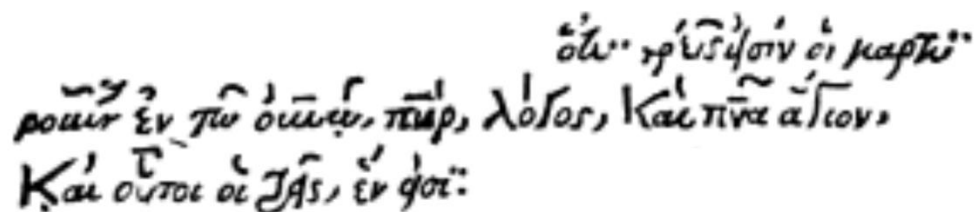


# The Vindication of 1 John 5:7

Compiled By: David A. Sargent

1 John 5:7 is in these manuscripts: p61, p88, p221, p429, p636, p918, p2318 & Ottobonianus p629. There are over 5300 extant Greek New Testament manuscripts however, only 501 of these manuscripts contain the book of I John, chapter 5. It appears in the margin of #635.9 and in the margin of #177. It also appears in Lectionaries #60 & #173.

A facsimile of a portion of I John containing the Comma, as it appears in Codex Montfortianus. (Reproduced from T.H. Horne, An Introduction to the Critical Study and Knowledge of the Holy Scriptures, Vol. 1, p. 241, Robert Carter and Bros.:NY, 1854).



ὅτι· τρεῖς ἔσονται οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ· ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα, καὶ οὗτοι οἱ τρεῖς ἓν εἰσιν·

οτι τρεῖ εἰσιν οἱ μαρτυροῦντέ ἐν τῷ  
ουρανῷ ο πατηρ ο λογὸ και το αγιον  
πνευμα και ουτοι οἱ τρεῖ ἐν εἰσιν  
1 John 5:7

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” KJB

οτι τρεῖ εἰσιν οἱ μαρτυροῦντέ ἐν τῷ  
For there are three that bear record in  
ουρανῷ ο πατηρ ο λογὸ και το αγιον  
heaven, the Father, the Word, and the Holy  
πνευμα και ουτοι οἱ τρεῖ ἐν εἰσιν  
Ghost: and these three are one

The Waldensian Bibles and manuscripts bear a consistent witness to the existence of the Johannine Comma throughout their continued Old Latin textual tradition, this being entirely outside of (and often in studied opposition to) the Vulgate Latin tradition of Roman Catholicism. We should also note at this point that the Old Latin used by the Waldenses would also have been spared from the ravaged of the Arians, which may explain why the testimony to the Comma in the Waldensian sources is so common, despite the lack of the verse in the "oldest and best" Vulgate codices, Fuldensis and Amiatinus.

Various medieval versions of the New Testament which were based on the Old Latin contain the Comma. On such text is the Tepl codex, a late 14th century Middle High German compilation.<sup>50</sup> The verse appears in the version of the Apostle's Creed used by the Waldenses and Albigenses in the 12th century. The Augsburg manuscript (~1350 AD), the oldest complete New Testament in Middle High German, has the verse, and is unusual in that it says "Son or the Word" in v. 7.

The above is from: <http://www.studytoanswer.net/bibleversions/ljohn5n7.html>

1 John 5:7 is mentioned in writings from about 200 AD through the 1500s. Here is a useful timeline of references to this verse: 200 AD Tertullian wrote "which three are one" based on the verse in his *Against Praxeas*, chapter 25. 250 AD Cyprian of Carthage, wrote, "And again, of the Father, Son, and Holy Ghost it is written: "And the three are One" in his *On The Lapsed, On the Novatians*. 350 AD Priscillian referred to it [*Corpus Scriptorum Ecclesiasticorum Latinorum, Academia Litterarum Vindobonensis, vol. xviii, p. 6.*] 350 AD Idacius Clarus referred to it [*Patrologiae Cursus Completus, Series Latina by Migne, vol. 62, col. 359.*] 350 AD Athanasius referred to it in his *De Incarnatione*. 398 AD Aurelius Augustine used it to defend Trinitarianism in *De Trinitate* against the heresy of Sabellianism. 415 AD Council of Carthage appealed to 1 John 5:7 when debating the Arian belief (Arians didn't believe in the deity of Jesus Christ).

