

A HISTORY OF  
THE DEBATE  
OVER  
1 JOHN 5,7-8

A Tracing of the Longevity  
of the *Comma Johanneum*,  
With Evaluations of Arguments  
Against its Authenticity

by

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When I was a graduate student in classics at the University of Arizona, Dr. Holt Parker (Ph. D. in Classics; Yale) allowed me to select the topic of 1 John 5:7-8 for an assignment in his course in Classical Philology. Initially, I did not (nor evidently did he) appreciate the value of his suggestion that I compile a bibliography of books and articles upon the verse. The printed accounts concerning the disputed verse have become largely forgotten to us in this twentieth century. Only after becoming aware of the large quantity of articles, many in scholarly German journals since 1902, devoted exclusively to this verse, and learning that T. H. L. Horne's bibliography had not been updated in over a century, did I begin to grasp the value of compiling a bibliography, as suggested by Dr. Parker.

All suggestions for correction and improvement are encouraged. In a work of this size, inaccuracies are bound to be discovered. For any discoveries from old books, and any insights which have contributed to truth in this matter, I dare not glory as if I had not received them (1 Corinthians 4:7), but thank the Lord Jesus Christ, to whom all glory and honor is due.

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Foreword:

"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 lentils: 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, 1 John 5:7-8. Here is a passage full of lentils; 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 spiritual insight, scholarship, and linguistic ability for such a defense. 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.

This work, based upon a bibliography he compiled and which I had the privilege to review in June 1990, provides 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.

Pastor Jack A. Moorman  
Missionary with Baptist International Missions  
Harrow Middlesex, England  
4 March 1995

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,  
especially 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 W. Orme's *Memoir of the Controversy*)

[Rudolf] CORNELI ha dicho con razón que se podría escribir un grueso volumen  
relatando la historia de la controversia [sobre el Comma Ioanneum].

T. Ayuso Marazuela, *Biblica* 28 (1947) 83.

## DISPLAY OF THE MANNER OF OMISSION

STEP ONE: Split verse 6 in two:

1) 6a. This is he that came by water and blood, even Jesus Christ, not by water only but by water and blood, -----

----- 6b. And it is the Spirit that beareth witness, because the Spirit is truth. 7. For there are three that beareth 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.

STEP TWO: Renumber verse 6b to 7, and verse 7 to 8. Separate the lower clause as shown:

2) 6. This is he that came by water and blood, even Jesus Christ; not by water only but by water and blood -----

----- 7. And it is the Spirit that beareth witness, because the Spirit is truth. 8. For there are three that beareth record --> in heaven, the Father, the Word, and the Holy Ghost: and these three are one. X. And there are three that bear witness in earth <-- the spirit, and the water, and the blood; and these three agree in one.

STEP THREE: Remove the marked clause.

3) 6. This is he that came by water and blood, even Jesus Christ; not by water only but by water and blood. -----

----- 7. And it is the Spirit that beareth witness, because the Spirit is truth. 8. For there are three that bear record --> ...., ...., .... <-- the spirit, and the water, and the blood; and these three agree in one.

STEP FOUR: Pull the remaining verses together, so that tampering is not noticed.

4) 6. This is he that came by water and blood, even Jesus Christ; not by water only but by water and blood. >> 7. And it is the Spirit that beareth witness, because the Spirit is truth. 8. For there are three that bear record --><--the spirit, and the water, and the blood; and these three agree in one.

Bible versions which have expunged the clause:

ASV, RSV, LB, NASB, New International Version, NRSV, others.

### Abbreviations:

ADB	<i>Allgemeine Deutsche Biographie</i> , 56 vols
ANTF	<i>Arbeiten zur Neutestamentlichen Textforschung</i>
DNB	<i>Dictionary of National Biography</i> , 53 vols, + suppl.
ISBE	<i>International Standard Bible Encyclopedia</i> , 4 vols. [79-'83]
ME	<i>Mennonite Encyclopedia</i> , 4 vols.
NBrit	<i>New Encyclopedia Britannica</i> (15th ed.)
NCE	<i>New Catholic Encyclopedia</i> , 15 vols.
NDB	<i>Neue Deutsche Biographie</i> , 15 vols. (to date)
NSHE	<i>New Schaff-Herzog Encyclopedia</i> , 12 vols.
RPTK	<i>Realencyklopädie für protestantische Theologie und Kirche</i> , 24 vols.
TRE	<i>Theologische Realenzyklopädie</i> , 18 vols.
INTF	Institut für Neutestamentliche Textforschung (Münster)
VLI	Vetus Latina Institut (Beuron, Germany)
MSS	manuscripts MS = manuscript
NT	New Testament NA <sup>n</sup> = Nestle-Aland Greek NT, <sup>n</sup> th ed.
mta	minority text advocates RTa Received Text advocates
MTA	majority text advocates M majority text

(date: AUTHOR)<sup>1</sup>

### Library sources:

in Tübingen:

A) Eberhard-Karls-Universität

1. Fakultätsbibliothek Neuphilologie [Brecht Bau] 270, 000
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 vols.
6. Section Theologie [Emil-Euchs Straße]

B) Stadtbucherei:

7. Deutsche Bücherei [18. Oktober Straße]

in Augsburg:

8. Staats- und Stadtbibliothek [Schaezlerstraße 25]

<sup>1</sup>This in-text notation is being introduced to simplify citation searches. Since the bibliographic entries are listed chronologically, the notation enables readers to rapidly find an entry by date, which is followed immediately with the author.

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 1John 5 are referred to as the "Comma" (κομμα from κοπτειν, "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, 1John v.7f,<sup>4</sup> 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>5</sup> whether or not the verse belongs in Sacred Scripture.

## Pertinent Terms Defined

Before proceeding with the history of the controversy, the pertinent terms must be defined. There are over 5000 Greek MSS of the New Testament. A debate exists concerning which manuscripts (hereafter MSS) are best. Though there are scholars of several viewpoints, all of them admit that about 85% of the MSS generally agree with each other.

---

<sup>2</sup>*The New Testament of Our Lord and Savior Jesus Christ Carefully Printed from the . . . Authorized Version.* 2: 927.

<sup>3</sup>Consider, e.g., the quantity of pages in entire books devoted to this *one verse* from six authors. Knittel (1785), Porson (1790), Hezel (1793), Orme (1866), Forster (1876), and Armfield (1884) respectively wrote 251 + 406 + 100 + 213 + 271 + 219 pages. Six authors combined wrote 1460 pages on this one verse!

<sup>4</sup>To indicate respect for scholarship of past centuries upon this verse, the present author has selected to use the old notation, a Roman numeral, for the chapter designation of the verse citation. This ought to preclude any confusion in reading old titles of articles and books on this topic. V = 5. Likewise v = 5, and "f" designates the portion of verse 8 following verse 7 that is part of the disputed portion. Henceforth, 1 John 5:7-8 is represented as 1 John v.7f.

<sup>5</sup>"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 arising from a question of higher criticism. However, the phrase is appropriate as well for our pertinent question of lower, or textual criticism.

MAJORITY TEXT: The name assigned to this bulk of MSS (85% of NT Greek MSS). It has several alternative names (e.g., Antiochean, Byzantine etc.). But for sake of simplicity, the term Majority Text (whose symbol is  $\mathcal{M}$ )<sup>6</sup> will be employed. Those advocating that these MSS are the most trustworthy, will be referred to as Majority Text advocates (hereafter, MTA).

MINORITY TEXT: The Greek MSS which comprise about 15% of the NT MSS are also referred to with a variety of terms. Its advocates prefer the term "critical text". But for sake of simplicity, the term Minority Text will be employed. Those advocating that these MSS are most trustworthy, will be referred to as the Minority Text advocates (hereafter "mta").

TEXTUS RECEPTUS: (hereafter, TR, an abbreviation which Eberhard Nestle used as early as 1903): This Latin expression is often applied to the family of *printed* Greek editions of the New Testament which dominated all other editions during the 16th, 17th, 18th, and 19th centuries. These editions are based upon a certain strand of MSS within the  $\mathcal{M}$ . Hence, the TR and  $\mathcal{M}$  agree in thousands of readings. But differences, i.e., the "non-majority readings"<sup>7</sup> exist. Because this Latin term is often applied 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>8</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 these *printed* Greek editions. But now it becomes necessary to refer to Greek and non-Greek (French, 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).

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<sup>6</sup>Old Testament scholars for years have already been applying the abbreviation, MT, to the concept of the Massoretic Text.

<sup>7</sup>These few differences are often called "Latin Vulgate readings". The problem with this label will be explained later.

<sup>8</sup>Both Luther and Tyndale defied the Papacy, and both repudiated the papist doctrine of free will (the ability to please God).

In addition to the aforementioned three groups, MTA, mta, & RTa, 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 of these four viewpoints, they are represented as:

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

Many of those who claim that 1 John v.7f 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 1 John v.7f, they count Greek MSS. Yet, when the vast bulk of MSS do not support readings<sup>9</sup> favored by the mta, they accuse the MTA of "counting noses." If 1 John v.7f 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 the most scorn from textual scholars. Yet the RT view is

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<sup>9</sup>An example of a poorly attested reading favorable to the mta is the omission of the verb *υποτασσεθε* 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 I(55) in a different location within the verse. The verb appears as *υποτασσεσθωσαν* in  $\psi$  cop(sa, bo) aleph. Further, *υποτασσεσθωσαν* appears in different locations within 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 (according to Jerome)", of all the Greek MSS containing Ephesians chapt 5, the UBS3 editors indicate that ONLY TWO distinct Greek MSS omit the verb! Only p(46) and codex B omit the verb. In the Greek text, the UBS omits it. The NASB puts the verb in italics: *submit*. But one may ask, "How does this affect doctrine?" John F. MacArthur, Jr. demonstrates how in cassette #1 of his series *Family Feud* (1979). To his congregation (said to number 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 implied." Again in 1986, he repeated his error. In *The MacArthur New Testament Commentary: Ephesians*, on page 280 he says "As indicated by italics in most translations *be subject* is not in the original text..."



unique in that it recognizes that most of its text is supposed by the majority of Greek MSS, but in the few verses where the RT differs from the *M*, it relies upon readings from Latin MSS which pre-date Jerome.

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

VULGATE: In modern days, this term is applied to the Latin MSS of the Jerome. But the term was "previously given to the LXX and then to the Old Latin version."<sup>10</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.

ROMAN CATHOLIC: A modern term replacing the adjectives "papist", "Romanist", and "Popery" (q.v.). People may be attached to the Roman Catholic Church, yet be disloyal to its system of doctrine and practices. One may say that Girolamo Savonarola,<sup>11</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 disloyal to it. They constantly rebuked and tried to reform the clergy.

POPE: A definition employed by the signatories of the Second 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

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<sup>10</sup>Arthur Vööbus, "Versions", *ISBE* 4: 973.

<sup>11</sup>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).

Christ and all that is called God; whom the Lord shall destroy with the brightness of his coming."<sup>12</sup>

PAPIST: This is a term our Baptist forefathers used for those who are truly loyal to the Pope, to his teaching, and even to his editions of the Latin Vulgate. Many Ecumenists have found this word too harsh, and prefer to use the term "Roman Catholic". Sepulveda and Lopez de Zuniga are examples of Papists. They were zealous in their defense of "the Latin Vulgate."

POPERY: John Gill said "Popery may be considered as a system of antichristian doctrines and practices, some of the principles of which the apostle Paul has prophetically given notice of I Tim iv. 1-3 . . . All of which are notorious doctrines and practices of the Papists."<sup>13</sup>

CODEx VATICANUS: This manuscript is "the glory of the great Vatican Library at Rome." Also known as "Codex B 1209" this Greek MS differs from the TR throughout the entire New Testament. According to Philip Schaff, Burgon asserted on page 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>14</sup>

CODEx SINAITICUS: This is also known as "Codex Aleph." Once again, according to Philip Schaff, Burgon asserted on page 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>15</sup>

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<sup>12</sup>*The London Baptist Confession of Faith of 1689*, chap 26, #4. (Choteau, MT: Gospel Missions, reprint 1980)

<sup>13</sup>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.

<sup>14</sup>P. Schaff, *Companion to the Greek Testament*, (London: Macmillan, 1883) 119.

<sup>15</sup>*Ibid.*

ECUMENISM: Its essence is a disregard for Scriptural truth, for the sake of visible unity and harmony. The popular Greek Testaments of today are dependent 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 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 the 26th edition of the Nestle Greek text "will be done in co-operation with the appropriate agencies of the Roman Catholic Church"<sup>16</sup> proves that the ecumenical institutes have had the production of an ecumenical Greek NT as their underlying motive.

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>17</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 "faced with the problem of recovering the original wording"<sup>18</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 limits of possibility, of the original text."<sup>19</sup>

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

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<sup>16</sup>K. Aland, *United Bible Societies Bulletin* 108/109 (1977).

<sup>17</sup>K. Tischendorf, *When Were Our Gospels Written?* (London: Religious Tract Society, 1866) 113.

<sup>18</sup>W. Pickering, *The Identity of the New Testament* (Nashville: Thomas Nelson, 1977) 15. Notice that this presupposition of a problem of "recovering" the original wording is made so early, on the first page of his introduction! Philip W. Comfort, an mta, does likewise in his preface (p. 10) of *The Quest for the Original Text of the New Testament* (Grand Rapids: Baker, 1992)

<sup>19</sup>G. Zuntz, *The Text of the Epistles: Disquisitions upon the Corpus Paulinus* (London: Oxford University Press, 1953) 1.

which is based on one or two 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), sy<sup>h</sup>(1788) (1803) (1889).<sup>20</sup>

**LATIN VULGATE:** The term associated with Jerome's Latin translation of the fifth century. 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. 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>21</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 ed. 1975.

A discussion as to whether 1 John v.7f 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), Stephen Harding's Vulgate (1109), etc. Erasmus said 1 John v.7f was in his Vulgate (1509). 1 John v.7f 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 Amiantinus*, which does not contain 1 John v.7f. Besides the ironic exception of its appearance in the Latin editions by Nestle, 1 John v.7f is not found in 20th century Vulgates: the Wordsworth-White Sparks-Adams Vulgate (1954), the Stuttgart Vulgate, 1st ed. (1969), and the Stuttgart Vulgate, 2nd ed. (1975).

**BIBLE OF THE PAPACY:** This is the ever-changing "Latin Vulgate", which underwent a series of recensions. 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 recension (c. 800). Theodulf's recension was next. "During subsequent centuries the Alcuinian recension suffered the same fate that befell other earlier attempts at purifying the Vulgate text."<sup>22</sup>

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<sup>20</sup>For the identification of these Syriac editions, see pages 56-57 of NA<sup>26</sup>.

<sup>21</sup>A. Vööbus, *ISBE* (Grand Rapids, Eerdmans, 1988) 4: 973.

<sup>22</sup>B. Metzger, *Early Versions of the New Testament*, 346.

Consequently, 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 form a type of text distinctly different from the Latin MSS prior to Jerome, i.e., the "Old Latin MSS". Further, whether they are 7th century Vulgate MSS or 16th century Vulgate editions, the Vulgate readings, in general, 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 century have removed these TR readings! But, as a whole, the 16th century Vulgate edition was regarded as agreeing strongly with codex Vaticanus B1209.

**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 MSS. The oft-repeated claim that the *Johannine Comma* is a Latin Vulgate reading, is misleading, since it is known firstly as an Old Latin reading, which was likely *transmitted by* (not necessarily derived from) Vulgate MSS. It also remained in Old Latin MSS, whose longevity extended to the 13th century.

\*\*\*\*\*m\*\*\*\*r\*\*\*OLD LATIN MSS \*\*\*\*\*c<sup>ev</sup>\*\*\*\*\*p\*[g]\*\*\*\*\*[w]

2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th 13th 14th 15th

<sup>23</sup>*Ibid.*

<sup>24</sup>*Ibid.*

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 text of 1 John 5:7-8. (*g* written in Bohemia, has an Old Latin text only in Acts 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 13 and 15th century).

What is the significance of the Old Latin? Today, the discovery of Greek papyri has superseded the role of the Old Latin MSS. However, in appendix 10 of this paper, it is shown in detail, that for evaluation of 1 John v:7f, 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 translation of Irenaeus still earlier, made use of. If we had any Greek text of the second century, [and today we do not for the verse 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.<sup>25</sup>

Do the Old Latin MSS correspond either to the *Vaticanus*, or to the *Sianiticus*, or to the *Textus Receptus*, or to the *ℳ*? In other words, which of the five 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? Edward Miller (19th century MTA) claimed the Old Latin for the "traditional text," another term for *ℳ*. Tischendorf (20th cent. mta) claimed it for Codex aleph.

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<sup>25</sup>K. Tischendorf, *When Were Our Gospels Written?* (London: Religious Tract Society, 1866) 114.

Edward Miller:

The best of the Old Latin Versions . . . were made two hundred years before those two manuscripts [aleph, B], and . . . support the Traditional Texts.<sup>26</sup>

K. Tischendorf:

Such a manuscript is before us in the Sinaitic copy, which more than any other is in closest agreement with the old Italic version.<sup>27</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 disregard for all Latin MSS, even the Old Latin MSS!<sup>28</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 of them. As of 1988, there are "less than 30 for the Acts, less than 40 for the Pauline corpus."<sup>29</sup> Scrivener said that the Old Latin MSS "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 E.F. 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 fifth chapter of John's First Epistle, at least four of them testify to 1 John v.7f.

ARIANISM: "A heresy that denied the eternality of Jesus Christ the Son of God as the Logos."<sup>30</sup> Arius (c.256-336) focused on the word "begotten" and said Christ must have had a beginning, since He was begotten.

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<sup>26</sup>E. Miller, *Guide to Textual Criticism of the New Testament* (1886) 85.

<sup>27</sup>K. Tischendorf, *When Were Our Gospels Written?*, 116.

<sup>28</sup>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. Pierpont Morgan* (New York: privately printed, 1910).

<sup>29</sup>A. Vööbus, *ISBE* 4: 971.

<sup>30</sup>*The New International Dictionary of the Christian Church*, 2nd ed. (Grand Rapids: Zondervan, 1978) 67. Samuel J. Mikolaski "Arianism"

SABELLIANISM: "was an attempt to solve the problem of how to accept the deity of Christ and also maintain the unity of God. The Sabellians achieved this at the expense of a trinity of persons in the Godhead. They reduced the status of the persons to modes or manifestations of the one God. The term is frequently coupled with the word "monarchy" to denote the primacy of God as the Father. The Son and Holy Spirit are thus revelatory and apparently temporal modes of God the Father's self-revelation."<sup>31</sup> It is also called Modalistic Monarchianism. They also believed that God the Father became incarnate, and then also suffered. Hence Patripassianism is yet another synonym for Sabellianism.

SOCINIANISM: This doctrine consisted of "a rationalist interpretation of Scripture with an emphasis on the early part of the OT and the NT; an acceptance of Jesus as the revelation of God but nevertheless solely a man . . ."<sup>32</sup>

UNITARIANISM: "A system of religious thought which rejects the doctrine of the Trinity and the deity of Christ. . . Unitarians believe in the goodness of human nature, criticize doctrines of the Fall, the Atonement, and eternal damnation, and require only openness to divine inspiration."<sup>33</sup>

For those who had not been familiar with these terms above, it is hoped that the definitions now provided will assist greatly in understanding the introductory issues of the controversy.

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<sup>31</sup>Ibid., 870, Samuel J. Mikolaski "Sabellianism"

<sup>32</sup>Ibid., 912, Robert G. Clouse "Socinianism"

<sup>33</sup>Ibid., 996, Darrel Bigham "Unitarianism"



## Introduction

The implications of an undisputed verdict of "spurious" upon 1 John v.7f leaves the mta, MTA, and the pRT to continue their debate over which MSS are most reliable. Whereas a verdict of "genuine" causes all 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 choose to begin with Erasmus. A few words are given about the "origin of the textus receptus." However, this popular "origin" account is misleading.

William Barclay observed that Kenneth W. Clark, probably perused more NT MSS than any of his contemporaries. H. Anderson spoke of his "unremitting pursuit" of MSS. K. W. Clark said:

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>34</sup>

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 1 John v.7f!). 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. Thus, by this planting of doubts, they have labored to establish proof of a claim for the *first* undisputed "error" within that tradition. But their claim continues to be disputed.

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<sup>34</sup>*The Gentle Blas and Other Essays*, "The Erasmian 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, reprint 1988) 18.

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. Three examples follow, in which this fallacy was not avoided.

(1) 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!

(2) In 1979, D. A. Carson devoted about 25% of his "Origins of the Textus Receptus" to 1 John v.7f.

(3) 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>35</sup> In this time, he invested 43.7% (4 minutes 10 seconds) contending that 1 John v.7f is spurious. See appendix 8.

One wonders whether modern authors in their attempt to describe the "origins 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 defective, 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, (e.g., Acts 8:37, Acts 9:5-6, 1 John 5:7-8, etc.) will be major factors in deciding which position to adopt.

Before proceeding with the discussion, another unique feature of the verse ought to be mentioned. De Jonge describes it thus, elaborating on "codex" as it appears in the context of Erasmus' discussion:

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

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<sup>35</sup>The time-keeper intended to give each of the four debaters 10 minutes for their opening comments. After Dr. Qurello spoke, 13 seconds of silence (except for some light laughter from the audience) followed. If these 13 are added, then we may say the time-keeper called "time!" on Dr. Custer after 9 minutes 45 seconds. However, the point is that from my cassette copy, Dr. Custer's opening comments lasted 9 minutes 32 seconds.

Lorenzo Pucci at Rome, sent a letter to Er. containing a copy of 1 *Ioh* 4,1-3, and 5, 7-11 from the Cod. Vatic (Ep. 1213). In his *Annot. on 1 Ioh*. Er. stated in 1522 that the *Comma* was missing from the Cod. Vat . . . <sup>36</sup>

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

The MTA, pRT, and the RTa all have high esteem for the bulk of MSS known as *M*. 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 *M* as inferior. This claim was sufficiently disproved by MTA such as Burgon,<sup>37</sup> Scrivener,<sup>38</sup> Hoskier<sup>39</sup> in the late 1800s. But their works have been generally ignored and forgotten, until recently.<sup>40</sup>

The following interesting series of events occurred. 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 to the defense of the TR were discussed in a thesis.<sup>41</sup> Dr. Hills was influential, to a degree, upon Wilbur N. Pickering, who obtained his masters in Greek exegesis. In 1951 Alfred Martin, wrote his critical examination of the Hort-Westcott theory, and in 1955, J. J. Ray wrote his critique of modern versions. The next year, Hills published his classic work.

The development of interest in the *M* and the TR is noted by the following dissertations, books, reprints, and new organizations:

<u>year</u>	<u>stand</u>	<u>title or organization or literature</u>
1831	TR	Trinitarian Bible Society was founded
1856	TR	<i>A Vindication of the Authorized Version</i> , S. Malan
1869	TR	<i>A Plea for the Received Greek Text &amp; Authorized Version</i> , S. Malan
1951	<i>M</i>	"Critical Examination of the H-W Textual Theory" Alfred Martin
1955	TR	<i>God Wrote Only One Bible</i> , Jasper J. Ray

<sup>36</sup>*Erasm! Opera Omnia*, IX-2: 257 note 505.

<sup>37</sup>J. W. Burgon, *The Revision Revised*. (1883).

<sup>38</sup>F. H. A. Scrivener, *A Plain Introduction to Criticism of the New Testament*, 4th ed. (1894).

<sup>39</sup>H. Hoskier, *Codex B and Its Allies* (1914).

<sup>40</sup>Yet reprints are available from the BFT, 900 Park Ave. Collingswood, NJ, 08108.

<sup>41</sup>T. P. Letis, *The Contribution of Edward Freer Hills to the Revival of the Ecclesiastical Text*, "Journal of Christian Reconstruction" XII No. 2 (1989) 21-172.

- 1956 TR *The King James Version Defended! A Christian View. of NT MSS.*, E. F. Hills  
 1968 M *Eval of Contribution of J.W. Burgon to NT Textual Criticism* W. N. Pickering  
 1971 TR Which Bible? Society (founded by D.O. Fuller)  
 1971 TR/M *Which Bible?* (book with essays by Burgon et al.)  
 1976 TR *Greek Text Underlying the English Authorized Version of 1611*, TBS  
 1977 M *The Identity of the New Testament*, W.N. Pickering  
 1978 TR Nov: Dean Burgon Society (founded by D.A. Waite)  
 1981 M Mar: *Revision Revised* (1883), J. Burgon, reprinted  
 1982 M *Greek Text According to the Majority Text*, ed..Hodges. Farstad  
 1983 M May: *Last Twelve Verses of Mark . . .* (1871) J. Burgon, reprinted  
 1983 M Sep: *Traditional Text of the Holy Gospels*, J. Burgon, reprinted  
 1983 M Sep: *Causes of Corruption* (1896) Burgon/Miller, reprinted  
 1984 M *Byzantine Text and NT Textual Criticism*, H. Sturz  
 1985 M Jan: *Plain Intro. to Textual Criticism*, 4th ed., F. Scrivener, reprinted.  
 1988 TR Jan: Institute for Reformation Biblical Studies (founded by T. Letis)  
 1988 M Dec: Majority Text Society (founded by W. Pickering)  
 1988 M TBS officer shifted his view<sup>42</sup> from RTa to MTA  
 1989 pRT "Christian Literature World" journal (J.P. Green)  
 1989 MTA Nov: "Great Christian Books"<sup>43</sup> advertises Burgon  
 1990 M *Unholy Hands on the Bible*<sup>44</sup> (adaptation of Burgon)

Soon after the *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 of its "death" and "burial."<sup>45</sup>

<sup>42</sup>Hear the cassette by D. A. Waite, *Answer to Andrew Brown of the Trinitarian Bible Society*, Bible for Today, CS-1561, #1 & #2, Jan 2, 1988. In April 1990, the TBS reported Mr. A. J. Brown's termination from the Society.

<sup>43</sup>This major book distributor (formerly called "Puritan Reformed") has been noted for its promotion of books by mta editors (esp. NIVs and NIV aids). Their November 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. . .*), but even a book by an exclusive RTa (Hills' 4th ed. of *King James Version Defended*).

<sup>44</sup>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).

<sup>45</sup>*Journal of Evangelical Theological Society*, xx (December 1977) 377-381.

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

Despite the fact that all these new societies with RTa and MTA have formed, and that all these Burgon reprints were made, many universities, classics departments, and even seminaries have still never heard of J. W. Burgon. But how are Burgon and modern MTA relevant to the debate over 1 John v.7f, which is regarded as part of the TR? As mentioned, the Received Text view recognizes that most of its text is supported by a majority of Greek MSS. If indeed we are at the start of a revival for advocacy of the majority text, and if modern scholars will finally stop quoting Bruce Metzger's commentary or handbook as the last word on every textual issue, and will begin to study Nolan, Hills, and Malan (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 page 7:

One of the authors (DSC) asked Wilbur 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 1 John 5:7, etc. will be resolved in due time."

The implication of an 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 1 John chapter 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 MSS 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 Armenian codex exhibits it, and only a few recent Slavonic copies, the margin of a Moscow edition of 1663 being the first to represent it.<sup>46</sup>

In their 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 a 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:

There is hardly a passage in all literature more demonstrably spurious.<sup>47</sup>

But if that were true, why have there been, and why are there so many defenders of 1 John v.7f (as shown in appendix 15)? 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 Porson*, in which "he proved the spuriousness" of the disputed text. If Porson proved its spuriousness 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?

#### Four Views on the Text

At this point consider that the first three of the following four alternative views were discussed by one of the most scholarly defenders of the Received Text.<sup>48</sup>

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

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<sup>46</sup>Scrivener, *A Plain Introduction to the Criticism of the New Testament*, 4th ed., p. 403.

<sup>47</sup>Ellicott's *Commentary*, 1959 edition.

<sup>48</sup>E. F. Hills, *The King James Version Defended*, 3rd ed., 1979, p. 219.

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, & Miller) to show why they "looked askance" from the Received Text. Thus, 1 John v.7f was rejected. Hills sets forth the third view to defend Reformation theology, which provides a basis for accepting non-majority RT readings, such as 1 John v.7f. Yet if one seeks to defend 1 John v.7f, it is not necessary to adopt the Protestant or "Reformation text" view, since a fourth viewpoint exists, whose history begins centuries before the Reformation. The Orthodox Protestant view has at least three deficiencies.

First, 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 actually 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>49</sup>

Secondly, if 1 John v.7f is genuine, then the Orthodox Protestant position (Reformed and Lutheran) is again deficient. Why? Although the Greek Received Text is that "which represented unimpeachable orthodoxy in the eyes of the Lutherans"<sup>50</sup> of the 17th and 18th centuries, the historic Lutheran position is to reject the Johannine Comma. Apart from Calvin and Beza, it was not only Martin Luther who rejected it, but

"other early Reformers and friends of Luther generally rejected the passage."<sup>51</sup>

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<sup>49</sup>E. F. Hills, *The King James Version Defended*, 3rd. ed., p. 193. Regarding the TR and the period of the Elzevirs, (after Luther, Calvin, & Beza) Dr. Hills said "Its reign had begun and was to continue unbroken for 200 years."

<sup>50</sup>Reuß, *NSHE* 5:77.

<sup>51</sup>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

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 rather lost during the medieval ages. Protestants<sup>52</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*, *Stabler*, *Catharer*, *Sacramentschwärmer*, *Winckler*, *Wiedertäufer*, *Kommunisten*, and *Rottengeister*.<sup>53</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 tension between this variety of heretics, and those whose system revolved about the repudiation of Constantinianism."<sup>54</sup>

But other Reformed authors<sup>55</sup> portray nearly all of them as holding to the heresy of dualism. But this common charge of dualism has been opposed. Included among those who opposed it, were not only Allix, but even the noted church historian, Albert Hauck,<sup>56</sup> who regarded the charge of dualism as an "erroneous view."

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made, i.e., to ignore all Luther's contributions to the Received Text in the German language, and instead to exploit Luther's error on 1 John 5:7-8 and to quote Luther as if Luther himself were a 4th century Greek uncial!

<sup>52</sup>Two examples of literature explaining why Baptists ought not to identify with this name, Protestant, are *Why Baptists are not Protestants*, by Chester E. Tulga, D.D. and *The Reformation, or Protestant Societies not Christian Churches*, and *Baptists not Protestant* (1855) by John H. Waller.

<sup>53</sup>Leonard Verduin, *The Reformers and their Stepchildren*, (Grand Rapids: Eerdmans, 1964) 9

<sup>54</sup>L. Verduin, *The Reformers and Their Stepchildren*, 99.

<sup>55</sup>For example, the Free Presbyterian writer Alan Cairns in *Dictionary of Theological Terms* (Greenville, SC: J.C. Print, 1982), 2.

<sup>56</sup>Professor Albert Hauck, the famous church historian of Germany, edited the *Realencyklopädie für protestantische Theologie und Kirche*.



Pierre Allix "upheld against Bossuet the view that the Albigenses were not dualists, but identical with the Waldenses, and he contributed much to the upholding of this erroneous view." "Allix, Pierre" in *NSHE* 1:133.

Albert Hauck, Ph.D., D.Th., D. Jur.

Virtually no one objects that the Manichee were a heretical sect. But Letis portrays the medieval groups, sometimes "known as Paulicans. . . Bogimils. . . Paterines . . . Cathars. . . and sometimes as Albigenians" as the Manichee. Thus he slanders all these groups as a "kind of heretical sectarianism that disturbed not only those at Trent. . . but the magisterial Reformers."<sup>57</sup> Cairns also erred when he claimed that Waldensians "knew nothing of the Protestant doctrine of justification."<sup>58</sup> The idea that so-called 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 restoration of . . . the true canon and original language texts.<sup>59</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. For example,

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<sup>57</sup>Theodore P. Letis, *The Revival of the Ecclesiastical Text and the Claims of the Anabaptists*, (Ft. Wayne, Ind.: Inst. Ref. Bibl. Studies, 1992) 18.

<sup>58</sup>*Dictionary of Theological Terms*. 200.

<sup>59</sup>This society is the Institute for Reformation Biblical Studies. Having been invited to their first meeting (1988) in Ft. Wayne, Ind., I was not only impressed with their discussions, but especially with the zeal of the Lutherans in favor of the Johannine Comma. The historiography (Baptist) that I hold to 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.

Johann M. Reu said:

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 want to admit, *even today*.<sup>60</sup>  
[emphasis added]

Dr. Hans Rost concurs:

To be sure, however, it is a fable, 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 the countries are now filled with the Sacred Scriptures" and Janssen can write "The rapid succession of the printings and the explicit testimonies of the contemporaries indicates a wide diffusion of the translations of the Sacred Scriptures among the people." The Bible "under the bench" is a fable, which no one can maintain any longer.<sup>61</sup>

One cannot credit the Reformation architects with the restoration of the true text. Nor can one credit them even with the determination of the New Testament canon. Metzger elaborates:

How easily an individual can err in these matters is shown by the untenable judgements of Luther on the Epistle of James, of Jude, to the Hebrews, and the Apocalypse . . . Zwingli's denial of the Biblical character of the Book of Revelation was the result of contemporary

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<sup>60</sup>J. M. Reu, *Luther's German Bible* (Columbus, OH: Lutheran Book Concern, 1934) 55.

<sup>61</sup>Hans Rost, *Die Bibel im Mittelalter; Beiträge zur Geschichte und Bibliographie der Bibel*. (Augsburg: Kommissins Verlag M. Seitz, 1939). To lie under the bench (or pew) means to be neglected.

A rough illustration of the four views:

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////////// = RT Latin readings (non-majority text)
\\\\\\\\\\ = Byzantine readings (majority text)
xxxxxxxxxxxxxx = Received Text
>>>>>>>>>>>>>>>>>>>> = TR readings (editions of Greek NT)
..... = gap
@@@@@@@@@ = minority text

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@@@@@@\\//////////////////////////////////>>>>>>>>>>>@>@@ true text =@  
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20  
gap: 1500 years
```

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|||||@_@|||||>>>>>>>>>>@>@>\ true text = \
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
      gap                gap

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xxxx\|@|@|/////////////////////////>>>>>>>>>>>>>>>>@>@>@> true text =>
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
      gap: 1000 years

```

```
xx//@x@//x\X//x\X//x\X//x>>>>>>>>>>>>@x@x@x true text = x
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
      gap: minimal
```

<sup>62</sup>B. M. Metzger, *The Canon of the New Testament* (Oxford: Clarendon Press, 1987), 273.

exist! However, this proposed fourth view does allow for these non-majority readings (which were *kept pure in all ages*) in Latin, French, German, etc. without slandering medieval Christianity.

The background information on theological views was necessary to explain some of the current factors involved in the debate. Centuries ago, other theological views that affected one's views against the genuineness of the verse include Sabellianism and Arianism. Today Unitarianism persists.

The Harvard scholar Ezra Abbot described the *Johannine Comma* as a "gross interpolation", but Abbot was a Unitarian.

In the early drafts of this book, no mention was made of the historical importance of the Greek Received Text for Baptists. An attempt was made to omit all discussion of theology. Yet history indicates that Lutheran, Reformed, and Baptist theologians of the 16th, 17th, and 18th centuries all agreed upon the trustworthiness of the Received Text. One may have the true text, but erroneous theology. Hence a mere possession (without proper application) of the correct text, does not suffice. However, as Baptists, we cannot properly apply or interpret the text, when we still do not agree on the identity of the entire text.

As a result of the popular view that "theology is irrelevant to the identity of the text", many authors involved in the textual debate do not want their views labeled as "dogmatic" or "theological." Thus, they remain quiet about their denominational views.

Metzger et al. presuppose that the functions of textual critic and theologian ought to be separate or divisible. On the basis of this presupposition, Metzger criticized Burgon's views as "theological and speculative." Sturz said the so called Burgon-Hills position rests on a "theological and dogmatic bias." In contrast, K. W. Clark, admitted in 1964 that "Certainly the two functions are indivisible." Even D. D. Shields (whose major complaint of the RTa and MTA is their near exclusive reliance on theological arguments) did not object, for he commented on this admission of Clark, that "Perhaps a better statement would have been that textual criticism and theology cannot be separated."<sup>63</sup> The question, says Shields, "is how valid their concept of theology is . . . in reference to the study of the text."

Many Baptists believe that a Scriptural theology results in Baptist distinctives, missionary work, revivals, evangelism, the personal pursuit of holiness, even the doctrine of Bible Preservation,

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<sup>63</sup>David Dwayne Shields, *Recent Attempts to Defend the Byzantine Text of the Greek New Testament*, (Ph. D. dissertation, Southwestern Baptist Theological Seminary, 1985) 190.

and above all, the Sovereignty of God. Generally speaking, all these duties and doctrines comprise a "theology" that is "irrelevant" to a critic who is supposedly "neutral." Critics may complain "We do not follow your theology. We follow only the manuscripts." This claim appears objective, and scientific. But the fact that MSS today are still largely ignored (see below, p. 332 and appendix 11) , reveals that the critics are yet bound by their presupposition, while still generally unconcerned about MSS.

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

1. The lack of recognition of the concept of the Sovereignty of God as involved not only in soteriology but also in the preservation of the Scriptures. 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 Greek text and then misunderstand Particular Baptists as being "anti-missionary."

2. The lack of understanding about the distinction between Particular & General Baptists. Today, many Baptists 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 both terms.

3. The gross ignorance of our own heritage. 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.

4. The placement of excessive confidence in scholarship from non-Baptists. Perhaps it was around 1850, when this defect arose. At times Baptists have accepted the views of non-Baptists uncritically, and thus have been led into grievous error.

Two noticeable exceptions demonstrate that non-Baptist works are not always to be discarded. The Second London Confession (1689) is based upon a Presbyterian document (the Westminster Confession). The Authorized Version (KJV) is largely the accomplishment of Anglicans. 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>64</sup>

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

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<sup>64</sup>Bush & Nettles, *Baptists and the Bible* (Chicago: Moody Press, 1980) 406.

The Anabaptists (of the 16th century), and Baptists (of the 17th, 18th centuries) did not have the textual debate among themselves that we have 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 of "textual critic."<sup>65</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 there are 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. The objectives include: to discerningly use their findings to build a stronger case for the trust in the Received Text, 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, they 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>66</sup>

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

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>67</sup>

<sup>65</sup>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. However, the wise laymen will discern that "textual corrector" is a more accurate term.

<sup>66</sup>R. J. Barnett, *The Word of God on Trial* (Wyoming, MI: Paris Press, 1981) 7.

<sup>67</sup>Barrington R. White "Why Bother With History?" *Baptist History and Heritage*, IV, No. 2 (July 1969) 78-88.

B. R. White continues:

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>68</sup>

If it is only secular institutions which are collating 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 motives 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 neglected if not completely ignored by textual critics, is decisive. . .<sup>69</sup>

Above all, this treatise is an attempt to deal with the disputed passage of 1 John v.7f 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 where the verse is discussed.

It is not without reason that 1 John v.7f has been displayed so often throughout this work. Edward F. Hills has observed:

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 openly 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>70</sup>

Sturz inquired upon this claim of necessity upon God. "Why must God do so?"<sup>71</sup> A suggested improvement upon the important

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<sup>68</sup>Ibid.

<sup>69</sup>Aland & Aland, *The Text of the New Testament* (Grand Rapids, Eerdmans, 1986) 52.

<sup>70</sup>E. F. Hills, *The King James Version Defended* (1956) 29.

<sup>71</sup>H. Sturz, *The Byzantine Text Type and New Testament Textual Criticism* (Nashville: Thomas Nelson, 1984) 41.

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 did God preserve it in a public way? So "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 listing is 1852. It appears that over 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 the selected church "fathers", which form the substance of much of the debate, were placed before the actual bibliography. By no means is the list complete. As new entries are discovered, they may be placed in a new edition of this work. The dates and citations for the church "fathers" are those employed in 1982 by Raymond E. Brown, as indicated by "per RB." (Prof. Brown does not regard 1 John v.7f as authentic). Elsewhere, only the date of the recorded death of the "father" is provided. Thus, the date of the writing is prior to that displayed.

Latin (and German) quotations have been included in the footnotes on occasion 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.<sup>72</sup>

## The First Century

A.D. 70 [The fall of Jerusalem]

The general consensus is that the New Testament was completed about A. D. 90 (plus or minus a few years).

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<sup>72</sup>Re.P. "Languages of the World: Romance Languages" *Encyclopedia Britannica* (1985) 649.



## The Second Century

c. 168 [Theophilus became bishop of Antioch.]  
Theophilus used the word τρινιθος (Trinity) in his letter to Autolycus.

c. 177 [Apologia of Athenagoras presented to Roman emperors.]  
Writing in Greek, he alluded to the three heavenly witnesses:

Who, then, would not be ashamed to hear men speak of  
God the Father, and of God the Son, and of the Holy Spirit,  
and who declare both their power in union and their distinction  
in order, called atheists?<sup>73</sup>

## The Third Century

c. 215 TERTULLIAN. *Adversus Praxean* (25:1; CC 2, 1195) per  
RB

And so the connection of the Father, and the Son, and  
of the Paraclete makes three cohering entities, one  
cohering from the other, which three are one entity,  
not one person. Just as it is said "I and the Father are  
one entity" refers to the unity of their substance,  
not to the oneness of their number.<sup>74</sup>

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

c. 250 CYPRIAN. *De catholicae ecclesiae unitate*. (CSEL 3:  
215)

The Lord says "I and the Father are one" and likewise it  
is written of the Father and the Son and the Holy Spirit.  
"And these three are one."<sup>75</sup>

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<sup>73</sup>*Ante-Nicene Fathers*. (Grand Rapids: Eerdmans, 1971 reprint) 2: 133.  
Credit is due to Robert Blanc of Mesa, AZ who informed me of this citation.

<sup>74</sup>Ita connexus patris in filio, et Filii in Paracleteo tres efficit cohaerentes,  
alterum ex altero, qui tres unum sunt non unus quomodo dictum est, ego et  
Pater unum sumus ad substantiae unitatem non ad numeri singularitatem.

<sup>75</sup>Dicit dominus. Ego et pater unum sumus et iterum de Patre et Filio et Spiritu  
Sancto scriptum est. Et tres unum sunt. See *The Ante-Nicene Fathers:  
Translation of the Writings of the Church Fathers down to A.D. 325*

Significance: Cyprian is regarded as one "who quotes copiously and textually".<sup>76</sup> Further, the interpolation "In Christo Jesu" does not yet appear.

c. 250 CYPRIAN. *Epistle to Jubaianus*

If any one could be baptized by a heretic, and could obtain remission of sins, -if he has obtained remission of sins, and is sanctified, and becomes the temple of God? I ask, of what God? If, of the Creator, he cannot be his temple, who had not believed in him; if of Christ, neither can he who denies Him to be God, be His temple; if of the Holy Spirit, since the three are one, how can the Holy Spirit be reconciled to him, who is an enemy either of the Father or of the Son?<sup>77</sup>

## The Fourth Century

- 303-313 [The Diocletian Persecution; MSS burned]
- 311 [First edict of toleration (by Galerius)]
- 312 [Second edict of toleration (by Milan)]
- 314 [Council of Arles, on the Donatists, etc.]
- c. 317 ATHANASIUS *de Incarnatione Verbi Dei*
- c. 318 [Outbreak of Arian controversy]
- 325 [June: Council of Nicaea]
- 330 [Constantinople founded]
- c. 335 [charge against Athanasius]

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(New York: Charles Scribner's Sons, 1926) 5: 423. A footnote is provided after "three are one". The footnote reads "I John v.7".

<sup>76</sup>F.G. Kenyon, *Textual Criticism of the New Testament* (London: MacMillan, 1912) 212.

<sup>77</sup>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 credit; si Christi, nec hujus fieri potuit templum, qui negat Deum Christum; si Spiritus Sancti, cum tres unum sunt, quomodo Spiritus Sanctus placatus esse et potest, qui aut Patris aut Filii inimicus est.

The charge brought against him was that one of his clergy, Marcarius, broke into the chancel (θυσιαστήριον) of Ischyra and "burned the holy Bibles".<sup>78</sup>

339 [Lent-Oct: second exile of Athanasius]

340-381 [Arians held "an unlimited sway over the church"<sup>79</sup>] H. M. Gwatkin provides the dates c. 337-379.

341 [Ulphilas, an Arian, was consecrated]

c.350 [The alleged date of Codex Sinaiticus]

c.350 [The alleged date of Codex Vaticanus B1209]

Erasmus regarded this MS as emended according to "the Vulgate" and written in the 6th century. See(1527: ERASMUS).

