</sup> Brown also says that Cassiodorus employs "Son" in place of "Word".

589 ["Visigoths abandon Arianism"<sup>76</sup> ]

599 ["Lombards abandon Arianism"<sup>77</sup> ]

c. 636 ISIDORE of Seville. *Testimonia divinae Scripturae*. 2 [PL 83, 1203C] per RB.

According to R. Brown, Isidore of Seville "shows knowledge of the Comma" in this work.

c. 638 [Moslems destroyed the library in Caesarea]

The library is said to have contained 30,000 volumes, and is said to have been used by Origen, Pamphilius, Eusebius, and Jerome. Today, no one knows how many Greek MSS of the NT were in the library.

c. 650 [The León palimpsest] [dated to 7th century]

It appears that this is the one referred to with the letter "I" (*Codex Pal. Legionensis*) today. The reading provided by A.E. Brooke (as quoted by S. Berger in *History of the Vulgate*):

---

74. Scrivener, *Plain Introduction*. 3rd ed. p. 353. In *Canon of the New Testament* (Oxford: Clarendon Press, 1987), p.239 Metzger says this Laodicean Epistle is present in more than a hundred MSS of the Vulgate, "in all eighteen German Bibles printed prior to Luther's translation," as well as "manuscripts of early Albigensian, Bohemian, English, and Flemish versions". The Tepl Codex contains this epistle as well as the *Comma*.

75. *Anchor Bible; Epistles of John*, 783.

76. Gwatkin *The Arian Controversy*, 171.

77. *Ibid.*

*quoniam tres sunt qui testimonium dant in terra sps et aqua et sanguis et tres sunt qui testimonium dicunt in caelo pater et verbum et sps scs et hi tres unum sunt in xpo ihu...*

Note the earthly witnesses precede the heavenly ones.

c. 700 JAOUB of Edessa. A Syriac commentary *On the Holy (Eucharistic) Mysteries*. Translation into English provided by Raymond Brown:

The soul and the body and the mind which are sanctified through three holy things: through water and blood and Spirit, and through the Father and the Son and the Spirit.

Brown says "No clear knowledge of the Comma appears among the great church writers in Syriac, although a debate has arisen about Jaqub of Eddesa (d.708)."<sup>78</sup> It is interesting to note that a new debate has arisen, since so many textual critics on the 19th century claimed victory, and assured us that there exists no more debate about the "spurious" verse.

c. 716 *Codex Amiantinus* presented to the Pope.

Scrivener dated *Amiantinus* at "about A.D. 541" and the comment from Schaff (1883) is hackneyed that it "is the oldest and best MS." But Kenyon (1912) says it "must have been written quite early in the eighth century"<sup>79</sup> and it was given as a present to Pope Gregory in 716. Kenyon (1912), Metzger (1977), and others, say that *Amiantinus* is the "best authority extant" of the Latin Vulgate. Yet, over 300 years passed since the completion of Jerome's Vulgate. According to de Levante, it does not contain Acts 8:37, 9:5-6, 15:34, 18:4, 24:7, 28:29. Nor does it contain the *Comma*.

c. 735 [The year of the decease of the Venerable Bede]

C. Jenkins<sup>80</sup> reported in 1942 that a new manuscript used by Bede was discovered. This manuscript contained the *Comma*. It is noteworthy that E.J. Epp says that "Bede in the early eighth century used either E or a precisely similar manuscript"<sup>81</sup> since Kenyon (1912) also said of the Greek manuscript E that "it is practically certain that it was used by Bede in his commentaries on the Acts." Kenyon says that E "is the earliest MS. . . containing Acts viii. 37 (the confession of faith

---

78. *The Anchor Bible; Epistles of John*, 778.