450-530 AD Several orthodox African writers quoted the verse when defending the doctrine of the Trinity against the gainsaying of the Vandals. These writers are: A) Vigilus Tapensis in "Three Witnesses in Heaven" B) Victor Vitensis in his *Historia persecutionis* [*Corpus Scriptorum Ecclesiasticorum Latinorum, Academia Litterarum Vindobonensis, vol. vii, p. 60.*] C) Fulgentius in "The Three Heavenly Witnesses" [*Patrologiae Cursus Completus, Series Latina by Migne, vol. 65, col. 500.*]

500 AD Cassiodorus cited it [*Patrologiae Cursus Completus, Series Latina by Migne, vol. 70, col. 1373.*] 550 AD Old Latin ms r has it. 550 AD The "Speculum" has it [*The Speculum is a treatise that contains some good Old Latin scriptures.*] 750 AD Wianburgensis referred to it. 800 AD Jerome's Vulgate has it [It was not in Jerome's original Vulgate, but was brought in about 800 AD from good Old Latin manuscripts.] 1000s AD miniscule 635 has it. 1150 AD minuscule ms 88 in the margin. 1300s AD miniscule 629 has it. 157-1400 AD Waldensian (that is, Vaudois) Bibles have the verse. 1500 AD ms 61 has the verse.

Even Nestle's 26th edition Greek New Testament, based upon the corrupt Alexandrian text, admits that these and other important manuscripts have the verse: 221 v.l.; 2318 Vulgate [Claromontanus]; 629; 61; 88; 429 v.l.; 636 v.l.; 918; l; r.

(The above is from: <http://www.chick.com/ask/articles/ljohn57.asp>)

# The Proof is in the Puddin!

1 John 5:6-8 NIV

“This is the one who came by water and blood—Jesus Christ. He did not come by water only, but by water and blood. And it is the Spirit who testifies, because the Spirit is the truth. For there are three that testify: the[a] Spirit, the water and the blood; and the three are in agreement.”

Issues with the wording:

1. “...the Spirit is the truth...” is a false statement. The Spirit is truth is not the same as the Spirit is THE truth. The Spirit OF truth bears witness to Jesus Christ who is THE truth: John 14:6, “Jesus answered, ‘I am the way and the truth and the life. No one comes to the Father except through me.’ NIV and John 14:6, ““Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.” KJB
2. The Alexandrian Greek text of Nestle-Aland is the same wording as the NIV:

TR: 1 John 5:6-8, “οὗτό ἐστιν ὁ ἐλθὼν δι’ ὕδατος καὶ αἱματός Ἰησοῦς οὐκ ἐν τῷ ὕδατι μόνον ἀλλ’ ἐν τῷ ὕδατι καὶ τῷ αἵματι καὶ τὸ πνεῦμα ἐστὶν τὸ μαρτυροῦν ὅτι πνεῦμα ἐστὶν ἡ ἀλήθεια ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντές ἐν τῷ οὐρανῷ ὁ πατήρ ὁ λόγος καὶ τὸ ἅγιον πνεῦμα καὶ οὗτοι οἱ τρεῖς ἐν εἰσὶν καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντές ἐν τῇ γῆ τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἶμα καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσὶν.”

NA: 1 John 5:6-8, “οὗτός ἐστιν ὁ ἐλθὼν δι’ ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός, οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ’ ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες, τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἶμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσὶν.”

Notice that in the TR that the genitive is the same; however, in the NA the genitive changes back and forth: this is improper Greek syntax. The TR is the proper syntactical expression. This complicates the matter because the NA has the reading of the NIV; while the TR has the reading of the KJB.