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

362 [fourth exile of Athanasius]

365 [fifth exile of Athanasius. His final restoration]

"... Books 1-7 written just before 400 and 8-12 at a period within the next 150 years. In Books 1 and 10 (PL 62, 243D, 246B, 297B) the Comma is cited three times."<sup>80</sup>

c. 380 PRISCILLIAN. *Liber Apologeticus*. (The quote as given by A. E. Brooke from Schepps. Vienna Corpus, xviii)

As John says "and there are three which give testimony on earth, the water, the flesh, the blood, and these three are in one, and there are three which give testimony in heaven, the Father, the Word, and the Spirit, and these three are one in Christ Jesus."<sup>81</sup>

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<sup>78</sup>Socrat. *Hist. Eccl.* book I. cap xxvii, p. 64, as quoted by T. H. Horne (1822) 4: 502.

<sup>79</sup>F. Nolan, *Inquiry into the Integrity of the Greek Vulgate*, p. 29.

<sup>80</sup>R. E. Brown, *The Anchor Bible; Epistles of John* (New York: Doubleday & Co., 1982) 782.

<sup>81</sup>Sicut Iohannes 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 Christ Jesus" which affects the meaning so that it "fits Priscillian's theology" (R. Brown, p.78). It is possible that Priscillian, or another Sabellian added these three words, for "Priscillian seems to have been a Sabellian or modalist for whom the three figures in the Trinity were not distinct persons but only modes of the one divine person."<sup>82</sup> Up to this point, we may agree with R. E. Brown. But rather than claiming an addition of three words, R. E. 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 Küstle's theory (in 1905), but in 1912, A. E. Brooke had already summarized Rabut's refutation of Küstle's theory. See summary under (1909: BABUT). A. E. Brooke was not listed in R. E. 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>83</sup>

383 ["Last overtures of Theodosius to the Arians"<sup>84</sup>]

c. 385 GREGORY OF NAZIANZUS. *Theological Orations*  
His fifth oration was "On the Holy Spirit"

What about John then, when in his Catholic Epistle he says that there are Three that bear witness<sup>&</sup> the Spirit and the Water and the Blood? Do you think he is talking nonsense? First, because he has ventured to reckon, under one numeral, things which are not consubstantial, though, you say this ought to be done only in the case of things which are consubstantial. For who would assert that these are consubstantial? Secondly, because he had not been consistent in the way he has happened upon his terms; for after using *Three* in the masculine gender he adds three words which are neuter, contrary to the definitions and laws which you and your grammarians have laid down. For what is the difference between putting a masculine *Three* first, and then adding One and One and One in the neuter, or after a masculine One and One and One to use the

<sup>82</sup>R. E. Brown, *Anchor Bible, Epistles of John*, Appendix IV

<sup>83</sup>A. E. Brooke, *Critical and Exegetical Commentary on the Johannine Epistles* (Edinburgh: T & T Clark, 1912) 160.

<sup>84</sup>H. M. Gwatkin, *The Arian Controversy* (London: Longmans, Green & Co., 1914) "Chronological Table" 169-171.

Three not in the masculine but in the neuter, which you yourself disclaim in the case of Deity?

Gregory has objected to (7) m:pl = (8) n+n+n, which is the equation when 1 John v.7f is omitted. See appendix 7. Thus Gregory of Nazianzus objected to the omission of 1 John v.7f.<sup>85</sup>

&The editors, Schaff and Wace, begin their footnote as such: "This is the famous passage of the Witnesses in 1 John v.8."

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:"

If they faithfully translated into the Latin language and create no ambiguity for readers and the variety of words does not contradict itself. In that place, particularly where we read about the unity of the Trinity which is placed in the First Epistle of John, in which also the names of three, i.e. of water, of blood, and of spirit, do they place in their edition and omitting the testimony of the Father, and the Word, and the Spirit, in which the catholic faith is especially confirmed and the single substance of the Father, the Son, and the Holy Spirit is confirmed.<sup>86</sup>

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 in the Greek codices.

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<sup>85</sup>Thanks is due to J. A. Moorman who informed me of Gregory's remark. See *The Nicene and Post Nicene Fathers* (Grand Rapids: Eerdmans, 1978) 7: 233-234.

<sup>86</sup>si ab interpretibus fideliter in latinum eloquium verterentur nec ambiguitatem legentibus facerent nec 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 verbiue ac spiritus testimonium omittentes, in quo maxime et fides catholica roboratur, et patris et filii et spiritus sancti una divinitatis substantia comprobatur.

We may conclude that in his time the Greek books were not yet tampered with at this passage.

Sirlets 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 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 . . . "87

It is noteworthy that although Gregory of Nazianzus did not cite 1 John v.7f, he most definitely did employ the grammatical argument for it!

## The Fifth Century

c. 450 (North African author) *Contra Varimadum*.  
"The Comma is cited in 1.5 (CC 90, 20-21)"88 The text reads:

And John the Evangelist says "In the beginning was the Word and the Word was with God, and God was the Word." And also he says to the Partheans "There are three who give testimony on earth, the water, the blood, and the flesh, and the three are in us. And there are three who give testimony in heaven, the Father, the Word, and the Spirit, and these three are one "89

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<sup>87</sup>According to H. Höpfl, *Kardinal Wilhelm Sirlets Annotations zum Neuen Testament* (Freiburg im Breisgau: Herdersche Verlag, 1908) 65-66.

<sup>88</sup>*Anchor Bible; Epistle of John*, 782

<sup>89</sup>In principio erat verbum, et verbum erat apud deum, et deus erat verbum. Item ipse ad Partos : Tres sunt inquit, qui testimonium perhibent in terra :

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

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

Although (Because [in ms.] C) there are three which give testimony on earth, the spirit, the water, and the blood: and these three are one in Christ Jesus, and there are three which give testimony in heaven, the Father, the Word, and the Spirit, and these three are one<sup>90</sup>

A.D. 484 [The 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 PL58, 227C) per RB

...and in order that we may teach until now, more clearly than light, that the Holy Spirit is now one divinity with the Father and Son. It is proved by the testimony of the evangelist John, for he says "there are three which bear testimony in heaven, the Father, the Word, and the Holy Spirit, and these three are one."<sup>91</sup>

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sanquis, et caro, et tres in nobis sunt; et tres sunt qui testimonium perhibent in caelo: pater, verbum, et spiritus, et hi tres unum sunt.

<sup>90</sup>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.

<sup>91</sup>Et ut adhuc luce clarius unius divinitatis esse cum patre et filio spiritum sanctum doceamus, Iohannis Evangelistae testimonio comprobatur; ait namque, Tres sunt qui testimonium perhibent in caelo, pater, verbum, et spiritus sanctus, et hi tres unum sunt.

## The Sixth Century

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

Fragments 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 in Latin (see the footnote) is provided by A. E. Brooke, with legible letters in capitals:

Since there are three which bear testimony on earth,  
the spirit, and the water, and the blood, and the three  
are one which bear testimony in heaven, the Father, and  
the Word, and the Holy Spirit and these three are one.  
If . . .<sup>92</sup>

c.527 FULGENTIUS. *Responsio contra Arianos* (Ad 10; CC 91) 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".

Therefore in the Father and Son and the Holy Spirit,  
we accept the unity of substance. We do not dare to  
confuse the persons, for the blessed John the Apostle  
gives testimony saying "There are three who bear  
testimony in heaven, the Father, the Word, and the  
Spirit. And the three are one being. Also, the most  
blessed Martyr Cyprian confessed this in his epistle  
on the unity of the Church when he says that he who  
breaks the peace and concord of Christ, acts against  
the Church; he who gathers elsewhere other than  
outside the Church, scatters the church of Christ.<sup>93</sup>

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<sup>92</sup>QM TR es sunt qui testificantur IN TERRA SPs ET AQUA ET Sanguis et tres sunt  
qui testIFICANTUR IN CAELO PaTER Et verbum et sps scs et hi TRES UNUM SUNT  
SI TEST . . .

<sup>93</sup>In Patre ergo et Filo et Spiritu sancto unitatem substantiae accipimus, personas  
confundere non audemus. Beatus enim Iohannes apostolus testatur, dicens: Tres  
sunt qui testimonium perhibent in caelo, Pater, Verbum et Spiritus; et tres unum  
sunt. Quod etiam beatissimus martyr Cyprianus, in epistula de unitate Ecclesiae



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

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

And for this reason, he says "I and the Father are one being." One, he teaches us, refers to nature. "We are" refers to the persons. And likewise, the following passage as well. He says "There are three who bear testimony in heaven, the Father, the Word, and the Spirit, and these three are one being."<sup>94</sup>

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

But you, virgin of Christ, Eustochium, when you inquire from me intently about the truth of scripture you bring to light, in a certain way, that my old age has been gnawed away by the teeth of envious men who have pronounced to have branded me a falsifier and a corrupter of the Sacred Scriptures.<sup>95</sup>

According to R. Brown "The Prologue states that the Comma is genuine but has been omitted by unfaithful translators." Orme (*Memoir of the Controversy*, 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." We must reserve evaluating the proof, since Orme did not indicate how Martianay proved the "forgery". Martianay's edition of Jerome (5 vols., 1693-1706) was "sharply criticized by R. Simon . . . J.

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confitetur, dicens : Qui pacem Christi et concordiam rumpit adversus Christum facit; qui alibi praeter Ecclesiam colligit, Christi Ecclesiam spargit.

<sup>94</sup>Et id circo, Ego, inquit, et Pater unum sumus. Vnum, ad naturam referre nos docet; sumus, ad personas. Similiter et illud: Tres sunt, inquit, qui testimonium dicunt in caelo, Pater, Verbum, et Spiritus, et hi tres unum sunt.

<sup>95</sup>Sed tu, virgo Christi, Eustochium, dum a me impensius Scriptura veritatem inquires, meam quodammodo senectutem invidorum dentibus corroendam exponis, qui me blasarium corruptoremque sacrarum pronunciant Scripturarum.

(5 vols., 1693-1706) was "sharply criticized by R. Simon . . . J. Clericus . . . as well as by D. Vallarsi." His *Vie de St. Jerome* (Paris, 1706) "abounds in chronological errors."<sup>96</sup>

Orme (p. 148) says that Nolan and Burgess have argued for its authenticity. Oxlee attempted to refute their claims.

c.570 CASSIODORUS. *Complexionn. in Epistt. Paulinn.*

On earth, three mysteries bear witness to this matter,  
the water, the blood, and the spirit, which are read to  
have been fulfilled in the passion of the Lord.

Moreover, in heaven, the Father, the Son, and the  
Holy Spirit, and these three are one God.<sup>97</sup>

A.D. 546 Codex Fuldensis

1 John v.7f 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 *Memoir of the Controversy* says that it is remarkable that Cava and Speculum, the two oldest Latin MSS containing 1 John v.7f "support also the spurious Epistle of Paul to the Laodiceans." But Codex Fuldensis also contains this Laodicean Epistle!<sup>98</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 1 John as saying "There are three who give testimony *on earth*".

<sup>96</sup>NSHE, "Martianay, Jean", 7: 211.

<sup>97</sup>Cui rei testificantur in terra tria mysteria, aqua, sanguis et spiritus quae in passione domini leguntur impleta; in caelo autem pater et filius et spiritus sanctus; et hi tres unus est deus.

<sup>98</sup>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.

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

"In Italy Cassiodorus (d. ca. 583) cited the Comma in his commentary.  
...<sup>99</sup> Brown also says that Cassiodorus employs "Son" in place of  
"Word."

589 ["Visigoths abandon Arianism"<sup>100</sup>]

599 ["Lombards abandon Arianism"<sup>101</sup>]

## The Seventh Century

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.

For there are three which bear testimony on earth,  
the Spirit, the water, and the Blood; and the three  
are one in Christ Jesus; and [there are] three which  
bear testimony in heaven, the Father, the Word, and  
the Spirit, and the three are one.<sup>102</sup>

c. 638 [Moslems destroyed the library in Caesarea]

The library is said to have contained 30,000 volumes, and 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.

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<sup>99</sup>*Anchor Bible; Epistles of John*, 783.

<sup>100</sup>Gwatkin, *The Arian Controversy*, 171.

<sup>101</sup>*Ibid.*

<sup>102</sup>Quoniam tres sunt qui testimonium dant in terra, Spiritus, aqua, et Sanguis;  
et tres unum sunt in Christo Jesu; et tres sunt, qui testimonium dicunt in caelo,  
Pater, Verbum, et Spiritus, et tres unum sunt.

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

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

For there are three which bear testimony on earth, the spirit, and the water, and the blood. And there are three which bear testimony in heaven, the Father, and the Word, and the Holy Spirit, and these three are one in Christ Jesus.<sup>103</sup>

Note that the earthly witnesses precede the heavenly ones.

A.D. 690 [Constantine, the Armenian, was stoned to death]

He was founder of the Paulicians who flourished from the 8th century until beyond the 14th century. Some have claimed that they were Manicheans. Yet the Lutheran historians Mosheim and Neander disagreed. "Most evident it is that they were not altogether Manicheans . . ." <sup>104</sup> Note also "We find nothing at all . . . in the doctrines of the Paulicians which would lead us to presume that they were an off-shoot from Manichaeism; on the other hand, we find much which contradicts such a supposition." <sup>105</sup> In 1838, G. S. Faber noted:

Had they been Manicheans, their copies of the New Testament would have been variously curtailed and interpolated and corrupted, in order to suit the palpable necessities of their system. But their copies were, confessedly, genuine and unadulterated.<sup>106</sup>

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<sup>103</sup>Quoniam tres sunt 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

<sup>104</sup>J. L. Mosheim, *Institutes of Ecclesiastical History*, I: 130 as cited by J. T. Christian.

<sup>105</sup>A. Neander, *General History of the Christian Religion and Church*, III: 244 as cited by J. T. Christian.

<sup>106</sup>G. S. Faber, *History of the Ancient Vallenses and Albigenses* (London, 1838) 56.

## The Eighth Century

c.700      JAQUB of EDESSA. *On the Holy (Eucharistic) Mysteries*  
A translation by R. E. Brown from this Syriac document:

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>107</sup> It is interesting to note that a new debate has arisen, since so many textual critics of the 19th century claimed victory and informed us that there exists no more debate about the "spurious" verse.

c. 716      Codex Amiantinus presented to the Pope.

Scrivener dated Amiantinus as "written by the Abbot Servandus, at about A.D. 541"<sup>108</sup> and the comment from Schaff (1883) is hackneyed, viz., that it "is the oldest and best MS." But Kenyon (1912) said it "must have been written quite early in the eighth century."<sup>109</sup> and it was given as a present to Pope Gregory in A.D. 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 Act 8:37, 9:5-6, 15:34, 18:4, 24:7, and 28:29. Nor does it contain 1 John v.7f.

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<sup>107</sup>*The Anchor Bible; Epistles of John*, 778.

<sup>108</sup>*Plain Introduction*, 3rd ed. , p. 353

<sup>109</sup>Kenyon, *Textual Criticism of the New Testament* (London: MacMillan, 1912) 225.

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

C. Jenkins<sup>110</sup> reported in 1942 that a new manuscript used by Bede was discovered. This manuscript contains 1 John v.7f. It is noteworthy that Epp says that "Bede in the early eighth century used either E or a precisely similar manuscript"<sup>111</sup> since Kenyon (1912) also said of the Greek manuscript E that "it is practically certain that it was used by Bede in his commentary on the Acts." Kenyon said that E "is the earliest MS . . . containing Acts viii. 37 (the confession of faith demanded by Philip of the eunuch before baptism)"<sup>112</sup> According to Scrivener, John Mill said (*N.T. Proleg.* sections 1022-1026) that Bede had this very codex before him when he wrote his *Expositio Retracta* of the Acts.

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

Scrivener said 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."<sup>113</sup>

## The Ninth Century

c.850 The Ulmensis manuscript [dated 9th century]<sup>114</sup>

because there are three which give testimony, the spirit, the water, and the blood, and the three are one. Likewise in heaven there are three, the Father, the Word, and the Spirit, and the three are one.<sup>115</sup>

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<sup>110</sup>See (1942: JENKINS) in this paper.

<sup>111</sup>E. J. Epp, *Theological Tendency of Codex Beza Cantabrigiensis in Acts* (Cambridge: University Press, 1966) 32.

<sup>112</sup>Kenyon, *Textual Criticism of the New Testament* (1912) 102.

<sup>113</sup>Scrivener, *Plain Introduction*, 3rd ed. p. 355.

<sup>114</sup>*Ibid.*, p. 650 note 2

<sup>115</sup>quia tres sunt qui testimonium dant spe et aqua et sanguis, et tres unum sunt. Sicut in caelo tres sunt pater verbum et spe, et tres unum sunt.

## The Tenth Century

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

This is designated as "*leon*<sup>1</sup>" by Scrivener, who dated it in the time of Ordoño II (913-923). He said it "is a specimen of the Visigoth minuscule, and contains 1 John v.7,8 in a varied form."<sup>116</sup>

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

Scrivener designated this MS as "*leon*<sup>2</sup>". He said "1 John v. 7,8 is here found only in the margin."<sup>117</sup> *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>118</sup>

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

E.A. Lowe said he does not accept the view that this Latin MS "in all its parts is a product of the 10th century. Parts manifestly go back to an older period."<sup>119</sup> But due to a subscription in the MS, he said 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 1 John v.7f. The vagueness of the sigla "it" (for *Italia*) 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 MSS supports a verse.<sup>120</sup>

## The Eleventh Century

This century extends from A.D. 1000 to 1099.

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<sup>116</sup>Ibid., p. 360.

<sup>117</sup>Scrivener, *Plain Introduction*, 3rd ed. p. 360

<sup>118</sup>Ibid., p. 356.

<sup>119</sup>Elias Avery Lowe, "On the Date of the Codex Toletanus" *Revue Benedictine* xxx (1923) 271.

<sup>120</sup>In these examples from Acts, it was necessary to resort to Scrivener's *Plain Introduction*, (1883) 3rd ed. and Epp's *Theological Tendencies* (1966).

## The Twelfth Century

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

"There is an exposition of the Apostle's Creed used by the Waldenses and Albigensians, in which they quote 1 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>121</sup>

We must believe in God the Father Almighty, the Creator of heaven and earth; for 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>122</sup>

c. 1150 Codex Demidovianus [Latin MS dated 12th century]

Since it contains 1 John v.7f and even Acts 8:37<sup>123</sup>, this MS would be extremely interesting to examine further. However, Metzger reported in 1977 "its present location is unknown."<sup>124</sup>

The Nestle tradition from 1927 (the year in which the Nestle editions of the Greek NT began to provide MS evidence in the notes) shows 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> NA<sup>26</sup> and NA<sup>27</sup> failed to mention this manuscript evidence in their notes, tables, or anywhere in these Greek editions!

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<sup>121</sup>Adam Blair, *History of the Waldenses* (Edinburgh: Adam Black Publ., 1832) 1: 220. Credit is due to Dr. C. Ken Johnson of Ft. Collins, CO who informed me of this quote.

<sup>122</sup>Ibid. p. 523, Appendix vi.

<sup>123</sup>See Scrivener's *Plain Introduction*, 3rd ed. p. 615.

<sup>124</sup>Metzger, *Early Versions of the New Testament*, p. 302.



c.1150 Codex Divionensis [Latin MS dated 12th century]

The UBS3 (1975) and UBS3 corrected (1983) recorded in their critical notes that this MS contained 1 John v.7f. But evidently it never appeared in the notes of the Nestle edition. I have examined 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> NA<sup>26</sup> and NA<sup>27</sup>. Every one of these editions failed to mention this manuscript evidence in their notes!

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

Metzger said "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>125</sup> In the Gospels "c" has an Old Latin text. The UBS Greek NT reported that Colbertinus contains 1 John v.7f.

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> NA<sup>26</sup> and NA<sup>27</sup> have all failed to mention this manuscript evidence in their notes. Other editions of NA were not available to me.

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>126</sup>

Bibliorum libri quidam (imprimis Novum Testamentum in linguam vernacula, sc. Gallicam translati a Stephano de Ansa (vel de Ems) Sacerdote Lugdunensi, studio & impensis Petri Valdensis, post annum 1170 aut 1180.

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

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<sup>125</sup>Ibid. p. 313.

<sup>126</sup>F. Nolan, *Inquiry into the Integrity of the Greek Vulgate or Received Text*, xviii.

## The Thirteenth Century

1215      *Acts of the Lateran Council.*

A quote from this Latin document:

Although in the canon of John's epistle; "because there are three which give testimony in heaven, the Father, the Word, and the Holy Spirit, and these three are one." In the position it is subjoined "and there are three which give testimony on earth, the spirit, the water, and the blood, and these three are one." Likewise it is found in several codices.<sup>127</sup>

"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>128</sup>

1218      [Convention of the Italian and Ultramontane Waldenses]

c. 1230 [Passau Anonymous. *Rescriptum Heresiarcharum Lombardie ad Pauperes de Lugdune, 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      [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

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<sup>127</sup>Quoniam in canonica Johannis epistola Quia tres sunt qui testimonium dant in caelo, Pater, et Verbum et Spiritus : et hi tres unum sunt . Statische subjungitur, Et tres sunt qui testimonium dant in terra, Spiritus aqua et sanguis; et tres unum sunt. Sicut in codicibus quibusdam, invenitur. (as cited by G. Travis, p. 268-269).

<sup>128</sup>Horne, *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, 2nd ed. (London: for T. Cadell in the Strand, 1822) 505.

1248 [The Waldenses flourished in Languedoc]

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

[v.7] omissions ο, ο, το; transposition of /αγιον πνευμα/  
[v.8] omissions; το, και, το, το and και οι τρεις εις το εν εισιν.

... there is the fullest reason to believe that the Cod. Montfortianus is the copy referred to (*see below*, Chap. ix).<sup>133</sup>

<sup>133</sup>*Plain Introduction*, 3rd ed., p. 187.

But when the reader turns to Chap ix (especially 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."<sup>134</sup>

What is the "discrepancy of reading" noted by Scrivener? It is an entire clause of seven words! Note the difference. How can these two manuscripts be the same one?

Britannicus	καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν
Mortfortianus	-----

No wonder Forster said in 1867 "it cannot possibly be the same with the Codex Britannicus."<sup>135</sup>

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

The Latin reading provided (see footnote) is from the *Journal of Theological Studies*, xii (1911) 528.

Because there are three which give testimony on earth, the spirit, the water, and the blood. And these three are one in Christ Jesus. And there are three which bear testimony in heaven, the Father, the Word, and the Holy Spirit, and these three are one.<sup>136</sup>

This MS was discovered by S. Berger in 1895. Note the variation "in Christ Jesus" [in xpo ihu] in 1 John v.7f. Now *p* is also interesting for its orthographical forms "prove that *p* was copied from a MS no later than the sixth century before words began to be divided."<sup>137</sup> Furthermore, *p* contains Acts 8:37, 9:5-6, 10:6, 15:34 as well as 1 John 5:7-8.

<sup>134</sup>*Plain Introduction*, 3rd ed. , p. 653.

<sup>135</sup>C. Forster, *A New Plea for the Authenticity of the Text of the Three Heavenly Witnesses*, (Cambridge: Deighton Bell & Co., 1867) 126.

<sup>136</sup>Quia tres sunt: qui testimonium dant in terra. Sps. aqua, et sanguis. Et hii tres: unum sunt in xpo ihu. Et tres sunt qui testimonium dant in celo. Pater. verbum sps scs. Et hii tres unum sunt.

<sup>137</sup>E. S. Buchanan "An Old Latin Text of the Catholic Epistles" *Journal of Theological Studies* xiii (1911) 497.

## The Fourteenth Century

1303 [The king of Armenia , Haitho or Haithom, (1224-70)]

As I 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 . . . 138

c.1350 [The Augsburger Bibelhandschrift (2° Cod 3) ]  
This MS is the oldest complete German New Testament.<sup>139</sup>

wan drei sint dr de geziuchnüsse gebent in d' erden d'  
geist wass' un bluot bnd dis drei sint ainz bnd frie sint di .  
da geziuchnüsse gebent i dem himel. det bat' d' sun od'  
daz word, bn d' hilige geist und dis drie sint ainez. 140

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

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

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

(7) οτι τρεις εισιν οι μαρτυρουντες {απο του ουρανου}  
\_\_\_ πατηρ, \_\_\_ Λογος, και πνευμα αγιον. (8) και \_\_\_  
οι τρεις {εις το} εν εισι. και τρεις εισιν οι μαρτυρουντες  
{επι της γης} το πνευμα, \_\_\_ το υδωρ, και το αιμα \_\_\_

<sup>138</sup>Horne/Tregelles, *Introduction to the Critical Study* . . . 11th ed., p. 312.

<sup>139</sup>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.]

<sup>140</sup>The reading is taken from microfilm of selected readings purchased from the Staats- und Stadtbibliothek im Augsburg and received on Jan 23, 1991. (The expected reading "sun" had an odd vertical stroke after the "s".

Variations from the common received text:

εν > απο; εν > επι

2 dative phrases placed in the genitive: του ουρανου, της γης

12 words omitted:

3 words in v.7 ο, ο, το ;

2 words in v.3 ουτοι, και;

7 more in the final clause: και οι τρεις εις το εν εισιν

2 words swapped: πνευμα αγιον

Scrivener said 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>141</sup>

Perhaps he is referring to (7) πνευμα and (8) το πνευμα. It is 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>142</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>143</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>144</sup>

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

c. 1380 [Wycliffe attacked the doctrine of transubstantiation]

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<sup>141</sup>Scrivener, *Plain Introduction*, 3rd ed. p. 649.

<sup>142</sup>O. Dobbin, *The Codex Montfortianus: A Collation*, (London: Bagster, 1854) 10.

<sup>143</sup>Ibid.

<sup>144</sup>Ibid. p. 427.

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 Góost; and thes thre ben  
oon. And thre ben, that ziuen witnessing in erthe, the  
spirit, watir, and blood; and thes thre ben oon.

It is easy to be misled by the Wycliffe Bible, for Wycliffe's doctrine deviated somewhat from official Roman Catholic doctrine. For this deviation, he is still associated with the Lollards today. However, "His associations with Lollardy remain in doubt. The Lollards hailed him as their inspiration and endorsed his anticlericalism, but for his part, Wyclif could scarcely have stomached their social and economic programs."<sup>145</sup>

Today, Wycliffe is hailed as the "Morning Star of the Reformation" even though readings from his Bible differ sharply from those of the Reformation Bibles. Before providing sample verses, note how Rev. Hugh Pope was initially misled. In 1926 he said, without even checking the Wycliffe version:

From this it is clear that the Wycliffite Bibles, i.e., those which emanated from him or his followers, were distinctly heretical, as indeed the whole story supposes.<sup>146</sup>

Some selected verses from the Forshall-Madden ed. of the Wycliffe Bible include: Math 5:44 "bless them that curse you" (omitted); Math 6:13 "For thine is the kingdom and the power and the glory, for ever" (omitted); John 8:59b "going through the midst of them, and so passed by" (omitted). Also Acts 16:7, Rom 8:21, and Eph 4:24 are similar to the Revised Version (1881) and I Tim 3:16 reads "that thing that was schewid in fleisch."

Within 20 years of this condemnation by Hugh Pope (d. 1946) of Wycliffe's version, he decided to finally investigate its readings, which caused him to rapidly correct himself. Hugh Pope's altered opinion is thus:

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<sup>145</sup>NCE 14: 1051.

<sup>146</sup>H. Pope, *The Catholic Student's Aid to the Study of the Bible*, (1926) 248-252.

Yet there is nothing heretical in the Wycliffite versions. Hence, unlike Tyndale's New Testament, the version itself was never condemned either by the English bishops or by the Holy See.<sup>147</sup>

Wycliffites are also called Lollards. The Lollards are of interest to Baptists since even C. H. Spurgeon said "It is also certain many of the Lollards, perhaps the majority of them, strongly opposed infant baptism."<sup>148</sup> Frederick Nolan has said that 1 John v:7f "easily made its way into Wiclief's translation, through the Lollards, who were disciples of the Waldenses."<sup>149</sup>

Now, as Baptists, we ought to be cautious lest we infer that equivalents of the Wycliffite Bible (modern versions) will not lead to doctrinal error since Wycliffe's doctrine was pure. But while we may admire Wycliffe's anticlericalism, we must note that he consented to the merit of works<sup>150</sup> for salvation and "he suffered his mortal stroke while performing the Eucharist."<sup>151</sup>

What then does the presence of Acts 8:37, 1 John v.7f, etc. in Wycliffe's Bible indicate? It indicates (as we will be assured with the entry under (1582: MARTIN, Gregory)) that there was no doubt among "good Catholics" or heretical Catholics, over these verses.

1386 [University of Heidelberg was founded]<sup>152</sup>

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<sup>147</sup>H. Pope, *English Versions of the Bible*, enlarged by S. Bullough (St. Louis & London: B. Herder, 1952) 86. Rev. Pope, upon this discovery, takes delight in showing examples in chapter 17, how the Wycliffe Bible agrees with the Rheims-Douay, and the ERV of 1881.

<sup>148</sup>Charles Spurgeon, "Review of J.M. Cramp's *Baptist History*" *Sword and Trowel* (August 1868).

<sup>149</sup>F. Nolan, *An Inquiry into the Integrity of the Greek Vulgate or Received Text of the New Testament* (London: printed for F.C. and Rivington, 1815) xix.

<sup>150</sup>"... he ascribed justification in the presence of God to sanctification and good works, and did not deny all merit to the latter. Justification through faith alone was not within his view." *NSHE* 12:464

<sup>151</sup>Workman, H. B. *John Wyclif: A Study of the English Medieval Church* (Oxford: Clarendon, 1926) 2:316. See D. Smecton's *Lollard Themes... of Tyndale*.

<sup>152</sup>"Originally there were four faculties: theology, law, philosophy, and art." *Ency Americana* 14:69. Its official name is Ruprecht-Karl-Universität after its founder Ruprecht I (1309-1390).



In this volume, "Deslie has published the general catalog of the Library of the University of Paris, of the year 1388."<sup>153</sup>

The "library possessed at that time 33 complete Bibles, 18 libri legales (the Pentateuch), 15 libri historiales (historical books of the Bible), 28 psalteria glossata, 17 libri sapientiales (The Wisdom of Solomon and Ecclesiasticus), 24 books of the Prophets, 42 Gospels with glosses, 15 Pauline Epistles, 38 other Epistles, Acts and Revelation, 5 libri glossati mixti."<sup>154</sup> etc.

c. 1389 [The date of the Tepl Codex] See also (1884: HUTTLE)

The book of Acts in the Codex Teplensis was consulted by A. C. Clark (1933) and E. J. Epp (1966). Presumably, we may excuse them for not informing us that its Epistle to John contains 1 John v.7f. But this neglect from the Greek editions (at least the 9th and 10th) of A. Merk is not excusable. For in these editions, the Tepl is listed in the forward pages as one of the MSS consulted. But the Tepl is NOT listed in the notes of Merk under 1 John 5:7-8.<sup>155</sup>

It is noteworthy that Merk lists the Tepl amidst the *codices veteris versiones latinae*, i.e., the Old Latin MSS. This is testimony that Merk recognized the Tepl as a MS based on a non-Vulgate text.

"Although this ms. is listed by Merk among its Old Latin mss. it is written in Middle High German. (See . . .). Textually the ms. is close to w (58)."<sup>156</sup>

But Latin MS w is dated to the 15th century, while the German Tepl is dated to the 14th! Had this been reversed, the German Tepl would be regarded with less value: But as it is, the Tepl MS (in Acts) actually predates a pre-Jerome text, w, which is a non-Vulgate MS with a "remarkable feature of longevity" into the 15th century!

Unlike the pre-Lutheran German Bibles, 1 John v.7f is not inverted.

<sup>153</sup>J. M. Reu, *Luther's German Bible* (Columbus, OH: Lutheran Book Concern, 1934) 56.

<sup>154</sup>*Ibid.*

<sup>155</sup>To my knowledge, no scholarly work in print has ever acknowledged the inclusion of the Comma in the Tepl.

<sup>156</sup>J. K. Elliot, "Old Latin MSS in NT Editions," *A Survey of Manuscripts Used in Editions of the Greek New Testament* (New York: E.J. Brill, 1987) 280.

# Der Codex Teplensis

enthaltend

## „Die Schrift des neuen Testaments“.

Erster Theil

Die vier heiligen Evangelien.

Zweiter Theil

Die Briefe St. Pauli.

Dritter Theil

Die Briefe St. Jacobi, St. Petri,  
St. Johannis, St. Judä, das Botenbuch und  
St. Johannis Offenbarung

nebst drei Anhängen.

Verlag von J. Neumann, Neudamm.

München 1884.

Druck und Verlag des Literarischen Instituts von Dr. Max Hutter.

Der ist Jhesus Chist der da kommt durch das wasser und durch das plut mit  
 alleyn in wasser wart im wogget und im plut. Und edder Christ is der du  
 bezeught der Christ is de Wahrheit. Wenn drey sint di gebent gezeug im himel  
 der Fader das Wort unnd der heilige Chist und dies drei seint eins und dy sind  
 de geben gezeug uns der erbern Christ urgeart und plut und dese drey sin ainst.

Some sources provide "c. 1400" for the date of the Tepl codex. Recently (1971) H. J. Frede of the VLi said "Vor 1389." The superscript numbers in the reading are part of the printed text, and were placed to correspond to marginal notes.

#### SIGNIFICANCE of the Tepl Codex:

First, the Tepl Codex actually predates a pre-Jerome text from a non-Vulgate MS, w, which has "Old Latin readings in Acts and Catholic epistles."<sup>157</sup> It has a remarkable longevity into the 15th century. This indicates that German MSS ought not to be dismissed as mere copies of Latin Vulgate MSS. Second, how can the Papists claim the Tepl codex? They cannot. Why? For it is non-Vulgate. Third, 1 John v.7f is not inverted.

The following Tepl readings, rejected by the mta, and rejected by the MTA, exclusively support the Received Text. In other words, in these passages, which are disputed by the mta, MTA, and RTa, the Tepl codex together with the ancient testimony of Old Latin MSS provide pre-Reformation support (14th century and earlier) for non-majority readings of the Authorized Version.

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 blank = not checked due to defective nature      \* = defective

-----      I TEPL C I L I P I R I T I w l g i g l h I m I T O L I D E M I E l s y l

Act 8:37a | t e p |   | l | p | r | t | w l g i g |   | - | t o l | d e m | E |

Act 8:37b | t e p |   | l | p | r | t | w l -- |   | m | t o l | d e m | E

Act 9:5    | t e p |   |   | p |   |   | w l g i g | h |   | t o l |   |   |

Act 9:6    | t e p |   |   | p |   |   | w l -- | h |   | t o l |   | l s y

Act 15:34 | t e p | c | l | \* |   |   | w l g i g |   |   |   | l s y

1 Jo 5:7    | t e p | c | l | p | r |   |   |   |   | m | t o l | d e m | d i v

However, the Tepl MS, as a whole, does not correspond exactly to the Received Text, for it has additions to the RT. Three examples follow:

<sup>157</sup>B. Metzger, *Early Versions*, 304.

Di. I. Johannis.

1. si von der w'te/ vnd di w'te hort si. Wir sin von<sup>6</sup> Got. Der Got deckent/ der hort  
 vns; der nit ist von Got/ der hort vns nit. In desim derkennen wir den geist der  
 2. warhait/ vnd den geist der ertume.<sup>9</sup> Allerliebsten/ w'te sullen lieb haben an eyman-  
 der/ wan di lieb ist von Got. Vnd eyn iglicher/ der da lieb hab/ der ist geporn von  
 3. Got/ vnd deckent Got. Der nit lieb hab/ der deckent nit Got/ wan Got ist di lieb.  
 4. In desem der schain di lieb Gotz in vns/ wan Got der sant synen eyngeworn. Son  
 5. in dese w'te/ das wir leben durch in. In desim ist di lieb/ nit als wir Got lieb her-  
 6. ren/ war er selb herr vns zeyn ersten lieb/ vnd sant sein. Son ey ein vor suner<sup>10</sup>  
 7. vns unser sund. Allerliebsten/ als vns Got lieb het/ vnd wir sullen lieb haben an-  
 8. eyinander. Ieglicher gesach nye Got. Ob wir lieb haben an eynander/ Got der  
 9. bleib in vns/ vnd sin liebe ist durchchtig<sup>11</sup> in vns. In desem derkennen wir/ das  
 10. wie bleiben in ym/ vnd er in vns/ wan er gab vns von seym Geiste. Vnd wir sach-  
 11. ten/<sup>12</sup> vnd bezeugen/ das der Vater sante synen. Son ey ein Schalter der w'te.  
 12. Wan eyn iegler/ der da begichet/<sup>13</sup> das Jhesus ist der Son Gotz/ Got bleib in ym/  
 13. vnd er in Got. Wir derkennen/ vnd glauben der lieb/ di Got hab in vns. Got der  
 14. ist di lieb; vnd der da bleib in der lieb/ der beieib in Gote/ vnd Got in ym. In  
 15. desim ist di lieb Gotz mit vns/ das wir haben zueversicht an dem tag der urteyls/  
 16. wan als er ist/ vnd wir sein in diir w'te. Di forcht ist nit in der lieb/ wan di dur-  
 17. nechdig<sup>14</sup> lieb wirft vns di vorcht/ wan di vorcht hab ym;<sup>15</sup> wan der sich suchet/  
 18. der ist nit durchchtig<sup>16</sup> in der lieb. Vornim wir sullen Got lieb haben/ wan er het  
 19. vns zeyn ersten lieb. Wan ob etlicher spricht/ ich hab Got lieb/ vnd hasset er synen  
 20. bruder/ der ist eyn lugner. Vnd der nit lieb hab syn bruder/ den er sichet/ in wel-  
 21. cherweiss mag er Gote lieb gehalten/ den er nit sichet? Vnd ditz gepot haben wir  
 von Gote/ das/ der Got lieb hab/ der hab auch lieb sin bruder.

Das 5. cap.



1. In ieglicher/<sup>1</sup> der da glaubt/ das Jhesus ist Christ/ der ist geporn von  
 2. Got. Vnd eyn ieglicher/<sup>2</sup> der da lieb hab den/ der da gebat/ der hat  
 3. auch lieb den/ der da ist geboren von<sup>3</sup> ym. In desem derkennen wir/  
 4. das wir lieb haben by sonne Gotz/ ab wir Got lieb haben/ vnd eben  
 5. sin gepot. vnd ditz ist di lieb Gotz/ das wir beschuten sine gepot/ vnd seine gepot di  
 6. sint nit swere;<sup>4</sup> wan allz/ das da ist geporn von<sup>5</sup> Gote/ das vberwint di w'te; vnd  
 7. ditz ist di vberwindung/ die di w'te vberwindet: vnser glaub. Wan wer ist der/  
 8. der di w'te vberwindet/ neltur der da glaubt/ das Jhesus ist der Son Gotz? Ditz ist  
 9. Jhesus Christ/ der da kamt/<sup>7</sup> durch das wasser/ vnd durch das plut/ mit alleyn in  
 10. wasser/ man yn wasser/ vnd im plut. Vnd der Geist ist/ der da bezeugt/ das Christ  
 11. ist di warheit. Wan drey sint/ di gebent gezeug<sup>8</sup> im himel: der Vater/ das Wort/  
 12. vnd der heilige Geist/ vnd dise drey sint als<sup>9</sup> vnd drey sint/ di geben gezeug<sup>10</sup> vns  
 13. der erden: Geist/ wasser/ vnd plut;<sup>11</sup> vnd dese drey sint ayen. Ob lute eynhachen<sup>12</sup>

<sup>1</sup>aufs. <sup>2</sup>der jersal. <sup>3</sup>versöhner. <sup>4</sup>vollkommen. <sup>5</sup>haben gesehen. <sup>6</sup>Welcher belienet. <sup>7</sup>vol-  
 kommen. <sup>8</sup>pein. — Cap. 5. <sup>9</sup>etlicher. <sup>10</sup>aufs. <sup>11</sup>schwer. <sup>12</sup>nam. <sup>13</sup>gezeugtmus. <sup>14</sup>eing. <sup>15</sup>der  
 g. das w. vnd das b. <sup>16</sup>auffnehmen.

Act 18:4 | tep | | | | | | w | gig | | | | | Dlsy  
 Act 19:4 | tep | | | | | | w | | | | | Dlsy  
 Act 28:31 | tep | | | p | | | w | | | m | | dem | | lsy

This is mentioned here in anticipation of future exploitation of these facts. We may expect the following objection from opponents of the RT. "If there are additions to the TR in the Tepl, then the distinctive RT readings are also additions." But the Tepl is not necessarily a representative of every German manuscript of the 14th century. Nor are the scant number of Old Latin MSS extant today necessarily representative of all Latin MSS of the 2nd century. What do these non-TR additions, based on some Old Latin MSS, indicate? In contrast to the heretical omissions of Codex B and its allies, which dishonor the name of Christ, and minimize testimony of His divinity, it is suggested here that the nature of some Old Latin interpolations, (e.g., Acts 18:4, Acts 19:14) indicates that the Old Latin MS tradition "devotes greater attention to the person of Jesus. This is evident in the frequency with which the fullest form of the name (or better, title) ο κυριος ιησους χριστος is found deeply rooted in the early 'Western tradition'" and it also "indicated that the 'name of the Lord Jesus Christ' was of special importance for the D text"<sup>158</sup> which is noted for its agreement with several Old Latin readings.

The RTa perhaps do not yet have perfect copies of the RT in the Old Latin. But neither the mta, nor the MTA, have perfect copies of their texts in the Old Latin MSS.

We may speak of longevity of non-TR interpolations which appear in the Tepl, as well as providential preservation of genuine TR readings, which also appear in the Tepl.

1394 [funeral of Queen Anne of Bohemia]

Wycliffe is reported to have complained "that since it was allowable for the Queen of England {Anne of Bohemia} to have copies of the Gospels in their languages, Bohemian, German, and Latin, and that to dub her a heretic on that account was simply diabolical stupidity, so ought the English to defend the right to read it in their own tongue."<sup>159</sup>

<sup>158</sup>E.J. Epp, *Theological Tendency of Codex B . . . in Acts* (Cambridge: Univ Press, 1966) 62-63.

<sup>159</sup>*De triplice vinculo amoris*, quoted by John Hus against Stokes; cf. Ussher, *Historia dogmatica*, (as cited by H. Pope (1952)) 69.

## The Fifteenth Century

c.1400 PAUES, Anna C., ed. *A Fourteenth Century English Biblical Version*. 1904, AMS reprint, 1974. Cambridge: University Press. 41. In this excerpt (*p* = *th*)

*For per bep pre pat beuep wytnesse in hefne, pe Fader, &  
pe Sone, & pe Holy spiryte; & pese pre bep on. & per bep  
pre pat beuep wytnesse in erpe, pe Spyrite, & blod, & watyr:  
& pese pre bep on.*

1403 [strife in Bohemia over control of Prague University]

Emperor Wenceslaus arranged that the Czechs outvoted the Saxon, Bavarian, and Polish parties. "Soon afterwards Huss was appointed rector of the university, and the Germans, disgusted, quitted Charles [IV] in a body and founded the University of Leipzig."<sup>160</sup>

1409 [Leipzig University was founded]<sup>161</sup>

c. 1414 *La Nobla Leyczon* [a Waldensian document]

A quote from this longest and most important poem (dated 1414)<sup>162</sup>

Ben ha mil e cent ancz compli entierament,  
Que fo scripta l'ora, car sen al derier temps

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<sup>160</sup>*Ency Americana* 22: 504.

<sup>161</sup>As of 1990 it had 12,000 students from former East Germany, and 1,500 foreign students. In 1953 the name was changed to Karl-Marx Universität.

<sup>162</sup>This date is taken from *Waldenser im Hochmittelalter und die Folgen bis heute; Katalog des Waldensermuseums Zimmer 1 im Henri-Arnaud-Haus Ötisheim-Schönenberg* ed. by the Deutschen Waldenservereingung e.V. p. 26.