79. Kenyon, *Textual Criticism of the New Testament*. (London: MacMillan, 1912) 225.

80. See (1942: Jenkins, C.) in this paper.

81. *Theological Tendency of Codex Beza Cantabrigiensis in Acts* (Cambridge: University Press, 1966) 32.

demanded by Philipp of the eunuch before baptism)<sup>82</sup>

c. 750 *harl*<sup>2</sup> [Latin MS dated to the 8th century]

Scrivener says it contains "all the Epistles (that to the Colossians following 2 Thess., and 1 John v.7 -Jude being crowded on one leaf)" and that it is "a text much mixed with the Old Latin."

c. 850 The *Ulmensis* manuscript. [dated 9th cent.]

quia tres sunt qui testimonium dant sp̄e et aqua et sanguis, et tres unum sunt. Sicut in caelo tres sunt pater verbum et sp̄e, et tres unum sunt.

c. 923 [Latin MS of the Cathedral of Leon.]

This is designated as *leon*<sup>1</sup> by Scrivener, who dates it in the time of Ordogno II. (913-923). He says it "is a specimen of the Visigoth miniscule, and contains 1 John v.7,8 in a varied form."

c. 930 [Latin MS in the church of S. Isidore in Leon.]

Scrivener designated this MS as *leon*<sup>2</sup>. He says "1 John v. 7,8 is here found only in the margin." *leon*<sup>1</sup> and *leon*<sup>2</sup> are categorized by Scrivener as MSS "which contain a text wherein the Old Latin was gradually being replaced by the Vulgate."<sup>83</sup>

A.D. 988 [*Codex Toletanus*: Latin MS]

E.A. Lowe says he does not accept the view that this Latin MS "in all its parts is a product of the 10<sup>th</sup> century. Parts manifestly go back to an older period."<sup>84</sup> But due to a subscription in the MS, he says it may have been completed in 988. The MS is of interest to us because it contains Acts 8:37a, 8:37b, 9:5, 9:6, and the *Comma*. The vagueness of the sigla "it" (for Itala) used by NA<sup>26</sup> for the Old Latin support for Acts 8:37 and 9:5-6 prevents readers from knowing exactly which Old Latin MS supports a verse.<sup>85</sup>

c.1120 [An exposition of the Apostle's Creed ]

---

82. Kenyon *Textual Criticism of the New Testament* 102

83. *Plain Introduction*. 3rd ed, p. 356.

84. Elias Avery Lowe "On the Date of the Codex Toletanus" *Revue Bénédictine* xxx (1923) 271.

85. In these examples from Acts, it was necessary to resort to Scrivener (1883) and Epp (1966).

"There is an exposition of the Apostle's Creed used by the Waldenses and Albigenses, in which they quote, I John v.7, in defense of the Trinity, and they defend all the doctrines now found in that summary except descending into hell and believing in the holy catholic church."<sup>86</sup>

We must believe in God the Father Almighty, the Creator of heaven and earth; the which God is one Trinity, as it is written in the law: 'Hear O Israel, the Lord thy God is one.' And Isaiah: 'I am the Lord, and there is none else; neither is there any God besides me.' And St. Paul, in the fourth of the Ephesians: 'One Lord, one faith, one baptism, one God and Father of all.' And St. John: "There are three that bear witness in heaven: the Father, the Son, and the Holy Ghost; and these three are one."<sup>87</sup>

c.1150 *Codex Demidovianus* [Old Latin: MS dated to the 12th century.]

Since it contains the *Comma*, and even Act 8:37<sup>88</sup>, this MS would be extremely interesting to examine further. However Metzger reported in 1977 "its present location is unknown."<sup>89</sup>

The Nestle tradition from 1927 (the year in which the Nestle editions began to provide MS evidence in the notes), show that NS<sup>12</sup> NS<sup>15</sup> NS<sup>16</sup> NA<sup>21</sup> NA<sup>23</sup> NA<sup>24</sup> NA<sup>25</sup> and NA<sup>26</sup> failed to mention this manuscript in their notes, tables, anywhere in the Greek edition.

c.1150 *Codex Divionensis* [Old Latin: dated to the 12th century.]