3. The nature of the trinity can be found elsewhere which vindicates the reading as true:

Matthew 3:16-17, “And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”

Mark 1:10-11, “And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.”

Luke 3:21-22, “Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.”

Romans 1:19-20, “Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:”

Colossians 2:8-10, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power:”

John 10:30, “I and my Father are one.”

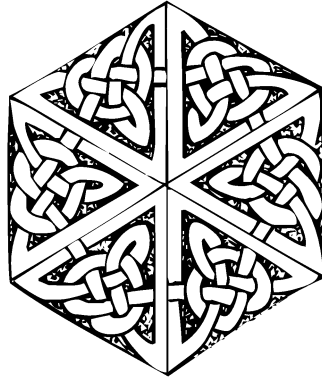
John 4:24, “God is a Spirit: and they that worship him must worship him in spirit and in truth.”

Revelation 3:1, “And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.” And Revelation 4:5-6, “And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.”

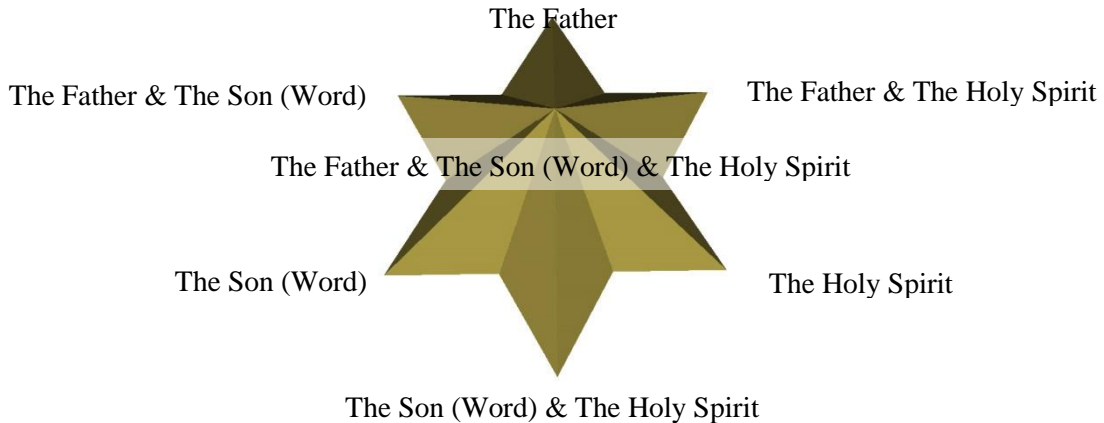
## The Conclusion of the Matter:

The correct reading is found in the KJB where the obvious implication is found. There are TWO locations where the testimony of God is. The Bible up in the heavens: Psalms 119:89, “For ever, O LORD, thy word is settled in heaven.” and the Bible that is here in Earth? 2 Peter 1:17-21, “For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”

In conclusion it is important to understand that TRUTH in order to BE truth MUST be absolute. Else it is NOT the TRUTH. A truth that is relative has NOTHING to do with THE TRUTH. It is A truth that the day is bright and the sun shining. However, the other side of the world this is untrue! This truth is relative. However, when dealing with THE TRUTH, and in direct relation to the words of God; we are dealing with Absolute Truth. In this: things that are different can NOT be equal; and things that are NOT equal can NOT be the same. The NIV and the Aland-Nestle Greek New Testament are most definitely corrupt. 1 John 4:3 shows this evidence as does Luke 4:4 and 8. A comparative analysis shows this undeniable FACT.




**THE GODHEAD**

**The Seven Spirits of God:**

Isaiah 11:2, “And the **spirit of the LORD** (1) shall rest upon him, the **spirit of wisdom** (2) and **understanding** (3), the **spirit of counsel** (4) and **might** (5), the **spirit of knowledge** (6) and of the **fear of the LORD** (7);”



John 8:32, “And ye shall know the truth, and the truth shall make you free.”