A thousand and [four]<sup>163</sup> hundred years have  
been entirely accomplished since it was  
written that we are in the last time.<sup>164</sup>

1438-1445 [Ecumenical Council of Ferrara and Florence]

Erasmus believed that this council "whose chief object had been the reunion of the Latin and Greek churches, had decided in favor of adapting the Greek manuscripts to the Latin . . ."165

1456 Mazarin Bible ( *editio princeps* of printed Latin Bibles.)

According to Adam Clarke, 1 John v.7f in the Mazarin Bible appears thus:

Quoniam tres sunt testimonium dant in caelo  
Pater, Verbum, et Spiritus Sanctus, et hii tres unum  
sunt. Et tres sunt qui testimonium dant in terra.  
Spiritus, aqua, et sanguis, et tres unum sunt

C. H. Turner says the *terminus ad quem* is supplied by a rubicator's note in a copy dated August 24, 1456.

1466 [G01]:pre-Lutheran German Bible (Strassburg: Johann Mentel)

Wann drey seind die gebent gezeug auf der erde, der geist,  
wasser, vnd blut, vnd dise drey seind ein. Vnd drey seind  
die gebent gezeug im himel, der vatter, das wort, vnd der  
heilig geist; vnd dise drey seind ein.

1470 [G02]: pre-Lutheran German Bible (Strassburg: H. Eggestein)

(This was available neither in Tübingen nor in Leipzig)

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<sup>163</sup>The Baptist scholar A.H. Newman, reported that a MS of the Noble Lesson from Samuel Morland's collection "was found to have originally read 1400 years instead of 1100, the term for *four*, partially erased, being still visible." "Early Waldenses" *Baptist Quarterly Review* VII (1885) 307.

<sup>164</sup>A.H. Newman, in his article "Early Waldenses" (1885) said the mention of "Vaudes" and the supposed early date of the poem "has seemed to furnish the strongest support for the modern Waldensian claim, that the Waldenses existed from primitive times, and that before Peter Waldo began to teach (about 1170) they already bore the name "Vaudes."

<sup>165</sup>de Jonge, "Erasmus and the Comma Johanneum" *Eph Th Lov* 1980, p. 387.

1475 [Catalog of the Vatican Library in Rome]

Vercellone (1860) said that Codex B is listed in this catalog. The claim was repeated by F. H. A. Scrivener and C. R. Gregory. However, Dr. F. Spiro verified that it is not listed in the reprint of this catalog by E. Müntz and P. Fabre, *La Bibliotheque du Vatican au xv<sup>e</sup> siele*, (1887), and informed F.G. Kenyon, who said it is listed in the 1481 catalog.

1475 [G03]; pre-Lutheran German Bible (Augsburg: Jocodus Pflanzmann)

Man drey seind die gebe gezeug auff dez erd, der geyst wasser vnd  
blut, vnd dise drey seind ei Vnd drey seind die gebet gezeug im himel,  
der vater, das wort, vnd der heilig gaist, vn dise drey seind ein.

1476 [G04] pre-Lutheran German Bible (Augsburg: Günther Zainer)

wan drey seind die da gebent gezeugknuß auff der erde, d' geyst,  
das wasser, vn dz blut, vnd dise drey seind eins. Vnd drey seind  
die da gebent gezeugknuß im himel. Der vatter, das wort, vnd  
der heylig gist vnd dise drey seind eyns. Ob wir auffnemen

1476 [G05] pre-Lutheran German Bible (Nuremberg: Johannes Sensenschmidt & Andreas Frisner) p. xcv.

was drey sind die da gebet gezeugknuß vff o erde der geyst,  
das wasser, vnd das plut, und dise drey sind eins. An drey  
sind die da gebent gezeugknuß im himel Der vatter, das  
wort, vn der heylig geyst, vnd dise drey sind eins.  
Ob wir auffnemen. . .

The words "Monastery Wemgartensis AniGis" are written in the Tübingen copy. On the inside of the front cover, one finds the words "De hac Editione Vid. D. Panzer . . ."



1477 [G06] pre-Lutheran German Bible (Augsburg: Günther Zainer)

wan drei seind die do gebent gezeugk-nub auff d'erd, d'geyst,  
d; wasser vn d; plut, vn dise drei sind eins Vn drei seind  
die do gebent zeugk-nub i himel. Der vater d; wort vn d'heylig  
geyst, vnd dise drei seind eins. Ob wir aufneme. . .

1477 [Count Eberhard of Bart of Württemberg founded  
Tübingen University.]

"The case was the same in Tuebingen, where Count Eberhard  
had stipulated in the original charter that three doctors should  
devote their time to the Sacred Books and to theological  
literature."<sup>166</sup>

1477 [G07] pre-Lutheran German Bible (Augsburg: Anton Sorg)

wan drey seind die da gebent gezeugk-nub auff dez erde, der  
geyst, das wasser, vnd das blut vnd dise drey semd eins.  
Vn drey semd die da gebent gezeugk-nub im hymel. Der vater,  
das wort, vnd der heylig geyst und dise drey seind eins. Ob  
wir auffnemen.

In the copy in Tübingen, the verse in underlined in red.

1478 Kölner Bible (pre-Lutheran low-German Bible)

7. wente dre sint de dar gheuen ghetuchnisse in dem  
hemmel. de vadeer. dat word, vnde de hillighe gheyst.  
vnde desse dre sint een. 8. Vnde dre sint de dar  
gheuen ghetuchnisse vp der erden. de gheyst. dat  
water. vnde dat bloed. vnde desse dre sint een.<sup>167</sup>

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<sup>166</sup>Heinrich Hermelink, *Die theologische Fakultät in Tübingen vor der  
Reformation. 1477-1534* (Tübingen: J. C. B. Mohr, 1906) 41, as quoted in J. M.  
Reu's *Luther's German Bible* (1934) p. 58-59. The German (from Hermelink)  
reads "Auch die Doktoren erläuterten die Bücher der Sentenzen und die Schriften  
des alten und neuen Testaments (*quorum tres sacreis theologie libris atque  
scripturis intenderent* heißt es in der Stiftungsurkunde der Grafen Eberhard)"

<sup>167</sup>The reading is provided in *Die Niederdeutschen Bibelfrühdrucke*, ed.  
by Gerhard Ising (Berlin: Akademie-Verlag, 1976) 6: 623.

1480 [G08] pre-Lutheran German Bible: (Augsburg: Anton Sorg)

wann drey seind die do gebent gezeugknub auff o erd der gepst  
das wasser und das plut. un dise drey seynd eyns. Un drey seind  
die do gebet zeugknufk im himel. Der vater dz wort und heilig  
geist. un dise drei seind eins Ob wir auffneme

1481 Catalog of the Vatican Library

Codex B is listed in this catalog, rather than the 1475 catalog.  
Kenyon said the MS "entered the Vatican between 1475 and  
1481."<sup>168</sup>

1483 [G09] pre-Lutheran German Bible (Nuremberg: Anton  
Koberger)

wan drey sind, Sy da geben gezewgknub auff der erde, der gepst,  
dz wasser, und daz blut, und dise drey sind eins. Und drey sind  
die da geben gezewgknub im hymel. Der vater, das wort, vn der  
heplig gepst, vn dise drey seind eins. Ob wir aufnemen . . .

1485 [G10] pre-Lutheran German Bible (Strassburg: Johann  
Reinhard de Grüningen)

Wann drey seind, die da geben gezewgknub auff der ere, d'  
geist das wasser, vnd das Blut, vnnnd dise drey seind eins.  
Vnnnd drey sind dye da geBen gezewgknub imm hymel.  
Der vatter das wort, vnd der heilig geist, und dyse drey  
seind eins, Ob wir auffnemen . . .

1490 [G12] pre-Luthern German Bible (Augsburg: Johann  
Schönsperger)

wann drey sind, die da geben gezeugknub auff der erde,  
der gepst, das wasser, vnnnd auch dz blutt, vnnnd dise drey  
sind eyns. Und drey sind die da geben gezeugknub im  
hymmel. Der vater, das wortt, vnnnd der heplige gepst,  
vn dise drey sind eins. Ob wir auffnemen . . .

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<sup>168</sup>Kenyon, *Textual Criticism of the Bible*, 77.

1494      BRANT, Sebastian. *Narrenschiff*.

This is the book containing Brant's testimony "All the lands are now filled with the sacred Scriptures."

## The Sixteenth Century

1514      *Biblia Poliglota Biblia sacra, hebraice, chaldaice et graece, cum tribus interpretationibus latinus*. Faks der Ausgabe 1514-1517 (Madrid: University Complutense, 1983-1984).

In 1964, Bruce Metzger referred to Deno J. Geanakolplos who provided clues to say that with Stunica, D. Ducas was another editor. Since Metzger did not know the names of the editors, many must have assumed that no one else knew either. Even H. J. de Jonge said merely there were "seven or eight editors"<sup>169</sup>

However, Dr. de Levante, said in 1876 "This is called the Complutensian Polyglot, and its chief promoter and patron was Cardinal Ximenes. The following learned men were employed in the undertaking; Aelius Antonius Nebrissensis, Demetrius Ducas, Ferdinandus Picianus, Lopez de Stunica, Alfonsus de Xamora, Paulus Coronellus, and Johannes de Vergera, a physician of Alcala."<sup>170</sup>

The Complutensian reading in I John 5:7-8 follows:

(7) οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω, ο πατηρ, {και} ο λογος, και το αγιον πνευμα, (8) και ... οι τρεις {εις το} εν εισι. και τρεις εισιν οι μαρτυρουντες {επι της γης} το πνευμα, και το υδωρ, και το αιμα \_\_\_\_

Variations from the common received text:

8 words omitted, 3 words added, 1 substitution εν > επι two dative cases words changed to the genitive case.

omissions: the word ουτοι: & the clause και οι τρεις εις το εν εισιν

additions: και and εις το

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<sup>169</sup>*Erasmi Opera Omnia*, IX-2, (Oxford: North Holland Pub. Co., 1983) 17.

<sup>170</sup>Edward Riches de Levante, *The Hexaglot Bible* . . . (London: Dickinson & Higham, 1876) b.

Dr. Dobbin in his *Codex Montfortianus: A Collation* (1854) compared four readings: the Complutensis, the Montfort, Erasmus' 3rd edition, and Stephanus' 3rd. In this comparison, he copied the Complutensis wrong, and on page 10, he has πνευμα αγιον instead of αγιον πνευμα. as it should be.

The Complutensian note for 1 John 5:7f as given by H.T. Armfield in his book *The Three Witnesses: The Disputed Text in St. John: Considerations New and Old* (pp. 67-68):

St. Thomas in his exposition of the second decretal upon the Supreme Trinity and the Catholic faith, in treating the following passage against Abbot Joachem -viz., "There are Three who bear witness in heaven, Father, Word, and Holy Ghost," says as follows:

"And in order to teach the Unity of the Three Persons, there is subjoined, 'And these Three are One'"

which indeed is said on account of their unity of essence. But Joachim, minded to take this perversely, tried to fasten its authority upon a unity of love and consent. For there is added in the same passage:

"And there are three that bear witness on earth  
-Spirit, Water, and Blood."

And in some books there is added: "And these Three are One." This, however, is not contained in the true copies: but it is said to have been added by the Arian heretics, in order to pervert the true understanding of the foregoing authority about the unity in essence of the Three Persons. Thus far St. Thomas in the place cited above"

1516 [Balthasar Hübmaier became pastor in the cathedral in Regensburg]

1516 ERASMUS, D. *Novum Testamentum Graecum*. [1st ed.]

[7] οτι τρεις εισιν οι μαρτυρουντες \_\_\_\_\_  
\_\_\_\_\_ [8] \_\_\_\_\_  
\_\_\_\_\_ το πνευμα, και το υδωρ, και το αιμα, και  
οι τρεις εν εισιν.

Reference is made to Erasmus' oft-quoted admission of haste *praecipitatum fuit verius quam editum* in order to attribute the typographical errors to Erasmus. However, K. W. Clark disagrees:

'charitas' alius in nobis perfecta est. co  
 'Jn' boc cognoscim' qm' in co manent' :  
 't' ipse in nobis : qm' de spu suo coo  
 'cedit nobis. Et nos vidimus' t coo  
 'fitebamur : qm' pater mltis filis suum  
 'saluaret' mudi. Quisq' cōfessus fuit  
 'qm' i'ctus est filius dei : deus in coo  
 'co manet : t' ipse in co. Et nos coo  
 'cognouim' t' credidimus charitas fuit  
 'quod' b' de' nobis. De' charitas ē  
 't' qui manet in charitate t' deo manet :  
 't' de' t' co. Jn' boc perfecta est coo  
 'charitas' t' nobis t' fr' aduoc' habem' :  
 'm' dicit iudici' : q' sicut ille coo coo coo  
 'est : t' nos sumus in boc mundo. coo  
 'Timor' nō ē in charitate : s' perfecta  
 'charitas' foras mittit timorem : quoniam  
 'timor' p'nam habet. Qui' it' timor nō  
 'ē p'fect' in charitate. Nos ergo diligam'  
 'm' o'cu' qm' deus p'ior dilect' nos. co  
 'Si' q' dicit' qm' diligo' deū : t' frēm  
 'suum' odicit' m'endat' est. Qui' enim  
 'non' diligit frēm suum quem vidit :  
 'deū' quē non vidit quō pōt' diligat :  
 'Et' boc mandatum habemus a coo coo  
 'neo : t' q' diligit deum : diligit t' co  
 'fratrem suum. Cap. i.  
 'Amicus' q' credit qm' i'ctus est t' p'bu'  
 't' deo natus est. Et omnis coo  
 'q' diligit am' q' genuit' diligit t' eius  
 'q' natus est t' co. Jn' boc cognoscimus  
 'qm' diligimus natus est : cui coo coo  
 'deū' diligamus t' mandata ei' faciam' :  
 'Et' enim est charitas dei coo coo  
 't' m' data : cuius custodiamus : t' man'  
 'data ei' grauiā nō sunt. Qui' o' q' natus  
 'est' t' deo t' r'it' mundum : coo coo  
 't' be' est victoris que' r'it' mundum  
 'fides nostra. Qui' est q' r'it' mudi  
 'nulli' qui credit qm' i'ctus est filius coo  
 'dei' : Be' est qui r'it' p' aquam t' co  
 'sanguinem i'ctus t' p' : Non in aqua co  
 'solum : sed in aqua t' sanguine. coo coo  
 'Et spiritus est qui testificatur quoniam  
 't' p' est r'it' : Qui' t' res sunt coo coo  
 'qui' testimonium dant in eis : pater :  
 'et filius : et spiritus sanctus : t' bi coo co  
 't' r'it' sunt : Et r'it' sunt qui coo  
 'testimonium dant in terra : spūs : aqua :

Quemque tho-  
ma in epistola  
hanc scripsit  
deinde in su-  
ma uniuscuius  
sive catholice  
et uniuscuius  
passum contra

[illegible]

Verso of page "*Location of 1 John v.7f in the Complutensian Polyglot*"

"It is not clear that Erasmus meant that he had been careless or negligent in preparing the text. The context suggests rather that he was dissatisfied with the haste and pressure of the printer. In any case, typographical errors are not properly to be charged to Erasmus."<sup>171</sup>

1516 ERASMUS, D. *Novum Instrumentum* [Latin edition from the reprint edited by Heinz Holeczek (Basil: Frommann-Holzboog, 1986)] 617-618.

A quote from his comments on I John 5:7-8.

There are three which give witness in heaven: In the Greek codices, I find only this about the triple testimony, οτι τρεις εισιν οι μαρτυrouντες, ο πνευμα και το υδωρ το αιμα. Likewise [?] since there are three which testify, the spirit, and the water, and the blood. And these three are one.

1519 ERASMUS, D. *Novum Testamentum Graecum* [2nd ed.]

Didbin<sup>172</sup> in 1827, says it was the 2nd ed., in which 1 John v.7f first appeared. Nearly all other accounts indicate it was the 3rd.

[7] οτι τρεις εισιν οι μαρτρουντες \_\_\_\_\_  
\_\_\_\_\_ [8] \_\_\_\_\_  
\_\_\_\_\_ το πνευμα, και το υδωρ, και το αιμα, και  
οι τρεις εν εισιν.

(Underlining, spacing, and numbers were added.)

1519 ERASMUS, Desiderus [Nov. 1: Letter to Jan Slechta]

See appendix #8 for excerpts from this reply from Erasmus, who speaks favorably of the Bohemian Brethren. Slechta was a citizen of Bohemia.

<sup>171</sup>K. W. Clark, *The Gentile Blas and Other Essays*. (Leiden: E.J. Brill, 1980) 167.

<sup>172</sup>T. F. Dibdin, *Introduction to the Greek and Latin Classics*, 4th ed. (London: printed for Harding & Lepard, G.B. Whittaker, 1827) 109.

[1520?]      *Codex Britannicus*

The placement here in the year 1520 is likely to be in error, since it is the date assigned to the Montfort. So until evidence arrives, we have no idea of the date or location of *Britannicus*. The reading here is taken from the description of *Britannicus* by Dr. Dobbin, whose source is Erasmus' *Apologia ad Jacobum Stunicam* (1522), reprinted in the Basle edition (1540) of Erasmus' works, pp. 238-296:

[7] οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω  
\_\_ πατηρ \_\_ λογος και \_\_ πνα {\_\_} [8] και ουτοι οι  
τρεις εν εισι, και τρεις εισιν {\_\_} μαρτυρουντες εν  
τη γη το πνα, το υδωρ, και αιμα και οι τρεις  
εις το εν εισι ει την μαρτυριαν των ανων λαμβανομεν . . .

Britn: πνα \_\_\_\_\_ μαρτυρουντες  
Mont: πνα αγιον ... οι μαρτυρουντες

Britn: το πνα, το υδωρ, και αιμα και οι τρεις εις το εν εισι ει την μαρτυριαν  
Mont: \_\_ πνα \_\_ υδωρ, και αιμα \_\_\_\_ ει την μαρτυριαν

The Montfortianus omits 9 words.

Did *Britannicus* have the articles (το πνα, το υδωρ) or did it not (πνα, υδωρ)? The description of Dr. Dobbin implies "no articles there". That of Scrivener implies "yes, they are present." Dr. Dobbin did compare the reading for *Britannicus* as provided in Erasmus' *Apologia ad Jacobum Stunicam* (Paris: 1522) as given by the "last volume of the Basle edition of Erasmus' Works, pp. 238-296,"<sup>173</sup> Dr. Dobbin was honest enough to admit that it agrees with the Montfort:

except in the omission of the word αγιον and  
of the article οι before μαρτυρουντες . . ."<sup>174</sup>

<sup>173</sup>Dobbin, *The Codex Montfortianus: A Collation* (London: Bagster, 1854)

10.

<sup>174</sup>Ibid.



Ah! Now how does he explain this? He claims they "are clearly typographical errors, because they are not wanting in his third edition of the Greek Testament . . ." Forster said that Bishop Marsh "labors hard to identify the Codex Britannicus used by Erasmus, with the Codex Montfortianus."<sup>175</sup> Clarke and Scrivener followed Marsh. Scrivener, referring to this as *Montfortianus* (Evan.61, Act.34) points to verse 8 and says "162, -to ter 34." He is saying the third article of verse 8 is missing. So we assume that to *prim. et. secund.* of verse 8 are present in the MS which Scrivener is describing. But these two articles before "spirit" and "water" (το πνα, το υδωρ) are not in the MS which Adam Clarke calls "Codex Montfortii, or Codex Dubliniensis", cited by Erasmus, under the title Codex *Britannicus*. Clarke's MS reads "πνα υδωρ" (without articles). Why did not Scrivener mention these two omissions of το in his MS? Did he overlook them? Unlikely. More likely, they were not omitted in *Britannicus*.

We may anticipate the objection that the use of the Latin abbreviation *ter* of the quote "162, -to ter 34" means all three [articles], not only the third article. But the context of Scrivener's use of *prim. et. secund.* shows that he is not employing the sense of cardinal numbers, but that of ordinal numbers. Besides, Erasmus noted that the last clause και οι τρεις εις το εν εισι was in *Britannicus*. This clause is not in *Montfortianus*.

Scrivener said that this MS was first known in 1519-22. Further, C. R. Gregory said it was written in Oxford in 1520. But no one knows for certain, since the Montfort is not the *Britannicus*. Scrivener did not agree with H. Alford's speculation that Erasmus tampered with "the very few MSS. which he collated." But Scrivener admitted "I never saw the Basle manuscripts."<sup>176</sup>

1520 LEE, Edward. *Annotationes in Annotationes Novi Testamenti Desiderii Erasmi*. Paris: G. de Gourmont for D. Resch. [Feb]

H. J. de Jonge comments upon a segment from this treatise by E. Lee:

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<sup>175</sup>Charles Forster, *A New Plea for the Authenticity of the Text of the Three Heavenly Witnesses* (Cambridge: Deighton Bell & Co., 1867) 126.

<sup>176</sup>Scrivener, *Plain Introduction*, 3rd ed. p. 433.

Lee did not refrain from accusing Erasmus of Arianism (*inter alia* on account of his leaving out 1 Joh. 5,7b-8a from his Greek and Latin text), Pelagianism and other heresies.<sup>177</sup>

According to de Jonge, this treatise "contained 243 notes on Erasmus' first edition of the New Testament . . . and 25 on the second edition."

1520 ERASMUS, Desiderus. *Apologia invectivis Lei* (*Opuscula* 236-303). Antwerp: Michaël Hillen [early March], Cologne: reprint by Eucharius Cervicornus [late March].

1520 ERASMUS, Desiderus. *Responsio ad annotationes Lei* (LB IX 123-200) [April].

1520 ERASMUS, Desiderus. *Liber tertius quo respondet reliquis annotationibus Ed. Lei* (LB IX 199-284) [May].

In this work, Erasmus defended his omission of 1 John 5:7b-8a. A portion of his lengthy argument follows, as quoted from W. Orme's *Memoir of the Controversy*, page 4. The first point of Erasmus was that only such words (without 1 John v.7f) occur in the Greek. Points 2, 3, and 4 follow:

2. That this passage is so cited by Cyril in the 14th book of his *Thesaurus*, and that an orthodox father, as he was, would infallibly have cited the whole passage, against the Arians, if he has found it in any copies in his time.
3. That the same may be said of Augustin, who also cites it thus against Maximinus the Arian ...
4. That Beda cites the passage in the same manner as Augustin.

1520 ZUNIGA, Diego Lopez. *Annotations contra Erasmum Roterodamum in defensionem translationis*. Novi A.G. Brocario. [Jun or Aug].

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<sup>177</sup>H. J. de Jonge's introduction to Erasmus' *Apologia Respondens ad ea quae Iacobus Lapis Stenica*, in *Erasmi Opera Omnia*, IX-2 (Oxford: North Holland Pub. Co., 1983) 11.

De Jonge points out that this work (which had been begun in 1516, but was delayed) has 115 pages containing 212 notes on Erasmus' New Testament edition. Zuniga tried to demonstrate the superiority of the current Vulgate.

1521 [Hübmaier began preaching in Waldshut in Breisgau]

He was still a Catholic at this time.

1521 [April 18, Diet of Worms: Luther was accused of following the Waldenses]

E. Comba said that Luther was accused of "following in the footprints of the Waldenses". Comba continued<sup>178</sup>:

Indeed we know that at the diet of Worms, the representatives of the Roman court said to the reformer: '*Plurima eorum, quae adducis . . . Waldensium sunt, Pauperum de Lugduno sunt . . . hereses.*' <sup>179</sup>

Comba cited the scholar P. Balan (1840-1893).

1521 [June 18] Bombasius sent two passages from Codex B to Erasmus.

Reviewing the past, we noted that neither the first edition (1516) nor the second edition (1519) of Erasmus contained 1 John v.7f. In 1521, Paulus Bombasius finally located the long neglected Codex B in the Vatican Library, and informed Erasmus "I found it with difficulty."<sup>180</sup> In June, he sent readings from 1 Joh 4:1-3 and 1 Joh 5:7-11 to Erasmus.<sup>181</sup> Upon examination, he noted that Vaticanus omitted 1 John v.7. But this was not enough to persuade him, for he considered the MS to be emended according the Vulgate tradition. The inclusion by Erasmus of 1 John v.7 in ALL his subsequent editions, prove that he rejected this Vaticanus omission.

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<sup>178</sup>E. Comba, *History of the Waldenses of Italy*, 335.

<sup>179</sup>Pietro Balan, *Monumenta Reformatione Lutheranea ex Tabulariis Secretioribus S. sedis 1521-1525* (Ratisbonae: Neo Eboraci [etc.] suptibus F. Pustet, 1884) 182.

<sup>180</sup>According to C. H. Turner, *Early Printed Editions of the Greek Testament*, p. 22.

<sup>181</sup>*Erasmi Opera Omnia*, IX-2: 257 note 505.

Consequently Codex B never influenced Erasmus to remove the verse! It did not influence him in his first two editions (1516, 1519), since he had not yet seen these readings in B, nor in his next three editions (1522, 1527, 1535) when readings from it were available to him.

1521 [June: Erasmus included 1 John v.7 in his Latin edition.]

This separate edition of his Latin edition was published by Froben at Basle.

1521 ERASMUS, Desiderus. *Apologia respondens ad ea quae Iacvobus Lopis Stunica taxaverat in prima duntaxat Novi Testamenti aeditione* (ASD IX-2 58-267) Louvain: Didrk Marens. [October]

The source for the following remark by H. J. de Jonge on this work by Erasmus, is (1983: de JONGE):

In the course of the work Erasmus began obviously to weary of it; from *Philemon* up to and including *Revelation* his paragraphs are considerably shorter than in the preceding part of the work (with the exception of his long excursus on *1 Joh 5,7-8*)

In this excursus he explained he had received a transcript of 1 John v.7f from Codex *Britannicus*. In the article (1980: de JONGE, p. 383) the author provided the date "September 1521."

1521 GERBEL, Nicholas. ed. *Novum Testamentum Graece*. Hagenaue: Thomas Anshelmus. [left side of p. 257 in Tübingen copy, (Their call number is Ga I 33) ]

Nicholas Gerbel, "Erasmus' one time assistant in the production of the *editio princeps*, had pleaded as long ago as September 1515 for an edition small enough to be carried about."<sup>182</sup> Gerbel did not include 1 John v.7f. Gerbel sent Luther a copy. Upon its arrival at the Wartburg, Luther expressed his delight

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<sup>182</sup>C. H. Turner, *Early Printed Editions of the Greek Testament*, 20.

by referring to Gerbel's edition as his "best man." He had also referred to his copy of the Erasmus 1519 edition as *uxor*, his "wife."<sup>183</sup>

1521 A French Bible printed at Lyons, France.

Frederick Nolan obtained a copy. Commenting on this verse he remarked: "(1) It differs from the Latin Vulgate: as it reads "le filz" for "verbum" (2) It agrees with this reading with the ancient Confession of Faith used by the Waldenses . . ."<sup>184</sup> [filz= son, verbum= word]

Trois choses sont qui donnent tesmoing au ciel,  
le pere le filz et le saint esperit, et ces trois sont  
une chose. Et trois chose qui donnent tesmoing en  
terre, esperit eaue et sang

1522 ZUNIGA, Diego Lopez. *Erasmi Roterodami blasphemiae et impietates*. [April] [54 pages]

1522 ERASMUS, Desiderus. *Apologia adversus libellum Iacobi Stunicae cui titulum fecit Blasphemiae et empietates Erasmi*. [June] [52 pages]

1522 ERASMUS, Desiderus. *Novum Testamentum Omne, Tertio iam ac diligentius ab Erasmo Roterodamo recogintum, non solum ad Graecum veritatem, verumetiam ad multorum utrisque linguae codicum, eorumcB veterum simul & emendatoru fidem, posstremo ad probatissimorum autorum citationem, emedationem & interpretationem, und cum Annotatinibus recognitis, ac magna accessione locupletatis, quae lectorem do ceant, quid qua ratione mutatum sit. Quisquis igitur amas veram Theologiam, lege, cognosce, ac deinde iudic. NecB statim offendere, si quid mutatum offenderis, sed expede, num in melius mutatum sit. Nam morbus est, non iudicium, damnare quad non inspexeris.* p. 522:

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<sup>183</sup>J. M. Reu, *Luther's German Bible: An Historical Presentation Together with a Collection of Sources*. (Columbus: Lutheran Book Concern, 1934) 351.

<sup>184</sup>F. Nolan, *Inquiry into the Integrity of the Greek Vulgate or Received Text*, (London: F. C. & J. Rivington, 1815) xviii.

[7] οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω  
 \_\_ πατηρ \_\_ λογος και \_\_ /πνευμα αγιον / [8] και  
 ουτοι οι τρεις εν εισι, και τρεις εισιν οι μαρτυρουντες  
 εν τη γη \_\_ πνευμα, και \_\_ υδωρ , και \_\_ αιμα και οι  
 τρεις εις το εν εισιν

Variations from the common received text

6 omissions [v.7] ο, ο, ο and [v.8] το, το, το

1 transposition: αγιον and πνευμα are swapped

Note the clause at the end of v.8:

Erasmus 3rd: και οι τρεις εις το εν εισιν

Comp Polygl: \_\_\_\_

Montfortius: \_\_\_\_

Where did Erasmus acquire this last clause? Not from the Complutensian. Nor from the Montfort. Neither one had the clause! Erasmus said (according to Forster, via Scrivener's *Plain Introd.* 3rd ed) "*Postremo; Quod Britannicum etiam in terrae testimonio addebat, και οι τρεις εις το εν εισιν quod non addebatur hic duntaxat in editione Hispaniensi*" It came from Britannicus. This is why Charles Forster argued (in 1867) that the Montfort Codex "cannot possibly be the same with the Codex Britannicus."<sup>185</sup>

Scrivener offered a "conjecture." He supposed that the man who sent the passage to Erasmus "might have broken off after copying the disputed words"<sup>186</sup> from the Britannicus. In other words, he assumed it contained the clause, but it was not copied because the man "might have broken off" copying it. But this conjecture does not explain the omission of the clause in the Montfort! A facsimile of the Montfort was carefully made by Adam Clarke whose hope for accurate copying of the verse was that "it may be said that every jot and every tittle belonging to the text are here fairly and faithfully represented; nothing being *added* and nothing being *omitted* . . ." The Montfort reading, which clearly omits the clause, is easily accessible for inspection in Clarke's *Commentary on the Bible*.

<sup>185</sup>C. Forster, *A New Plea for the Authenticity of the Text*. . . (1867) 126.

<sup>186</sup>*Plain Introduction*, 3rd ed, p. 653 note 1.

1522 LUTHER, Martin. *Septembertestament* [reprinted by Kenneth Strand in 1972]

[7] denn drey sind dir da zeugen . . . der geyst und das wasser und das blut [8] und die drey sind eynis.

"While popular tradition hailed Luther as the first translator of the Bible into German, [but] the reformer himself laid no claim to it. He could not have thought of doing so, knowing that the German Bible had been printed in at least 17 editions before his time."<sup>187</sup>

Luther omitted 1 John v.7f in all his editions. J. M. Reu cited a letter in "*Briefe II*," by Luther in which he alluded to his copy of Erasmus' 1519 edition of the Greek N.T. as his "wife" which was the basis for his translation into German. The question ought to be raised "How could Luther, who despised Roman Catholicism, select to use a Greek edition edited by a Roman Catholic?" How could he ever call a Roman Catholic-composed Greek New Testament his "wife"? See appendix 8.

1522 *Novum Jesu Christi Testamentus Graece antiquorum aliquot exemplarium collatione multo quam hactenus emendatius.* Basieae

εν τω ουρανω ο πατηρ, ο λογος, και το αγιον  
πνευμα. και ουτοι οι τρεις εν εισι, και τρεις εισιν οι  
μαρτυρουντες εν τη γη

1522 [B. Hübmaier was drawn to the doctrines of Luther and Zwingli]

1522 [B. Hübmaier discussed verses on baptism with Zwingli]

Zwingli later said "Nothing grieves me more than that I am at present obliged to baptize children, for I know it ought not to be done" and further "However, if I terminate it I fear for my prebend."<sup>188</sup>

<sup>187</sup>Emilio Comba, *History of the Waldenses in Italy*, (1889, AMS reprint 1978) 190.

<sup>188</sup>L. von Muralt & W. Schmidt, *Quellen zur Geschichte der Täufer in der Schweiz* (Zurich: 1952) 184. as trans. by L. Verduin, *Anatomy of a Hybrid*, 173.

1523 MÜNTZER, Thomas, *Von der Taufe, wie man die heldet.*

This liturgy for the baptism of infants, though in use in 1523, was printed in 1524. Thomas Müntzer, its author, could not possibly be an Anabaptist.

1523 EMSER, Jerome. *Auß was Gründ unnd Ursach Luthers Dolmatschung oder das nair testament dem gemeine man villich vorbotten worden sey.*

The translation of the title is *On What Ground and for What Cause Luther's Translation of the New Testament Should Justly Be Forbidden to the Common Man*. Leipzig: [completed Sept 21]

1523 EMSER, Jerome. *Annotationes vber Luthers naw Testament gebessert vnd emendirt.*

In English: *Annotations Concerning Luther's New Testament Improved and Emended*. These two works (this and the one above) may provide insight into another factor explaining Luther's bias against the verse. J. M. Goeze said:

So Luther stood firm as a pillar; and he was so much less moved to take up this verse in his translation, i.e., the screaming was more despised and more bitter, which the Papists and esp. Emser had, for that reason, made against him. These were precisely the reasons which determined the attitude of Bugenhagen. The attitude of both men in these portions can be used neither for nor against the validity of this scripture-verse.<sup>189</sup>

1524 [Tyndale sailed to Hamburg, Germany.]

1524 [Swiss-German New Testament was printed in Zurich.]

Why did the Swiss not simply use Luther's edition? S. Sonderregger replied that:

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<sup>189</sup>*Continuation of the Comprehensive Defense of the Complutensian Greek New Testament* (1769) 130.



Regard for the Swiss language of the countryside of the time as well as the philological struggle from a translation as clear as possible and one generally understandable have often led to the deviation from Luther's text in the Zurich Bible itself, where people basically followed Luther.<sup>190</sup>

1524      ERASMUS. D. *On the Liberated Will*

To Henry VIII, Erasmus wrote, "The die is cast, my book on free will has appeared ... already some furious pieces of writing have been thrown at my head" The author, many said, maintained in true Erasmian fashion that he had only yielded AGAINST HIS WILL to strong persuasion, and that the work had been wrung from him; that writing of free will, he had lost his own free will, and was therefore not to be taken seriously.<sup>191</sup>

1525      [Peasant's War in Münster, Germany]

(The relationship between the slander of the Received Text, and the slander of the Anabaptists<sup>192</sup> involves an exposure of erroneous historiography which remains to be explained in length in a future work.).

1525      [autumn: Tyndale moved to Cologne, Germany]

It was in Cologne where he began printing the New Testament.

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<sup>190</sup>"Zur sprachlichen Stellen der Zürcher Bibelübersetzung 1524 bis 1535" *Festschrift für Ingo Reiffenstein zum 60 Geburtstag* (Göttingen: Kümmerle, 1988).

<sup>191</sup>R. H. Murray, *Erasmus and Luther: Their Attitude to Toleration*, 215.

<sup>192</sup>Referring to the old myth of Anabaptist = fanatics, C. K. says in *ME* 3:779 "No other topic of the Reformation and particularly of the Anabaptists has received as much attention throughout the centuries as the Anabaptists of Münster." Dr. H. S. Bender said in *ME* 2:752 "Well into the 19th century the great Anabaptist movement of the 16th century was uncritically identified with the Peasants' War of 1525 and the events in Münster."

1525 [The "Taufertestament" of Zurich]

This interesting word (which means "Baptist Testament") occurs in the 1983 reprint of *Die Froschauer Bibel 1531: Das Buch der Zürcher Kirche* (Zürich: Theologische Verlag)

1525 [Luther's *Bondage of the Will*. ]

(Luther said in section IX "God foreknows nothing by contingency, but that He foresees, purposes, does all things according to His immutable eternal and infallible will. By this thunderbolt, "Free Will" is thrown prostrate.")

1526 [Tyndale was betrayed and he fled to Worms, Germany]

He also began printing here. In the city of Worms in 1524, "Anabaptism found a favorable soil."<sup>193</sup>

1526 TYNDALE, William, ed. *The Newe Testament*. [Febr.]

The 1989 reprint made at Milford, OH: (John the Baptist Printing Ministry), indicates that it was "The first English New Testament published and the first from the original Greek." The modern spelling was performed by John W. Sawyer.

For there are three which bear record in heaven,  
the Father, the word, and the Holy Ghost; and these  
three are one. And there are three which bear record  
in earth, the Spirit, the water, and blood: and these  
three are one.

Because of Tyndale's importance, various denominations have sought to claim him. Some have said that he was Reformed (van Bruggen), Lutheran (Egan, Cargill, et al.), Baptist (J. Davis), or Puritan (Knappen) in his theology. But, Donald D. Smeeton demonstrated that Wycliffite/Lollard themes abounded in his theology. Even so, he properly avoided reductionism and concluded "I do not claim that Tyndale was 'only' a Lollard."<sup>194</sup>

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<sup>193</sup>NSHE, 6:301.

<sup>194</sup>D. Smeeton, *Lollard Themes in the Reformation Theology of William Tyndale* (Kirksville, MO: Sixteenth Century Journal Publishers, 1986) 251.

Be that as it may, Tyndale believed in unconditional election. In his *An Answer to Sir Thomas More's Dialogue*, he wrote "Why doth God open one man's eyes and not another's? Paul (Rom ix) forbiddeth to ask why: for it is too deep for man's capacity. God we see is honored thereby, and His mercy set out and the more seen in the vessels of mercy. But the popish ... set up free-will with the heathen philosophers, and say that a man's free will is the cause why God chooseth one and not another, contrary unto all the Scripture."<sup>195</sup>

1526 [April 6: Hübmaier recanted his forced recantation]

Hübmaier entered the pulpit and "began to read his recantation in a broken, weak and quivering voice, until his heart choked his utterance and he broke down. He swayed to and fro before his audience . . . when suddenly the unseen hand of God was put forth to bind him up, and . . . he filled the sanctuary with the shout that "Infant baptism is not of God, and men must be baptized by faith in Christ!" The crowd . . . burst into tumult . . . Zwingli screamed above the rest."<sup>196</sup>

1526 [Jakob Kautz "joined the Anabaptists"] See (1529: KAUTZ)

1527 [January: Hans Denk and Ludwig Haetzer came to Worms]

In Worms, they published their translation of the Old Testament prophets *Alle Propheten nach Hebräischer sprach verteutscht* (Worms: Peter Schöffner). By 1528 or 1529 Kautz became acquainted with the printer, Peter Schöffner.

1527 ERASMUS, Desiderus: *Novum Testamentum* [4th edition]

This edition also contained 1 John v.7f. According to Roland Bainton, Erasmus defended his restoration of the verse! Bainton cited page 679 of this fourth edition. Bainton said "His own defense

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<sup>195</sup>W. Tyndale, *An Answer to Sir Thomas More's Dialogue* (Parker Society reprint, 1850) 191

<sup>196</sup>Thomas Armitage, *A History of the Baptists*, I: 339.

was that the verse was in the Vulgate and must therefore have been lost in the Greek text used by Jerome."<sup>197</sup>

1527 LUTHER, Martin. *Weimare Ausgabe* 48:688, 15-20 (No.7101)

"There are three who give testimony" etc. (I John 5) Why is this locus not translated in the German translation? He responded: I and others believe that it is sort of added, that it is added by some ignoramus. We do not want however, to translate it because of the word "testimony", because in heaven there will be no need for a testimony . . . as it is written: "we will see God face to face." There the Trinity will declare himself.

From a recent article (1985: POSSET) three other sources were mentioned which reveal Luther's thoughts on the verse. The following quote is from the notes of Luther's graduate student Georg Röer:

"For there are three." This locus the Greek codices do not have. It seems that it was inserted ineptly by the eagerness of ancient theologians against Arius, if one looks at the analogy of faith. Where God is seen, there is no need for a testimony, but here it is needed, here we have it in the word, and we do not want to have it any other way, since there is no testimony in heaven and no faith, which are of this life. Therefore, we leave out this text. Also the subsequent text ridicules this verse. And I can make fun of it easily because there is no more inept locus for the Trinity.<sup>198</sup>

Concerning this above quote, Posset declared "This is the most precise stenogram of Luther's lecture on the *Comma Johanneum*. Essentially, Luther said the same as in the *Table Talk* and in S [scholia] and P [notes by Probst]."

1527 [B. Hübmaier was arrested and sent to Vienna]

He was then cast into the dungeons of the castle of Gritsenstein.

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<sup>197</sup>*Erasmus of Christendom* (New York: Charles Scribener's & Son, 1969) 137.

<sup>198</sup>*Weimare Ausgabe* 20: 780 21-781, 2

1527 ERASMUS, D. *Contra morosos quosdam ac indoctos*.

H. J. de Jonge (p. 387) provided this passage from this work in the Clericus edition, "tom VI fol. \*\*\* 1r." Erasmus noted that some Greek MSS were adapted to Latin MSS:

It should be pointed out here in passing, that certain Greek manuscripts of the New Testament have been corrected in agreement with those of the Latin Christians. This was done at the time of the reunion of the Greek and Roman Church. This union was confirmed in writing in the so-called Golden Bull. It was thought that this (sc. the adaptation of the Greek biblical manuscripts to the Latin) would contribute to the strengthening of unity. We too once came across a manuscript of this nature and it is said that such a manuscript is still preserved in the papal library (. . .) written in majuscule characters.

H. J. de Jonge indicated that the manuscript to which Erasmus refers here is the Codex Vaticanus "designated as B. Erasmus regarded the text of this codex as influenced by the Vulgate and therefore inferior."<sup>199</sup>

1528 [March 10: Hübmaier was burned at the stake.]

1529 KAUTZ, Jakob. (ed.) [A complete German Bible]  
C. Hege, a scholar from Frankfurt, Germany, said:

"In the same year, 1529, Kautz published the first complete German Bible *based on the original text*, five years before Luther's Bible."<sup>200</sup> [emphasis by italics added]

Kautz was imprisoned with Reublin. "Kautz and Reublin now drew up a statement of faith; they knew only adult baptism; infant baptism was not in accord with Christ's command."<sup>201</sup> Because Kautz was an Anabaptist, this ought to be a great interest to all Baptists.

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<sup>199</sup>"Erasmus and the Comma Johanneum" *Eph Th Lov*, 1980, p. 388.

<sup>200</sup>Christian Hege, "Kautz, Jacob", *Mennonite Encyclopedia*, 3: 160.

<sup>201</sup>Ibid.

Baptists. But why has Kautz been forgotten today? Who would dare say that Kautz did not use a Greek Received Text?

1529 [April 13: Letter of Erasmus; highest respect for the Anabaptists]

Roland Bainton, Professor Emeritus from Yale, said Erasmus "had the highest respect for the Anabaptists"<sup>202</sup> and provides this translation of a letter of April 13, from Erasmus to his friend Ber:

An Anabaptist has just experienced the fate of John the Baptist, except that the one was decapitated, the other burned. Although this sect is of all the most hated by the princes because of anarchy and community of goods, these people have no temple, they establish no kingdom, they defend themselves by no violence and they are said to have many among them much more sincere in morals than others, though what can be sincere if the integrity of the faith is corrupted?<sup>203</sup>

1530 [January: in Antwerp. Tyndale printed the Pentateuch]

1531 [Tyndale translated Jonah and retranslated Genesis.]

1531 BULLINGER, Heinrich. *Von dem unverschampten fräfel, ergerlichem verwyrren unnd unwarhaftem leeren der selbgesandten Widertäuffern, vier gespräch Bücher, zu verwarnenn den einfalten.*

There are non-Baptists even today, who believe that the Anabaptists, by way of Conrad Grebel, had their roots with the radical Thomas Münster. But "Even Bullinger himself says not a word about a personal contact between Grebel and Münster in his two books against the Anabaptists written in 1530 and 1560"<sup>204</sup>

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<sup>202</sup>R. Bainton, *Erasmus of Christendom*, (New York: Charles Scribners and Sons, 1969) 260.

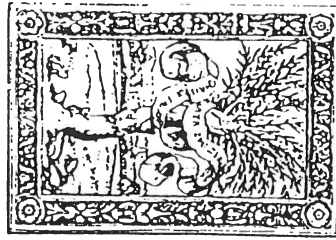
<sup>203</sup>Allen, P. S. & Mrs. Allen, (eds.) *Erasmi Epistolae*, VIII, 2149, 40-41

<sup>204</sup>H. S. Bender, *Conrad Grebel 1498-1526 Founder of the Swiss Brethren* (Goshen, IN: Mennonite Historical Society, 1950) 114. On page 258. Bender gave the year as 1531, which agrees with the *Mennonite Encyclopedia*.

DIE FROSCHAUER BIBEL 1531 -  
DAS BUCH DER ZÜRCHER KIRCHE

VON HANS RUDOLF LAVATER

Ein yelicher güet baum/bringet  
güte (sucht).