The UBS<sup>3</sup>(1975) and UBS<sup>3</sup> corrected (1983) recorded in the critical notes, that this MS contained the *Comma*. But evidently, it never appeared in the Nestle editions. I have checked NS<sup>12</sup> NS<sup>15</sup> NS<sup>16</sup> NA<sup>21</sup> NA<sup>23</sup> NA<sup>24</sup> NA<sup>25</sup> and NA<sup>26</sup>. Each one failed to mention this manuscript evidence in their notes.

c.1150 *Codex Colbertinus* [dated to the 12th century.]

Metzger says "The manuscript was written in Languedoc, where the use of the Old Latin, prepared a thousand years earlier, lingered on long after other parts had adopted Jerome's Vulgate."<sup>90</sup> [emphasis mine]. In the Gospels, "c" has an Old Latin text. The UBS Greek NT reports that Colbertinus contains the *Comma*.

---

86. Adam Blair, *History of the Waldenses* (Edinburgh: Adam Black Publ., 1832) I:220. Credit is due to Dr. Ken Johnson of Ft. Collins, CO, who informed me of this quote.

87. *Ibid.*, p.523 Appendix vi.

88. See *Plain Introduction*, 3rd, p.615

89. *Early Versions of the N.T.* 312?

90. *Early Versions of the New Testament.* 313.

NS<sup>12</sup> NS<sup>15</sup> NS<sup>16</sup> NA<sup>21</sup> NA<sup>23</sup> NA<sup>24</sup> NA<sup>25</sup> and NA<sup>26</sup> have failed to mention this manuscript evidence in their notes.

c.1170 [here] French translation made by Waldenses

"of the two old versions which have been published in French, two were made by the Waldenses; vid. Le Long *Bibl. Sacr.* Tom. I. p. 313<sup>91</sup>;lm+5  
Bibliorum libri quidam (imprimis Novum Testamentum in linguam vernacula, sc. Gallicam translati à Stephano de Ansa (vel de Emsa) Sacerdote Lugdunensi, studio & impensis Petri Valdensis, post annum 1170 aut 1180.

c.1180 [or here] [French translation made by Waldenses]

1215 *Acts of the Lateran Council.*

A quote from this Latin document:(as given by T.H. Horne)

Quemadmodum in Canonicâ Joannis epistolâ legitur, Qui tres sunt qui testimonium dant in Cælo, Pater Verbum et Spiritus Sanctus: et hi tres unum sunt. Statimque subjungitur, Et tres sunt qui testimonium dant in terra, Spiritus aqua et sanguis: et tres unum sunt. Sicut in codicibus quibusdam, (scil. Latinis) invenitur.

"These Acts were translated into Greek, and sent to the Greek churches, in the hope of promoting a union with the Latin, which was one of the subjects of debate in this Lateran council."<sup>92</sup>

1218 [convention of Italian and Ultramontane Waldenses]

c.1230 [Passau Anonymous. *Rescriptum Heresiarcharum Lombardie ad Pauperes de Lugduno, qui sunt in Alemania*]

In 1875 this was a newly discovered genuine Waldensian document. W. Preger discusses it in *Beiträge zur Geschichte der Waldensier im Mittelalter* (1875).

1231 [The Synod at Trier]

"The earliest mention of heretical translations in German occurs in an account of a synod for the suppression of heresy at Trier in 1231; the offending books were immediately confiscated. It is certain that such *translations*, from which the heretics drew their religious inspiration, were *current in Germany* in the the thirteenth century, for the

---

91. F. Nolan, *Inquiry into the Integrity of the Greek Vulgate or Received Text.* xviii.

92. Horne, *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, 2nd ed. (London: for T.Cadel in the Strand, 1821) 505.