Ein yeliche pflanzung die nit gepflanzet  
hat mein hündelicher vater/  
wilt außgerewerlt.

Ein yelicher baum der nit güte  
bringet/ wirt außgerewerlt.

Der Kirchengemeinde Usterbach (Kt. Bern)  
in Dankbarkeit erworben

sonder mit wasser vnd blät. Vnd der geyst  
 ist der da zeüget: daß der geyst ist die was-  
 heyt. Daß die sind die zeugnus gebend im buche: Der was-  
 ser/das wasser/ vnd der beylig geyst/ vnd der die demend in  
 eine. Vnd die sind die da zeugend auff er-  
 den/der geyst/das wasser/ vnd das blät: vñ  
 die die dienend in eins. So wir der mens-  
 schen zeugnus anmenend/die zeugnus Got-  
 tes ist grösser: daß das ist die zeugnus Got-  
 tes/das er zeüget hatt von seinem sun. Wår  
 da glaubt in den sun Gottes/der hat Got-  
 tes zeugnus bey jm: Wår Gott nit glaubt/  
 der hat in zum lagnat gemacht: daß er hat  
 nit glaubt inn die zeugnus/ die Gott zeüget  
 hat von seinem sun. Vñ das ist die zeugnus/  
 das vns Gott das ewig läben hat geben.  
 Vnd solliche läben ist in seine sun. Wår den  
 sun Gottes hat der hat das läben: Wår den  
 sun Gottes nit hat der hat das läben nit.

**B** Solliche hab ich euch geschriben/ die jr  
 glaubennd in den namen des suns Gottes/  
 auff das jr wüßind das jr das ewig läben  
 habind/ vnd das jr glaubind in den namen  
 des suns Gottes. Vñ das ist die die sich  
 heyt die wir habennd zu jm/ das so wir er-  
 was bittend nach seinem willen/ so hört er  
 vns. Vnd so wir wüßend das er vns hört  
 was wir bittend/so wüßend wir dz wir die  
 bitt habend/ die wir vñ jm gehört habend.  
 So yemants sich seinen brüder sünden ein  
 sünd nit zum tod/der wirt bitten/ vñ jm ge-  
 ben das läbe/ denen die da nit zum tod sun-  
 dend. Es ist ein sünd zum tod/ dafür sag  
 ich nit dz yemants bitte: aller vnbill ist sünd.  
 Vnd es ist eliche sünd nit zum tod.

Wir wüßend/das wår von Gott gebo-  
 ren ist/sündet nit/sond die gebart von Gott  
 behaltet in/vñ der böswicht wirt in nit an-  
 geyssen. Wir wüßend das wir von Gott  
 sind/vñnd die ganz welt ligt im übel. Wir  
 wüßend aber das der sun Gottes kommen  
 ist/vnd hat vns einen sin geben/ das wir er-  
 kennind den warhaffigen: vnd wir sind in  
 dem warhaffigen in seinem sun Jesu  
 Christo. Diser ist der warhaffig  
 Gott/vñnd das ewig läben.  
 Kinder härend euch vor

## Die ander Epistel Sanct Johans.

Diese Epistel ist nit von Joanne dem Euangelisten vñnd  
 Apostel/sonder von einem anderen Joanne einem alten pæ-  
 ster geschriben/ zu einer erckenden Christenlichen frauen vñnd  
 ihren sünden/denen schrybe diser Joanne/ sy warnenbe/ vñ  
 sy sich von der leer/ die sy von jm empfangen hatten/ durch  
 die falschen leere nit lassind abereyben vñnd verfürren/ sonder  
 in der Euangelischen warheit vñnd in brüderlicher liebe bly-  
 bend vñnd verharrend.

**E**r eleren/ der auß er/ z  
 welen frauen/ vñ jren kin-  
 deren/ die ich lieb hab in der  
 waacheyt: vnd nit allein ich/  
 sonder auch alle die die was-  
 heyt erkennen habend vñnd der warheyt wil-  
 len/ die in vns bleybe/ vnd bey vns sein wirt  
 in ewigkelt.

Gnad/ barmhertzigkelt/ sind von Gott  
 dem vatter/ vnd von dem Herrn Jesu Chri-  
 sto/ dem sun des vatters in der warheit vñnd  
 in der liebe.

Ich bin sehr tröstet/ dz ich funden hab  
 vñndt deinen kunden die in der warheyt  
 wandlend/ wie dann wir ein gebort vom  
 vatter empfangen habend. Vñ nun bitt ich  
 dich/frau/ mit als ein neuw gebort schrey-  
 ben ich dir/sonder das wir gehert habend  
 von anfang/ das wir vns vñndt einander  
 liebend: vñ das ist die liebe/ das wir wand-  
 lind nach seinem gebort.

Das ist das gebort/wie jr gehört habend  
 von anfang/auff das wir darinnen wand-  
 lind. Dañ vil verfürer sind in die welt kom-  
 men/ die nit bekennend Jesum Christ/ dz er  
 in das fleisch kommen ist: diser ist der verfürer/  
 vñnd der widerchrist. Sehend euch fur/ das  
 jr nit verliert was jr gewürckt habend/  
 sond vollen lon empfangind. Wår übertritt/  
 vñnd blybt nit in der leer Christi/ der hat kein  
 Gott: wår in der leer Christi ist/ der hat  
 beyde den vatter vñnd den sun.

So yemants zu euch kumpt/ vñ bringet dise  
 leer nit/den nemend nit zu huf/ vñ grüßend  
 in auch nit: dann wår in grüßet/ der hat ge-  
 meynschafft mit seinen bösen werckenn. Ich



1531      FRANCK, Sebastian. *Chronica, Zeytbuch vnd geschytbibel*.

R. F. says this book "was written in 1530-31, when Anabaptism had been just a few years in existence, and was slandered everywhere"<sup>205</sup> C. K. said "For Anabaptism Sebastian Franck is of lasting importance"<sup>206</sup>

1531      FROSCHAUER, Christof. *Die ganze Bibel der ursprüngliche Ebraischen und Griechischen waarheit nach/auffs aller treüwlichest verteüschet*. (1983 reprint. Zürich: Theologischer Verlag) cciv.

This Bible was printed in Zürich, which many regard as "the birthplace of the Anabaptist movement"<sup>207</sup> 1 John v.7f was placed in superscript characters: .

dan deer geyst ist die warheyt. Dan drey sind die  
zeugnuß gebend im himel: Der vater das wordt unnd  
die drey dienend in eins. Unnd drey sind die da  
zügend auff erden . . .

There are the 1524 and the 1525 editions<sup>208</sup> of the Swiss-German New Testament. Thus 1 John v.7f was included in a text of that time period.

"Among the people, especially the Anabaptists, the first editions of the Froschauer Bibles and Testaments were greatly loved."<sup>209</sup>

1533      SEPULVEDA, Juan Ginez (November: letter to Erasmus).

Sepulveda, a Spanish humanist and historian, was in Rome at this time. Delitzsch says that on November 1st, he wrote to Erasmus

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<sup>205</sup>ME I:587.

<sup>206</sup>ME II:366.

<sup>207</sup>See the article "Zürich" in ME 4: 1042.

<sup>208</sup>See the table in the back of this reprinted Swiss-German Bible (p. 1364)  
"Übersicht: Froschauer- Bibeldrucke 1524-1531".

<sup>209</sup>A. FL. "Froschaure Bibles and Testaments" ME 2: 415.

"that in his edition of the New Testament he had followed a diversely corrupt text."<sup>210</sup>

Kenyon said of Codex Vaticanus, "A few readings from it were supplied to Erasmus by his correspondent Sepulveda, but too late for use in his editions of the New Testament."<sup>211</sup> In this claim, Kenyon made two serious errors. It was not "too late" because Erasmus' 5th edition appeared in 1535. Nor was it merely a "a few readings", for in this letter, Sepulveda furnished Erasmus "with 365 readings as a convincing argument in support of his statements" that Codex Vaticanus is "a weighty proof of excellence with the Latin version" (*multam convenit cum vetere nostra translatione*) against the common Greek text . . ."<sup>212</sup> [emphasis added]

Consequently, he is not necessarily opposed to all Greek texts but Sepulveda is specifically opposed to the "common Greek text", a designation 100 years before the introduction of the term *textus receptus* in 1633.

1534 COLINAEUS, Simon. *Novum Testamentus*. Paris.

Philip Schaff proudly displayed a "Fac-simile of page containing 1 John v.7"<sup>213</sup> showing how Colinaeus omitted 1 John v.7f. With reference to Colinaeus, C. H. Turner said "He ejected the *Comma Iohanneum*, being the last editor to do so till the English Presbyterian Mace or Macey in 1729."<sup>214</sup>

T. H. L. Parker refers to Beza's *Responsio*, in which Beza denounced this Greek edition of Colinaeus: "For I have found many things in it emended on sheer conjecture by someone who was in other respects most learned in the Greek tongue."<sup>215</sup>

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<sup>210</sup>F. Delitzsch, *Studien zur Entstehungsgeschichte der Polyglottenbibel des Cardinals Ximenes* (Leipzig: Druck von A. Edelmann, 1871) 13.

<sup>211</sup>F. Kenyon, *Textual Criticism of the New Testament* (London: MacMillan, 1912) 78.

<sup>212</sup>See "Codex Vaticanus 1209" in Scrivener's *Plain Introduction*, 3rd ed., page 105.

<sup>213</sup>The display is in Schaff's *A Companion to the Greek Testament*, p. 535.

<sup>214</sup>C. H. Turner, *Early Printed Editions of the Greek Testament*, 25.

<sup>215</sup>T. Beza, *Responsio*, as transl. by T.H.L.Parker in *Calvin's Commentaries* (Grand Rapids, 1971) 101.

Anabaptists, Lutherans, and many other rejected the editions of Colinaeus, which fell into oblivion. It "had no influence on the history of the text, and it was first by Mill and then again by Griesbach that it was rescued from oblivion."<sup>216</sup>

What printed Greek text were our Baptist forefathers using? They used the TR. Some will say: Ah! But "they had no other option available to them!"<sup>217</sup> But T. H. L. Parker said "there existed even in the sixteenth century an alternative to the *textus receptus*"<sup>218</sup> and he referred to the edition of Colinaeus.

1534 [Tyndale completed his second translation of the NT]

(For there are three which bear record in heaven, the father, the word, and the holy ghost. And these are one).  
For there are three which bear record (in earth) the spirit, and water, and blood: and these three are one.<sup>219</sup>

1534 [Tyndale was betrayed by Henry Phillips.]

1535 ERASMUS, Desiderus. *Novum Testamentum*. [5th ed.]

This edition is noteworthy, because not only had Erasmus received the few aforementioned passages sent to him from Bombasius, but he now had Sepulveda's 365 readings from Codex Vaticanus where it differed from the Received Text. Since the fifth edition of Erasmus, "differs very little from the fourth as regards the text"<sup>220</sup> then the likelihood is that Erasmus rejected nearly every reading on Sepulveda's list, if not every one. See Allen, Ep 2873:334.

In this fifth edition, 1 John v.7f appears for the third time in an edition by Erasmus. Since there is no evidence for the oft-repeated claim that Erasmus made a "promise", it raises the question again: Why did he continue to include it, having written against it fifteen years ago, in 1520? Apparently because he changed his views prior to 1527, perhaps as early as 1522.

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<sup>216</sup>C. H. Turner, *Early Printed Editions of the Greek Testament*, 25-26.

<sup>217</sup>These are the words of D. A. Carson, in his *King James Version Debate: a Plea for Realism* (Grand Rapids: Baker, 1979) 55 n.16.

<sup>218</sup>T. H. L. Parker, *Calvin's New Testament Commentaries*, p. 101.

<sup>219</sup>From the modern spelling edition by David Daniell of Tyndale's 1534 edition, (New Haven: Yale University Press, 1989).

<sup>220</sup>Scrivener, *Plain Introduction*, 3rd ed. p. 433.

1535 [Tyndale was imprisoned for 7 months of the year at Vilvorde.]

1536 [Oct 6: Tyndale: imprisoned for 9 more months, then burned at the stake.]

1539 CRUMWELL. *The Great Bible*. prologue by CRANMER.

This Jesus Christ is he that came by water and bloud,  
not by water only, but by water and bloud. And it is  
the sprete that beareth wytnes, because the Sprete is  
trueth. (For ther are thre which beare record in heaven,  
the father, the worde, and the wholly goost. And these  
thre are one), and ther are thre which beare recorde  
(in erth) the sprete . . .

1543 ENZINAS, Francisco de. *El Nuevo Testamento de Nuestro Redentor y Salvador Jesucristo*. Antwerp, Belgium.

"The first true Castillian NT translation directly from the Greek text of the Erasmus was done by Francisco de Enzinas in 1543."<sup>221</sup>

1546 ERASMUS, Desiderus. *Hieronymi Opera*. Paris.

G. Benson argued that Jerome did not use the term "canonical epistles" but rather "Catholic epistles". G. Travis refers to the essay "Treatise on Ecclesiastical Writers" within this work (vol 1, p. 103) to demonstrate that "Jerome himself applied the epithet *Canonical* to these epistles. . ."<sup>222</sup>

1546 ESTIENNE, Robert. *Novum Testamentum Graece*, 1st ed.

1549 ESTIENNE, Robert. *Novum Testamentum Graece*, 2nd ed.

1550 BUGENHAGEN, Johannes. *Expositione Jonae*.

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<sup>221</sup>"Bible Versions: Spanish" *Encyclopedia of the Lutheran Church*, ed by Julius Bodensieck (Minneapolis: Augsburg Pub., 1965) I: 301.

<sup>222</sup>G. Travis, *Letters to Edward Gibbon* (London: C.F. & J. Rivington) 95.

1550 ESTIENNE, Robert. *Novum Testamentum Graece*, 3rd ed.

[7] ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες † ἐν τῷ οὐρανῷ ) ὁ Πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα. [8] καὶ οὗτοι οἱ τρεῖς ἐν εἰσι, καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν

Stephens (or Estienne) included 1 John v.7f, but marked the words ἐν τῷ οὐρανῷ as wanting in seven MSS. The words marked off by "†" and ")" indicate the extent of the omission. Opponents of 1 John v.7f, say that the semicircle was erroneously placed, i.e., that it was meant to be put after ἐν τῇ γῇ. Of these seven MSS, 4 were borrowed from the Royal Library at Paris. William Orme remarked that :

Le Long, in 1720, undertook to ascertain the four very MSS. belonging to the Royal Library used by Stephens. He succeeded in identifying them; and found they omitted the whole verse. From this period Stephen's semicircle was abandoned to its fate, till Archdeacon Travis took a journey to Paris, in 1791, with a view to recollate the MSS. on which Le Long had fixed as the seven which were used by Stephens<sup>223</sup>

The words of Orme "From this period. . . till. . . 1791" suggest about 70 years of silence until 1791, i.e., that for about 70 years the semicircle of Stephens "was abandoned to its fate." But Porson said that J. J. Wetstein, sometime prior to 1754, affirmed "that he with his own eyes saw at Paris five of the seven MSS. of Stephanus. . ." <sup>224</sup> Also in 1785, Travis argued at length (pp. 129-138) to conclude that "the MSS of F. LeLong are not the MSS of R. Stephens."<sup>225</sup> Porson had opportunity to refute these arguments of Travis (Travis, pp. 129-138) but oddly enough, he did not. Although Porson said to Travis "You therefore find a trifling error or two in LeLong's account . . ." Porson nevertheless admitted in a footnote "LeLong is mistaken"<sup>226</sup> in the contents of two MSS.

<sup>223</sup>W. Orme, *Memoir of the Controversy*. . . (1866) 62-63.

<sup>224</sup>R. Porson, *Letters to Mr. Archdeacon Travis* (1790) 76.

<sup>225</sup>G. Travis, *Letters to Edward Gibbon*, 2nd ed. (1785) 130-131.

<sup>226</sup>R. Porson, 73. Porson said LeLong errs "1. In making Stephens's [sic] No. 15, contain only seven Epistles of Paul, which contain also the Catholic Epistles, and the Apocalypse; and, 2. In making No. 16 contain two of the Gospels, which contain only the Apocalypse. See Mr. Travis's [sic] Appendix, p. 47-48." (fn., p. 73)

Orme informed us that Marsh "thought he discovered" a fifth MS (designated γ) used by Stephanus. Orme continued that in 1793 "In a note to the second volume of his Translation of Michaelis's [sic] Introduction to the New Testament, he intimated this discovery."<sup>227</sup>

In 1866, Rev. A. W. Grafton is said to have reported that none of the 188 MSS containing the General Epistles omit only those three designated words. Unfortunately, Orme did not indicate any source in order to check this alleged report by Grafton.

1550 CALVIN, John. *Calvin's Commentary; St. John 11-21 and First John*. (transl. by T. H. L. Parker, 1961) London: Oliver and Boyd. 303.

There are three that bear witness in heaven. Some omit the whole of this verse. Jerome thinks it happened though malice rather than error, and that only among Latins. But, since even the Greek MSS do not agree, I hardly dare assert anything. But because the passage reads better with the clause added and I see that it is found in the best and most approved copies (codicibus) I also readily embrace it.

1551 ESTIENNE, Robert. *Novum Testamentum Graece*, 4th ed.

1553 CRISPIN, John. *Greek New Testament*. (Travis, 11)

1553 *Novum Jesus Christi Testamentum Graecum. collatis non paucis vererande fidei exemplaribus, accuratissima nunc lima editum*. Basilaee. 663.

... εν τω ουρανω ο πατηρ, ο λογος, και το αγιον πνευμα. [8] και οτι οι τρεις εν εισι, και τρεις εισι οι μαρτυρουντες εν τη γη,

1555 WIDMANSTADT, Johann Albrecht. . . *Liber Sacrosancti Evangelii characteribus & lingua Syra* , Vienna:

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<sup>227</sup>W. Orme, *Memoir of the Controversy*, (1866) 63.

This was the first printed Syriac edition. Today scholars say that "While there are over 350 manuscripts of the Peshitta version of the New Testament, there are 125 Harclean manuscripts."<sup>228</sup> Widmanstadt omitted 1 John v.7f, but he used only two MSS, one of them being provided by a legate to Pope Julius III.

The translators of the King James Bible knew of this Syriac edition.

So the Syrian translation of the New Testament is in most learned mens Libraries, of Widmanstadius his setting forth.<sup>229</sup>

But the KJV translators rejected Widmanstadt's judgment on 1 John v.7-8.

1556 BEZA, Theodore. *Novum Testamentum*

This verse does not occur in the Syriac version. . . but is found in the *English MS*, in the *Complutensian* edition, and in some ancient MSS of *Stephens*. In the *English MS*, the words Father, Word, and Spirit, are written without their articles; but they are read with their articles in our MSS. The *English MS* has, simply, the word Spirit, without adding to it the epithet Holy; in *ours* they are joined, and we read Holy Spirit. As to the words *in Heaven*, they are wanting in seven ancient MSS.<sup>230</sup>

1556 STEPHANI, Oliva Robert. *Novum D.N. Iesv Christi testamentum. Latine olim a Veteri interrete, nunc denue a Theodoro Beza versum; cum eiusdam annotationibus, in quibus ratio interretationis redditur.* 318.

7. Nam tres sunt qui testificantur in cælo, Pater, Sermo, & Spiritus sanctus; & hi tres vnum sunt. 8. Et tres sunt qui testificatur in terra.

<sup>228</sup>Jeffrey Siker, "The Canonical Status of the Catholic Epistles in the Syriac New Testament" *Journal of Theological Studies*, 38 (1987) 316.

<sup>229</sup>*The Translators to the Reader, from the "Original" 1611 King James Bible* (Saxonburg, Pa. : Life Tract, 1982)

<sup>230</sup>The Latin note of Beza was translated by G. Travis, in *Letters to Edward Gibbon* 2nd ed. (London, C.F. & J. Rivington, 1785) 7. R. Porson did not object to the translation by Travis. See letter IV *Letters to Mr. Archdeacon Travis*.

An excerpt from his notes: "Non legit tamen Vetus interpres, nec Cyrillus, nec Augustinus, nec Beda; sed legit Hieronymus, legit Erasmus in Britanico codice, & in Complutensi editione. Legimus & in nonnullis Roberti nostri veteribus libris. Non convenit tamen in omnibus inter istos codices. Nam Britannicus legit sine articulis πατηρ, λογος, και πνευμα. In nostris vero legebantur articuli, & præterea etiam additum erat Sancti epitheton Spiritui, ut ab eo distingueretur cuius sit mentio in sequenti versiculo, quique in terra coilocatur."

1560 BULLINGER, Heinrich. *Der Widertäuferen Ursprung*

This was his second book against the Anabaptists. In his third book (1572) he suggested a connection between the Anabaptist Conrad Grebel and the radical Thomas Münster. "But in 1560, Bullinger did not venture as yet to suggest such a direct connection."<sup>231</sup>

1560 The *Biestkens Bible* (or *Dooperbibel*)

Referring to Erasmus, H. S. Bender noted that:

It was due to his idea that I John 5:7 (the text on the Trinity) was spurious, that this verse was omitted from the older Anabaptist translations and was enclosed in parenthesis in the later Biestkens Bible (*q.v.*)<sup>232</sup>

The decision to omit the verse was his initial idea which he later changed. The *ME* also says "the Dutch Anabaptists were deeply influenced by Erasmus."

1560 *The Geneva Bible: A Facsimile of the 1560 Edition*. Reprint of 1969. Madison, Milwaukee, & London: University of Wisconsin Press.

For there are thre, which beare recorde in heauen,  
the Father, the Worde, and the holie Gost; and these  
thre are one.

<sup>231</sup>H. S. Bender, *Conrad Grebel 1498-1526; Founder of the Swiss Brethren* (Goshen, IN: Mennonite Historical Society, 1950) 115.

<sup>232</sup>C. Neff & H.S. Bender, "Erasmus", *ME* 2:239.



1562 [College of Douay founded by William Allen (1532-94)]

The English College was located in Douay, a city in northern France. It was founded to train Catholic priests. Due to "religious wars in the Netherlands" the college was moved to Rheims in 1578. Rev. Hugh Pope said "The English Colleges of Rheims and Douay were not Jesuit foundations."<sup>233</sup> However, its first chancellor, Richard Smith (1500-1563), "actively supported Mary's persecution of the Protestants."<sup>234</sup>

1564 ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΑΠΑΝΤΑ

... ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ  
ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα, καὶ οὗτοι  
οἱ τρεῖς = ἐν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες  
ἐν τῇ γῇ.

1568 [An edition of Luther's Bible with a blank space at the passage 1 John 5:7]

Only 23 years after Luther published the last edition in his lifetime, this edition was printed in Heidelberg, in which the "publisher very conscientiously had left a free space in Luther's text in this position . . ."<sup>235</sup>

1569 TREMELLIUS, Emanuel. *Grammatica Chaldaea Et Syra* Geneva:

From a recent article, (1987: BORGER) we find this excerpt by Tremellius on his Syriac translation:

But because it was omitted not only in the printed version, but only in the manuscript Heidelberg codex, nor was read in all the old Greek codices, I did not dare to insert it into the text. So in order that there might not be a disturbance of the verses, and so that their numbers may correspond to the numbers on the verses of the Greek text, I have passed from the sixth to the eighth verse.

<sup>233</sup>11. Pope, *English Versions of the Bible*, enlarged by S. Bullough (St. Louis: B. Herder, 1952) 277.

<sup>234</sup>NCE 13: 305.

<sup>235</sup>Eberhard Nestle, *Vom Textus Receptus des Griechischen Neuen Testaments* (Barmen: Wupperthaler Traktat-Gesellschaft, 1903) 38.

Most modern accounts only say that Tremellius put 1 John v.7f into the margin. But they, including Scrivener (1883), Metzger (1977) et al. do not mention the "blank space." However, the Harvard scholar, Ezra Abbot, did mention it. From a footnote of the appendix of the 1866 edition of Orme's *Memoir of the Controversy*, we read "Tremellius, in his edition of the Peshitto published in 1569, left a blank space for it in the text, and placed *his own translation of it into Syriac* in a note."<sup>236</sup>

Now there are questions that arise, if he regarded it to be spurious.

1. Why did he take time to translate it?
2. Why did he place it into the margin?
3. Why did he hesitate to disturb the numbering?
4. Why did he even leave a "blank space" for it?

How often is a blank space provided for 1 John v.7f, in an English translation today, let alone a Greek edition? The four questions together could indicate that Tremellius must have had doubts. His actions are not in accord with his words. Perhaps, with a blank space, he wanted not only to retain the correspondence with numbers<sup>237</sup> but to ensure that a future Syriac editor would not overlook this spot. (Modern editors do not hesitate over a "disturbance of the verses". They merely split verse six in half.)

1572 BULLINGER, Heinrich. *Reformationsgeschichte*

Harold Bender reported that in this book, Bullinger asserted that Conrad Grebel and the other Zurich Anabaptists "went down to Griessen and drew their ideas from Münster in person"<sup>238</sup> But Bender said this was "fifty years after the supposed events had happened." Bender further said "In his excellent monograph, *Das Zwinglibild und die Züricherischen Reformationschroniken* (1929) Jacob Berchthold has proved that Bullinger's history was written with a bias."

<sup>236</sup>E. Abbot, "Appendix" to W. Orme's *Memoirs of the Controversy*, page 204.

<sup>237</sup>Several (if not most) Greek editions prior to 1569 (e.g., 1522 Basileæ, 1553 Basileæ, 1564 Lipsiæ, and 1566 Tiguri) had no numbering of verses at all.

<sup>238</sup>Conrad Grebel 1498-1526 *Founder of the Swiss Brethren*, 115.



Verso of page "*Location of 1 John v.7f in the 3rd edition of Erasmus*"

1574        *Novum Jesu Christii D.N. Testamentum*. Antwerp: C. Plantini

οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω, ο πατηρ, κ. ο λογος, κ. το αγιον πνευμα, οι τρεις εις το εν εισιν. και τρεις εισιν οι μαρτυρουντες επι της γης

1578        [College at Douay moved to Rheims]

1581        [The Johannine Comma first appeared in a Luther edition]

Opinions vary as to the date of this incident: Panzer (1574), Nestle (1575), Klose (1582), and Rickli (1593). According to Greeven, it was 1581. (See his *Werke, Kritische Gesamtausgabe. Die Deutsche Bibel*, vol 7, 629, 10-14.)

If Greeven is correct, about 36 years elapsed from Luther's last edition in his lifetime, until 1 John v.7f was restored in this 1581 edition. Was the German speaking world without current editions of the New Testament containing 1 John v.7f for about 36 years? No. For we know that it was included in the Swiss German Bibles used in Zurich, Switzerland, as early as 1524 or 1525.<sup>239</sup> The duration of the gap in the Luther Bible is nearly 60 years without 1 John v.7f (from Luther's first NT of 1522 until 1581). But in Zurich, the gap may be only three years (if its first appearance was the 1525 edition) or there may have been less than a two year gap, 1522-1524 (if it was the first Swiss German edition of the NT, viz., that of 1524)!

x-----xxxxxxxxxxxxxxxxx  
1522 25 30 35 40 45 50 55 60 65 70 75 81

x---xxx  
1522 25 30 35 40 45 50 55 60 65 70 75 81

1582        MARTIN, Gregory. *The Rheims New Testament*.

Gregory Martin was one of the readers of Divinity at the English College of Rheims.

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<sup>239</sup>1 John v.7f is clearly in the complete (OT + NT) Zürcher Bible of 1531. It is a matter of which edition of the Swiss NT portion was used, 1524 or 1525?

The preface to the Rheims NT (1582) gave 10 reasons why "We translated the old vulgar Latin text, not the common Greeke text"<sup>240</sup> As noted before (1533: SEPULVEDA), one may conclude that the expression, "common Greek text" was in use many years prior to the term *textus receptus* of 1633.

Beza, in his edition of 1556, accordingly omitted from Luke 3:36, "the son of Cain", which codex D omits. For reason #9, the Catholic writer of the preface seized this opportunity to say that the "Adversaries themselves, namely Beza, preferre" the Vulgate to the Greek, and "sometimes go so wide from the Greek. . . For example, Luc 3.36, they have put the words, 'The sonne of Cainan,' which he wittingly and wilfully left out:"<sup>241</sup>

1582 MARTIN, Gregory. *A Discovery of the Manifold Corruptions of the Holie Scriptures by the Heretikes of our daies, specially the English Sectaries, and of their foule dealing herein, by partial and false translations, to the advantage of their heresies, in their English Bibles used and authorized since the time of the Schisme*. Rhemes: Iohn Fogny (1973 reprint). Menston, Yorkshire: Scholars Press.

The following passage from page ii(b) of the preface is interesting:

An other vvay is, to alter the very original text of the holy Scripture, by adding, taking away or changing it here and there for their purpose. So did the Arians in sundrie places, and the Nestorians in the first epistle of S. Iohn, and especially Marcion . . .

But Martin deals with only two verses from 1 John, namely, 1 John 5:3, and 1 John 5:21. In the corresponding pages (42 & 178), he referred neither to Arians nor to Nestorians.

Martin labored to expose every possible fault with the Protestant versions. Yet in the "brief table" of Scripture verses, Acts 8:37, Acts 9:5,6, 1 John v.7-8, and other non-majority readings are

<sup>240</sup>"Preface to the Rheims New Testament, 1582" as cited by Huge Pope in *English Versions of the Bible* (St. Louis: B. Herder, 1952) Appendix 1, p. 621.

<sup>241</sup>Ibid. p. 632.

not listed. But why should they be listed? Both Papists and Protestants were agreed on these verses.

1583 FULKE, William. *A Defense of the Sincere and True Translations of the Holie Scriptures into the English Tong. against the manifold cavils, frivolus quarrels, and impudent slaunders of Gregorie Martin.*

Similar to Martin's index, Fulke's extensive "Index of Texts of Scripture" does not have entries for Acts 8:37, 9:5-6, 1 John v.7-8, etc. since there existed no dispute over these verses.

1588 WITHER, George. *A View of the Marginal Notes of the Popish New Testament translated into English by the fugitive Papists resident at Rhemes in France.* London:

1588 BULKELEY, Edward. *An Answere to ten frivoulous and foolish reasons set down by the Rhemish Jesuits in their Preface before the New Testament by them lately translated into English, which have mooved them to forsake the originall fountains of the Greek, wherein the Spirit of God did indite the Gospell, and the holy Apostles did write it, to follow the stream of the Latin translation translated we know not when nor by whom. With a Discovery of many great Corruptions and Faultes in the said English Translation set out at Rhemes.* London:

1589 FULKE, William. *The Text of the New Testament of Jesus Christ, translated of the vulgar Latine by the Papists of the traiterous Seminarie at Rhemes.* London:

1596 [A German edition after Luther's lifetime]

J. M. Goeze reported that this edition "has the passage I John 5:7, but with smaller script."<sup>242</sup>

1599 [A German edition after Luther's lifetime]

Goeze reported that this edition "has the passage I John 5:7, but with Latin letters."<sup>243</sup>

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<sup>242</sup>J. M. Goeze, *Historie der deutschen Bibelübersetzung D Martin Lutheri von dem Jahr 1517 an bis 1534* [408 pp. (1772)].

<sup>243</sup>*Ibid.* p. 25. J. B. Lightfoot, *On A Fresh Revision of the English New Testament*, page 212, 299 as quoted in *English Versions of the Bible* (1952) 322.

## The Seventeenth Century

1600 HUTTER, Elias. *Novvm Testamentum dni; nri Iesu. Christi. Syriace, ebraice, græce, latine, germanica, bohemicæ, italice, hispanice, gallice, anglie, danice, polince.* Nürberg.

The Göttingen professor, Dr. R. Borger, said in 1987: "The omission of the Comma Johanneum according to Hutter is an immense error and in no way to be excused. For this somewhat daring statement he refers to Jerome. However, the Prologue of the seventh canonical epistle (Wordsworth and White III, p. 230f. ) is obviously not from Jerome."

Bruce Metzger, the scholar whom (since the 1960s) liberals, evangelicals, and even fundamentalists have regarded as the "last word" on textual matters, does not mention the inclusion of 1 John v.7f in the Syriac section of Hutter's polyglott in his *A Textual Commentary on the Greek New Testament*. Nor is even Hutter's polyglott mentioned in Metzger's *Early Versions of the New Testament*.

F. H. A. Scrivener,<sup>244</sup> said Hutter included the Epistle to the Laodæcians, as well as Acts 8:37, in his Syriac portion.

1601 *Nouum Iesu Christi Dn. nostri Testamentum ut ex Bibliotheca Regia anno 1550 per Robert Stephanus excusum fuit.* Frankfurt:

οτι τρεις οι μαρτυρουντες εν τω ουρανω ο πατηρ ο λογος και το αγιον πνευμα. και ουτου οι τρεις εν εισι. και τρεις εισιν μαρτυρουντες εν τη γη.

1602 HUTTER, Elias. *Novum Testamentum Harmonicum Ebraice, Græce, Latine, & Germanice.* Noribergæ:

7 οτι τρεις οι μαρτυρουντες εν τω ουρανω ο πατηρ ο λογος και το αγιον πνευμα. και ουτου οι τρεις εν εισι. 8. και τρεις εισιν οι μαρτυρουντες εν τη γη.

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<sup>244</sup> *Plain Introduction to Criticism of the New Testament* (1883) 615.



1602 CARTWRIGHT, Thomas. *The Answer to the Preface of the Rhemish Testament*. Edinburg: [213 pages]

1605 [The Racovian Catechism]

It derives its name from the chief city of the Unitarians: Rakau, Poland.

1607 HUNNII, Ægidii. *Operum Latinorum. Continens Articulos Christianae Religionis sacræ fundamentis extractos. . . Tomus primus. Witebergæ*

1608 HUNNII, Ægidii. *Operum Latinorum. Continens potissimum Commentarios in Evangelium S. Matthæ & B. Iohannis*. III: 1034.

Hunnii devoted an entire page of tiny print to expound upon the verse of the heavenly witnesses.

1609 *Novvum Testamentvm Graece cum vulgata interpretatione Latine Graeci contextus lineis inserta. Avrelae Allobrogvm*

Quoniam tres sunt illi testantes in caelo, Pater, & οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω, πατηρ και

Verbum sanctus Spiritus. & tres in vnum sunt. Et tres λογος το αγιον πνευμα, και οι τρεις εις το εν εισι. και τρεις

sunt illi testantes in terra  
εισιν οι μαρτυρουντες επι της γης

1611 The *Authorized Version* [first edition], The "AV"

Lightfoot said its "language is not the language of the age in which the translators lived, but in its grand simplicity stands out in contrast to the ornate and often affected diction of the literature of the time."<sup>245</sup>

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<sup>245</sup>On *A Fresh Revision of the English New Testament*, p. 212, 299 as quoted in *English Versions of the Bible*.

The executive director of the New King James Version (1979) admitted that the old Authorized Version "still remains the most widely-sold English Bible of North America."<sup>246</sup>

Despite the opportunities to remove 1 John v.7f in the post-1611 editions of the Authorized Version, and all the numerous attacks upon it for the next 3.5 centuries, it has retained its place in the Authorized Version.

#### 1611      *The Authorized Version* [2nd edition]

Dr. E. F. Hills said that two editions<sup>247</sup> were published in 1611. Another source said "Three distinct editions appeared in 1611..."<sup>248</sup>

One critic said "Second, why do majority text advocates count only Greek manuscripts? Is it because inclusion of the Latin Vulgate with more than 8000 extant copies would destroy their theory?"<sup>249</sup>

Thus, on the one hand, some object using the assertion "But 1 John v.7f was taken from the Vulgate!" Yet, on the other hand, many who claim the Vulgate-origin of 1 John v.7f, also object that thousands of Vulgate MSS are been neglected! M. W. Holmes, referring to Dr. E. F. Hills, claimed:

Hills argues for the very wording of the TR, including the places where it follows the Vulgate against all known Greek manuscripts. In his opinion, it was part of God's providence that these Vulgate readings should enter the TR, there to be available to the translators of the KJV!

M. W. Holmes cannot conceive of trusting "the very wording of the TR" nor "the translators of the KJV" because in his opinion the original text is lost, and its recovery must still be sought. As he said in 1983 (even after over 400 years (1514-1914) of labor by editors

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<sup>246</sup>Arthur Farstad, *The New King James in the Great Tradition* (Nashville: Thomas Nelson, 1989) 24.

<sup>247</sup>*The King James Version Defended*, 4th ed. p. 217.

<sup>248</sup>J. H. Dore, *Old Bibles* (1876; 2nd ed. 1888)

<sup>249</sup>Daniel Wallace, "Some Second Thoughts on the Majority Text" *Bibliotheca Sacra*, (Jul-Sep, 1989) 270-290.

of the printed Greek text!) "much work towards the recovery of the original text yet remains to be done."<sup>250</sup>

1611      *Authorized Version* [3rd edition]

S. C. Malan said that once the Authorized Version is replaced, the "unbroken associations of two centuries and a half ... would perish forever."<sup>251</sup> Consider that he expressed this in 1856. Thus, Baptists of the late 20th century, who study from the Authorized Version, now have 3.8 centuries of "unbroken associations". We Baptists may have confidence that what we read in our AV is practically identical to the AV which John Gill and other Baptists preached from. These Baptist forefathers knew its language ought not to be an irreverent colloquial language. They most certainly would have agreed with Malan that "the style of the BIBLE ought to be more solemn, and it ought to speak with more gravity, than that of any other book in the language."<sup>252</sup>

1613      *Authorized Version* [1613 edition]

7. For there are three that beare record in heaven, the Father the Word, and the holy Ghost: and these three are one. 8. And there are three that beare witness in earth, the Spirit, and the Water, and the Blood, and these three agree in one

1618      CARTWRIGHT, Thomas. *A Confutation of the Rhemists Translation, Glosses and Annotations on the New Testament so farre as they containe manifeste Impieties, Heresies, Idolatries, Superstions, Prophanesse, Treasons, Slanders, Falsehoods, and other Evills.*

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<sup>250</sup>Michael W. Holmes, "The 'Majority text debate' new form of an old issue" *Themelios*, 2 (1983) 19.

<sup>251</sup>S. C. Malan, *Vindication of the Authorized Version*, (London: Bell & Daldy, 1856) iii.

<sup>252</sup>*Ibid* , 228.

1629      *Authorized Version* [Cambridge: Thomas & John Buck]

The brothers Buck did in 1629 print the first Cambridge edition of the "now overwhelmingly popular new Bible which had been proposed at the Hampton Court Conference of 1604. . ." <sup>253</sup>  
E. F. Hills said this edition was subjected to a "minor revision."

1636      *States-General Bible*. (Dutch translation).

The reading from this translation

"which was executed upon the expert opinion of the Synod of Dort in the year 1618, and upon commission of the General States by 6 language-proficient theologians of the Reformed Party." <sup>254</sup>

is taken from column 5 of the *Biblia Pentapla* (title as given on outside binding) of 1710,  
in which 4 High German bibles are compared to the States General Bible.

7. Want drie zijnder die getungen in den Hemel, de  
Vader het Woort, ende de Heylige Geest. ende dese drie  
zijn een 8. Ende drie zijnder die getuygen op de Aerde

Jakob van Bruggen said "the States-General translation can be considered the last most ripe fruit of Reformation translation work in Europe." <sup>255</sup> The 1 John v.7f passage is shown above.

1637      CANNE, John, [Reference Bible: "first English Bible that had marginal references throughout" (Bapt Encycl, 180)]  
Amsterdam:

"The text is that of the Authorized Version" <sup>256</sup>

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<sup>253</sup>M. H. Black, *Cambridge University Press 1584-1984* (New York: Cambridge University Press, 1984) 61.

<sup>254</sup>The German reads "welch auf Gutachten des Dordrechtischen Synod Anno 1618 und 1619 und auf Befehl der General Staten durch 6 Sprach-kundige Theologos, Reformierter Parthey. ausgefertigt und Anno 1636."

<sup>255</sup>Jacob van Bruggen, *The Future of the Bible* (Nashville & New York: Thomas Nelson, 1978) 51. Yet, van Bruggen said the Comma was "a mistake" (p. 124).

<sup>256</sup>*English Versions of the Bible* (St. Louis: B. Herder Book Co., 1952) 512.

1638 BOIS, John, et al. (eds.) *Authorized Version*, (Cambridge: Thomas Buck & Roger Daniel)

1639 *Novum Testamentum ex utraque regia, aliisque optimis editionibus summo studio expressum. Amsterdam: Joannis Janssonii*

7. οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω,  
ο Πατηρ, ο Λογος, και το αγιον Πνευμα, και ουτοι  
οι τρεις εν εισι 8. και τρεις εισιν οι μαρτυρουντες  
εν τη γη

1640 [The first president of Harvard is appointed]

Henry Dünster (1609-1659) was appointed as Harvard's first president. He served for 14 years as president, and was forced to resign "on account of his antipedobaptist views." Because he was outspoken against infant baptism "he was indicted by the grand jury and sentenced to a public admonition; and later was presented to their body for failure to baptize one of his children."<sup>257</sup>

1644 *A Confession of Faith of Seven Congregations or Churches of Christ in London, which are commonly (but unjustly) called ANABAPTISTS.*

1647 BIDDLE, John. *Twelve Questions or Arguments drawn out of Scripture, wher in the commonly received Opinion touching the Deity of the Holy Spirit is clearly and fully refuted.*

1647 [Sep 6: The *Twelve Questions* were "ordered to be burnt by the hangman as being blasphemous."<sup>258</sup>]

1648 [May 2: In England an ordinance was passed to assign the death penalty to those who denied the Trinity]

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<sup>257</sup>NSHE, 4: 31.

<sup>258</sup>DNB 5: 14.

1648 BIDDLE, John. *The Testimonies of Irenæus, Justin Martyr, Tertullian, Novationus, Theophilus, Origen . . . concerning that One God and the Persons of the Trinity, with observations on the same.*

"Upon the publication of the '*Testimonies*' the assembly of divines sitting at Westminster made their appeal to the parliament that he [Biddle] might suffer death."<sup>259</sup>

1653 BIDDLE, John "An Exposition of 1 John 5.7" *The Apostolical and True Opinion concerning the Holy Trinity, Revived and Asserted.*

See appendix 3 for an excerpt from this treatise.

1653 [Slavonic version: 1 Jo V.7 "it is in the edition of 1653"]

According to Richard Porson, Mr. Poletika believed the verse was inserted here "during the lifetime of Nikon."<sup>260</sup>

1655 OWEN, John. *Vidiciæ Evangelicæ: or The Mystery of the Gospel Vindicated and Socianism Examined.* (vs. John Biddle's views)

1655 SELDON, John. *De Synediis & Praefecturis Iuridicis Veterum Ebraeorum.* 3 vols. London.

1656 [The date of one of 18 Armenian MS of Zohrab]

Tregelles/Horne provide this quote from Dr. Rieu:

Out of *eighteen* MSS. used by Zohrab, only *one*, written A.D. 1656, has this passage as in the Stephanic Greek text.<sup>261</sup>

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<sup>259</sup>DNB 5: 15.

<sup>260</sup>R. Porson, *Letters to Mr. Archdeacon Travis* (London, 1790) xi.

<sup>261</sup>*An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, 11th ed.

Now, since when does a process of "counting New Testament manuscripts, rather than weighing them"<sup>262</sup> determine a true reading? Only one of Zohrab's 18 MSS has 1 John v.7? That suffices for significant evidence! Today, however, this one Armenian manuscript has been conveniently forgotten by the modern accounts.

1656 COTTON, John. *A Practical Commentary or an Exposition with Observations, Research and Vses upon The First Epistle Generall of John*. London:

John Cotton commented upon the meaning of 1 John v.7f, but he gave no indication that it was being disputed.

1657 OWEN, John. *Of Communion with God the Father, Son, and Holy Ghost, each Person Distinctly in Love, Grace, and Consolation*.

In chapter two, Owen writes "the apostle tells us . . ." and he immediately quotes 1 John v.7f. Dr. Owen asks "Now, how do they bear witness hereunto? even as three, as three distinct witnesses. When God witnesseth concerning our salvation, surely it is incumbent on us to receive his testimony. And as he beareth witness, so are we to receive it."<sup>263</sup>

1657 WALTON, Brian. *Biblia Sacra Polyglotta* (1964 reprint) Graz, Austria: Akademische Druck- u. Verlagsanstalt. 5: 922-923.

The Gospels appear in six languages. All remaining books in the *tomus quintus*, are provided in five: Greek, Latin, Peshito-Syriac, Æthiopic, and Arabic. 1 John v.7f appears in his Greek (Stephanus 1550), and in his Latin (Versio Vulgata Latina). His "Latin Vulgate" reading for 1 John v.7-8 is:

<sup>262</sup>These are the words of Bruce Metzger from his *Canon of the New Testament*, p. 267. The context is his critique of the MTA methodology.

<sup>263</sup>*Works of John Owen*, ed. W.H. Gould, (Edinburgh: Banner of Truth, 1980 reprint) 2: 10.

For there are three which bear witness in heaven,  
the Father, the Word, and the Holy Spirit; & these  
three are one. And there are three which bear  
testimony on earth.<sup>264</sup>

1658 CURCELLAE, Stephani. *Novum Testamentum In quo diligentius quam unquam antea Variantes Lectiones tam ex-manuscriptis quam impressis codicibus collecta. Parallela Scripturae Loca annotata sunt, Studio & labore Stephani Curcellae.*

7 οτι τρεις εισιν οι μαρτυρουντες [εν τω ουρανω,  
ο πατηρ, ο λογος, και το αγιον Πνευμα. και ουτοι  
οι τρεις \* εν εισι. 8. και τρεις εισιν οι μαρτυρουντες  
εν τη γη.]

v. 7,8 verba inclusa his duobus [ ] uncinulis, desideratur  
in multis veteribus codicibus Græcis & Latinis; ut &  
versione Syriaca, Arabica, & Æthiopica; non agnoscuntur  
a multis Patribus; & desunt in quibusdam vetustis  
impressionibus. v. 7 εις το εν εισι v. 8 deficiunt ultima.

1659 OWEN, John. *Considerations on the Biblia Polyglotta.*

For a profitable treatment of the debate with Walton, see  
"John Owen Versus Brian Walton: A Reformed Response to the Birth  
of Text Criticism" in *The Majority Text; Essays and Reviews in the  
Continuing Debate* (Grand Rapids: Institute for Biblical Textual  
Studies, 1987).

1659 WALTON, Brian. *The Considerator Considered.*<sup>265</sup>

1659-1689 *Puritan Sermons 1659-1689; Being the Morning  
Exercises at Cripplegate, St. Giles in the fields, and in  
Southwark by seventy-five Ministers of the Gospel.* 6 vols.  
Wheaton, IL: Richard Owen Roberts, 1981 reprint.

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<sup>264</sup>Quoniam tres sunt, qui testimonium dant in cælo; Pater, Verbus, & Spiritus  
sanctus: & hi tres unum sunt. Et tres sunt, qui testimonium dant in terra

<sup>265</sup>The titles on *Considerations* and *Considerator* are provided by F. Scrivener in  
his *Plain Introduction to Criticism of the NT*, 3rd ed, p. 446



In volume 3, page 611, the sermon by Rev. David Clarkson is entitled "What advantage may we expect from Christ's prayer for union with himself, and the blessings relating to it?" In volume 5, page 54, the sermon by Rev. Benjamin Needler, B.C.L., is entitled "The Trinity Proved by Scripture." In volume 5, page 516, Rev. Thomas Case, A.M., concluded his sermon on 2 Timothy 1:3. All three of these Puritan pastors regarded 1 John v.7-8 as authentic words of Scripture.<sup>266</sup>

1660 *Novum Testamentus Accessit Prologvs in Epistolas S. Apostoli Pauli, ex antiquissimo MSC. Secunda Editio.* Argentorati.

7. οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω,  
ο πατηρ, ο λογος, και το αγιον πνευμα, και ουτοι  
οι τρεις εν εισι. 8. και τρεις εισιν οι μαρτυρουντες  
εν τη γη.

1664 GUTBIER, Aegidius. *Lexicon Syricum concerdatntiale omnes N.T. Syriaci* . . .

Dr. G. Benson complained<sup>267</sup> that Gutbier, and after him Schaaf inserted 1 John v.7f into their Syriac editions. He claimed that "boldly, without any apology, and without any mark of distinction, inserted Tremellius his translation into the text." Both the Gutbier and the Schaaf editions of the Syriac contain Acts 8:37.

1666 *Biblia Armena juxta versionem LXX. interpretum, jussu Jacobi Characteri Armenorum ProtoBPatriarchæ adornata et edita studio Oskan Wartabied (id est) Episcopo Zuschuaran in Armenia de Dominatione Persica, juvante Salomone de Leon ejus Diacono.* Amstelodami æra Armenorum 11155.

This is the title of the first printed Armenian Bible. In 1662, the synod of Armenian bishops selected Uskan for the task. He went to Rome for 15 months, and onwards to Amsterdam where it was printed. It contains 1 John v.7-8.

<sup>266</sup>It would be an interesting research project to examine the treatment given to the Comma by the Puritans. R. Sibbes (d. 1635), e.g., regarded it as genuine.

<sup>267</sup>W. Orme, *Memoirs of the Controversy*, p. 46. Dr. Benson was a Socinian.

1669 OWEN, John. *The Doctrine of the Holy Trinity Explained and Vindicated.*

In the 3rd printing (1980) of *Works of John Owen* by Banner of Truth, this essay is found in volume 2, page 377-413. Dr. Owen employs 1 John v.7f twice (pp. 401 & 405).

1669 SANDIUS. Christopher. *Nucleus Historia Ecclesiasticae; cui praefixus . . .Cosmopoli.*

For the period 1570-1670 there is no record of dispute over the verse. John Biddle denounced the verse in 1653, but it was not evidently within the context of a dispute.

----- 1570 -----1670-----  
80 90 1600 10 20 30 40 50 60

1670 SANDIUS, Christopher, *Bibl. Antitrin.*

Then "In the year 1670, the Arian Sandius made a formidable attack upon the verse"<sup>268</sup>

1675 *Novum Testamentum cum Distinctione versiculorum qui omnes Novi Testamenti voces continent.* Ultrajecti.

7. οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω,  
ο πατηρ, ο Λογος, και το αγιον πνευμα, και ουτοι  
οι τρεις εν εισι. 8. και τρεις εισιν οι μαρτυρουντες  
εν τη γη

1675 SPENER, Philipp Jakob. *Pia Desideria.*

This work, by the founder of Lutheran Pietism, resulted in a revival in Germany. It was another spiritual revival that occurred during the reign of the German Received Text. For an example of Spener's application of 1 John v.7f, see (1689: SPENER).

"Spener was writing at a time when virtually all citizens were baptized (as infants) and therefore (according to Lutheran doctrine)

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<sup>268</sup>Porson, *Letters to Mr. Archdeacon Travis*, (London, 1790) ii.

believed to be regenerate."<sup>269</sup> "But Spener would not have people imagine that baptism was enough."

1678        *The Orthodox Creed* (of the Baptists)

In the Baptist Creed, the 66 books of the Bible are listed "as they appear in the King James Version."<sup>270</sup>

1678        GRANTHAM, Thomas. *Christianismus Primitivus*

Grantham, "a Lincolnshire man, was for many years the principle minister among the General Baptists."<sup>271</sup> Grantham is quoted as saying:

I conceive it abundantly satisfactory, that the  
Copies of the Sacred Oracles, . . . have no corrupt  
Doctrine in them.

Although not as eloquent or as precise as John Owen's statement of 1659, Grantham also did not base his trust upon invisible unattainable autographs, but upon trustworthy "Copies."

Bush and Nettles also say that the Papists attacked the accuracy of Protestant Bibles, and Grantham "countered their accusations by demonstrating that the Protestant translations were far superior to the Rhemists, or Roman Catholic, translation; for the Protestants use Greek and Hebrew as the source, while the Roman Catholics use the Latin Vulgate."<sup>272</sup>

1681        [edition of Luther's bible from Bach's personal library]

In the Bach Museum of Leipzig, Germany, a 1681 edition of Luther's Bible is kept in a display case.<sup>273</sup>

1684        SANDIUS, Christopher. *Bibliotheca Antitrinitariorum*

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<sup>269</sup>A.N.S. Lane, "Conversion: a comparison of Calvin & Spener" *Themelios* 13

<sup>270</sup>Bush & Nettles, *Baptists and the Bible* (Chicago: Moody Press, 1980)

<sup>271</sup>Ibid.

<sup>272</sup>Bush & Nettles, *Baptists and the Bible*, 41. On page 407, the authors speak of "the text of any good translation (King James, NASB, NIV, and so forth)" but the NASB and NIV have omissions similar to the Rhemist versions!

<sup>273</sup>The label on the exhibit reads "Diese Bibel ist eines der weniger bisher wiederausgegebenen Büchern aus der Bibliothek Johann Sebastian Bach."

1685 [revocation of the Edict of Nantes]

Many Protestants fled France. Pierre Allix fled and settled in England. Peter Malan (grandfather of C. H. A. Malan) fled and settled in Geneva.

1688 WARD, Thomas. *Errata of the Protestant Bible; or the Truth of the English Translations examined in a Treatise shewing some of the Errors that are to be found in the English Translations of the Sacred Scriptures* . . .

E. Ryan (1808), Richard Grier (1812), J. Browne (1859) and others responded to Ward. John Milner (1841) responded to Grier's attacks.

1688 TURRETIN, Francois. *The Doctrine of Scripture*. Grand Rapids: Baker Book House, 1981 reprint.

By 1688, the verse became widely accepted, since Turretin said that "formerly" some questioned it:

The statement that . . . the Greek [manuscripts] of the New [Testament] have become defective is false, and the passages which are offered in proof of this by our adversaries cannot demonstrate it. Not the pericope of adultery (John 8) . . . Not the saying in I Jn 5:7, although formerly some called it into question, and heretics do so today

1689 SIMON, Richard "Critique du Passage de l'Epistre I. de S. Jean, chap V.v.7" *Histoire Critique de Texte du Nouveau Testament*. Rotterdam: 203-218. Reprinted 1968. Frankfurt: Minerva GmbH.

1689 ALLIX, Peter. *The Judgment of the Ancient Jewish Church Against the Unitarians in the Controversy upon the Holy Trinity and the Divinity of Our Blessed Saviour*. Reprinted 1821. Oxford: Clarendon Press. 80.

In the *DNB*, W. G. Blaike said that Allix "was especially distinguished in the study of Hebrew and Syriac, and worked at a new [French] translation" Professor Albert Hauck described Allix thus: "The fame of his learning was so great that both Oxford and

Cambridge conferred the degree of doctor upon him."<sup>274</sup> The following quote suggests that Allix regarded 1 John v.7f as authentic.

The quote below is from page 80: [The emphasis is his]

These Persons are called by St. John, 1 John v.7,  
the Father, the Word, and the Spirit, *There are three*  
*saith he, that bear witness in heaven, the Father, the*  
*Word, and the Spirit; and these three are one.*

1689      *The London Baptist Confession of Faith.*

The citation "1 John v.7" is listed with other verses for chapter two "God and the Holy Trinity."

In the 19th century, Philip Schaff consulted Dr. Osgood on the differences between this confession and the Westminster (1647). Dr. Kenneth Good said "Both the Reformed Schaff and the Baptist Osgood overlooked the rather glaring differences between the Westminster and the London Confession, which occupies the very first place in the documents!" Referring to the Baptist signatories, he noted "Their first sentence is 'The Holy Scripture is the only sufficient, certain, and infallible rule of all saving Knowledge, Faith, and Obedience'." *This does not appear at all in the Westminster Confession, nor does it appear in the Savoy Declaration.*"<sup>275</sup> [Emphasis is his]

Dr. Good also noted a major alteration in section VI "Where the Reformed said, 'The whole counsel of God . . . is neither expressly set down in Scripture, or by good and necessary consequences may be deduced from Scripture. . . , 'the Baptists said it'. . . is neither expressly set down or necessarily contained in Holy Scripture . . . ." The Baptist signatories could vividly recall how the Reformed authorities persecuted them upon deductions "by good and necessary consequence."

1689      SPENER, Philipp "Von der H. Dreifältigkeit: Auff dero Fest." *Kurtze Catechismuspredigten*, 1982 reprint. Hildesheim & New York: Georg Olms Verlag. 937.

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<sup>274</sup>NSHE, 12:133.

<sup>275</sup>Kenneth Good, *Are Baptists Reformed?* (Lorain, OH: Regular Baptist Heritage Fellowship, 1986) 108.

I John v.7 There are three that bear witness in heaven, the Father, the Word, and the Holy Spirit, and these three are one. Where explicitly the announcement of three appeared, and to be sure, that all three are God, is for that to see, because they are expected to be one, and so, because the Father is clearly God, so must the others also be. Matthew 3:16 he himself had pointed out such a secret at the Jordan, There God the Father manifested himself with the voice "That is my beloved Son, in whom I am well pleased." God the Son would stand visibly in the Jordan, that he would be baptized.<sup>276</sup>

1690 SMITH, Thoma. *Dissertatio, in qua Integritas et αυθεντια istius celeberrimi loci Epist. Joannis cap. V. v.7 a suppositionis nata vindicatur.* Londini: 121-150.

1690 SMITH, Thoma. *Defesio superioris Dissetationis contra exceptiones D. Simonii.* Londini:

1690 LOCKE, John. *Essay Concerning Human Understanding.*

Edward Stillingfleet was alarmed at some passages in this work, which he believed impugned the doctrine of the Trinity. He thus challenged Locke. The debate with Locke lasted from 1696 to 1699.

1692 [January 20; Le Clerc's letter]

In this letter with remarks on Nēwton's treatise on I Jo v.7, Le Clerc "disclosed his intention of preparing a Latin translation, but Newton contemplated suppressing the work. Le Clerc therefore deposited the MS in the library of the Remonstrants in Amsterdam, and finally in 1754 it was published in an incomplete form in London."<sup>277</sup>

<sup>276</sup>I Joh 5/7 Drey sind die da zeugen im himmel, der Vatter, das Wort und der H. Geist, und diese drey sind eins: Wo außdrücklich dreyer meldung geschiehet, und doch, daß alle drey GOTT seien, ist darauß zu sehen, weil sie eins sollen seyn, und also, weil der Vattere bekantlich GOTT ist, so müßens die andern auch sein, Matth 3/16 hat sich solches geheimniß auch an dem Jordan gezeigt: Da offenbahrte sich GOTT der VAtter in der Stimme, das ist mein lieber Sohn, an dem ich wohlgefallen hab; Gott der Sohn stunde sichbarlich in dem Jordan, daß er getaufft würde.

<sup>277</sup>A. Bludau, "The Comma Johanneum in the Writing of English Critics of the Eighteenth Century: II, *Irish Theological Quarterly* (1922) 211.

1696 STILLINGFLEET, Edward. *Discourse in Vindication of the Doctrine of the Trinity*. [3 pamphlets 1696-1697]

According to Dr. Dobbin, Bishop Stillingfleet on page 12, "asserts that the editors of the Complutensian had the use of the English MS. [Codex Montfortianus] when preparing the text of the Polyglot, an assertion without any foundation of fact."<sup>278</sup> The *NSHE* said this work "brought on a controversy with Locke."<sup>279</sup> However, the *DNB* said it was in reaction to Locke's essay on human understanding.<sup>280</sup>

1696 Le CLERC, Jean. *Ars Critica*.

1696 KETTNER, Friedrich E. *Insignis ac celeberrimi de Trinitate Loci, qui I Jo. V. 7 extat, divina autoritas sensus et usus*. Lipsiæ

1696 [Codex Ravianus was shown to La Croze, the librarian at Berlin] (Travis, p. 163)

1698 ZACAGNI. [a collation of Greek MSS containing the Catholic Epistles]

1699 CURCELLÆ, Stephani. *Novum Testamentum Editio nova, denue revisa, In qua diligentius quam unquam antea Variantes Lectiones tam ex manuscriptis quam impressis codicibus collectæ*. Amstelodami:

As in 1658, 1 John v.7f is surrounded by brackets, and still in the main text. Incidentally, Act 8:37 is not bracketed, and left in the main text. His note for this reads:

This entire verse is missing in several copies and in the Syriac version.<sup>281</sup>

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<sup>278</sup>O. T. Dobbin, *The Codex Montfortianus: A Collation* (London: Samuel Bagster, 1854) 8. He also mentioned that Semler had the same theory.

<sup>279</sup>*NSHE* 7:7

<sup>280</sup>*DNB* 54:377.

<sup>281</sup>totus hic versus deest in aliquot exemplaribus, & in Syriaca versione.

## The Eighteenth Century

1703 [W. Whiston succeeded Isaac Newton as professor at Cambridge]

1705 Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ του κυριον και Σχηπρεσ ημην ΠΗΞΟΥ ΕΠΙΣΤΟΥ

7. οτι τρεις ειναι εκενοι ο τε οι μαρτυρουντες εις ουρανου, οι πατηρ, ο Λογος, και το αγιον πνευμα, και ουτοι οι τρεις εν εισι. και τρεις εισιν οι μαρτυρουντες εν τη γη

The underlining is not in the text, but here it indicates the portion where there was difficulty with legibility of the words.

1705 [J. A. Turretin became professor of theology at Geneva]

Jean Alphonse Turretin (1671-1737) was the son of Francis Turretin, "But Geneva fell from her ancestral faith . . . The younger Turretin . . . quietly laid aside the doctrine of the Trinity when he was professor of Theology."<sup>282</sup>

1706 MARTIANAY. *Hieronymi Opera*. Paris: [Travis, 93]

1707 MILL, John. *Novum Testamentum Græcum* . . .

Mill's edition of the Greek testament contained 1 John v.7f, and his defense of its inclusion. F. H. A. Scrivener said of Mill's edition "During the many years that Mill's edition has been my daily companion, my reverence for that diligent and earnest man has been constantly growing: . . . his zeal was unflagging, his treatment of his sacred subject deeply reverential."<sup>283</sup> C. H. Turner described it thus "There is nothing like it in England: I wonder if there is in any other country. Truly, there were giants in those days."<sup>284</sup>

<sup>282</sup>Solomon C. Malan, *D.D. Memorials of His Life and Writings* (London: John Murray, 1897) 10.

<sup>283</sup>F. Scrivener, *Plain Introduction*, 3rd ed. p. 448>

<sup>284</sup>C. H. Turner, *Early Printed Editions of the Greek Testament*, 8 note 1.



17 \* ܕܡܢ ܗܘܐ ܚܝܬܐ ܕܡܢ ܗܘܐ \* ܕܚܝܬܐ ܕܡܢ ܗܘܐ  
 ܡܢ ܗܘܐ ܚܝܬܐ ܕܡܢ ܗܘܐ \* ܕܚܝܬܐ ܕܡܢ ܗܘܐ \* ܕܚܝܬܐ ܕܡܢ ܗܘܐ  
 ܡܢ ܗܘܐ ܚܝܬܐ ܕܡܢ ܗܘܐ \* ܕܚܝܬܐ ܕܡܢ ܗܘܐ \* ܕܚܝܬܐ ܕܡܢ ܗܘܐ  
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Cap. V. \* ܕܡܢ ܗܘܐ

1 \* ܕܡܢ ܗܘܐ ܚܝܬܐ ܕܡܢ ܗܘܐ \* ܕܚܝܬܐ ܕܡܢ ܗܘܐ \* ܕܚܝܬܐ ܕܡܢ ܗܘܐ  
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1708        SCHAAF, Karl, ed. *Lexicon Syriticum concordantiale, omnes Novi Testamenti syriaci voces . . .*

The inclusion of 1 John v.7f in this Syriac edition by K. Schaaf is mentioned neither in *Early Versions of the New Testament* nor in *A Textual Commentary on the Greek New Testament* (both by Bruce Metzger). It is from W. Orme's *Memoir of the Controversy* where one finds the objection of Dr. Benson to Schaaf's inclusion of 1 Jo v.7-8 in this Syriac edition.

Johann Leudsen assisted Schaaf up to Luke 18:26. Schaaf completed the remainder alone. The edition, also called the Schaaf-Leudsen edition, contains Acts 8:37.

The importance of Karl Schaaf, as a Syriac scholar, is indicated by the 20th century author of a Syriac grammar, who referred to Schaaf's *Lexicon Syriacum Concordantiale* (1717) as "acknowledged to be the best for the New Testament."<sup>285</sup>

1708        [July: W. Whiston abandoned the doctrine of the Trinity]

William Whiston "wrote to the archbishops in July 1708, informing them that he was entering upon an important inquiry" which "led him to the conclusion that . . . the accepted doctrine of the Trinity was erroneous."<sup>286</sup>

1708        MONTFAUCON, Bernard de. *Palæographia Græca*. Paris:

This book was referred to frequently in the debate over the date of the Montfort Codex. It was a matter of the double point over the Greek letters ι and υ. When Dr. Orlando Dobbin copied 1 John v.7f from the Montfort he asserted that he "corrected the dots over the letters, which are altogether wrong in Michaelis."<sup>287</sup>

1710        [Oct 30. W. Whiston was banished from Cambridge Univ.]

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<sup>285</sup>William Jennings, *Lexicon to the Syriac New Testament* (Oxford: Clarendon Press, 1926) 7.

<sup>286</sup>*DNB* 51:11.

<sup>287</sup>O. T. Dobbin, *The Codex Montfortianus: A Collation* (London: Bagster, 1854) 9.

1710 MILL, John. *Novum Testamentum Græcum cum Lectionibus Variantibus MSS Exemplarium, Versionum, Editionum, Ss. Patrum et Scriptorum ecclesiasticorum, et in easdem notis accedunt Loca Scripturæ Parallela, Aliaque exegetica.*

7. οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω \*  
ο πατηρ, \* ο Λογος, \* και το αγιον πνευμα. \* και  
ουτοι οι τρεις εν εισι 8. και τρεις εισιν οι  
μαρτυρουντες εν τη γη

The defense and commentary upon this verse extend from pages 579 to 586.

1710 *Das Neue Testament/oder Der Neue Bünd Welchen Gott Durch Jesum Christum mit Uns Menschen gemacht/Und durch dessen Apostel und Lehr Jünger erstlich in Griechischer Sprache schriftlich aufzeichnen lassen. Jetzo Nach den gebräuchlichsten 4. hochdeutschen Übersetzungen nebst der holländischen Wandesbeck bei Hamburg: Herman Heinrich Holle. 799.*

The four versions selected (Ulenberg, Luther, Piscator, and Reitz) are the *gebräuchlichsten* (most widely used) high German versions of the time. The four are then compared to the Hollandische translation of 1618, which was based upon the *Gutachen* (expert opinion) of the famous *Dordrechtischen Synodi*, 1618.

C) *Catholische*: Casper Ulenbergius, 1630

L) *Lutherische*: Martin Luther, post 1525

R) *Reformirte*: Johannes Piscator, 1603

N) *Neue Übersetzung*: Johann Heinrich Reitzen, 1703

H) *Hollandische*: Leyden, 1636

C: Dan drey sind die Zeugniß im Himmel: Der Vatter, das Wort, und der Heilige Geist, und diese drey sind eins. 8. Auch sind drey die Zeugniß geben auff der Erden.

L: Denn drey sind, die da zeugen im Himmel: Der Vater, das Wort, und der Heilige Geist, und diese drey sind eins. 8. Und drey sind die da zeugen auff Erden.

R: Dan drey sind, die da zeugen im Himmel, der Vatter, das Wort, und der Heilige Geist; und diese drey sind eins 8. Deßgleichen sind drey die da zeugen auf Erden.

# Das Neue Testament/

Oder: Der

## Neue Bund/

Fr. Raymundus <sup>2117</sup> Welchen **Bist** <sup>Ord. 1720</sup> Magister.

Conventus Durch **Jesus Christum**  
Halberstadiensis  
p. 4. Priormus Mit uns Menschen gemacht/ 1748.

Und durch dessen  
**Apstel und Lehr-Jünger**

erstlich in Griechischer Sprache schriftlich aufzeichnen lassen.



Jetzt  
Nach den gebräuchlichsten 4. hochdeutschen Übersetzungen  
nebst der Holländischen/

da immer eine die andere erkläret/  
dem Christlich-Deutschen Leser zu Dienst zum Druck befördert.

Wobey noch mit angehänget sind

Einige zur Erläuterung des Neuen Testaments dienliche  
**Apocryphische Bücher.**

Gedruckt und verlegt  
durch Herman Heinrich Holle, Buchdr. in Wandesbeck bey Hamburg.

Anno 1710.

Ga. LIII 34. 42

Unvollst. Uebersetzung.	Unvollst. Uebersetzung.	Reformirte Uebersetzung.	Neue Uebersetzung.	Holländisch-Uebersetzung.
4. Dan alles was aus Gott geboren ist / das überwindet die Welt; Und die ist der Sieg / der die Welt überwindet / unser Glaube.	4. Denn alles was von Gott geboren ist / überwindet die Welt / und unser Glaube ist der Sieg / der die Welt überwindet hat.	4. Dan alles was aus Gott geboren ist / das überwindet die Welt; und die ist der Sieg / der die Welt überwindet / (nämlich) unser Glaube. • Joh. 16/33.	Welt überwindet / u. die ist der Sieg / der die Welt überwindet hat / nämlich unser Glaube. • Cap. 4/4. Joh. 16/33. • 1. Petr. 5/27.	4. Want al dat uyt Godt geboren is / overwint de Werelt: ende dit is de Overwinninge die de Werelt overwint / (nämlich) onse Geloofe. • Joan. 16/33.
5. Wer ist / der die Welt überwindet / ohn der da glaubet / daß Jesus der Sohn Gottes ist?	5. Wer ist aber / der die Welt überwindet / ohn der da glaubet / daß Jesus Gottes Sohn ist?	5. Wer ist (aber) der die Welt überwindet / ohn der da glaubet / daß Jesus der Sohn Gottes ist? • 1. Cor. 15/57. 1. Petr. 4/11.	5. Wer ist der die Welt überwindet / dann nur der da glaubet / daß Jesus ist der Sohn Gottes? • 1. Cor. 15/57.	5. Wie is 't die de Werelt overwint / dan die geloof dat Jesus is de Sonc Godts?
6. Dieser ist / der durch Wasser und Blut kommt / nicht durch Wasser allein / sondern durch Wasser und Blut. Und der Geist ist / der zeuget / daß Christus die Wahrheit ist.	6. Dieser ist / der da kommt mit Wasser und Blut / Jesus Christus / nicht mit Wasser allein / sondern mit Wasser und Blut. Und der Geist ist / der da zeuget / daß Geist Wahrheit ist. • Joh. 19/14.	6. Dieser ist / der da kommt ist durch Wasser und Blut / (nämlich) Jesus Christus; nicht durch Wasser allein / sondern durch Wasser und Blut. Und der Geist ist / der da zeuget / daß der Geist die Wahrheit ist. • Joh. 19/14. 1. Petr. 1/12.	6. Dieser ist der da kommt ist / durch Wasser u. Blut / nämlich Jesus Christus; nicht durch Wasser allein / sondern durch das Wasser u. das Blut; u. der Geist ist / der Zeugnis gibt / daß der Geist die Wahrheit ist. • 1. Petr. 1/12. Joh. 19/14. 1. Petr. 1/12. 1. Petr. 1/12.	6. Dese is 't die gekomen door Water ende Bloet / (nämlich) Jesus de Christus; niet door het Water alleen / maer door het Water ende het Bloet. Ende de Geest is 't die getuiget dat de Geest de Waarheit is.
7. Dan drey sind / die zeugen im Himmel; Der Vater / das Wort / und der heilige Geist / und diese drey sind eins.	7. Denn drey sind / die zeugen im Himmel: Der Vater / das Wort / und der heilige Geist / und diese drey sind eins.	7. Dan drey sind / die zeugen im Himmel / der Vater / das Wort / und der heilige Geist; und diese drey sind eins. • Matth. 28/19. Joh. 1/1. 1. Cor. 12/4. 1. Petr. 1/2.	7. Dan drey sind die Zeugnis geben im Himmel / der Vater / das Wort / u. der heilige Geist / u. diese drey sind eins. • Matth. 28/19. Joh. 1/1. 1. Cor. 12/4. 1. Petr. 1/2.	7. Want drie zijn der die getuigen in den Hemel: de Vader / het Woort / ende de Heilige Geest; ende dese drie zijn een.
8. Auch sind drey / die zeugen auf der Erden; Der Geist / und das Wasser / und das Blut; und diese drey sind eins.	8. Und drey sind / die da zeugen auf Erden: Der Geist / und das Wasser / und das Blut / und diese drey sind eins.	8. Dergleichen sind drey / die da zeugen auf Erden: der Geist / und das Wasser / und das Blut; u. diese drey sind eins.	8. Drey sind die Zeugnis geben auf der Erden / der Geist / u. das Wasser / u. das Blut; u. diese drey sind eins.	8. Ende drie zijn der die getuigen op de Aerde / de Geest / ende het Water / ende het Bloet: ende die drie zijn tot een.
9. Infall wir nun der Menschen Zeugnis annehmen / so ist Gottes Zeugnis ja größer; Dan die ist Gottes Zeugnis / welches größer ist / das er von seinem Sohn gezeugt hat.	9. So wir der Menschen Zeugnis annehmen / so ist Gottes Zeugnis größer; Dan die ist Gottes Zeugnis / welches größer ist / das er gezeugt hat von seinem Sohn.	9. So wir das Zeugnis der Menschen annehmen / so ist Gottes Zeugnis größer. Dan die ist das Zeugnis Gottes / welches er gezeugt hat von seinem Sohn. • Joh. 1/33. 1. Petr. 1/7.	9. So wir das Zeugnis der Menschen annehmen / so ist Gottes Zeugnis größer. Dan die ist das Zeugnis Gottes / das er gezeugt hat von seinem Sohn. • Joh. 1/33. 1. Petr. 1/7.	9. Indien wy het Zeugnis der Menschen aanneemen / het Zeugnis Gods is meerder: want dit is het Zeugnis Gods / het welc hy van synen Sone getuiget heeft.
10. Wer an den Sohn Gottes glaubet / der hat solches Zeugnis bey ihm. Wer Gott nicht glaubet / der macht ihn zum Lügner; Denn er glaubet nicht den Zeugnis / das Gott zeugt von seinem Sohn.	10. Wer da glaubet an den Sohn Gottes / der hat solches Zeugnis bey ihm. Wer Gott nicht glaubet / der macht ihn zum Lügner; Denn er glaubet nicht dem Zeugnis / das Gott zeugt von seinem Sohn.	10. Wer da glaubet an den Sohn Gottes / der hat solches Zeugnis in ihm. Wer Gott nicht glaubet / der macht ihn zum Lügner; weil er nicht glaubet dem Zeugnis / welches Gott gezeugt hat von seinem Sohn. • Joh. 1/16. 1. Petr. 1/6.	10. Wer an den Sohn Gottes glaubt / hat das Zeugnis / in sich selbst. Wer Gott nicht glaubet / der hat ihn zum Lügner gemacht; dieweil er nicht glaubet an das Zeugnis / das Gott gezeugt hat von seinem Sohn. • Joh. 1/16. 1. Petr. 1/6.	10. Wie in den Sone Godts geloof / heeft het Zeugnis in hemel: dat die Godt niet en geloof / heeft hem tot een Leugenaar genoecht; diewil hy niet geloof en heeft het Zeugnis; dat Godt getuiget heeft van synen Sone.

N: Dan drey sind die Zeugniß geben im Himel, der Vatter, das Wort, u. der Heilige Geist, u. diese drey sind eins. \*. U. drey sind die Zeugniß geben auf der Erden.

H: Want drie ziinder die getuygen in den hemel, de Vader, het Woort, ende de Heylige Geest, ende dese drie zijn een., \*. Ende drie zijnder die getuygen up de Aerde.

1711 *Novum Testamentum post priores Steh Curcellani, tum & DD. Oxoniesium laboreso quibus Parallela Scripturæ Loca . . . Præfatio by Henricus Wetstenius.* Amsteladami.

7. οτι τρεις εισιν οι μαρτυρουντες <sup>d</sup> εν τω ουρανῳ,  
ο πατηρ, ο λογος, και το αγιον πνευμα. και ουτοι  
οι τρεις <sup>e</sup> εν εισι 8. και τρεις εισιν οι  
μαρτυρουντες <sup>f</sup> εν τη γη

Notes d,e, and f are provided here:

(d) = R.8 s.7. l23.

(e) = eis το Cp. R.8. Sed = v.7 tot. M.R.8 & ab εν τω ουρ. usque  
εν τη γη incls A.L.N.2.P.3. Cæs. l 23/34

(f) = M

R = Manuscripta Roman a Bibloth. Barberina  
Cp = Exemplar Complutense Impressum 1514  
M = Manuscripta Collegii Magdal. Oxon.  
A = Codex Alexandrinus in Bibliotheca Regis Angliæ  
L = Evangelia Collegii Lincolniensis Oxon.  
N = Manuscripta Collegii Novi Oxon.  
P = Petavii Senat. Paris. Codices.  
Cæs = Manuscriptum Bibliothecæ Cæsar. Viennens

1712 CLARKE, Samuel. *The Scripture Doctrine of the Trinity wherein every text in the New Testament relating to that Doctrine is distinctly considered; and the Divinity of our Blessed Savior according to the Scriptures proved and explained.*

1713 WELLS, Edward. *Remarks on Dr. Clarke's introduction to his Scripture Doctrine of the Trinity.* Oxford: 32, 59.

1713 KETTNER, Frederic Ernest. *Historia Dicti Johannei de Sanctissima Trinitate, I Joh. cap V. vers 7. per multa secula omissi, seculo V. restituti, et exeunte XVI in versionem vernaculam [i.e. Germanicam D. Lutheri] recepti, una cum Apologia B. Lutheri.* Francofurti et Lipsiæ.

T. H. Horne said "This publication was caused by Simon's attack on the disputed clause" and latter "Kettner, who reluctantly admits that the preface in question is not the production of Jerome, yet maintains that it is good evidence for the genuineness of the disputed passage in the eighth, ninth, and following centuries !"

1714 CLARKE, Samuel. "Letter to the Rev. Dr. Wells." *Works of Samuel Clarke*, 4:237ff.

According to Bishop A. Bludau, the letter states that the verse "is not found with certainty in a single one of the Greek originals."<sup>288</sup>

1714 GASTRELL, Francis [once anonymous] *Remarks upon the Scripture Doctrine of the Trinity by Dr. Samuel Clark*

C. Forster said Dr. Gastrell was another advocate of 1 John v.7f

1714 Le CLERC, Jean. [commentary on 1 John]

H. J. de Jonge said that in this commentary, there is no mention of any promise by Erasmus to insert the verse upon new Greek evidence.

1714 KNIGHT, James. *The Scripture Doctrine of the most holy and undivided Trinity, vindicated from the misrepresentation of Dr. Clarke; to which is prefixed a Letter to the Rev. Dr. by Robert Nelson, Esq.*

Bludau said that Knight "relied for the most part on the Old Latin Version, which, according to Cyprian and Tertullian, was in use in the African Church."<sup>289</sup> Dr. Clarke replied with *A Reply to the Objections of Robert Nelson, Esq.* and claimed that Mill proved that the Old Latin did not contain the words.

Today, we know that at least four Old Latin MSS ( l, m, p, r) do contain the words. Other Latin MSS (i.e., dem, div, and c) contain 1 John v.7f, but the Beuron Institute claims them as Vulgate MSS.

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<sup>288</sup>A. Bludau, "The 'Comma Johanneum' in the Writings of English Critics of the 18th Century: II" *Irish Theological Quarterly* 17(1922) 202.

<sup>289</sup>A. Bludau, "The Comma Johanneum in the Writings of English Critics of the 18th Century", *Irish Theological Quarterly* 17(1922) 201



1715 KNIGHT, James. *Defense of the True Scripture Doctrine.*

Bludau said that Knight "admits that this is Mill's view, but remarks that Mill, while holding that the Itala did not have the words originally, yet maintains that Tertullian and Cyprian had corrected their text in accordance with Greek MSS, and that some few copies of this corrected text were in use in some churches."<sup>290</sup>

1715 ROGER, L. (Abbe) *Two Dissertations.* Paris.

In the first of these dissertation, the Abbe defended the disputed verse.

1715 *Novum Testamentum Accesserunt Libri Apocryphi ita ut exhibeantur Libri Biblici Græco idiomate scripti, omnes ad fidem probatorum codicum emendate expressi, cum Præfatione Ern. Sal. Cypriani.* Gothæ.

7. οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω,  
ο πατηρ, ο λογος , και το αγιον πνευμα. και ουτοι  
οι τρεις εν εισι 8. και τρεις εισιν οι  
μαρτυρουντες εν τη γη

1715 EMLYN, Thomas. *A full Enquiry into the original Authority of that Text, I John V.7f, containing an Account of Dr. Mill's Evidences from Antiquity for and against its being genuine. With an Examination of his Judgment thereupon.* London.

1716 [J. L. von Mosheim entered the University of Kiel.]

Johann L. von Mosheim "as a student attracted the attention not only of his professors, but also of men like Leibnitz, Buddeus, and LaCroze."<sup>291</sup>

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<sup>290</sup>*Ibid.*, 202.

<sup>291</sup>"Mosheim, J. L. von" *NSHE* 8:28.

1717 BENTLEY, Richard [Letter of January 1, to anonymous]  
See Burney-Friedemann, *Bentlei Epistolae*. Lipsiae: 1825. Also  
*Works of Richard Bentley*, ed. Alex. Dyce, III:477ff. London: 1838.

... wherein you tell me from common flame, that in my  
designed edition of the New Testament, I purpose to  
leave out the verse of St. John's Epistle I chap 5. v. 7.

1717 BENTLEY, Richard. [Inaugural discourse]

Bludau said "Bentley meantime felt how interested was public  
opinion in the question . . . On taking up the position of Regius  
Professor of Divinity, May 1st, 1717, in his inaugural discourse on I  
John v.7, he . . . denied its authenticity, but immediately declared:  
'the Trinity stood not in need of such dubious support.' "<sup>292</sup>

1717 MARTIN, David. *Deux dissertations critiques la  
premiere; sur le verset 7. du ch.5 de la Epist. de S. Jean . . .*  
Utrecht.

David Martin was pastor of the French Protestant Church at  
Utrecht. His work was translated into English in 1719.

1717 EMLYN, Thomas. *An Answer to Mr. Martin's Critical  
Dissertation on I John V.7, showing the Insufficiency of his  
proofs and the errors of his suppositions by which he  
attempts to support the authority of that text from  
supposed MSS.* London.

1717 HARWOOD. *An Examination of Dr. Clarke's Scripture  
Doctrine of the Trinity.* London.

1719 MARTIN, David. *An Examination of Mr. Emlyn's  
answer to the Dissertation.* London.

1719 MARTIN, David. *A Critical Dissertation upon the  
seventh Verse of the fifth Chapter of St. John's First Epistle.  
Wherein the authenticness of this text is fully proved  
against the objections of Mr. Simon, and the modern Arians.*  
(Transl from the French edition, 1717).

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<sup>292</sup>A. Bludau, "The Comma Johanneum in the Writings of English Critics of the  
Eighteenth Century: II" *Irish Theological Quarterly* (1922).

1719 [Dispute on the Trinity at the Salter's Hall]

"In 1719, when the Salter's Hall conference had made the Trinitarian controversy a burning question among dissenters, Bourn . . . accepted the Clarkeian scheme."<sup>293</sup> After much debate, the three groups (Presbyterians, Congregational, and Baptists) voted. The non-Trinitarians (Nonsubscribers) outvoted the Trinitarians (Subscribers) 57-53 in favor of Arian-Socinian views, i.e., that no "interpretations of the doctrine of the Trinity" were required.

1719 [March 3: The outvoted Subscribers signed a Trinitarian statement]

"Most of the Particular Baptists present were Subscribers, but only one General Baptist signed the Trinitarian statement. In contrast, fourteen General Baptists and only two Particular Baptists refused to sign. This trend of General Baptists away from the deity of Christ accelerated later."<sup>294</sup>

total present:	
15 General Baptists	(7) Particular Baptists
amount who refused to sign the Trinitarian statement:	
14 General Baptists	only 2 Particular Baptists
x x x x	y y
x x x x x	
x x x x x	

1720 [March: John Gill, 22, was ordained as a pastor.]

For Gill's views on 1 John 5:7-8, see (1748: GILL).<sup>295</sup>

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<sup>293</sup>*DNB*, 6:25. Samuel Bourn (1689-1754) became involved in a controversy with John Gill in 1737-1739.

<sup>294</sup>H. Leon McBeth, *The Baptist Heritage* (Nashville: Broadman Press, 1987)

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<sup>295</sup>Baptist historians (Ivimey, Vedder, Armitage, Whitley, Underwood, et. al) have unjustly portrayed Gill as a hyper-Calvinist. For a refutation of this long held myth see the chapter by T. Nettles "John Gill: A correction to modern caricatures and misrepresentations" *By His Grace and for His Glory* (Grand Rapids: Baker, 1986) 84-107.

1720 Le LONG, Jacques [letter to editor of *Journal des Savans*]

Archdeacon Travis said (p. 128) the letter "is printed in *Emlyn's Reply*, vol. ii of his works, *Lond.* Edit. 1746, p. 372." Le Long was a priest of the Oratory at Paris.

According to G. Travis, Father Le Long affirmed:

that all the MSS, which had been used by *Robert Stephens*, in his Edition of A.D. 1550, (amounting, he says, to *fifteen* in number) were then in the Royal Library at Paris; that Robert Stephens had borrowed them from King *Henry the II*d; that they still bore the usual mark of the MSS of that Prince, a Crown surmounted by a coronetted H; that they were also marked with the *Greek* numerals, mentioned by *Robert Stephens* in his Preface; that he (F. *Le Long*) had examined them several times; and that, by comparing some of the marginal References of *Robert Stephens's* Edition, with the MSS in the Library, upon which the corresponding *Greek* numerals were inscribed, he was perfectly satisfied of their identity.<sup>296</sup>

However, Travis argued at length (pp. 129-136) to conclude that "the MSS of F. *Le Long* are *not* the MSS of *R. Stephens*." (p. 130).

1720 EMLYN, Thomas. *A Reply to Mr. Martin's Examination of the Answer to his dissertation.* London.

W. Orme said that he "was a man . . . whose severe and unmerited sufferings, as an Arian, have given considerable celebrity to his name."

1721 [Mattius found and published *Complexiones* (Cassidorus) at Florence]

1721 MARTIN, David. *Le Verite . . .* [see Travis, p. 153]

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<sup>296</sup>G. Travis, *Letters to Edward Gibbon*, 2nd ed. (1785) 128. [R. Porson said to Travis "Le Long says, that eleven of the very MSS. that R. Stephens used (not fifteen, as you imagine, p. 128) are now in the king's library, four of which omit the disputed passage." *Letters to Travis*, p. 72.]

1722 MARTIN, David. *The genuineness of I John V.7 demonstrated by Proofs which are beyond all exceptions.* London.

Martin made use of a Greek MS found in Ireland.

1722 CALAMY, Edmund. *A Vindication of that celebrated text, I John V.7 from being spurious; and an Explication of it upon the supposition of its being genuine. In four sermons.* London.

T. H. Horne erred while referring to him as "Benjamin Calamy" (1642-1686) in item 12 of his bibliography (1866) of treatises on this verse. W. Orme was correct using "Edmund Calamy" (1671-1732). Both Calamys were preachers.

1722 [Peter Malan settled in Geneva.]<sup>297</sup>

1722 SMALBROKE, Richard [once anonymous] *An Enquiry into the Authority of the Primitive Complutensian Edition of the New Testament, as principally founded on the most ancient Vatican Manuscript; together with some Research of that Manuscript. In order to decide the dispute about I John V.7. In a Letter to the Rev. Mr. Archdeacon Bentley.* London. Smalbroke to Bentley:

On the other hand, if it shall appear from the Vatican MS, when retriev'd that the Complutensian editors did not insert the disputed passage of St. John from that most ancient copy, but from Latin copies of great antiquity, . . . yet agreeably to the method proposed by yourself, Sir, of finding out the genuine Greek text by the concurrence of very ancient Latin copies, that were translated from the most ancient and uncorrupt Greek MSS, I say upon this principle, neither the reputation of the Complutensian edition of the Greek testament, nor the authority of this controverted text in particular, would be affected by such a discovery. For if Stunica and his brethren were persuaded that most, if not all, the Greek MSS. of St. John that are now

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<sup>297</sup>Peter Malan, grandfather of C. H. A. Malan and great-grandfather of Solomon Malan, had been expelled from France due to revocation of the Edict of Nantes.

extant, were corrupted, and that the Latin copies that retain this controverted passage were agreeable to the most ancient uncorrupted Greek copies, and that consequently this passage ought justly to be inserted in that edition, as in fact it was; I do not see why they ought to undergo any censure from yourself, who pay so great a regard to, and lay so mighty a stress upon the ancient Latin copies of the New Testament. . .<sup>298</sup>

The "Vatican MS" in this context is most likely Greg. 629, of which Andrew Hua said that it "is part of the Vatican collection and could possibly have been available to Ximenes."<sup>299</sup>

In that case, we may summarize Smalbroke's point with a chart:

If this theory were disproved . . . :  
1 Jo v.7 (Cpl) <-- from---- Greg 629

. . . and if this theory were proved:  
1 Jo v.7 (Cpl) <---from Latin MSS<---from Greek MSS

. . . then the verse is trustworthy

In other words, if it was shown that the Complutensian editors inserted the verse 1 Jo v.7 not upon the basis of Greg 629, but rather upon the basis of ancient Latin MSS, based on reliable Greek MSS, then the authenticity of this verse would not be affected.