*sect* was both *numerous* and *influential*.”<sup>93</sup> [emphasis mine]

1248 [The Waldenses flourished in Languedoc]

Referring to Waldenses, "In the Franche Comte, Provence, and Languedoc, however, they were so numerous in 1248 that Count John of Burgundy deemed himself able to cope with them only by means of the Inquisition." <sup>94</sup>

c.1250 *Codex Montfortianus* [dated 13th cent. by Clarke]

ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, — πατήρ, — λόγος, καὶ — /πνα ἅγιον/, καὶ οὗτοι οἱ τρεῖς ἓν εἰσι [8] καὶ τρεῖς εἰσι οἱ μαρτυροῦντες ἐν τῇ γῆ, — πνα, — — ὕδωρ, καὶ αἶμα — — — — — εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν,

variations from common received text:

[v.7] omissions: ὁ, ὁ, τὸ; transposition: /ἅγιον πνεῦμα/

[v.8] omissions: τὸ, καὶ τὸ, τὸ and καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

The reading here is given according to the careful facsimilie provided by Adam Clarke in vol 6, p. 1972 of his *Commentary*. In his 3rd edition of *Plain Introduction*, Scrivener says Clarke's reasons for the dating of this MS to the 13th century are "marvelously unsound" but he doesn't explain why.<sup>95</sup> Scrivener also says of the *Britannicus*, that "there is the fullest reason to believe that the Cod. Montfortianus is the copy referred to (*see below*, Chap. ix)." But when the reader turns to Chap ix, p. 653, he finds no explanation provided. Scrivener merely repeats himself: "and notwithstanding the discrepancy of reading in ver. 8, there can be little doubt of the identity of his [Erasmus'] "Codex Britannicus" with Montfort's.

The "discrepancy of reading in ver. 8" is an entire clause of seven words! How can these two MSS be the same one?

...*Britannicus* καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

*Montfortianus* — — — — —

Thus Forster said (in 1867) "it cannot possibly be the same with the Codex Britannicus."<sup>96</sup>

93. W.B. Lockwood "Vernacular Scriptures in Germany and the Low Countries Before 1500" *Cambridge History of the Bible* (Cambridge: Univ. Press, 1969) 2: 427.

94. Alberto Clot. "Waldenses". *NSHE* 12:242.

95. An evaluation of the debate Clarke vs. Michaelis & Marsh is beyond the scope of this paper. But readers are encouraged to read it in Clarke's *Commentary*.

96. *A New Plea for the Authenticity of the Text of the Three Heavenly Witnesses*. 126.

(1867)

gs  
c.1250 *Codex Perpinianus* [dated to the 13th century]

The reading from the *Comma* as given in *Journal of Theological Studies* xii (1911) 528.

Quia tres sunt: qui testimonium dant in terra. Sp̄s. aqua. et sanguis. Et hii tres: unum sunt in xp̄o if̄u. Et tres sunt qui testimonium dant in celo. Pater. uerbum. sp̄s sc̄s. Et hii tres: unum sunt.

This MS was discovered by S. Berger in 1895. Note the variation "in xp̄o if̄u" in the *Comma*. *p* is also interesting, for its orthographical forms "prove that *p* was copied from a MS not later than the sixth century before words began to be divided."<sup>97</sup> Further, *p* contains Acts 8:37, 9:5-6, 10:6, 10:21, 15:34 as well as 1 John 5:7-8.

1303 [The king of Armenia, Haitho or Haithom, lived 1224-1270.]

As 1 John v.7 is quoted by a synod held at Sis in Armenia thirty-seven years after the death of Haithom, it was deemed pretty certain that it had been brought into the text by that king. . . <sup>98</sup>

c.1350 [The *Augsburger Bibelhandschrift* (2<sup>o</sup> Cod 3)]

This MS is the oldest complete German New Testament.<sup>99</sup>

wan drei sint dr da geziuchnüsse gebent in d' erden d' geist wass' un̄ bluet vnd dis drei sint ainz vnd frie sint di da geziuchnüsse gebent ī dem him̄el. det vat' d' sun od' daz word. vn̄ d' hilige geist und dis drie sint ainez.<sup>100</sup>