1723 PORSON, Richard *A Second Vindication of Christ's Divinity, or a second Defence of some Queries*. London.

Bludau said "Prof. Porson had declared himself in favour of the verse in 1723."

1723 LeLONG, Jacques. *Bibliotheca Sacra, or, Syllabus of nearly all Editions and Versions of the Scriptures*.

The first edition was published in 1709 in Leipzig by G. F. Börner in two volumes.

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<sup>298</sup>As provided by W. Orme, *Memoir of the Controversy*. . . (1866) 26.

<sup>299</sup>A. Hua "Rediscovering the Complutensian Text" (Distributed by MTS, 1990)

N O V U M  
T E S T A M E N T U M  
G R Æ C U M,

C U M  
L E C T I O N I B U S V A R I A N T I B U S  
M S S. E X E M P L A R I U M, V E R S I O N U M, E D I T I O N U M,  
S S. P A T R U M E T S C R I P T O R U M E C C L E S I A S T I C O R U M;  
E T I N E A S D E M N O T I S.

A C C E D U N T  
L O C A S C R I P T U R Æ P A R A L L E L A,  
A L I A Q U E E X E G E T I C A.

P R Æ M I T T I T U R D I S S E R T A T I O  
D E L I B R I S N. T. C A N O N I S C O N S T I T U T I O N E, E T S. T E X T U S  
N. F O E D E R I S A D N O S T R A U S Q U E T E M P O R A H I S T O R I A.

S T U D I O E T L A B O R E  
J O A N N I S M I L L I I S. T. P.

C O L L E C T I O N E M M I L L I A N A M R E C E N S U I T, M E L I O R I O R D I N E D I S P O S U I T,  
N O V I S Q U E A C C E S S I O N I B U S L O C U P L E T A V I T

L U D O L P H U S K U S T E R U S.  
E D I T I O S E C U N D A.



L I P S I Æ,  
S U M P T I B U S F I L I I J. F R I D E R I C I G L E D I T S C H I I,  
M D C C X X I I I.  
C U M P R I V I L E G I I S.

Page 579 (1st of 7 pages of notes on 1 John v.7f) of Mill's edition of the Greek N.T.



ritu *Sando scriptum est*: Et hi tres unum sunt. Ita Editiones omnes. Neque discrepant ab Editis Manuscriptis; nisi quod pro his, *Et hi tres unum sunt*, Codices Vossianus tertius, Lambethanus, & Eboracensis (viti & Fulgentius) habeant, *Et tres unum sunt*. Idem Cyprianus, Epist. ad Iubaianum: *Si baptizari quis apud Hæreticum potuit, utique & remissionem peccatorum consequi potuit: si peccatorum remissionem consecutus est, & sanctificatus est, & templum Dei factus est; quæro cuius Dei? Si Creatoris; non potuit, qui in eum non credidit: si Christi; non hujus potest fieri templum, qui negat Deum Christum; si Spiritus Sancti; cum tres unum sint, quomodo Spiritus Sanctus placatus esse et potest, qui aut Patris aut Filii inimicus est?* De duobus hisce locis notandum, 1. Verba Joannis 1 Ep. c. 7. hic adeo clare proponi, ut si vel maxime in illa oculos intendisset beatissimus Martyr, ne poterit quidem, ratione verborum, quibus inferuntur, habita, cunctis ea discretis & explicatis. 2. Fulgentium Africanum aperte testari Respons. contra Arianos, sub finem, quod priore loco illo Lib. de Unitate Eccl. ad hunc Textum respiceret Cyprianus. *Beatus Joannes Apostolus, inquit, testatur dicens: Tres sunt qui testimonium perhibent in celo, Pater, Verbum & Spiritus; Et tres unum sunt. Quod etiam beatissimus Martyr Cyprianus in Epistola de Unitate Ecclesie conficitur, dicens: Qui pacem Christi & concordiam rumpit, adversus Christum facit: qui alibi præter Ecclesiam collegit, Christi Ecclesiam spargit. Atque ut unam Ecclesiam unius Dei esse monstraret, hoc confestim testimonia de Scripturis inferuit: Dicit Dominus, Ego & Pater unum sumus. Ex iterum: De Patre, Filio, & Spiritu Sancto scriptum est, Et tres unum sunt.* 3. Levis plane momenti esse quod ex Facundo notatur, Cyprianum sc. hæc ex versu octavo allegasse. Unde factum enim ut B. Martyris mentem melius notit Facundus, qui 300 post Cyprianum annis floruit, quam Fulgentius qui Cypriano aliquanto propior? Unde etiam constat, ætate Cypriani quæquam *Aquam, Spiritum, & Sanguinem* Mystico sensu accepisse pro Personis Trinitatis? Certe sicut apud Græcos qui versum 7<sup>mum</sup> non legébant, nusquam occurrit explicatio illa mystica: ita nec Latinorum quisquam, ut opinor, per annos à Cypriano plus centum, Spiritus hujus sensus mentionem facit. Interpretationem istam primus omnium invenisse videtur Augustinus Lib. 3. contra Maximinum cap. 22. quem secuti sunt complures, teste Eucherio. Nimirum cum ab ipsorum Codicibus abesset versus 7<sup>mum</sup>; & vero et Tertulliano, Cypriano, aliisque fortasse, quorum scripta intercideret, didicissent de Patre, Filio, & Spiritu Sancto in S. Literis dictum esse, *hi tres unum sunt*: Comma Cap. hujus 8<sup>mum</sup> (cum alibi nusquam exstaret: *et tres unum sunt*) statim illud ipsum esse colligebant, ad quod dicti Patres respicerent; ideoque & per aquam, spiritum, & sanguinem mystice significari Patrem, Filium, & Spiritum Sanctum. Quid mirum igitur si Facundus natus, quod plurimi alii, mutilam hoc versu Exemplar, inreperide, ex aliorum proculdubio sententia pariter ac ipsius propria, affirmaverit l. 1. c. 3. testimonium Joannis versu 8. hujus Cap. à Cypriano de Patre, Filio, & Spiritu Sancto dictum intelligi? Mihi, fateor, hanc rem paulo attentius consideranti, expositio hæc Allegorica tam incerta & lubrica videtur; (neque enim de ea inter ipsos apud quos usurpatur Scriptores bene convenit: aliis per aquam *Patrem*, ac per spiritum, *Spiritum Sanctum*; aliis ex adverso per spiritum, *Patrem*; per aquam autem, *Spiritum S.* intelligentibus) tam facilis & nugatoria; (quid enim puerilis isto, aqua mystice designat Patrem, quia Deus apud Prophetam dicitur *fons aquæ vivæ*; spiritus significat Patrem, quia *Deus est Spiritus*?) tam coacta denique ac detorta; (quæcumque nisi ex occasione supra dicta vitæ ac de vitæ eadem emansisset Augustinus, vel Latinorum quispiam) ut eam nullo modo Cypriano tribuendam arbitretur. Imo vero cum apud Auctorem callum si quis ongem, mitissime diffidentem laxis mysticisque interpretamentis, in citandis Scripturis ipsorum verborum scrupulosius tenacem, tam expresse de Patre, Filio, & Spiritu S. scriptum dicatur, *hi tres unum sunt*; omnino adducor ut credam, eum ad Capitis hujus versum 7<sup>mum</sup> respexisse. Sic enim iudicio meo res habet. Sicut Ecclesia Africana, Romanæ propægo, dudum ab ipsi Fidei incunabulis

*Italica* Versionis Libros sacros accepit. Evangelia scilicet, & Epistolæ Paulinæ, ita jam tum & Catholicas (quarum, quod plerumque minoris quam reliquæ, quæ ad certas Ecclesias missæ sunt, auctoritas in Ecclesia esset, Exemplaria erant rara) in manus Dodorū ejus Ecclesiæ devenisse certissimum est. His paulo post plantarum in Africa fidem, usos credo Tertullianum & Cyprianum; & quidem Joannis Epistolam Commate hoc septimo (qui mutilata fuisse jam ab initio Latina suspicor) ausisse et Græcis quæ penes eos erant Exemplaribus. Verum de hæc re postea. Auctor *Prolegi in Epistolæ Canonice*, sub Hieronymi nomine. Cui si fides habenda, nullus omnino reliqueretur de Commatis hujus *adversum* dubitandi locus: cum ex ipsius sententia Græci Codd. omnes ante eum, locum hunc integrum repræsentarent, & à Translato-ribus *infidelibus* (quos vocat) seu hæreticis factum, ut in Exemplaribus Latinis nusquam adhuc comparuerit, donec ipse demum in Editione sua verum hunc ad Exemplarium Græcorum fidem reponendum curasset. *Quæ*, (Epistolæ Canonice) inquit, *si sunt ab eis* (Græcis) *digestæ sunt, ita quoque ab Interpretibus fideliter in Latinum vertentur eloquium; nec ambiguitatem legentibus faceret, nec sermonum sese varietas impugnet, illo præcipue loco, ubi de Unitate Trinitatis in prima Joannis Epistola positum legimus, in qua etiam ab infidelibus Translatores multum erratum esse à Fidei veritate compertimus; tria tantummodo vocabula, hoc est, aqua, sanguis, & Spiritus, in ipsa sua Editione ponentibus, & Patris Verbiq; ac Spiritus testimonium omittentibus, in quo maxime & Fidei Catholica roboratur, & Patris ac Filii ac Spiritus Sancti una Divinitatis substantia comprobatur. Hæc ille. Verum, ut libere dicam quod sentio, testimonio isto auctoritatem Textui conciliare velle, nihil aliud quidem esse puto quam *in v. 7. & 8. ubi dicitur: Et tres unum sunt*. Prælatio hæc neque Hieronymi esse videtur, neque cujusque certe qui rei Biblicæ per tempora illa, de quibus agit, statum recte intellexerit. Licet enim in Prologi editione sit spiritus & stomachi nescio quid, Hieronymiano non absumile; etiam & in argumento nonnihil, Hieronymo non indignum: Quale est 1. Sicut Evangelia, sic etiam Epistolæ se ad veritatis lineam correxisse, seu ad Græcorum qui penes eum erant Codicum fidem recensuisse: id enim et Ep. 101. ad Marcellam, aliisque locis quibus Interpretem Vulgatum perstringit, satis probabile. 2. Apud Græcos Epistolam Jacobini reliquas Catholicas ordine anteire: liquet sc. hoc ex MSS. Codd. omnibus, Cyrillo Catech. 4. Auctore Synopseos S. Scripturæ, Concilio Laodiceno Can. 60. & Greg. Nazianzeno, Jamb. ad Seleucum. 3. In Latinis Libris Petri Epistolæ primum locum datum inter Catholicas: id enim constat ex Antiqua Translatione, jam olim ab ipso fortasse Apostolorum seculo in usu, (in qua, teste Cassiodoro l. Divin. Lect. c. 14. ordo fuit erat: *Epistola Petri ad gentes, Jude, Jacobi, Joannis ad Pastores*, seu Epistola prima; secunda enim & tertia, quas fortasse haud dum publice acceperant Ecclesiæ Latinorum, non hic veniunt in censum) Catalogo Librorum S. Scripturæ in MS. Cod. Claromontano, (in quo Epistolæ Catholicæ in hunc modum dispositæ sunt: *Ad Petrum 1. Ad Petrum 2. Joan. Epist. 1. Joan. Epist. 2. Joan. Epist. 3. Jude Epistola*) Rufino Expos. in Symbol. Augustino l. 1. de Doctr. Christ. cap. 8. & Concilio Carthaginiensi, an. 419. celebrato. 4. Epistolæ istas in hunc quem observavit Græci ordinem se primum omnium revocasse; id enim admodum verisimile. Qui eodem quo Græci ordine Catholicas Epistolæ recenser in Epist. ad Paulinum, nequaquam certe ordinem istum mutasset in Editione Latina. Nec obliui, quod longe post Hieronymi tempora Vulgati Interpretis ordinem retinuerint Exemplaria Latina aliq. ut apparet ex Cassiodoro, Divin. Lect. c. 8. Junilio, lib. 1. de Patri. Divinæ Legis, ac Stichometris MSS. quarum vetustam unam edidit ex Bibliotheca Regia Cotelierus, Notis in Barnabam. Illi siquidem Libri aut Versionem veterem meram continebant; (quales diu post Editionem, quæ Hieronymi nomine circumferebatur, passim in usu fuisse notissimum est) aut veterem quidem ad Hieronymianæ Exemplaria correctam & castigatam. Unde statim, ut testis ad Hieronymi istam moratæ, etique per omnia respondente, ordo quidem Epistolarum manserit invariatus, idem-que*

que qui in veteri Versione. Quamvis, inquam, pauca quædam huiusmodi non inepte quis æstimeret Hieronymo; reliqua tamen adeo ab omni veritatis specie aliena sunt, ut cuiusvis potius esse videamur, quam eruditissimi illius hæris. 1. Quæle enim hoc, quod de Græcorum integre sapientiam & rectam fidem sectantium, seu Catholicorum Patrum Libris dicitur, eos versum hunc septimum exhibuisse! Norunt omnes, quibus inspecta veterum monumenta, inasime Hieronymus, qui veterum omnia deoravit, multa & in Latinum vertit, et Scripseris Græcæ neminem unum jam ab omni Christianismi xvo ad illius tempora, pericopen hanc cidsse. Mirum equidem existit Prologi Confascinator) de quo nemo Veterum quidquam inaudierat: vidisse in Textu Græco Hieronymum, quod non viderant Scriptores ætate ista celeberrimi Græci, Chrysostomus, Didymus, Epiphanius, & uterque Gregorius: leditum passim tum temporis egregium de Sancta Trinitate testimonium in Joannis Græcis, quod nusquam allegant ætissimi Fidei Catholicæ propugnatores, Athanasius ac Patres Nicæni, etiam cum in id ipsum convenire, ut Arianam Hæresin profligarent & extinguerent. Qui ista credit, næz tribuit hunc Prologum Hieronymo. 2. Neque minus ab omni veri specie abhorret, quod de Interpretibus Latinis affirmatur; expunctum sc. fuisse ab illis hunc versiculum, ex hæretica nescio qua pravitate. Ut enim Interpretes privatos mittam, qui primis Fidei temporibus, teste Augustino, ut inquit in manus venit Codex Græcus, illum mos interpretari ausi sunt, & ex Græcis bonis Latinas fecere non bonas; quibus inficiam & Græca male reddita haud raro objicit Hieronymus, non item Hæresin, quod sciam, aut mutilatum parte aliqua Sacri Codicis Textum: certe qui ab Auctore Interpretationis vet. Italice (nam & in hac, si quid Prologo credimus, defuit vers. 7. aliter quomodo Hieronymus primus illum ad fidem Cod. Græcorum restitueret?) versum hunc fraude hæretica sublatum dicit, ostendit eo ipso se penitus ignorare naturam ac genium illius Versionis. Scripta erat hæc, & in usu, si non ab ipsis Ecclesiæ primordiis, certe diu ante motum de dogmate Sanctæ Trinitatis controversiam. Scripta erat Latino: um causa, jussuque, ut videtur, Episcoporum ejus Ecclesiæ; quos in re omnium gravissimâ, transferendis dico S. Literis in sermonem patrium, Viri alicujus eruditione (prout ferebat ætas ista) iusta ac pietate speciatissimi operam adhibuisse par est omnino ut credamus. Imo res ipsa loquitur. Adeo nihil in hac Versione detractum, additum, aut quoquo modo mutatum ex arbitrio Interpretis, nedum dolo malo; ut Græca sua religiosissime ubique secutus sit & ἡ ἀλήθεια, etiam ubi differat à Græcis bodicernis. Unde si abfuerit in Latinis versus ille 7<sup>mus</sup>, conferendum certe hoc quicquid est vitii non in Interpretem, (qui quod muneris sui erat fecit, ac Græca, quæ ob oculos erant, expressit fideliter & ad verbum) sed in Exemplaris Græca quæ secutus est. Quod si vero Hæreticum egerit Interpretis in hac clausula, cur non eadem opera & in aliis? Si Hæreticus erat, unde scilicet ut nemo illud subodoratus sit ante Hieronymum? unde, ut ejus nusquam meminerit ipse Hieronymus nisi in hoc Prologo? Certe qui in hac Versionem liberius haud semel invehit, qui Sectatores ejus homunculæ, asinos, bipedes asinus vocat; si quid in ea reperisset, unde vel minima suspicio esset Auctorem hæresi laborasse; vis credi potest, quam impotenter ubique triumphatum esset de misello Interprete; quanta in eum per omnem fere Epistolam convitiis plausis conjecisset biliosus Cenfor; quoties ad inferos damnavisset Versionem, quam procederet se non jam homuncio barbarus & indoctus, sed hæreticus tenebrius, sacrilegus nebulosus. filarius & corruptor Sacrarum Scripturarum. 3. Nec minus salsum quod hic de Hieronymo dicitur, eum primum in Editione sua hunc versum 7<sup>um</sup> reposuisse. Si enim restituerit Hieronymus, unde scilicet ut in Bibliis ejus percutissus & optime nox plurimus, versiculus iste non legatur? Imo vero cur nunquam erat illum Hieronymus in Operibus suis, ubi illi rei est cum Arianiis, aliisque illiusmodi Hæreticis? Murum hoc plane, cum in Epistolis Librisque Polemicis ad Catholicam de mysterio S. Trinitatis Doctrinam firmam addu-

cat passim alia Sacri Codicis loca; eam de uno aliquo loco proferre hoc testimonium Joannis, quod ex Græcis ipse restituerat scilicet, & in quo maxime & fides Catholica corroboratur, & Patris ac Filii ac Spiritus Sancti una Divinitatis substantia comprobatur. Quid plura? Si Epistola ista seu Prologus Hieronymi sit, cur non locum habet in MSS Codicibus, adeoque & in Editis Hieronymi? cur magis hanc illi adscriptam velis, quam cæteras omnes Libris N. Testamenti præfatas, quæ etiam Hieronymi Presbyteri titulo superbiunt; quarum aliz ridicule fabulose, confascinatæ aliz ex Epistolis genuinis Hieronymi? Ego equidem de Præfationibus illis ita censeo: scriptas omnes longe post Hieronymum, à variis, & variis temporibus. Pleræque ineptientis cujusdam Rapsodi esse videntur, qui vixerit aliquanto ante Bedam. Verum Præfatio hæc in Canonicis Epistolis, eam de perfidii Latinorum in omittendi hæc Pericope queratur, quæ jam deum ope Codicibus Græcorum restituta sit, scripta omnino videtur post tempora Bedæ; (neque enim illi notum hoc comina, ut apparet ex Continuatione in locum) & quidem paulo ante seculum octavum. Sub illud tempus admissam puto Præfationem hanc primum in privatorum hominum Codicibus, tandem vero & in publicos Libros Ecclesiæ Occidentalem. Certe in Codicibus octavi seculi existisse, testantur Biblia Caroli Calvi, in quibus est hic Prologus, sed absque præfatio Hieronymi nomine, quod notat Cl. Simonius. Ex hoc autem Prologo manifeste colligitur, ætate, quæ sit conscriptus sit, seculo pota septimo, Codices Græcos versiculum hunc agnovisse. Vultor Vuentis, lib. 3. de Persecutione Vandalica, ubi Confessio Fidei. Hunnerico Vandalorum Regi anno 484<sup>to</sup> oblata ab Eugenio Episcopo Carthaginiensi, aliisque Orthodoxis Episcopis Ecclesiæ Africanæ; in qua habentur ista: *Es ut adhuc luce claris memini Divinitatis esse cum Patre & Filio Spiritum Sanctum deumque, Joannis Evangelista testimonio comprobatur: ait namque, tres sunt qui testimonium perhibent in celo, Pater, Verbum, & Spiritus Sanctus; & hi tres unum sunt. Nihil autem tres in differenti qualitate personæ, aut quibuslibet diversitatem gradibus longæ separationis intervallo divisi? Sed tres, inquit, unum sunt. Hæc est sententia totius Ecclesiæ Africanæ, Regis jussu prolata. Neque heri quidem potest, ut Textum hunc citaverint, si aut non existisset in Epistola, aut etiam pro instituto haberetur; cum Ariani, qui aderant, fraus ista facile patuisset. R. Difficillime de hac re Cl. Smitbini nostris, Defens. Dissertationis in 1 Joan. 5. 7. p. 161. Præcibimus ut, inquit, Eugeniū Carthaginensē, cæterosque Orthodoxos Ecclesiæ Africanæ Episcopos adeo despicere potuisse, ut in illa Libello, Hunnerici Regis Ariani jussu scripto, anno 484. hunc Textum diversissimis verbis, sub nomine Joannis Evangeliste adhibuisse vellent, si a Codicibus Sacris tunc temporis abscessisset, vel si ante seculum unum aut alterum de novo additus insensuque fuisset? Quam facile crimetur illud falsi à sedulis adversariis potuisset ipsi expræbati? quam male audissent, tanquam Sacrarum Scripturarum corruptores? Sane sanctissimi illi Confessores de fama sua & de veritate Catholici dogmatis, quod suscepimus defendendum, melius vivere consilium, nec istiusmodi malis artibus utendo, sibi infamiam & veritatis Christianæ præjudiciū accersere imprudentes & ultra voluere. Non hoc autem est unius viri, sed totius Africanæ Ecclesiæ testimonium, post examen sedulum sepe sepiusque recedum, ut modestie charitatisque Christianæ experti esse videntur, qui flagitiosa hæc crimina bisse venerandis & sanctitate ac doctrina conspicuis Antistitibus, illo tempore horrendum in modum tabida Arianoorum scititie oppressis, impingere audeat. Hæc ille. Nempe, quod iussu ostendimus, delivere in Africa jam tunc & seculo Cypriani pauca quædam Exemplaria, quæ versum hunc 7<sup>um</sup> repræsentant; in quæ ut incidere deum Episcopi, describi corabant ad eorum fidem Apographa bene multa in usum Ecclesiæ. Vigilius Tapsen- sis, qui confessioni paulo supra memoratæ subscriptis, Libro, qui sub Idacii Clari nomine olim prodiiit, contra Varimadum Arisnom. Item ipse (sc. Joannes Evangelista, cujus Evangelium ante allegaverat) ad Parisienses tres sancti qui testimonium perhibent in terra, aqua, sanguine, & caro; & tres in nobis sancti. Et tres sancti qui testimonium perhibent in celo, Pater, Verbum, & Spiritus Sanctus.*

etiam; & si tres unum sunt. Et Libro de unitate Deitatis Trinitatis, qui Athanasio à quibusdam imbutus est, tres sunt, inquit, qui testimonium dicunt in celo, Pater, & Verbum, & Spiritus; & in Christo Jesu unum sunt. Item Libro Lat. ad Theophilum, inter Opera Athanasii, qui Vigilii esse creditur: Unde & Joannes, inquit, in Epistola sua ait: Tres sunt qui testimonium dicunt in celo, Pater, Verbum, & Spiritus; & in Christo Jesu unum sunt; non tamen unus, quia non est eorum una persona. Fulgentius, Respons. contra Arianos, sub finem: B. Joannes Apostolus, inquit, testatur dicere: Tres sunt qui testimonium perhibent in celo; Pater, Verbum, & Spiritus; & tres unum sunt. Quod etiam beatissimus Moriz Cyprianus in Epistola de Unitate Ecclesiae contestatur, &c. Idem lib. de Trinitate ad Felicem Notarium: En habes, inquit, in brevi, alium esse Patrem, alium Filium, alium Spiritum S. alium & alium in persona, non aliud & aliud in natura: & idcirco, Ego, inquit, & Pater unum sumus; unum ad naturam refertur nos docens; sumus ad personas: similiter & illud, tres sunt, inquit, qui testimonium dicunt in celo, Pater, Verbum, & Spiritus; & hi tres unum sunt. Auctor Libri de Fide Catholica adversus Paganum Episcopum Arianum, sub Fulgentii nomine; qui inter reliqua de Trinitate testimonii, etiam Joannis hoc nostrum adducit. Auctor Expositionis Fidei ad Cyrillum, Tomo 9. Operum Hieronymi, p. 62. prope finem: Nobis, inquit, unus Pater, & unus Filius ejus verus Deus, & unus Spiritus Sanctus unus Deus: & hi tres unum sunt; una divinitas, & potentia, & regnum. Ceteros qui post seculum octavum pericopes hujus mentionem faciunt, prudens omittit; sub annum siquidem octingentesimum, aut paulo post, comparuit, ut supra observavimus, versus 7<sup>mus</sup> hujus Cap. in Latinis Bibliis.

Et jam subductis utrinque calculis; allatis summa fide quæ ad auctoritatem hujus textus elevandam, quæ ad stabilitandam facere videantur, Exemplarium MSS<sup>orum</sup> & Impressorum, Versionumque Patrum denique Græcorum ac Latinorum testimoniis; restat ut quæ mea sit de hac re sententia, paucis exponam. Dico igitur 1<sup>o</sup>. Pericopen hanc, utcumque postea disparuerit, in ipso certe Joannis Autographo existuisse, aliisque aliquot ad illud descriptis Exemplaribus. Compertum factis mihi hoc ex Tertulliani testimonio supra adducto: qui cum ætate illa vixerit, quæ (teste ipso, Præscript. c. 36.) apud Ecclesias recitatae sunt ipse litera authentica Apostolorum, h. e. aut Archetypa ipsa, (quæ certe longe ultra ætatem Tertulliani durasse probabile est; siquidem inter tempus, quo scripta Epistola Joannis, & quo scriptus Tertulliani Liber de Præscript. medii sunt anni duntaxat 110.) aut saltem Codd. ad Archetypa fideliter expressi; & vero provocet ad Authentica Græcorum Pauli, (lib. de Monog. cap. 11.) live Codicem Epistolarum ejus, quæ, uti & cæteras, originalibus ipsi conformes, habuerit ad manum: nequaquam certe hec potest ut Textum hanc (magis in primis momenti ad firmandam sententiam suam contra Praxeam) citaret, seu, quod idem, ad eum alluferit, nisi in Græcis fuis legisset. Quod idem de S. Cypriano, apud quem verba ista Joannis his habentur, (non obscurius aliquanto, quomodo apud Tertul. falsitatem Scripserem, qui verba S. Scripturæ captivi attingere magis solet, quam plenius citare; sed *ἀσπίδω* & expresse admodum profert) dicendum. Neque enim allegavit ista supra memorata ex versu octavo mystice explicato; (cum Interpretatio ista mystica diu post Cyprianum excogitata fuerit, ut ostendimus) neque vero ex Versione aliquos Latine contra fidei Codicum, qui penes eum ac Tertullianum erant, Græcorum. Præterquam enim quod ab Italia vetere, quæ sola tunc Ecclesiis Africanis in usu, abuisse jam ad initio versas ille videtur: certe adduxisse B. Martyrem semel atque iterum, idque non *ἐν τῇ ἐπιστολῇ*, sed consulto plane, & argumenti, quod trahebatur, gratia, verba aliquæ tanquam S. Codicis, quæ in Græcis ejus nusquam comparebant, nemo certe, cui penitus paulo cunctis ista, ullo pacto crediderit. Non dico hoc *ἀσπίδω* tanquam qui nihil non arripit undeconque, ac velut oborto collo unctum huc velit, quod ad auctoritatem hanc tertul. concordandam valde apud credulos, narsique minus emundæ Lectores. Imo mea iudicet Deus *ἀσπίδω*, ut pro illo loquar *ἀσπίδω*. Quæ de causis &

Prologi in Epistolas Catholicas, quo transire in hac re nituntur Eruditi, cuique haud dum ad examen revocato & ipsi olim multum tribuimus, *ἀσπίδω* pluribus supra indicare visum est. Quod vero ad hunc locum Cypriani spectat, in eo certe Pericope hæc tam clare (habitu verborum, quibus inest ratio, ratione) ac liquido proponitur, ut (cum ex versu 8<sup>o</sup> accessum esse gratis plane dicatur, & absque omni ratione) ne quidem aliter fieri possit quam ut cordatus quisque doctissimam censet ex Græcis quæ penes eum erant, adeoque & ex Authentico Joannis. Quod idem & de loco Tertulliani, obscuriore licet, quomodo reliqua fere istius Auctoris, didum omnino velim. Reclamat, inquit, Græcorum pene omnium fides. Si in Apostoli Archetypo comparuissent hæc verba, qui factum ut Scriptores Græci, per tria prima secula, illa in Codices suos non admiserint? Unde novum Africanis illis, quod latuit ipsum Irenæum, doctissimum omnium curiosissimum Exploratum, imo Polycarpi, qui ipsius Joannis discipulus erat, auditorem? Ego equidem de tota hac re ita censco: Sufficere abunde in *ἀσπίδω* Commatis, quod à Tertulliano & Cypriano citetur, licet nullo modo, ne per coniecturam quidem, assequi possemus unde factum ut apud Joannem legerint ipsi, quod nemo quicquam Græcorum viderit: imo licet in nullis omnino ab illo tempore in hunc usque diem Exemplaribus comparuerit. Cæterum ne inique secum agi patet Lector, si non & explicavero quo modo factum existime, ut quod in Archetypo Joannis exstabat, omnibus fere Libris post exciderit; omisum vero per secula aliquot, emergerit demum à tenebris, redieritque in contextum Epistolæ in Exemplaribus Græcis & Latinis: quod in hac re aliquatenus certe deprehendisse mihi videor, labens exponam. Dico igitur 2<sup>o</sup>. Ut certum est versum hunc 7<sup>um</sup> haud longe post scripturam ipsius Autographi abuisse à Græcis plerisque omnibus, ita nihil omnino causæ esse cur erasum eum suspicemur ab Hæreticis. Hæreticos cum dico, nossem Arianos intelligi: quid enim illis cum Pericope, sublata à contextu Gr. 150 annis ante quam nasceretur Arius? (quanquam neque, ut id obiter notem, Arianis obijedum inveniuntur apud Scriptores Ecclesiasticos, excepto uno Ambrosio [Fulbertus enim Carnotensis, qui Epist. 1. eandem cantilenam canit, Ambrosii duntaxat fide & auctoritate nititur est.] lib. 3. de Spir. S. cap. 11. qui tamen loco illo omnino fallitur, Sacri Testis depravationem) sed omnino eos qui inter annum, quo conscripta creditur hæc Epistola, 97<sup>um</sup> visere, & tempora Irenæi; (cujus Codicem commate hoc mutilatam fuisse supra notavimus) Basilidem dico, Satorninum, Valentinum, Marcionem, & si qui alii dogmata cum istis communia habere. His autem cum opinionum portenta obijcient Irenæus, Epiphanius, alii; tum vero soli Marcioni, quod sciam, crimen violati S. Textus. Reliquis commune illud, quod ultra quam Apostoli ipsi, in rerum divinarum *ῥῆμα* provecti, si placet, Evangelia nova procuderint. Verum in iis non tollebant vetera, sed aduebant duntaxat illis absurdas nescio quas *ῥῆμα*. In Epistolis Apostolorum nihil temerisunt. Et quidem ipsius Marcionis in corrumpendis S. Literis audacia, quanta quanta erat, intra Lucæ Evangelium & Epistolas Paulinas se continuit: Epistolas Catholicas intactas reliquit. Certe quidem, uno hoc Interpolatore (si tamen Interpolatorem dicas, qui Apostolorum Scripta rejectit verius quam corrupti) excepto, qui in *Ἀποστολικῇ* suo (ex Epistolis aliquot Pauli, sicut ex quatuor Evangelii cæterorum Pseudo-Evangeliis, confarcinato) Textu Paulini aliqua mutabat; (non item omnia quæ pro corruptis habet Epiphanius, ut in Notis nostris ostendimus) non puto Hæreticorum quemquam S. Textum in aliquo, necdum in hoc nobilissimo Joannis testimonio, depravasse. Quorsum enim? et Codicibus Catholicorum parvius statim corruptela. Imo vero quo pacto? Putterant quidem corrumpere Libros suos, ac suorum gregalium, paucos illos; aliterum non poterant, ne quidem in initio cum raro admodum essent Exemplaria, multo minus cum plurima post ubique per Ecclesiam Christianam spargerentur. 3. Unde igitur sciam dicamus, ut Codicibus exciderit hic versiculus? Minime quidem dolo malo, quod arbitror; sed omnino casu, ac pura pota negligentia Librarii; qui cum



1723-24 BERRIMAN, William. *An Historical Account of the Controversies that have been in the Church, concerning the Doctrine of the Holy and Everblessed Trinity*. . . [438 p.]

Dr. W. Berriman, brother of John (1741: BERRIMAN), was another advocate of 1 John v.7f. Incidentally, "He mastered Hebrew, Syriac, and Arabic."<sup>300</sup>

1724 WHITBY, Daniel. *Examen Variantium Lectionum Johannis Millii. S.T.P. in Novum Testamentum*. 405 [No mention of 1 John v.7f]

1726 CALMET, Augustine. "Dissertation sur le Fameux Passage de la premiere Epitre de Saint Jean, chapitre V.v.7" *Commentaire Litteral*. tom. ix. Paris. 744-752.

1726 MOSHEIM, Johann Lorentz von. *Institutiones Historiae Ecclesiasticae*. (new ed. 1737, enlarged ed. 1741).

1727 TAYLOR, Abraham. *The True Scripture Doctrine of the holy and ever-blessed Trinity stated and defended, in opposition to the Arian*.

Taylor argued in defense of 1 John v.7f.

1729 MACE, Daniel. [once anonymous] *The New Testament in Greek and English, containing the Original Texts Corrected*. London. 2: 934.

This is said to be the first edition of the Greek NT published in England, which omits 1 John v.7-8 (The Colinaeus edition was printed at Paris, 1534). Over 200 years elapsed from Tyndale's first edition in English.

1525 <------(204 years)----->1729

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<sup>300</sup>DNB 2: 394

Metzger said the edition "was either vehemently attacked or quietly ignored" and "Pritius, Masch, and Baumgarten" denounced it. Bludau, referring to the editor as "William Mace" said in 1922, that "The editor altered various passages in conformity with the Arian hypothesis."<sup>301</sup>

An excerpt from D. Mace (from Orme's *Memoir*, 32) follows:

The authority upon which any Greek text is founded, is only upon the authority of the Greek fathers, and their authority is founded upon that of the antient [sic] Greek MSS.

Accordingly, Mace even said that the verse is missing in "ALL the antient [sic] Latin fathers." (!) H. Scanlin said that in the number of changes he made from the TR, "Mace was conservative." But Bludau quoted S. F. Baumgarten as saying this edition by Mace is "among the most daring attacks ever made by the opponents of the Divinity of Christ and the Trinity."<sup>302</sup>

1730 [Sabellianism had spread among Baptists in England]

1730 WETSTEIN, Johann Jakob. *Prolegomena*.

Wetstein, a native of Basle, was "employed by Bentley in collecting materials for his projected edition."<sup>303</sup> The work was reproduced by Semler in 1764.

1731 GILL, John. *Treatise on the Doctrine of the Trinity*.

1732 TWELLS, Leonard. *A Critical Examination of the late New Testament and Version of the New Testament; wherein the Editor's Corrupt Text, False Version, and fallacious Notes are Detected and Censur'd. In Three Parts. In the Second of which Justice is done to the famous Text of I John v.7*. London.

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<sup>301</sup>A. Bludau, "The Comma Johanneum' in the Writings of English Critics of the Eighteenth Century: II" *Irish Theol. Quarterly* 17 (1922)206

<sup>302</sup>Ibid.

<sup>303</sup>Scrivener, *Plain Introduction to Textual Criticism*, 3rd ed. p. 459.

Certain remarks by Dr. Twells are rather important because Forster, Scrivener, et al. overlooked his comments about the Britannicus = Montfort theory.

Concerning this theory about the Montfort, Charles Forster said in 1867 that "it cannot possibly be the same with the Codex Britannicus." Strangely, Forster did not cite Twells, to support his case.

F. H. A. Scrivener said in 1883 that "there is the fullest reason to believe that the Codex Montfortianus is the copy referred to . . ." Strangely, Scrivener did not attempt to refute Twells.

Apparently, neither were aware of or examined his book.

Metzger referred to chapter VII section IV which Twells entitled "False Readings, and other foul Management favouring Arianism." The table of contents provided by Twells indicates that chapter VII section IV begins on page 134 and that section V begins on page 144. This corresponds to what Metzger said "(pp. 134-44)"<sup>304</sup> Metzger said there are fifteen examples of translations biased toward Arianism.

Where are the 15 examples in these 10 pages? It is hard to say. In the copy from Berkeley, California, it is clear that Twells actually discussed I John v.7-8 in length. His remarks on the disputed verse extend over thirty pages! The pages are 123 to 154, despite the content heading Twells provided. On page 139, (which lies in the range of the said ten pages, 134-144, cited by Metzger), Dr. Twells argued against the Britannicus = Montfort theory. Is there other evidence of an author citing page 139? Yes! In 1922, Bludau cited that page!

Bludau indicated that Twells discussed "the Cod. Montfort (which should be distinguished from the Cod. Brit.)" Bludau also reported that

In p. 139 he discussed the differences between Cod. Brit. and Dublinensis.<sup>305</sup>

Since the argument (that the Montfort and the Britannicus are two distinct MSS) occurs on p. 139 of the Berkeley copy, and was cited even in 1922 as being on the very same page, viz., p. 139, there is no indication of a existing copy of Twell's book with a difference in pagination.

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<sup>304</sup>B. Metzger, *Text of the New Testament*, (1968)p. 112

<sup>305</sup>A. Bludau, "The Comma Johanneum' in the Writings of English Critics of the Eighteenth Century: II" *Irish Theol. Quarterly* 17 (1922) 207.

Thus, since page 139, falls in the very range cited by Metzger "(pp. 134-144)" then it is strange that, while he had the opportunity, Metzger did not acknowledge this very significant argument by Twells, that the two MSS are distinct.

Until we find evidence of an earlier date, we may assume, for now, that the Britannicus = Montfort myth originated with Mace in 1729, and was unheard of in prior days, (i.e., for two centuries after Tyndale's first English NT!).

1525-----1729

What was the argument of Twells? From page 139:

He makes *Erasmus's* Britannick Greek MS. and the *Montfort* or Dublin MS. to have been one and the same, which the Advocates for the Passage still suppose to be *distinct*. But herein he is demonstrably mistaken. For those MSS did not read the Text of *I John* v. 7 alike, and therefore could not possibly be the *same*. Thus the Word *αγιον*, holy, is added to *πνευμα*, in the *Dublin* MS, but is wanting in that of *Erasmus*: And the Article *οι* precedes *μαρτυρουντες*, in the *former* Copy, but is missing in the *latter*.

1734 DAWSON, Thomas. *Disceptio epistololaris de coelestibus testimonis I John v.7 in qua evincitur authentica istius versiculi*. London:

Dawson favors the claim for authenticity of the verse.

1734 SLOSS, James. *The Doctrine of the Trinity as it is contained in the Scriptures, explained and confirmed, and Objections answered . . . in eighteen Sermons preached at Nottingham*. London:

This led to a correspondence debate with "Rev T. P." W. Orme (*Memoir*, 38) said there were 78 pages of letters, but Bludau said "The letters cover 27 pages."<sup>306</sup>

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<sup>306</sup>*Ibid.*, 210.



A CRITICAL  
EXAMINATION

Of the late

New Text and Version

OF THE



New Testament:

WHEREIN

the Editor's CORRUPT TEXT, FALSE  
VERSION, and FALLACIOUS NOTES  
are Detected and Censur'd.

BY LEONARD TWELLS,  
Vicar of St. Mary's in Marlborough.

PART I.

L O N D O N :

Printed for R. GOSLING, at the Mitre and  
Crown against Fetter-lane End in Fleet-street.  
MDCCXXXI.

(Price Two Shillings.)

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THE

Then. And indeed his Attempts to invade few Testimonies he has brought upon the ground generally mean, or else base and disingenuous, as none but a nameless Writer would have the Confidence to offer, who has no Reputation at Stake, and from whom the most shameful Lies cannot extort a Blush. E. G.

He makes Erasmus's Britannick Greek MS. Montfort or Dublin MS. to have been one and the same, which the Advocates for the Passages suppose to be distinct: But herein he is deeply mistaken. For those MSS did not read of 1 John v. 7. alike, and therefore could not be the same. Thus the Word *ἅγιος*, added to *πνεῦμα*, in the Dublin MS, but is not in that of Erasmus: And the Article *εἰς μαρτυρίας*, in the former Copy, but is not in the latter. He further objects to the Britannick MS, which he still supposes the same with the one, that it can hardly be ranked in the Greek MSS, because Erasmus himself owns it was reform'd from the Latin of the Vulgate. At this rate, we must discard some other MSS of principal Note, and which our Editor has used, in preference to his new Text: particularly Beza's, the Cambridge MS, and that of Robert Stephens marked β. Besides, plain it is, that with respect to the disputed Passage, Erasmus was mistaken; that Paragraph could not have been read or taken in from the Vulgar. For there the Britannick MS omits *ἅγιος* before *πνεῦμα*, as the Latin of that Word is in all the Copies and Editions of the Vulgar. Lastly, our Author tells us, that Dr. Mills says several Places have

T 2 been



adfluit contra Arianos. Auditor *Synopseos S. Scripturæ*, ut videtur ex Argumento hinc Epistola præfata. Patres *Synodi Sardicensis*, Epist. Synodica apud Theodoret. Hist. Eccl. lib. 2. c. 8. in qua cum Trinitatis Personarum Unitatem in eadem Essentia probent ex Joan. 10. 30. aliquæ aliquot locis, vericulum hunc, quantum admodum opportunum, non omnino attingunt. *Epiphanius*, qui Hæres. 57. & 61. cum pluribus faciarum Literarum testimonijis firmet Trinitatis dogma, pericopeo hanc non producit; uti nec quidem Hæres. 65. ubi S. Scripturas de hoc articulo accurate loqui dicit, eaque de cæsa complures locos citat. Hæres. etiam 69. & 74. cum et aliis locis Fidei Catholica contra Arianos muniat ac Pneumatomachos altum de hoc versu silentium; ut & in Hæres. Anomæorum, in qua de Trinitate fusius disputatur. *Basiliius M. lib.* de Spiritu Sancto, aliquæ confimilis argumentum Libris: ubi maxime id rem fuerat locum hunc citasse. *Alexander*, Alexandriz Episcopus, Epistola quodam apud Theodoret. lib. 1. c. 4. in qua Deitatem Filii, ejusque cum Patre Unitatem, contrafals in hanc rem compluribus Scripturæ locis, probare satagit. *Nysenus*, Libris 13. contra Eunomiam, & 1. de Trinitate, & quod Spiritus S. sit Deus: ubi maxime opportune adduci poterat iste locus. *Nazianzen. Orat.* ad Arianos, lib. de Fide Nicæna, & etiam Orat. quinq. de Theologia; in qua ad probandum Spiritum S. esse Deum, & adorari debere, adducit inter alia, posterius illud testimonium, *quæsi enim ei pariter, et ei Patria quæ ei æterna est, et æter.* *Didymus*, lib. 1. de Spiritu Sancto, in quo de Trinitatis Unitate fusius disputat. *Chrysost.* Homilii contra Autonomos; in quibus de Christi Divinitate plurima habet. Orat. quod Christus sit Deus. Tract. de sancta & confessionalis Trinitate, ei adscripto, et in Homiliis alijs in Joannem: ubi de Filii cum Patre Unitate, deque Spiritus S. cum utroque æqualitate ubique argumentatur. *Cyrillus Alexandrin.* Theauri Ascert. 341. p. 363. ubi versus 6, 8, 9. citat, omisso 7<sup>mo</sup>. colligitque potero Spiritum S. esse Deum, non ex illis, *et quæsi enim ei æter. verus 7<sup>us</sup>*; sed ex eo quod sequitur, *et ei Patria quæ ei æterna est, et æter.* *Idem* verum 7<sup>um</sup> omittit. *Idem* Capitulum Argumentorum que continentur in Dial. de Spiritu S. ac Libro de reâ in Deum Fide, p. 95. Auditor *Expositionis Fidei* inter opéra Ioslini, scriptæ circa annum 470. qui cum probet Filium & Spiritum S. eodem ordine numerari, ex Mat. 28. 19. aliquæque locis; & vero et hæc Personarum *omniâ* quam vocat, seu quod Filii & Spiritus S. conjunctum cum Patre legantur, colligit unam esse Patris, Filii, & Spiritus S. essentiam; locum hæc, in quo tam diserte conjunguntur tres persone, non attingit. *Cæsarins* (sive aliquis sub ejus nomine) Dialogo primo, qui maxima ex parte de Trinitate agit. *Proclus*, Epist. ad Armenos de reâ Fide, quæ tota fere in hoc argumento versatur. *Concilio Nicæni* Patres, si quid Homilioriz Gelsasi Cyziceni credimus. In illa enim Synodo Leontius Episcopus Cæsareæ Cappadocia, nomine Patrum Nicæanorum respondens ad argumenta Philosophi cysudam, qui dogma de Divinitate Spiritus S. impugnavat, inter alia Scripturæ loca profert & Joannis illa, *et Patria ei æter. et ei Patria æter. et æterna*, cæca verba quibus videbatur Apostolus plane & aperte de Spiritu Sancto *θεολογῶν*. Certe qui ex illis Divinitatem Spiritus adstruit, sequentem, si quidem in ipso Codice habetur, vericulum, in quo Spiritus cum Patre & Filio numeratur, & cum iis unum esse dicitur, neutiquam omisit. Patres ac Scriptores Latini, Auditor *Tractatus de Baptismo Hæreticorum*, inter Opéra Cyrilli, ejusque forte x<sup>to</sup> concepti; qui verbum G = B = m<sup>us</sup> conjungi, omisso septimo. *Novatian*, qui Libro de Trinitate, cum pluribus Scripturæ testimonijs probet Christum ut & Spiritum S. esse Deum, hunc certe locum, in primis opportunum, præterit. *Hilar.* apud quem in Libris duodecim de Trinitate, aliquæ Tractatibus adversus Arianos, (in quibus plurima & Sacris Libris congerit, ad rem suam sepe minus idonea) de vericulo hoc aliam sileam. *Calærian.* Lib. de non conviciendo cum Hæreticis, aliquæ ejus Tract. ab commodis admodum occasio erat verba illa Joannis, siquidem in Latino ejus Codice existit, profertend. *Libra*



EL NVEVO  
TESTAMENTO  
De nuestro Redemptor y Saluador  
IESV CHRISTO,  
traduzido de Griego en len-  
gua Castellana, por Fran-  
cisco de Enzinas, dedi-  
cado a la Cefarea  
Magestad.

*Examinado por el Excmo. Consejo de la Magestad*

HABLA DIOS.


Iosue . i .

No se aparte el libro de esta ley de tu boca . Antes con atento animo estu-  
diaras en el de dia y de noche : para q  
guardes y hagas conforme a todo a-  
quello que esta en el escrito . Por que  
entonces haras prospero tu camino,  
y te gobernaras con prudencia.

M. D. XLIII.

*P. M. R.*

Title page of the Spanish Received Text (1543)  
[Courtesy of Broken Arrow Baptist Church in Pearce, Arizona]

nos conocemos que amamos los hijos de Dios,  
cuando amamos a Dios, y guardamos sus  
mandamientos. Por que este es el amor de Dios,  
que guardemos sus mandamientos: y sus  
mandamientos no son graues. Por que todo <sup>1. Cor. 13.1</sup>  
lo que es nacido de Dios, vence al mundo.  
Y esta es la victoria que vence al mundo. Nuestra  
fe. Quien es el que vence al mundo, sino  
aquel que cree, que Jesus es hijo de Dios. Este  
es el Espíritu Santo, que vino por agua y por sangre:  
no solamente por agua, sino por agua, y  
por sangre. Y el Espíritu es el que da testimonio,  
pues que el Espíritu es la verdad. Por que  
tres son los que dan testimonio en el cielo: El  Padre - La Palabra, y el Espíritu Santo: Y <sup>1. Cor. 13.1</sup>  
estos tres son una misma cosa. Tambien son  
tres los que dan testimonio en la tierra: El Es-  
píritu, la agua, y la sangre: y estos tres son uno  
Si creemos el testimonio de los hombres,  
mayor es el testimonio de Dios. Por que este  
es el testimonio de Dios, que el ha testificado  
de su hijo. El que cree en el hijo de Dios, tiene  
el testimonio de Dios en si mismo. El que no  
cree en Dios, él le ha hecho mentiroso: porque  
no cree en el testimonio, que ha testificado Dios  
de su hijo. Y este es el testimonio: Que Dios  
nos ha dado la vida eterna: y esta vida es <sup>1. Joh. 3.1</sup>  
en su hijo. El que tiene al hijo, tiene la vida. El  
que no tiene al hijo de Dios, no tiene la vida.

Yo os he escrito estas cosas a vosotros que  
creéis en el nombre del hijo de Dios: para que  
sepáis, que vosotros tenéis la vida eterna: y  
para que creáis en el nombre del hijo de Dios.

S Y



1734 BENDEL, Johann Albert. *Novum Testamentum Græcum ita adornatum ut in testv medvlla editionvm probatarvm retineatvr, alqve in margine ad discernandas lectiones genuinas, ancipites, seqviores, ansa detvr.* Stvgardia.

7. οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω,  
ο πατηρ, ο λογος , και το αγιον πνευμα. και ουτοι οι τρεις  
εν εισι 8. και τρεις εισιν οι μαρτυρουντες εν τη γη

Concerning Bengel and 1 John v.7f, W. Orme said "He thought the evidence afforded by the African Church, and some other considerations, favorable to the passage, and therefore inserted it"<sup>307</sup>

Bengel's notes on seven selected passages:

Matt 10:8 νεβεκρους επιειρετε pone ante λεπρους, β [better than TR]  
Matt 27:35 βαλλοτες βαλοντες , γ [equally good as the TR]  
John 3:25 ιουδαιων ιουδαιου, δ [inferior to the TR]  
Acts 8:37 ειπε δε usq. χρισον δ .π. εξεσιν γ π χρισον] β  
Acts 9:5-6 (Bengel omitted these two verses from his main text)  
1 Tim 3:16 θεος ι ο, δ [inferior to the TR]

As a result of his notes on the Greek text, Bengel "was treated as though he were an enemy of the holy Scriptures. So many persons impugned his motives and condemned his edition . . ." <sup>308</sup> E. F. Hills said "an outcry was raised against Bengel by conservative Christians in Germany."<sup>309</sup>

1736 GEORGIO, Christian *Sigismund. Novvm Testamentvm Graecum ad probatissimorum codivm exempla svmma diligentia recognitvm chartarvm ac typporum elegantia magnife adornatum capitvm argvmentis ac locis parallelis cvrativs instrvctvm.* Vvittebergæ. 610.

οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω,  
ο πατηρ, ο λογος , και το αγιον πνευμα. και ουτοι οι τρεις  
εν εισι. και τρεις εισιν οι μαρτυρουντες εν τη γη

<sup>307</sup>W. Orme, *Memoir of the Controversy*, 34

<sup>308</sup>B. M. Metzger, *The Text of the New Testament* (Oxford: Clarondon, 1964) 113.

<sup>309</sup>E. F. Hills, *The King James Version Defended*, 3rd. ed, p. 64.

1739 E. F. *A Plain account of the Trinity from Scripture and Reason . . . written by a Gentleman*. London. 25

E. F. is an anti-trinitarian, who treats 1 John v.7f as an interpolation.

1739 ZINZENDORF, Nicholas von [his German translation]

Harold P. Scanlin said that "According to Tregelles . . . Zinzendorf, pietist and modern father of the Moravian Church, followed Bengel in his German translation of 1739. However, a personal examination of Matthew shows that Zinzendorf follows Bengel far less frequently than Wesley."<sup>310</sup>

[1740-1742] The "Great Awakening"

One of the major preachers during this revival era was Jonathan Edwards. The Yale Professor, John E. Smith, said:

Edwards used the King James version throughout . . .<sup>311</sup>

The Bible of Jonathan Edwards contained 1 John v.7-8.

1741 [The "Great Awakening" continued]

R. G. Torbet (p. 272) noted that:

Since the main leaders of the Awakening, with the exception of Wesley, were Calvinists, the success of that movement gave an evangelistic zeal to many who adhered to Reformed doctrine. At the same time, the adoption of a Calvinistic Confession of Faith by the Philadelphia Association in 1742, and by the Charleston Association in 1767 gave to Regular Baptists, a theological tradition which was in accord with the best thought of Edwards and Whitefield.

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<sup>310</sup>H. P. Scanlin "Bible Translation as a Means of Communicating New Testament Textual Criticism to the Public" *The Bible Translator* 39 (Jan 1988).

<sup>311</sup>*Works of Jonathan Edwards*; vol 2, Religious Affections (New Haven: Yale University Press, 1959) 82.

We have observed how the Separate Baptists united with the Regular Baptists, and the General Baptists, as in North Carolina, were transformed into Particular Baptists, until by 1800, Calvinism was the prevalent theology among them.<sup>312</sup>

Many contemporary Baptists, who still believe in free will, regard the Great Awakening only as a time when many were converted. Numerous conversions occurred, to be sure, but they overlook that many General Baptists "were transformed into Particular Baptist". As we shall see later (1750), many of the General Baptists who were not so transformed, adopted Unitarianism.

1741 BERRIMAN, John. *θεος εφανερωθη εν σαρκι* or *A Critical Dissertation on I Tim iii 16, Wherein Rules are Laid Down to Distinguish in Various Readings Which is Genuine . . .*

From John W. Burgon's *Revision Revised*, (p. 432, 446) we note that Berriman's work was held in high regard.

1742 [The Philadelphia Association adopted a Predestinarian Creed]

This association of Baptists adopted "as its statement of faith the London Confession of Particular Baptists of 1689"<sup>313</sup>

Winthrop S. Hudson, Professor of the History of Christianity at Colgate Rochester Divinity School said:

It is clear that the mainstream of American Baptist life had its source among the Baptists of the Philadelphia Association . . . They did determine the basic initial orientation of the denomination both in doctrine and in polity. Thus, any attempt to understand the Baptists of the United States must begin with this group.<sup>314</sup>

1742 BENDEL, Johann Albert. *Gnomen Novi Testamenti*

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<sup>312</sup>R. G. Torbet, *A History of the Baptists* (Philadelphia: Judson, 1950) 272.

<sup>313</sup>R. G. Torbet, *A History of the Baptists* (Philadelphia: Judson, 1950) 231.

<sup>314</sup>W. S. Hudson, *Baptist Concepts of the Church* (Philadelphia: Judson, 1959) p. 21

1742 BENGEL, Johann Albert. *Gnomen Novi Testamenti*

This work was very influential upon John Wesley.

1743 [Johann S. Semler visited the University of Halle & met S. J. Baumgarten.]<sup>315</sup>

1743 [First printed Georgian Bible. It contains 1 John v.7f]

1744 [Philadelphia Confession of Faith]

1744 SCHOETTGENIUS, Christianus. *Novum Testamentum Graecum in sectiones divisit, interpunctiones accurate posuit, et dispositionem logicam*. Lipsiae et Goerlicii.

οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω,  
ο πατηρ, ο λογος, και το αγιον πνευμα. και ουτοι οι τρεις  
εν εισι. και τρεις εισιν οι μαρτυρουντες εν τη γη

1745 WHISTON, William. *Primitive New Testament*. Stamford and London.

According to Scanlin, Whiston "used Claromontanus for the Pauline epistles and Alexandrinus for the Catholic Epistles and Revelation. He also overestimated the antiquity of these uncials, but not as severely as Codex Beza."<sup>316</sup> Due to codex A, he omitted 1 John v.7f.

1745 WHISTON, William. *Sacred History of the Old and New Testament*. 5: 329.

Bludau informed us that Whiston reported that the treatises by Newton on 1 Tim 3:16 and 1 Jo 5:7 were in the hands of Lord Limmington. "In Nov. 1690 Newton gave the treatise to John Locke; he seems to have been alarmed at the probable consequences of publication." Locke is said to have given the treatise to Le Clerc in Amsterdam.

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<sup>315</sup>Siegmund Jakob Baumgarten (1725-1791) "came to form a transition from the Pietism of Spener and Francke to the modern rationalism" *NSHE* 2:79.

<sup>316</sup>H. Scanlin, *Technical Papers for the Bible Translator*, 39 (1988) 103.

1747 [J. L. von Mosheim, who had been professor at Helmstädt, accepted a call to Göttingen, where he became its "first and only chancellor."]

1748 [Aug: Whiston heard of John Gill's ability in Oriental languages]

"About August this year (1748) I was informed of one Dr. Gill, a particular or Calvinistic Baptist, of whose skill in the Oriental languages I had heard a great character; so I had the mind to hear him preach"<sup>317</sup>

1748 GILL, John. *An Exposition on the Old and New Testament*. 1980 reprint. Grand Rapids: Baker.

In the biography of this profound Particular Baptist scholar and voluminous author (whom, in 1748, the University of Aberdeen bestowed the honor of Doctor of Divinity) the author, John Rippon, remarked:

But how few, in his days, or since, have been able to say, as he, "in self-defense," supposed it necessary to say of himself, that he "had read the *Classics*," and indeed "Virgil, at nine year of age?" That he had "read *Logic, Rhetoric, Ethics, Physics, and Metaphysics*? The Greek and Roman historians, *Herodotus, Pausanias, Livy, Sallust*, etc. Greek and Latin Fathers of the Christian Church, and Church History? And that he had also read the *Jewish Targums*, the *Misnah*, the two *Talmuds*, Babylonian and Jerusalem: the *Rabbot, Midrashim, Zohar*, with other writings of the Jews, ancient and modern?" This statement was [made in] . . . the 42d year of his age . . .<sup>318</sup> [emphasis is Rippon's]

What did Gill say on the disputed verse? From page 907:

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<sup>317</sup>Whiston, *Memoirs of the Life and Writings of Mr. William Whiston, Containing Several of his Friends also, and Written by Himself* (1749)

<sup>318</sup>J. Rippon, *A Brief Memoir of the Life and Writings of the Late Rev. John Gill*, p. 111.

As to the old Latin interpreter, it is certain to be seen in many Latin manuscripts of an early date, and stands in the Vulgate Latin edition, of the London Polyglott Bible; and the Latin translation, which bears the name of Jerom, has it, and who, in an epistle of his to Eustochium, prefixed to his translation of these canonical epistles, complains of the omission of it by unfaithful interpreters.

1749 GILL, John. *The Divine Right of Infant-Baptism Examined and Disproved*.

This was a reply to Jonathan Dickinson's *A Brief Illustration and Confirmation of the Divine Right of Infant Baptism* (1746).

1750 [Unitarianism prevailed among General Baptists]

We noted earlier (p. 133) that due to the Great Awakening, many General Baptist "were transformed into Particular Baptists" who were hardly affected by Unitarian views. However, the untransformed General Baptists were affected. H. C. Vedder reported that:

... by 1750 the major part of the General Baptists had become Unitarian in their beliefs.<sup>319</sup>

Dr. Kenneth Good commented that

... it is significant that historical theology demonstrates a relationship between Arminianism and Socinianism.<sup>320</sup>

1750 BENGELII, J. Alberti. *Tractatio de Sinceritate Novi Testamenti Græce de variis Lectionibus Novi Testamenti caute colligendis et dijudicandis*. Halæ

1751 SABATIER, Petris. *Biblilorum Sacrorum Latinae Versiones Antiquæ, seu Vetus Italica*. Paris: 977-978 [reprinted in Rheims, 1743; and Munich, 1976]

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<sup>319</sup>A Short History of the Baptists (Valley Forge: Judson, 1969) 239.

<sup>320</sup>Are Baptist Calvinists? (Rochester: Backus Books, 1988, rev. ed.) 99.

In this work, the *Vulgata Nova* is placed on the inside column, and *Versio Antiqua* is placed beside it, on the outside. 1 John v.7f appears in both. The reading for the *Versio Antiqua* is:

[7] 8. . . .tres sunt, qui testimonium perhibent in terra:  
aqua, sanguis, & caro: & hi tres in nobis sunt.

[8] 7. Et tres sunt, qui testimonium perhibent in cælo:  
Pater, Verbum, & Spiritus; & hi tres unum sunt

1751       SEMLER, Joannis Salomonis. *Vindiciæ plurium præcipuarum Lectionum codicis Græci Novi Testamenti, adversus Whistonum atque ab eo latas leges criticas.* Halle:

In this work, Semler argued in defense of 1 John v.7! Later, he changed his views, as shown by his work *Historical and critical collections, relative to what are called the proof passages in dogmatic theology*. Vol. 1 on 1 John v.7 &. Likewise, Horne and Bloomfield, who once accepted 1 John v.7-8, later rejected it. Dr. Hales, however, rejected it at first, but years later accepted it.

1751       [S. J. Baumgarten invited Semler to Halle.]

J. S. Semler accepted the call to serve as professor of theology.

1752       WETSTEIN, Johanne Jakob, ed. *Greek New Testament*

Wetstein make a remark on Stephen's notes on the verse:

Secondly, I would observe, that Stephens had not the use of sixteen MSS. of the First Epistle of John, but only of seven. The first copy he made use of was not a MS., but the Complutensian edition of the N.T. The second, which is not the Cambridge MS., contains only the Gospels and the Acts. The third contains only the four Gospels, and is now to be seen in the King's Library, marked 2867. Also the sixth, in the King's Library, No. 2866. The eighth, ditto, 2861. The twelfth, ditto, 2862, and the fourteenth, ditto, 2865. Lastly, the sixteenth is cited by Stephens only in the Revelation.

He also commented on the semi-circles in the text of Stephanus:

... so that Stephen's semicircle, which should have been put after the words *in earth* (to mark the whole of what was wanting, as it is put in his Latin editions) was placed after the words *in heaven*, by the fault of the compositors. This Lucas Brugensis had suspected to be the case: but Father Simon, Le Long, and L. Roger have cleverly demonstrated it.

Wetstein concluded:

... that the whole of that verse of the three heavenly witnesses was certainly wanting in five of Stephen's MSS of the Catholic Epistles. As to his two other MSS., as they have never yet been found, there is no determining about them.

1752 de MISSY, Cesar. Letters in *Journal Britannique*, VIII, IX

R. Porson said that de Missy "was bold enough to attack Amelotte's veracity and Martin's understanding. This provoked a nest of hornets. Four anonymous writers fell upon him;"<sup>321</sup>

1752 de MISSY, C. Article X, *Journal Britannique* (May-Jun) 194-211

1752 de MISSY, C. Article II, *Journal Britannique* (Jul-Aug) 274-296

1752 de MISSY, C. Article II, *Journal Britannique* (Sep-Oct) 44-66.

1752 de MISSY, C. Article III, *Journal Britannique* (Nov-Dec) 290-314

1752 WAGNER, I.E. *Integritas commatis septimi capituli quinti primæ Joannis epistolæ ab impugnacionibus novatoris culusdam denuo vindicata.*

J. D. Michaelis said this treatise was a defense of the verse. The treatise was directed against him. Michaelis never replied.

1753 GOLDHAGEN, P. Hermanni. *Novum D.N.J.C. Testamentum Græcum cum variantibus lectionibus, quae demonstrant Vulgatam ipsis e Graecis N.T. codicibus hodiernum extantibus authenticam. Editio Catholica Novissima.* Moguntiae.

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<sup>321</sup>Richard Porson, *Letters to Mr. Archdeacon Travis*, (London, 1790) 19.



οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω,  
ο πατηρ, και ο λογος , και το αγιον πνευμα. και ουτοι † οι τρεις  
εν εισι. και τρεις εισιν οι μαρτυρουντες επι της γης

1754 NEWTON, Isaac (Sir) *Two Letters from Sir Isaac Newton to Mr. Le Clerc, upon the reading of the Greek text 1 John V.7, and 1 Tim iii, 16.* London:

Even Newton, who independently (apart from Leibnitz) formulated the laws of differential calculus, engaged in this debate. But Orme admits his "leanings to Arianism . . . are to be deplored." Bludau said the treatise was written between 1690-1700, but published in 1754.

1754 EDWARDS, Jonathan. *A Careful and Strict Enquiry into the Modern Prevailing Notion of the Freedom of the Will.*

1755 WESLEY, John. *Explanatory Notes upon the New Testament.*

The following quote concerning I Jo v.7 is from his second edition (1757):

What *Bengelius* has advanced both concerning the Transposition of these two Verses, and the Authority of the controverted Verse, partly in his *Gnomeon*, and partly in his *Apparatus Criticus* will abundantly satisfy any impartial Person. [italics are Wesley's]

J. A. Bengel ought to be credited for his defense of 1 Jo v.7. However, we must ask: Were Bengel's other notes harmless or venomous?

"Wesley had wanted to prepare a New Testament with notes for many years. He finally decided that he could not do better than to adapt Bengel's *Gnomon Novi Testamenti*, translating, abridging, and adapting Bengel's notes for his New Testament. In addition, Wesley prepared a new translation, making, by some reckoning about 12,000

about 12,000 changes in the KJV text. These changes include textual alteration, based on the textual work of Bengel."<sup>322</sup>

It is probable that a detailed investigation of Bengel's notes would verify that many of his notes are indeed venomous to the Received Text, not overlooking his omission of Acts 9:5-6 from the main Greek text. Perhaps Lutherans today ought not to follow the advice of Letis to take refuge in Bengel as "the greatest of Lutheran NT critics."<sup>323</sup>

1755 MOSHEIM, Johann L. von. *Institutiones Historiae Ecclesiasticae*. (rev. ed.) III: 200 [1st ed. was in 1726]

"This opinion [below] of Mosheim, expressed in 1755, of the ancient origin of the Baptists and of their intimate connection with the Waldenses, and of other witnesses of the truth, meets with the approval of the most rigid scientific research of our own times."<sup>324</sup>

The origin of the sect, who . . . are called Anabaptist, but who are also denominated Mennonites . . . is involved in much obscurity. For they suddenly started up, in various countries of Europe, under the influence of leaders of dissimilar character and views . . .

In the first place I believe the Mennonites are not altogether in the wrong, when they boast of a descent from those Waldenses, Petrobrusians, and others, who are usually styled witnesses for the truth before Luther. Prior to the age of Luther, there lay concealed in almost every country of Europe, but especially in Bohemia, Moravia, Switzerland and Germany, very many persons, in whose minds were deeply rooted that principle which the Waldenses, Wycliffites, and the Husites maintained, some more covertly and others more openly; namely, that the kingdom which Christ set up on the earth, or the visible church, is an assembly of holy persons;

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<sup>322</sup>H. P. Scanlin "Bible Translation as a Means of Communicating New Testament Textual Criticism to the Public" *The Bible Translator* 39 (1988) Jan. page 103

<sup>323</sup>Letis, T. P. (ed.) *The Majority Text; Essays and Reviews in the Continuing Debate*, (Grand Rapids: IBTS, 1987) 17.

<sup>324</sup>John Tyler Christian, *History of the Baptists* (Texarkana: Bogard Press, 1922) I: 84. [Mosheim, III: 200, as cited by J.T. Christian, p. 84].

... and the greatest part of their singular opinions, as is well attested, were approved some centuries before Luther's time, by those who had such views of the Church of Christ.

Mosheim was not only a learned Lutheran historian, but also "the most learned theologian in the Lutheran Church of his day."<sup>325</sup>

1756 BENSON, George. "Dissertation concerning the genuineness of 1 John V.7,8." *Paraphrase and Notes on the seven Catholic Epistles*. London:

1761 ERNESTI, Johann August. *Institutio interpretis Novi Testamenti*

Ernesti was a philologist and regarded 1 Jo v.7 as genuine. This work went through five editions: 1761, 1765, 1775, 1792, and 1809. An English translation appeared in 1832-33. See (1833: ERNESTI) for an English translation of his comments on 1 Jo v.7.

1762 PARIS, Thomas., ed. *The Authorized Version*. Cambridge.

Spelling, punctuation, and obsolete words were dealt with, in order to modernize the version. Here was an excellent opportunity for Dr. T. Paris to remove 1 John v.7, but opponents of the verse would not hesitate to announce its removal. But for the past two centuries we have heard of no such announcement of removal.

1763 BOWYER, William. *Novum Testamentum Graecum ad fidem Graecorum solum codicum MSS. nunc primum expressum*. London:

C. H. Turner said every editor of the Greek NT allowed the Textus Receptus to stand unaltered "till Griesbach, with the exception of a forgotten English scholar, William Boyer, to whose courage Griesbach, in the preface to his own second edition, does him honor."<sup>326</sup>

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<sup>325</sup>NSHE 8: 29.

<sup>326</sup>C. H. Turner, *Early Printed Editions of the Greek Testament*, 8 note 1.

We noted earlier that D. Mace altered the Received Text in 1729, but his edition was attacked or "quietly ignored". Then came the edition of Bowyer, who became "a forgotten English scholar".

1763 BENGEL, Johann Albert. *Apparatus Criticus ad Novum Testamentum; criseos sacrae compendium,. limam supplementum ac fructum exhibens*. Tübingen.

J. A. Bengel devoted nearly thirty pages (pp. 452-482) to this disputed verse. He argued in its defense.

1764 GERHARD, Johann. "Primum argumentum ex Novo Test. pro adstruendo trinitas mysterio deductum" *Locorum Theologicorum Exegesis sive vberiore explicationem quorundam articulorum religionis Christianæ*. (10th ed.) Tübingen. 262

But also concerning the solemnity and the truth of this theophany that a heavenly voice was brought down and was publicly heard was the voice of the heavenly Father himself and that the dove descending from above, from the opened section of the heaven, was the very spirit of God to which there can be accommodated the passage of John v.7 "there are three who give testimony in heaven, the Father, the Word, and the Spirit, i.e. there are three divine and heavenly witnesses by nature who manifested themselves in the baptism of Christ by visible and external signs.<sup>327</sup>

Eberhard Nestle claimed that Gerhard (d. 1637) was the last defender<sup>328</sup> of this verse. But he overlooked at least two other German scholars, J. M. Goeze (d. 1786) and W. F. Hezel (d. 1824).

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<sup>327</sup>sed etiam de solennitate & veritate hujus θεοφανεῖας quod vox cælestis delata & publice audita sit ipsius cælestis Patris vox, & quod columba ex aperta illa cæli parte desuper descendens sit ipse Dei Spiritus, quo accommodari potest illud I Joh. V.7 Tres sunt, qui testimonium dant in cælo, Pater, Verbum & Spiritus. id est, tres sunt natura divini ac coelstres testes, qui in baptismo Christi visibilibus & externis symbolis sese manifestarunt.

<sup>328</sup>E. Nestle, *Salz und Licht*. . . "Vom Textus Receptus des Griechischen Neuen Testaments" (Barmen: Wupperthaler Traktat-Gesellschaft, 1903) 38.

1764 [At Halle, Semler reproduced Wetstein's *Prolegomena*.]<sup>329</sup>

1764 SEMLER, Johann Salomo. *Historische und kritische Sammlungen über die sogenannten Beweisstellen in der Dogmatik. Stück I über I Joh 5,7.*

1765 GOEZE, Johann Melchior. *Vertheidigung der Complutensischen Bibel, insonderheit das neuen Testaments, gegen die Wetstenischen und Semlerischen Beschuldigung. Nebst einem Anhang, in welchem eine völlig unbekant gewordene, in Absicht auf die Hamb. Reform. Geschichte aber höchst merkwürdig Ausgabe des N. Testam. Lutheri, welche zu Hamburg 1523, 8. in niedersächsischer Sprache an das Licht getreten, beschrieben wird.* Hamburg. [130 pp]

An English translation of the main portion of the title is *Defense of the Complutensian Bible, esp. the New Testament against the Accusations of Wettstein and Semler*.

Goeze, a Lutheran pastor, railed against the new ideas of the Age of Enlightenment. "Ramler, Basedow, and Goethe were also rebuked"<sup>330</sup> as well as G. Lessing.

1766 REINECCIO, M. Christian. *Novum Testamentum Græcum as optimas quasque editiones collatum et excusum adjectis nonnullis variantibus lectionibus et notis* Lipsiæ: 406-7.

οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω,  
ο πατηρ, ο λογος , και το αγιον πνευμα. και ουτοι οι τρεις  
εν εισι. και τρεις εισιν οι μαρτυρουντες εν τη γη

1766 *J. J. Wetstenii Libelli ad crisis etc. illustr. Semler*

1766 SEMLER, Johann. *Genauere Untersuchung der schlechten Beschaffenheit des zu Alcala gedruckten neuen Testaments.*

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<sup>329</sup>Scrivener, *Plain Introduction to Criticism of the NT*, 3rd ed, p. 461.

<sup>330</sup>"Goeze, Johanne Melchior", *New Century Cyclopedia of Names* (New York: Appleton-Century Croft, 1954) 2: 1773.

In English, the title is *A More Exact Examination of the Bad Quality of the New Testament Printed in Alcala*.

1766 GOEZE, Johann Melchoir. *Ausführlichere Verteidigung des Complutensischen griechischen Neuen Testaments; nebst einer Sammlung der vernemsten Verschiedenheiten des Grundtextes und der Vulgata desselben; mit beygefügtten critischen Anmerkungen. Zur Widerlegung des Herrn D. Semlerss*. Hamburg. [506 pp.]

1767 SEMLER, Johann Salomo. *Apparatus ad Liberalem Novi Testamenti Interpretationem*. Halea. 41-42, 59-60.

1767 HOFFMAN, *de prudentia in disquisitione αὐθεντίας Dicti, I Ioh V, 7. obseuanda* Wittebergae.

Goeze in his *Continuation of the Comprehensive Defense* . . . (p.136) called upon Kiefer to read this "programma worth reading."

1768 KIEFER. *Gerettet Vermutungen über das Complutenische N. Testament, Gegen den Hn. Senior Götz in Hamburg*. Hrsg von D. Johann Salomo Semler.

According to Goeze, Kiefer remarked in one letter or work (perhaps this one) "That if not just one, but even a half dozen MSS of the best kind, would disclose it as we have, which would have this passage [1 John 5:7], I thereupon would not be able to persuade my critical mind to then regard such [a] verse as genuine."<sup>331</sup>

1769 LESSING, Gotthold Ephraim. *Gotthold Ephraim Lessing's Sämmtliche Schriften* edited by Karl Lachmann. Revised and enlarged by Wendelin von Maltzahn. 1857 reprint. Leipzig: G. J. Göschen'she Verlagshandlung. Part one. 11: 413.

This is from part IV of the section entitled "Hamburg (1768)." Part IV begins with Lessing's first encounter with Goeze in 1769. After a lengthy paragraph, Lessing refers to the famous dispute.

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<sup>331</sup>Goeze quoting Kiefer in *Fortsetzung der ausführlicheren Vertheidigung des Complutensischen griechischen Neuen Testaments* (Hamburg: J.C. Brandt, 1769) 137.

Johan Melchior Goezens  
Fortsetzung  
der ausführlicheren  
**Verteidigung**  
des  
Complutensischen griechischen  
**Neuen Testaments:**

Nebst einer  
Samlung der vornehmsten Verschiedenheiten  
des Grundtextes und der Vulgata desselben,  
in liturgischen Stellen,  
wie auch  
der vorzugswürdigen Lesarten dieser Ausgabe.

Zur Widerlegung  
des Herrn D. Semlers.



Hamburg,  
bey Johan Christian Brandt. 1769.

2 Abschn. gegen den Herrn Kiefer. §. 29. 127

hinlänglich geantwortet. Auch das, was §. 33. und 34. vorgebracht ist, ist in dem vorhergehenden satfam abgefertiget worden.

§. 29.

In dem folgenden 14. (sol heißen 35.) — 40. §. legt uns der Herr K. eine besondere Untersuchung der Stelle 1 Joh. 5, 7. vor, und bietet allen seinen Wiß auf, um die Spanier bey derselben zu Betrügern zu machen, und dadurch den Grund zu der Hauptfolge, welche er nach S. 396. daraus ziehen wil: daß sie nemlich in mehreren Stücken, und zwar in der Hauptsache untreu, und fromme Betrüger gewesen, damit zu bevestigen. Und gesetzt, er hätte dieses wirklich geleistet, woran doch aller scheinbaren Einfleidung ungeachtet noch sehr viel fehlet; so bleibt dennoch sein Schluß fehlerhaft, er gehet a particulari ad vniuersale, die Conclusion muß nicht durch Vermuthungen, nicht durch eine selbst erfonnene Analogie, sondern durch augenscheinliche Proben und per in luctionem erwiesen werden, da das spanische Testament selbst da ist. Diesen Beweis aber kan Niemand führen: denn der Augenschein, und die Menge von Stellen, da sie die wichtigsten Abweichungen des Gr. Textes von der *Vulgata*. unverändert haben stehen lassen, ist allen, die es versuchen, offenbar entgegen. Am wenigsten ist es der Herr K. zu leisten im Stande, da er das span. N. T. selbst nicht hat, und daher sich genöthiget siehet,

um



Hereupon we spoke on account of his dispute with Semler, in which Goeze is evidently correct. Semler spoke of the Complutensian New Testament without having seen it, and without having examined it. The Spaniards certainly had to have brought manuscripts, and the passage of John had not been translated from the Vulgate. Otherwise, they would certainly have translated *εν εις* as the Vulgate reads, and not *εις* to *εν*.

1769 GOEZE, Johann Melchior. *Fortsetzung der Ausführlicheren Vertheidigung des Complutensischen griechischen Neuen Testaments: Nebst einer Samlung der vornehmsten Verschiedenheiten des Grundtextes und der Vulgata deßelben, in liturgischen Stellen, wie auch der vorzugswürdigen Lesarten dieser Ausgabe; Zur Widerlegung des Herrn D. Semlers* Hamburg: Johann Christian Brandt. a3, 117, 127-160, 162, 333-340. [472 pp.]

In English, the title of the work<sup>332</sup> is *Continuation of the Comprehensive Defense of the Complutensian Greek New Testament*

Section 29 is "Answer to the 35:40 Examination of the passage I John 5:7."

Section 30 is the continuation.

Section 31 concerns the Codex Ravianus.

Section 32 is "Continuation of the Examination of I John 5:7"

Section 59 is "Continuation. Mr. K. certainly knows that no more codices will be found, which have I John 5:7. His song of triumph is being rejected. He has drawn his *facit* from false *datis*."

1769 BLAYNEY, Benjamin, ed. King James Version [Oxford ed.]

According to one source<sup>333</sup> a sampling of changes from the 1611 includes (1611/1769): sister/sisters; told/tell; the Lord/his Lord; law/the law; request/requests, heart/hearts; dwelt/dwell, etc. The claim is that these are alarming "revisions affecting the sense"!

Dr. Blayney also updated the spelling, punctuation and use of italics. He had excellent opportunity to omit I Jo v.7 but retained it.

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<sup>332</sup>The copy I used was borrowed by Universitätsbibliothek Tübingen via Berlin: *Bibliotheca Regina Berolinensi*.

<sup>333</sup>Gary R. Hudson, "Revision is no 'Myth' " (tract, 1990)

1774 SCHMIDT, *Hist. Antiqua*. [found in Kitto's list]

1774 GRIESBACH, Johann Jakob. *Libri Historici Novi Testamenti Graece pars prior, sistens synopsis Evangeliorum Matthei, Marci et Lucae Textum ad fidem dodicvm, versionvm et patrvm. Emendavit et lectionis varietatem*. Halle. 225-236

οτι τρεις εισιν οι μαρτυρουντες m †

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m † εν τω ουρανω, ο πατηρ, ο λογος, και το αγιον πνευμα. και ουτοι οι τρεις εν εισι και τρεις εισιν οι μαρτυρουντες εν τη γη

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Griesbach did not leave the verse 1 Jo v.7 in the main text, but placed it in an open rectangle. The marking for verse 8 is neglected. Verse 9 begins with Ει την μαρτυριαν. Acts 8:37 (Il. p. 97) 9:5,6 (Il. p. 98) are also removed from the main text.

Charles Hodge noted that in this first edition, Griesbach "published an explicit declaration of his faith in the divinity of our Savior. This declaration he afterwards withdrew."<sup>334</sup> Could the following quote be the declaration alluded to?

There are so many arguments for the true Deity of Christ, that I see not how it can be called in question; the divine authority of Scripture being granted, and just rules of interpretation acknowledged.<sup>335</sup>

Griesbach lived with Semler, and must have been impressed with Semler's collection of books.<sup>336</sup>

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<sup>334</sup>C. Hodge, "Laws of Criticism of the New Testament" (unpublished, 1834) as cited by T. P. Letis.

<sup>335</sup>Atque sunt profecto tam multa et luculenta argumenta et Scripturae loca, quibus vera Deitas Christo vindicatur, ut ego quidem intelligere vix possim quomodo, concessa Scripturae Sacrae divina auctoritate et admissis iustis interpretandi regulis, dogma hoc in dubium a quoquam vocari posse. Nov. Test. tom.ii Praef. pp. viii. ix. (Halaе, 1775) as cited in Horne, *An Intro to the Critical Study and Knowledge* . . . 8th ed (1851)2:376.

<sup>336</sup>For a listing of Semler's personal library, see *Verzeichniß der von dem Seligen Herr Doktor und Professor Theologia Johann Salomo Semler hinterlassenen Bücher* . . . (Halle: F.W. Michaelis, 1791)

1776 HARWOOD, E. *The New Testament collated with the most approved manuscripts; with select notes in English, critical and explanatory*. London: J. D. Cornish.

On page xi of the preface he referred to his *Third Volume* to explain why he has "in some particular passages discarded the commonly received reading." As the reader would expect, he discarded 1 John v.7f. He also took liberty to renumber the verses.

Standard numbering for two hundred years (1551-1776):

6. [a. first half of verse six]

[b. second half: ] Και το πνευμα εστι το μαρτυρουν οτι το πνευμα εσιν η αληθεια.

7. οτι τρεις εσιν οι μαρτυρουντες [εν τω ουρανω, ο πατηρ, ο λογος , και το αγιον πνευμα. 8. και ουτοι οι τρεις εν εισι και τρεις εσιν οι μαρτυρουντες εν τη γη] το πνευμα, το υδωρ, και το αιμα, και οι τρεις εις το εν εισι. 9.

Harwood's numbering of 1776 (and his accents):

6. (same as 6a, above.)

7. (= 6b & 7 )Και το πνευμα εστι το μαρτυρουν, οτι το πνευμα εσιν η αληθεια. 8. οτι τρεις εσιν οι μαρτυρουντες το πνευμα, το υδωρ, και το αιμα, και οι τρεις εις το εν εισι. 9.

Unless the anti-Trinitarian, Mace<sup>337</sup> renumbered 1 John 5 in his 1729 edition, the year 1776 may be the first time<sup>338</sup> in history that a Greek edition of the New Testament deviated from the verse enumeration of Stephanus, which had been in use for over 200 years.

1780 [Anonymous.] *Die drey Briefe des Apostles Johannis übersetzt und erklärt*. Breslau: 82-83.

1781 FULLER, Andrew. *The Gospel Worthy of All Acceptation*.

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<sup>337</sup>I have not been able to procure the Greek edition by Mace.

<sup>338</sup>Edward Reuß counted 584 Greek editions between 1514-1869. The readings displayed in this paper, are from editions of the Greek N.T. in Tübingen, which are only a sample of these 584 separate editions.

Written in this year, but not published until 1785. Fuller's significance is explained in many accounts. One is "The conversion of Andrew Fuller . . . marks an epoch in the history of Particular Baptists"<sup>339</sup> A check of the Scriptures employed in this printed sermon reveals that the Authorized Version was used.

1782 BOWYER, William. *Critical Conjectures and Observations on the New Testament Collected from the Various Authors.*

1784 GIBBON, Edward. *History of the Decline and Fall of the Roman Empire*, 12 vol. 1820 reprint. London. 6: 287-288.

The following words of Gibbon disturbed George Travis:

The three witnesses (I *John*, v.7.) have been established in our *Greek Testaments* by the prudence of *Erasmus*; the honest bigotry of the *Complutensian* editors; the typographical fraud, or error, of Robert Stephens, in the placing a crotchet; and the deliberate falsehood, or strange misapprehension, of *Theodore Beza*.

1784 TRAVIS, George. *Letters to Edward Gibbon*. [1st ed.]

1785 TRAVIS, George. *Letters to Edward Gibbon, Esq. Author of the History of Decline and Fall of the Roman Empire*. [2nd ed.] (London: C.F. and J. Rivington), [reprinted in 1974, New York: Garland Publ.]

This valuable book contains:

- introductory material for vindication of the verse, pp 1-16
- evidence adduced in proof of its authenticity, pp 17-58
- reply to objections by Dr. George Benson, pp. 59-221
- reply to objections by Isaac Newton, pp. 223-294
- reply to objections by J. J. Griesbach, pp. 294-310
- reply to objections by Mr. Bowyer, pp. 310-314
- concluding remarks, pp. 314-376 and
- Appendices, pp. 1-61

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<sup>339</sup>A.H. Newman, *NSHE* 1: 465.

# NEW CRITICISMS

ON THE

CELEBRATED TEXT, 1 JOHN V. 7.

"FOR THERE ARE THREE THAT BEAR RECORD IN HEAVEN, THE FATHER, THE WORD,  
AND THE HOLY GHOST; AND THESE THREE ARE ONE."

A SYNODICAL LECTURE,

BY FRANCIS ANTONY KNITTEL,

COUNSELLOR TO THE CONSISTORY, AND GENERAL SUPERINTENDANT OF THE  
GRAND DUCHY OF BRUNSWICK LUNEBURG.

Published at Brunswick in 1785.

TRANSLATED FROM THE ORIGINAL GERMAN,

BY

WILLIAM ALLEYN EVANSON, M.A.

LECTURER OF ST. LUKE'S, OLD STREET, LONDON.

"It is good and needful to adhere to this Proof Passage, and not to suffer to be discarded by that superficial  
Criticism which is now so common. Nevertheless, this must be done in regular method: otherwise, more  
harm than good will ensue."

ERNESTI

LONDON:

C. AND J. RIVINGTON, ST. PAUL'S CHURCH-YARD.

J. HATCHARD AND SON, PICCADILLY.

MDCCLXXXIX.

Title page of an English translation of Knittel's *New Criticisms on the Celebrated  
Text, 1 John v. 7: A Synodical Lecture* (1785)

Verso of page "Title page of an English translation of Knittle's New Criticism"

1785 FULLER, Andrew. *Gospel Worthy of All Acceptation*.

In 1785, this book was published, "which ultimately led to the formation of the Baptist Missionary Society"<sup>340</sup> It was absolutely proper for Fuller to say "There is no contradiction between this peculiarity of design<sup>341</sup> in the death of Christ, and a universal obligation of those who hear the gospel to believe in him, or a universal invitation being addressed to them"<sup>342</sup> Andrew Fuller is "perhaps the greatest theologian English Baptists ever produced."<sup>343</sup>

1785 [Herbert Marsh began to study under Michaelis.]

"In 1785, he [H. Marsh] left Cambridge, travelled, studied at Leipzig under J. D. Michaelis, and corresponded with Griesbach on the text of the New Testament."<sup>344</sup>

1785 KNITTEL, Francis. *Neue Kritiken über den berühmten spruch; Drey sind, die da Zeugen im himmel*, etc. Braunschweig.

1786 WOIDE, Charles Godfrey. *Novum Testamentum Græcum Codice MS Alexandrino, qui Londini in Bibliotheca Musei Britannici asservatur*. London: Joannis Nicholas.

ΟΤΙ ΤΡΕΙΣ ΕΙΣ ΕΙΣΙΝ ΟΙ ΜΑΡΤΥΡΟΥΗΤΕΣ, ΤΟ ΠΗΛΑΙ ΚΑΙ ΤΟ ΥΔΩΡ ΚΑΙ ΤΟ ΑΙΜΑ, ΚΑΙ ΟΙ ΤΡΕΙΣ ΕΙΣ ΤΟ ΕΝΕΙΖΙΝ

1786 STORR, Gottlob Christian. *Ueber den Zweck der evangelischen Geschichte und der Briefe Johannis*. Tübingen. 226-227.

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<sup>340</sup>T. Nettles, *By His Grace and for His Glory*, 109.