This reading is unique in that it reads neither "son" nor "Word" exclusively, but rather "the son or the word".

gs  
c.1350 *Codex Ottobonianus* at the Vatican (Greg 629)

---

97. E.S. Buchanan "An Old Latin Text of the Catholic Epistles" *Journal of Theological Studies* xii(1911) 497.

98. Horne/Tregelles, *Introduction to the Critical Study*, 11th ed., 312.

99. For further reading on this MS refer to these dissertations: Max Bisewski's *Die Mittelhochdeutsche Übersetzung des Perikopenbuchs, der Apokalypse, und der Katholischen Briefe in der Augsburger Handschrift* (Greifswald: Univ Greifswald, 1908) [115 pp]; and Kurt Zimmermann's *Die Mittelhochdeutsche Apostelgeschichte in der Ausburger Handschrift* (Greifswald: Univ Greifswald, 1908) [84 pp].

100. The reading is taken from microfilm of selected readings purchased from the Staats- und Stadtbibliothek in Augsburg and received on Jan 23, 1991. (The expected reading "sun" has a strange stroke after the "s")

Formerly known as Act.162 [dated to the 14th century (per NA<sup>26</sup>)]

7) ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες (ἀπὸ τοῦ οὐρανοῦ), — Πατήρ, — Λόγος, καὶ —  
πνεῦμα ἅγιον. (8) καὶ — οἱ τρεῖς (εἰς τὸ) ἕν εἰσι. καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες  
(ἐπι τῆς γῆς), τὸ πνεῦμα, — τὸ ὕδωρ, καὶ τὸ αἷμα. — —

Variations from the common received text:

ἐν > ἀπὸ; ἐν > ἐπὶ 2 dative phrases made into genitive: τοῦ οὐρανοῦ, τῆς γῆς

12 words omitted: (7) ὁ ὁ τὸ (8) οὗτοι, καὶ, and the final clause: καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν  
swapped: πνεῦμα ἅγιον

A contrast with the Complutensian Polyglott:

629:(7) πατήρ — λόγος... — πνεῦμα ἅγιον (8)...εἰσι  
CPG:(7) πατήρ καὶ λόγος... τὸ ἅγιον πνεῦμα (8)...εἰσιν

Scriveners say it has "a Latin column in the post of honour on the left, and the Greek column on the right" and claims that "the omission of the article in ver.7, while it stands in ver. 8 in 162, proves that the disputed clause was interpolated (probably from its parallel Latin) by one who was very ill acquainted with Greek."<sup>101</sup> Perhaps he is referring to (7) πνεῦμα and (8) τὸ πνεῦμα. It's hard to "prove" anything from the omission of this one article. When Dr. Dobbin noted an article and word missing from Erasmus' description of *Britannicus*, he said they are "clearly typographical errors"<sup>102</sup> One says proof of interpolation. Another says typos. One can only speculate. Besides, Latin has no articles, definite or indefinite. How then does he explain all the articles in verse 8? Further, he not only said "on the whole 162 best suits the Complutensian"<sup>103</sup> but he also admitted that for the Complutensian "we must emphatically deny that on the whole the Latin Vulgate had an appreciable effect upon the Greek."<sup>104</sup>

1377 [May: Pope Gregory issued 5 Papal bulls against Wycliffe]

c.1380 [Wycliffe attacked the doctrine of transubstantiation]

c.1380 WYCLIFFE, John. *The Holy Bible...in the Earliest English Versions made from the Latin Vulgate by John Wycliffe and his Followers.* ed. by Forshall and Madden.

For thre ben, that ziuen witnessing in heuen, the Fadir, the Word, or *Sone*, and the Hooly Goost; and thes thre ben oon. And thre ben, that ziuen witnessing in

---

101. Scrivener. *Plain Introduction*, 3rd ed. p. 649.

102. *The Codex Montfortianus: A Collation*, 10.

103. *Ibid.*

104. *Ibid.* p.427.