<sup>341</sup>What was the "peculiarity of design"? A. Fuller, "the founder and conductor of the Baptist Missionary Society for twenty two years" (Ivimey, *History of the English Baptists*, 4:535) said in his *Complete Works* 2: 709-10 "That for which I contended was, that Christ had an absolute and determinate design in his death to save some of the human race, and not others."

<sup>342</sup>*Complete Works of Andrew Fuller*, ed. by J. Belcher, (Philadelphia: Amer. Bapt. Publ. Soc.) 2: 374.

<sup>343</sup>H. Leon McBeth, *The Baptist Heritage; Four Centuries of Baptist Witness* (Nashville, TN: Broadman, 1987) 182.

<sup>344</sup>*DNB* 12: 1096.

1786 [W. F. HEZEL was called to Gießen as professor of Oriental and Biblical Literature]

W. F. Hezel was another defender of I John v.7. See (1793: HEZEL). Redslob said "as a writer he was uncommonly prolific."<sup>345</sup>

He wrote *An Arabic Grammar Made Easier including a Short Arabic Chrestomathy* (1776). *History of the Hebrew Language and Literature* (1776), *A Comprehensive Hebrew Grammar* (1777), *The Consideration of the Syriac and Arabic Languages: 'Syriac Grammar'* (1788). "Also for the classical languages, namely, the French, he had written a series of handbooks, mostly for practical purposes."<sup>346</sup> *A Comprehensive Greek Grammar including Paradigms* (1795).

He wrote many other works including *The Bible of the Old and New Testaments with Complete Explanatory Comments* (10 parts, 1780-91).

1788 MICHAELIS, Johann David. *Einleitung in das Neue Testament*. (2nd. ed.) Göttingen.

1788 EBLANENSIS. [Letter to Mr. Urban on 1 Jo v.7 ] *Gentleman's Magazine and Historical Chronicle*, vol. LVIII, part 2, p. 700-702.

1789 KNOWLES, Thomas. *Primitive Christianity; or Testimonies from the Writers of the First Four Centuries; to Prove that Jesus Christ was Worshipped, as God, from the Beginning of the Christian Church*. London.

1789 LOFT, Cappel. *Observations on the First Part of Dr. Knowles' Testimony from the Writers of the First Four Centuries. In a Letter to a Friend*. Bury.

1789 VINDEX. [Remarks to R. Porson's comments] *Gentleman's Magazine*. [January]

1789 TOULMIN of Taunton. [Essay] "An Exhortation to all Christian People, to Refrain from Trinitarian Worship." (p. 54).

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<sup>345</sup>ADB 12: 382.

<sup>346</sup>Ibid.



TO  
MR. ARCHDEACON TRAVIS,

IN ANSWER TO HIS

D E F E N C E

OF THE

THREE HEAVENLY WITNESSES,

I JOHN V. 7.

---

By R. P O R S O N.

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*Tum ut omnes in omni doctrinae liberalis genere principes adlatres, et  
censeas fore, ut offam laudis tibi objiciamus, quæ te nobis tranquil-  
liorem faciat, potius quam rationibus te verberemus, et si opus  
fuerit, etiam de CANINA TUA FACUNDIA mutuemur aliquid, quo  
tanquam fuisse probe dedolatus, incipias velle miffare, et modera-  
tionis, modestiæ, verecundiæ limites non migrare?*

MUSAMBERTIUS *Commonitorio ad RAMIRESIUM DE PRADO.*

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L O N D O N :

Printed for T. and J. EGERTON, *Whitchall.*

M DCC XC.

Title page of Richard Porson's book (1790) on 1 John v.7f in response to G. Travis.

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*OF Mr. Travis's candour in correcting his mistakes. Instances in what he says of Erasmus, of the Dublin MS. and of Bede.*

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LETTER

This essay is from the section "Six Tracts in Vindication of the Worship of One God" (1794) of the book *Tracts Printed and Published by the Unitarian Society for Promoting Christian Knowledge and the Practice of Virtue*, vol. 1 (London: 1791)

The words [*in heaven, the Father, the word, and the holy ghost, and these three are one, and there are three that bear witness in earth*] have never been proved to be in ANY Greek manuscript, before the invention of printing; nor were ever cited by any of the numerous writers in the whole Arian controversy, concerning the Trinity, in the fourth century. In the English bibles in the reign of Henry VIII and Edward VI, they were printed in a *different character*, to signify their being wanting in the original. See Emlyn's Inquiry . . . and Mr. Capel Lofft's Answer to Dr. Knowles.

1790 BENGEL, Ernest. *Novum Testamentum Græcum manuale, ex iterata recognitione b. Jo. Alb. Bengelii. S.T.D.* (5th ed.) Tübingen: Jac. Frid Heerbrandt. 455.

1790 PORSON, Richard. *Letters to Mr. Archdeacon Travis, in Answer to his Defense of the Three Heavenly Witnesses, I John v.7.* London

I allow you in advance, that a great majority of the Latin MSS. are on your side. Perhaps for one that omits the three heavenly witnesses, forty or fifty may be found that retain them. [p. 139]

Porson (on page 117) alleged that Codex Britannicus is the same as the Montfort Codex. Although D. Mace (1729) and J. J. Wetstein (1752) made the same claim long before him, Porson did not cite them to support his claim. Nevertheless, Twells (1731) had countered D. Mace; and Travis (1784) had countered Wetstein, concerning the Britannicus = Montfort theory.

1790 [Adam Clarke went to Trinity College, Dublin to examine the Montfort Codex]

1791        PRIESTLEY, Joseph. *Three Tracts*. London: The Unitarian Society for Promoting Christian Knowledge and the Practice of Virtue. 136.

In the tract entitled "A Familiar Illustration of Certain Passages of Scripture" Priestley said:

I John v.7 *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost and these three are one.* Sir Isaac Newton, and others have clearly proved that this verse was no part of John's original epistle, but was inserted in later ages. It is not to be found in any ancient manuscript, and has been omitted in many printed copies and translations of the new Testament, at a time when the doctrine which it is supposed to contain was in a manner universally received, I say *supposed to contain*, because in fact it expresses no more than that these three agree in giving the same testimony, which is the only kind of union which the spirit, the water, and the blood, in the verse following can have.

1791        [Travis visited Paris to examine the MSS alleged to be those of Stephanus] (Orme, *Memoir*, 62)

1792        CAREY, William. *An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathen*. Leicester.

H. Leon McBeth mentions the noteworthy fact that "William Carey was one of the Particular Baptists who shared in the evangelical renewal of the northern Midlands in the latter part of the eighteenth century." McBeth described this book by Carey as the "charter of the modern missionary movement."<sup>347</sup>

1792        [Oct 2: Baptist Missionary Society was founded]

H. Leon McBeth said 14 persons met in the home of Martha Wallace, and "the group voted to form "The Particular Baptist Society for the Propagation of the Gospel Amongst the Heathen." The group was popularly known by the shorter name Baptist

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<sup>347</sup>H.L. McBeth, *The Baptist Heritage: Four Centuries of Baptist Witness* (Nashville: Broadman, 1987) 184.

c  
Ueber  
die Aechtheit  
der Stelle Johannis

(1 Joh. 5, 7.)

„drey sind die da zeugen im Himmel ic.  
aus Gründen der höhern Kritik;

nebst  
einer Erklärung des ganzen Abschnitts  
B. 4 — 13.

von

Wilhelm Friedrich Hezel,

Fürstl. Hessischem Geheimen Regierungsrath, und Professor  
der orientallsch = biblischen Literatur, zu Gießen,  
der Fürstl. Ludwigsuniversität daselbst  
b. Z. Rektor.

---

Gießen,

bey Georg Friedrich Meyer,

Universitäts-Buchhändler.

1793.

An  
den Herrn Geheimen Kirchenrath  
und Professor;  
D. Griesbach;  
in  
Jena.

A page from W. F. Hezel's treatise on 1 John v. 7f indicating  
that the treatise is addressed to Griesbach

or just BMS." (p. 185). The term "Particular Baptist" is noteworthy in the fuller form of the group name.

The Particular Baptist Society for  
the Propagation of the Gospel Amongst  
the Heathen

1793 HEZEL, Wilhelm Friedrich. *Über die Aechtheit der Stelle Johannis (I John 5,7) drey sind die da zeugen im Himmel etc. Aus Gründen der hörern Kritik, nebst einer Erklärung des ganzen Abschnitt V. 4-13.* Gieszen: G. F. Heyer. [100 pages]

In English, the title is *Concerning the Genuineness of the Passage in John (1 John 5:7) "There are three, which testify in heaven, etc." from Reasons of Higher Criticism, together with an Explanation of the Entire Section 5: 4-13.*

1794 GRIESBACH, J. J. *Bemerkungen über des Herrn Geheimen Regierungsrath Hezel Vertheidigung der Aechtheit der Stelle I Joh. 5,7 Drey sind die da zeugen im Himmel etc. mit Anmerkungen und einem Anhang, von Hezel.* Giessen. [104 pp. in letter form]

1794 [William Carey arrived at Bengal, India.]

1794 TRAVIS, George. *Letters to Edward Gibbon, Esq. in defense of the Authenticity of the seventh verse of the first Epistle of St. John.* London.

1795 MARSH, Herbert. *Letters to Mr. Archdeacon Travis, in Vindication of one of his Notes to Michaelis's Introduction . . . With an appendix, containing a Review of Mr. Travis's Collation of the Greek MSS. which he examined in Paris; an Extract from Mr. Pappelbaum's Treatise on the Berlin MS; and an Essay on the Origin and Object of the Velesian Readings.* Leipzig.

In 1854, Dr. Dobbin referred to this as a "scarce volume." He also said that he made an extract from the preface of this work, but he provided neither quotation marks nor indentation. It appears that the extract extends from p. 41 to p. 44 in Dobbin's *The Codex*

*Montfortianus; A Collation*. Accordingly, one of the excerpts (with an outdated comment) from Dr. Marsh is:

For though in the text of the most ancient Latin  
Manuscripts no traces are visible of 1 John v.7, . . .

1796 PAPPENBAUM, G. G. *Codicic Manuscripti Raviani Examen*. Berlin.

This Greek MS. *Codex Ravianus*, (also *Berolinensis* or  $\omega$  110) "has been examined by Wetstein, Griesbach, and by G.G. Pappelbaum in 1796. It contains the whole New Testament, and has attracted attention because it has the disputed words in 1 Jo. v.7,8."<sup>348</sup>

Many have said that *Ravianus* is "obviously a forgery", that it was proved to be a 16th century copy of the Complutensian. Usually the account stops here. But such brief accounts give the impression that it is an exact copy of the Complutensian. Let us raise four questions.

First, *Ravianus* contains the entire New Testament. What would be the motive for such an immense amount of labor for this forgery?

Secondly, it is not an exact copy, but is "with some various readings from Stephen's third edition; and the remainder (from Mark v.20. to the end of St. John's Gospel, and Rom i.-vi. and xiii.-16) is a copy of the same edition, with some various readings taken partly from Stephen's margin, and partly from the Complutensian Polyglott."<sup>349</sup> Why is this fact omitted in modern accounts?

Thirdly, if it is a forgery, why is Metzger still citing it (by its alias " $\omega$  110") in 1968 as a witness for 1 John v.7,8?

Fourth, has anyone ever questioned the forgery view? In about 1769 Gotthold Lessing questioned it:

It is true that the remaining codices do not have the passage, until such time as the Berlin MS, which Christian Rau (or Ravius) sold to the *Churfürsten*. But that is going too far to make Rau as the forger of it and to purport that Rau himself copied it from the Complutensian edition.<sup>350</sup>

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<sup>348</sup>Scrivener, *Plain Introduction*, 3rd ed. p. 196-7.

<sup>349</sup>T. H. Horne (2nd ed., 1822) cites Pappelbaum's book and *Symbolæ Criticæ* pars i.p. clxxxi by Griesbach.

<sup>350</sup>G. E. Lessing, *Sämmtliche Schriften* (Leipzig: G.J. Goschen'sche, 1857) part I of vol II: 413-414.



1796       HEY, John. "Concerning the genuineness of I John V.7" *Lectures in Divinity*, vol. II, Cambridge: 280-291.

T. H. Horne said "The learned author appears to have cherished the hope that future MSS. might be discovered, containing the disputed passage."

Comment: Why should he not have this hope? In 1796, the *speculum* and the citation from Priscillian were not yet known. For years, it was said that only one Greek MS testifies in favor of the disputed verse. Today, the ecumenical Greek Testaments (UBS<sup>4</sup>, NA<sup>27</sup>) indicate eight Greek MSS contain 1 John v.7.

## The Nineteenth Century

1801       [Vast increase in the number of Particular Baptists]

A. H. Newman said "By 1801 the Particular Baptists had increased to 29,000."<sup>351</sup> K. S. Latourette provides more detail (from Carlile) by saying "At the beginning of the nineteenth century the Particular Baptists with 417 churches and 29,000 members, outnumbered the General Baptists, with about 100 churches."<sup>352</sup>

1801       CAREY, William & THOMAS, John. *The New Testament in Bengali*.

It is impossible to imagine that Carey used any text other than the Received Greek Text for his translations of the New Testament into 26 Indian languages on behalf of 300 million people. (Incidentally, we ought to be relieved that he did not force the 1611 King James Version upon non-English speakers!) Otherwise, 300 million would be deceived from their new translations based on an inferior Greek text!<sup>353</sup> Some may ask: "But what Greek text did Baptist missionaries translate from in later years, say in 1833?" See (1833: Baptists).

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<sup>351</sup>"Baptists" in *NSHE* 1: 465.

<sup>352</sup>K. S. Latourette, *The Nineteenth Century in Europe; the Protestant and Eastern Churches* (New York: Harper and Row, 1959) 2:328.

<sup>353</sup>Carey, who is known as "the father of the modern missionary movement" also "was (and remained) a five-point Calvinist throughout the whole of his ministry." Kenneth Good, *Are Baptists Reformed?* p. 58.

1801 MICHAELIS, Johann D. "Dissertation on I John v.7" *Introduction to the New Testament*. Cambridge. 4: 412-414. [This English translation of the 4 vols. is dated 1793-1801].

It is uncandid in the extreme for one Protestant to condemn another for rejecting I John v.7, since it was rejected by the author of our Reformation.

1801 BARRETT, John. *Evangelium Secundum Matthanum ex Codice Rescripto in Bibliotheca Collegii SSan Trinitatis Juxta Dublin. cui Adjungitur Appendix, Collationem Codicis Montfortiani Complectens*. Dublin.

Dr. Dobbin said of this work "But the Appendix of Dr. Barrett embraced a collation of the Epistles only . . . The very defective way in which that portion of the MS. had been collated for Walton's Polyglot., suggested strongly to the author the desirableness of submitting the four Gospels and the Acts to an entirely new examination . . ." <sup>354</sup>

1802 [The Freising codex was moved to Munich]

It would be wrong to create two Old Latin witnesses for 1 John v.7f from *q* and *r*, for these are other names for the same codex. The "Freising fragments" which contain 1 John v.7f, were moved in 1802 from the Freising Chapter Library to the Hof-Bibliothek in Munich. "Since the time of Tischendorf it has been cited as *q*." <sup>355</sup> Scrivener called it *r*.

1803 MATTHAIE, Christian (as provided by F. Nolan) on the mismatched genders within 1 John v.7f

. . . but this obviously would not be the case unless with a certain violence of diction and by the most obvious solecism. For the spirit and the water and the blood are nouns of neuter gender, for which reason it will harmonize with the things which

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<sup>354</sup>O. T. Dobbin, *The Codex Montfortianus: A Collation of This Celebrated MS.* . . (London: Samuel Bagster, 1854) 1.

<sup>355</sup>H. J. White, *Old Latin Biblical Texts* (Oxford: Clarendon Press, 1888) III: v.

immediately preceded, "there are three which bear testimony" and that which follows immediately "and there are three" etc. But I ask: is not the natural wording here, and the proper wording rather "There are three that bear witness on earth, the spirit the water, and the blood, and the three are into the one"? But that, nevertheless, is not written here.<sup>356</sup>

1803 FULLER, Andrew. *The Great Question Answered*. London: W. Button & Sons.

1803 [Unitarian control of Harvard began]

David Tappan, Hollis Professor of Divinity at Harvard for 11 years, died on August 27, 1803. "After two years of complicated fighting among the members of the Corporation and the Board of Overseers, Henry Ware, a Unitarian, was elected to succeed Tappan."

After the orthodox Eliphalet Pearson was replaced by the liberal Samuel Webber, for the post of acting president "An angry Calvinist Overseer vented his feelings in fruitless pamphlet rage; an orthodox faculty member resigned in protest, creating another vacancy for Liberals to fill. The Unitarians had taken over the new nation's oldest institution of higher learning, and the defeated Calvinists could only retreat to Andover, Massachusetts . . ." <sup>357</sup>

1804 MATTHAIE, Christian Friedrich. *Novum Testamentum Graece ad codices Mosquenses utriusque Bibliothecae SS. Synodi et Tabularii imperialis* . . . Caruiae Variscorum: Grau. 297-299.

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<sup>356</sup>haud plane consisteret, nisi cum violentia quadam dictionis, et per solaecismum patentissimum. Cum eternim το πνευμα και υδωρ και το αιμα nomina neutrius generis sunt, quaa ratione concordabit cum iis quod immediate praecedit; τρεις εισιν οι μαρτυρευτες et quod illico sequitur και ετοι οι τρεις , κ.τ.λ. -sed nonne quaeso dictio naturalis hic et propria potius esset τρια εισι τα μαρτυρευτα εν τη γη το πνευμα, το υδωρ, και το αιμα, και τα αιμα και το τρια εισ το εισιν;

<sup>357</sup>D. W. Howe, *The Unitarian Conscience: Harvard Moral Philosophy, 1805-1861* (Middletown, Conn: Wesleyan University Press, 1988) 4.

1805 BUTLER, Charles. "A Short Historical Outline of the Disputes respecting the Authenticity of the Verse of the Three Heavenly Witnesses, or I John, Chap. V. ver. 7" [Appendix II of his *Horæ Biblicæ* or vol II of his *Collections of Essays and Tracts in Theology*. Boston. 2:321-357.]

1805 GRIESBACH, J. J. *Novum Testamentum*. Leipzig.

Samuel Sharpe described this labor of Griesbach as "settling the Greek text" and referred to it as "the corrected Greek text."<sup>358</sup> But the minority text defenders (mta) of today are still restless with their never-ending endeavor to "recover" the true text, regardless of a multitude of past claims of "corrected" or "settled" texts.

1806 GRIESBACH, Johann Jacob "Diatrise in Locum I Joann. V.7,8" [In vol. II of his *Critical Edition of the New Testament*. Hallæ.] Appendix, pp. 1-25.

1807 CLARKE, Adam. "Observations on the Text of the Three Divine Witnesses" *The New Testament of Our Lord and Savior Jesus Christ Carefully Printed from the Most Correct copies of the Present Authorized Translation* [at the end of his comments on First John]

but the dispute has been principally confined to the Unitarians of all classes, and those called *Orthodox*; the former asserting that it is an *interpolation*, the latter contending that it is a *part of the original text of St. John*.

Clarke admitted that the orthodox have been defending 1 John v.7f! Yet he was undecided until he was influenced greatly by Michaelis, and eventually decided against its authenticity.

-----1525-----Unitarians-----c.1807---Orthodox-----

1807 JOWETT, Joseph. "The Question concerning the Authority of I John V.7. briefly examined" [In vol. 6 of the *Christian Observer*]

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<sup>358</sup>Introduction to Sharp's 1940 translation of Greisbach.

1808 [The American edition of Griesbach's NT]

Rev. J. S. Buckminster "superintended the American edition of Griesbach's Greek Testament (1808)"<sup>359</sup> Consequently, 1 John v.7f dropped out of Greek New Testaments used at Harvard College. Nine years later, its Divinity School was founded.

-----1808-----1817----

1808 MIDDLETON, Thomas F. *The Doctrine of the Greek Article; Applied to the Criticism and the Illustration of the New Testament*. London. 633-653.

The following is taken from David D. Scott's translation from the French of L. Gaussen's *Divine Inspiration of the Bible*, pp. 192-193, who introduces the passage: "We shall confine ourselves to these two remarks by Bishop Middleton:-"

1. Why is the word *three*, *the three*, in the masculine in the Greek (τρεις οι μαρτυρουντες και οι τρεις ) while the words *spirit*, *water*, and *blood*, to which it relates, are all neuter (for it would have been necessary to say τρια τα μαρτυρουντα)? This irregularity which is fully justified by what is called in grammar *the principle of attraction*, if the passage remains entire, becomes inexplicable when you would deprive it of the contested words.

2. Wherefore, above all, this word, *that one* (το εν, the ONE) if some certain ONE has not been spoken of in the preceding words?

1808 WHITE, Josephus, S.T.P. *Novum Testamentum Græce. Lectionas Variantes, Griesbachii, Judico iis quas Textus Receptus exhibet Anteponeudas, vel Equiparandas*. Oxford: Clarondon. 319.

εν τω ουρανω, ο πατηρ, ο λογος , και το αγιον  
πνευμα. και ουτοι οι τρεις εν ειση. και τρεις  
εισιν οι μαρτυρουντες εν τη γη

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<sup>359</sup>NSHE, 2: 290.

1809      PHEREZ, J. *The Critique on the Eclectic Review [of the English Version of the New Testament, published by the modern Socinians] on I John V.7 confuted by Martyn's Examination of Emlyn's Answer; to which is added an Appendix, containing Remarks on Mr.Porson's Letter to Archbishop Travis.* London.

1811      [J. S. Buckminster was appointed lecturer on Biblical Criticism at Harvard]

1811      BUCKMINSTER, Joseph S. (article on Griesbach's Greek New Testament) *The Monthly Anthology and Boston Review*.

Rev. Buckminster questioned the readings of Acts 20:28, 1 Tim 3:16, and 1 John v.7f, in this article. These are the same three verses which Andrews Norton, another Unitarian, found repulsive. See Norton's "Explanation of Particular Passages of the New Testament. Adduced by Trinitarians".<sup>360</sup>

1811      LAURENCE, Richard. *Critical Reflections upon some important misrepresentations contained in the Unitarian version of the New Testament.* Oxford.

1812      JONES, William. *History of the Waldenses, Connected with a Sketch of the Christian Church . . .*

The later editions of this work were reissued as *The History of the Christian Church, . . . Including the Very Interesting Account of the Waldenses and Albigenses*, 2nd ed. (1816), 3rd ed. (1818), and 4th ed. (1819).

1812      [April 22, Solomon C. Malan, the noted orientalist, was born in Geneva.]

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<sup>360</sup>A. Norton, *A Statement of Reasons for Not Believing the Doctrine of Trinitarians*, 2nd ed. Edited by "E.A." [Ezra Abbot] (Boston: Amer. Unitarian Association, 1856).



*S. Malan*

Copy of a photograph of Solomon Malan

Verso of page with a photograph of Solomon Malan



1812 [Baptist pastors planned the "General Union of Baptist Ministers and Churches".]

About 60 Baptist pastors met to encourage each other and renew the zeal of their churches. "Among the attenders of the meeting were Andrew Fuller, John Sutcliff, John Ryland, Jr. John Rippon, and Joseph Ivimey."<sup>361</sup>

1813 [Andrews Norton became librarian at Harvard College]

1813 [*Confession of Faith* of the General Union of Baptist ministers]

Nettles said "Paragraph one of this original constitution is worded in terms in which 'the Calvinism of Particular Baptist churches was customarily defined.' "

The confession of this Baptist union maintained:

the important doctrines of "three equal persons in the Godhead; eternal and personal election; original sin; particular redemption; free justification by the imputed righteousness of Christ. . ." <sup>362</sup>

1814 [May: the General Missionary Convention was founded]

Luther Rice, who used the Authorized Version,<sup>363</sup> was instrumental in this convention. In Philadelphia, 33 men gathered to form a constitution for the "General Missionary Convention of the Baptist Denominations in the United States of America for Foreign Missions."

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<sup>361</sup>T. J. Nettles, *By His Grace and for His Glory* (Grand Rapids: Baker, 1986) 31.

<sup>362</sup>E. A. Payne, *The Baptist Union*. 26 (as quoted by Nettles, p. 32).

<sup>363</sup>Note his quoting from the Authorized Version (KJV)"... could he be displeased with the preaching of such as "Having PREDESTINATED us unto the adoption of children of Jesus Christ to himself, according to the good pleasure of his will." "For whom he did foreknow, he also did PREDESTINATE to be conformed to the image of his Son". . . Similar passages are numerous. . . the "good minister of Jesus Christ," cannot excuse himself. . . if he shuns to declare this part of the counsel of God, while he certainly ought to press the obligation of "all men everywhere to repent," and to "believe the Gospel", in short, to urge "repentance towards God, and faith towards our Lord Jesus Christ," as the immediate duty of all . . ." [emphasis his] *Memoirs of Rev. Luther Rice* (Nashville: Broadman Press, 2nd ed., 1937) 298.

1814 LAURENCE, Richard. *Remarks Upon the Systematic Classification of Manuscripts adopted by Griesbach in his edition of the New Testament*. Oxford.

1815 FULLER, Andrew. *The Calvinistic and Socinian Systems Examined and Compared*.

1815 NOLAN, Frederick, *Inquiry into the Integrity of the Greek Vulgate or Received Text*. London: for F. C. & J. Rivington. [1985 reprint<sup>364</sup>] xvii-xviii, 276-305.

With respect to Nolan's work, Robert L. Dabney noted:

The acute and learned Irish divine, Nolan, in his *Inquiry into the Integrity of the Greek Vulgate*, a work which defends the received text with matchless ingenuity and profound learning, also demolished Griesbach's system.

F. Nolan<sup>365</sup> did comment upon the mixed genders within the verse

In I Joh. v.7, three masculine adjectives τρεις οι μαρτυρουντες are forced into union with three neuter substantives, το πνευμα και το υδωρ και το αιμα; a greater solecism than can be ascribed to any writer, sacred or profane.

1816 [conversion of Francis Wayland]

1816 [conversion of Cesar Henri Abraham Malan]

1817 [S. C. Malan, age 6, could already converse in Latin]<sup>366</sup>

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<sup>364</sup>Dr. D. A. Waite who reprinted it, said "His defense of 1 John 5:7 is without equal. He make use of the LATIN MANUSCRIPTS on this verse because of an ARIAN HERETIC'S being the head of the GREEK CHURCH for a period of time. He feels that it was under this ARIAN'S direction that 1 John 5:7 was removed from the Greek texts."

<sup>365</sup>Frederick Nolan's linguistic proficiency is noted from his eight grammars: French (1819), Greek (1819), Italian (1819), Latin (1819), German (1821), Hebrew (1821), Spanish (1821), and Syriac (1821).

<sup>366</sup>A. N. Malan said "His father, being anxious to spare him the distress occasioned to most children by the study of Latin, determined from the first to address him only in that language. Therefore, Latin was the child's father-

1817        [Baptists confirmed C. H. A. Malan's conversion]

The Baptists who "strengthened and confirmed" the conversion were the famous Haldane brothers, Robert and James. In this year, C. H. A. fearlessly began to proclaim the Gospels, but the clergy were offended, and Malan was forbidden to preach on certain topics.<sup>367</sup>

1817        [Harvard Divinity School was founded]

It was "maintained as a Unitarian institution to 1878, when it became the undenominational theological school of Harvard University."<sup>368</sup> Andrews Norton was Dexter Professor of Sacred Literature at this school from 1819 to 1830. <sup>369</sup>

1818        HALES, William. "Extensive Controversy about the celebrated Text., 1 John V.7" *Faith in the Holy Trinity, the Doctrine of the Gospel*. London. 2: 133-226.

In 1811, Dr. Hales announced that he regarded 1 John v.7 as spurious. This work of 1818 shows that he changed his mind, and favors it. W. Orme said Hales has over a hundred pages of discussion on the disputed verse. The strength of the argument of Hales, is his detailed account of the quantity of uncollated MSS in European libraries. He is saying, in effect, that it is premature to reject the disputed verse, until these MSS are first collated.

1818        ABLER, Joanne Nepomuceno. "Annotation ad Epistolam Joannis cap. V. ver. 7,8." *Institutiones Hermeneuticæ Novi Testamenti*. Pestini. 3: 353-369.

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tongue." *Solomon C. Malan, D.D. Memorial of His Life and Writings*, 21-22.

<sup>367</sup>These forbidden topics were the (1) Union of both natures in the person of Jesus Christ (2) hereditary sin; (3) the manner in which grace works its effects and (4) predestination. *NSHE* 7: 138.

<sup>368</sup>*NSHE*, 12: 84.

<sup>369</sup>"Norton, Andrews" *Dictionary of American Biography*, 13: 568.

1819 [W. E. Channing's sermon "Unitarian Christianity"]

This sermon by William Ellery Channing (1780-1842) resulted in the "Wood 'n Ware" debate.

1820 [L. Wood's *Letters to Unitarians occasioned by the Sermons of the Reverend William E. Channing*] Andover:

1820 [H. Ware's *Letters addressed to Trinitarians and Calvinists*]

Henry Ware, D.D. (1764-1845) of Harvard, responded to Leonard Wood, D.D. (1774-1854) of Andover. The last two words in the title "and Calvinists" are a matter of interest in connection with the rise of Unitarianism in America. "While individuals criticized the doctrine of the Trinity, the topic was not debated in sermons and publications, and the growing liberalism directed itself mainly against the Calvinist view of human nature."<sup>370</sup>

1820 [March 19: C. H. A. Malan commenced to build his chapel]

The chapel was built in the garden of Pre le'Eveque. Arthur Malan (in his biography about his father, Solomon) said its name was changed to Pre Beni in 1827. "His chapel grew into a church."<sup>371</sup> Ceasar Malan had many visitors including Thomas Hodge (of Lincoln Univ. in Pennsylvania) and "Tholuck (who stayed some time at Pre Beni)"<sup>372</sup>

1820 TITTMAN, Joh. Aug. Henr. *Novvm Testamentvm Graece ad fidem optimorum librorvm*. Lipsiae. 425.

(εν τω ουρανῳ, ο πατηρ, ο λογος, και το αγιον  
πνευμα και ουτοι οι τρεις εν εισι 8. και τρεις  
εισιν οι μαρτυρουντες εν τη γη)

<sup>370</sup>"Unitarianism", *NSHE*, 12: 83.

<sup>371</sup>*NSHE*, 7: 138.

<sup>372</sup>S. C. Malan, *Life, Labours, and Writings of Cæsar Malan* (London: James Nisbet & Co., 1869) 329.

1821 [R. Haldane threatened a secession from the British & Foreign Bible Society.]

It appears that the BFBS from 1804-1813 did not include the Apocrypha in the Bibles they distributed. In 1813 the policy changed with the passing of a new resolution that the "manner of printing" the Scriptures by Societies "be left to their discretion."

This change of policy was long concealed, to use funds for other than the purpose for which they were donated. The new policy was discovered in 1821 by Robert Haldane who threatened "a very general secession of auxiliary societies and subscribers."<sup>373</sup>

1821 BURGESS, Thomas. *A Vindication of I John V.7 from the Objections of M. Griesbach, in which a new View is given of the external evidences, with Greek Authorities for the Authenticity of the Verse, not hitherto adduced in its Defence.* London.

1821 [L. Wood. *A Reply to Dr. Ware's Letters to Trinitarians and Calvinists*] [228 pages]

1822 [H. Ware. *Answer to Dr. Wood's Reply in Second Series of Letters addressed to Trinitarians and Calvinists*] 163 pp.

1822 TURTON, Thomas. [attributed to] "Review of the Vindication" &c. in the *Quarterly Review* for March, 1822" London.

1822 BURGESS, Thomas. *Adnotationes Milli, auctæ, et correctæ ex prolegomensis suis, Wetstenii, Bengelii, et Sabaterii ad I Joann. V.7, una cum duabus epistolis Richardi Bentleii, et Observationibus Joannis Seldeni, Christophori Matthiae Pfaffii, Joannis Francisci Buddei, et Christiani Friderici Schmidii de eodem loco.*

1822 MARSH, Herbert. "Observations on I John V.7" [in part iv of his *Lectures in Divinity.*] Cambridge.

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<sup>373</sup>Neville Cryer, *Bibles Across the World* (1979), as cited by A. J. Brown

1823 [H. Ware. *A Postscript to the Second Series of Letters Addressed to Trinitarians and Calvinists, in Reply to the Remarks of Dr. Woods on those Letters*] 48 pp.

1823 BURGESS, Thomas. *A Vindication of I John V.7. &c. Second edition: to which is added a Preface in reply to the Quarterly Review, and a Postscript in answer to a recent publication entitled "Palæoromaica"* London.

1823 [W. S. Gilly "paid the first of many visits to the Vaudois" (DNB 7: 1256)]

1823 GILLY, William S. *Narrative of an Excursion to the Mountains of the Piedmont . . . and Researches among the Vaudois or Waldenses, Protestant Inhabitants of the Cottian Alps . . .* (1st ed.)

1824 BURGESS, Thomas. (ed.) *A Selection of Tracts and Observations on 1 John V.7, Part the First, consisting of Bishop Barlow's Letter to Mr. Hunt: Bishop Smalbrooke's Letter to Dr. Bentley; Two anonymous Letter to Dr. Bentley, with Dr. Bentley's Answer; An Extract from Martin's Examination of Emlyn's Answer relative to that Letter; together with Notes of Hammond and Whitby on the controverted Verse; and Dr. Adam Clarke's Account of the Montfort Manuscript.* London.

1824 HORNE, Thomas Hartwell. *An Introduction to the Critical Study and Knowledge of the Holy Scriptures.* 4th ed. London.

In his 2nd, 3rd, and 4th editions, Horne defended 1 John v.7! W. Orme said he was influenced by Nolan, Hales, and Burgess. In later editions "among them the eighth" he rejected the verse.

1824 [BFBS resolution on distribution of the Apocrypha]

That no pecuniary grants be made by the Committee of this Society for the purpose of aiding the printing or publishing of any edition of the Bible, in which the Apocrypha shall be mixed and interspersed with the Canonical Books . . .

1825 [the "Cambridge Protest" of the 1824 BFBS resolution]

The Edinburgh Bible Society complained that the 1824 resolution was too lax. But 26 members of Cambridge University complained that it was too strict. T. P. Pell was one of the Cambridge signatories, who later regretted his decision to sign "from the mistaken notion that by abstaining from the Apocrypha we would shut ourselves out from doing anything for the Catholics, . . . I now see, first, that we ought to do what is right, without any regard to shutting ourselves out, or getting ourselves in . . ."<sup>374</sup>

1825 SCHOTT, Heinrich August. *Novum Testamentum Græce; secundum editiones probatissimas expressum Nova Versione Latina*. Lipsiae.

quae vulgo post οἱ μαρτυροῦντες adduntur, a S.V Griesbachio propterea ad marginem relegantur, quod a) in omnibus codicibus graecis, excepto uno Britannico, et versionibus antiquis pluribus (v.c. Coptica, Aethiopica, Syriaca utraque) desiderantur: b) quod codices latini ante saecul. 10. nulli locum nostrum habeant, eorum vero, in quibus verba compareant, permulti ad marginem haec ablegent, neque uno modo exhibeant; . . .

1825 DAVID, Ben [John Jones, LL.D. ] *Three Letters addressed to the Editor of the Quarterly Review, in which is demonstrated the Genuineness of the Three Heavenly Witnesses*, 1 John V.7. London.

1825 OXLEE, John. *Three Letters addressed to the Rev. Frederick Nolan on his erroneous Criticisms and Mis-statements in the Christian Rememberancer, relative to the Text of the Heavenly Witnesses* . . . York.

This publication was the result of a controversy with Nolan beginning in 1822. Orme (*Memoir*, 112) said Oxlee's style is "unmeasured severity and contempt."

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<sup>374</sup>Conduct of the Committee of the BFBS Reviewed (1831) p. 4.

1825 BURGESS, Thomas. *A Letter to the Clergy of the Diocese of St. David's on a Passage of the Second Symbolum Antiochenum of the Fourth Century, as an evidence of the authenticity of 1 John V.7.* London.

1825 TURTON, Thomas. {attributed to} *Review of the two preceding Articles in the Quarterly Review for December 1825.* London.

1825 [The British and Foreign Unitarian Association was founded.]<sup>375</sup>

1825 [The American Unitarian Association (AUA) was founded.]

-----BFUA & AUA-----  
1825

1825 GILLY, William S. *Narrative of an Excursion to the Mountains of the Piedmont . . .* (2nd ed.)

For a valuable critique, see William Jones' *History of the Christian Church* (5th ed., 1832) pp. xx-xxvi.

1826 PEYRAN, Jean Rodolphe. *An Historical Defense of the Waldenses or Vaudois, Inhabitants of the Valleys of Piedmont.* London: C. & J. Rivington.

1826 CAMPBELL, Alexander. [His edition of the NT]

Campbell made this translation "basing his text mainly on the 1809-10 edition of Griesbach."<sup>376</sup>

Two of his contemporaries, Silas M. Noel and John Taylor, "exchanged thoughts about the new preacher" and Taylor said "we strongly suspected he was tinctured with Unitarianism."<sup>377</sup>

1827 DIBDIN, Thomas Frognall. *An Introduction to the Knowledge of Rare and Valuable Editions of the Greek and Latin classics. Together with an Account of Polyglott Bibles,*

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<sup>375</sup> *Encyclopedia of Religion*, ed. Mircea Eliade, 15: 144.

<sup>376</sup> A. S. Herbert, *Historical Catalog of Printed Editions of the English Bible 1525-1961* (New York: American Bible Society, 1968) 371.

<sup>377</sup> In John T. Christian's *A History of the Baptists*, 2: 429.



*polyglott Psalters, Hebrew Bibles, Greek Bibles and Greek Testaments, the Greek fathers and the Latin fathers.* London.

1827 CRITO CANTABRIGIENSIS [Rt Rev. Thomas TURTON, D.D.] *A Vindication of the Literary Character of Professor Porson from the Animadversions of the Rt. Rev. Thomas Burgess, D.D. Lord Bishop of Salisbury, in various publications of 1 John V.7.* Cambridge.

1827 [anonymous] *Paulus Sendschreiben an die Galatier und Johannes erster Brief, übersetzt* "Versuch einer Ehrenrettung der Stelle 1. Joh. 5,7.8 gegen den Vorwurf einer Interpolation". Neustadt an der Dria. 134-137.

The translation of the title is "Attempt of a Vindication of the Passage 1 John v. 7-8 against the Reproach of an Interpolation" .

1827 HUYSCHÉ, Francis. *A Specimen of an intended publication, which was to have been entitled: A Vindication of them that have the rule over us, for their not having cut out the Disputed Passage 1 John V. 7,8 from the Authorized Version. Being an examination of the first six pages of Professor Porson's IVth Letter to Archdeacon Travis, of the MSS. used by R. Stephens.*

1828 OXLEE, John. *Two Letters, respectfully addressed to the Lord Bishop of Salisbury, in Defence of certain Positions of the Author, relative to 1 John V.7 in which also the recent arguments of his Lordship are shown to be groundless surmises and evident mistakes.* London.

1828 "British Critic", (review of a Vindication of Porson) *Quarterly Theological Review and Ecclesiastical Record*. vol. IV: 1-32.

1828 [C. H. A. Malan wrote of his intent to leave Protestantism]

The Protestant clergy of Geneva, who had warned Malan to discontinue preaching, dismissed him as a preacher on September 18. E. Barde said "His severance from the state church caused him great

pain, and he was willing to re-enter it whenever the free preaching of the Gospel should be permitted."<sup>378</sup>

1829 BURGESS, Thomas. *A Letter to the Rev. Thomas Beyon, Archdeacon of Cardigan, in Reply to a Vindication of the Literary Character of Professor Porson, by Crito Cantabrigiensis; and in further Proof of the Authenticity of 1 John V.7.* Salisbury.

1829 KNITTEL, Francis A. *New Criticism on the celebrated Text, 1 John V.7 A Synodical Lecture.* [transl. by William Alleyn Evanson, M.A.]

F. A. Knittel was Counselor to the Consistory, and the General Superintendent of the Grand Duchy of Brunswick Lünenbourg. This work was translated from the German (Brunswick, 1785).

1829 CLEMENS ANGLICANUS [Rt. Rev. Thomas TURTON] *Remarks upon Mr. Evanson's Preface to his Translation of Knittel's New Criticisms on 1 John V.7.* London.

1829 Dr. SMITH. *Smith's Rejoinder to Taylor.*

Dr. Smith claimed that John Bowring, Esq., searched for the MSS used by the editors of the Complutensian Polyglott. Bowring is to have "found THE SAME Scripture manuscripts which had been described as being in the library, by Alvaro Gomez, who died in 1580." Bowring was claimed to have announced his results as follows:

That the manuscripts referred to are *modern*  
and *worthless*. [emphasis his]

1829 PAULUS, Heinrich. Eberhard Gottlob. *Die drey Lehrbriefe von Johannis.* Heidelberg: 241-252.

H. E. G. Paulus<sup>379</sup> regarded 1 John v.7f as spurious.

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<sup>378</sup>NSHE 7: 138.

<sup>379</sup>E. F. Hills said "Paulus was especially active in devising a naturalistic explanation for each one of the miracles of Christ. Jesus' walking on the water, Paulus explained, was an illusion of the disciples." *King James Version Defended*. 4th ed. (Des Moines, IA: Christian Research Press, 1984) 68.

1830 [C. H. A. Malan became a missionary]

"He traveled also through France, Belgium, Holland, some parts of Switzerland and Germany, and through the valleys of the Waldenses in Piedmont, preaching everywhere."<sup>380</sup> His son, Solomon was 18 years of age, at this time.

1830 [Isaac Newton's treatise on 1 John v.7f was reprinted]

A. Bludau said it was reprinted "in support of the Socinian system, and the views expressed have been quoted as proving Newton to be an anti-Trinitarian."

1830 SCHOLZ, J. Mart. Augustine. *Novum Testamentum Graece Textum ad fidem testium criticorum recensuit, lectionum familias subiecit*. Lipsiae. 2: 152-153.

The first paragraph on his footnote on 1 John v.7 reads:

testest quideam pauci sed= codices graeci, qui  
epistolas catholicas habent, fere omnes videlicet:  
A B (hiat aa 4,3-2 Jo 3) GH 1-33, 35-52, (53 m.hoc  
loco) 54 (55 solam Judae epist. cont.) 56-73, 75-82,  
83, 84, 86-89 (90 solam Jacobi eep. cont. 91 non coll.  
h.l.) 92-102, 104-107, (103 tota pericopa, cuius est  
versus noster, caret, 108- 112 h.l. coll. non sunt)  
113-119 (120. 122. 130. 157. 159. h.l. mut) 121,  
123-129, 131-156, 158, 160-192.

1830 ORME, William [alias Criticus] *Memoir of the Controversy respecting the Heavenly Witnesses, 1 John V.7, including critical notices of the Principle Writers on both sides of the Question*. London.

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<sup>380</sup>NSHE, 7: 138. In this source, E. Barde reported "He clung to the harshest formulas of Calvinism, and yet loved souls so fervently that his benevolence often conquered the people who were at first repelled by his theology. He preached predestination without glossing even the most repulsive features, without shrinking from the consequences, but still with the simplicity of a child and the joy of a conquerer."

This contains a wealth of data supplied by Orme, who regarded 1 John v.7f as spurious. Although this work provides the most comprehensive listing of treatises on the debate over 1 John v.7f until 1830, certain treatises (e.g. those by Hezel and Goeze<sup>381</sup>) are never mentioned in the listing.

1830 NOLAN, Frederick. *Supplement Into the Integrity of the Greek Vulgate, or Received Text of the New Testament; Containing the Vindication of the Principles Employed in its Defense.*

This obscure book is listed on column 642 of vol. 172 of the *British Museum General Catalog of Printed Books*.

1830 [Pledge of a Bible Society against Socinianism]

The Guernsey auxiliary Bible Society pledged itself "to discountenance all union with Socinians" and recommended the BFBS "totally to withdraw from those who deny the divinity of our Lord."<sup>382</sup>

The Derby auxiliary made a similar pledge against involvement with Socinians.

James Edward Gordon (1798-1864) announced in the *Record* newspaper his intention to propose at the coming BFBS Anniversary meeting a resolution for "the exclusion of Socinians and Arians" from Bible Society membership.

1831 [The BFBS Anniversary meeting. May 4.]

The BFBS rules made no provisions for special meetings. Consequently the requests for a special meeting of the BFBS (to

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<sup>381</sup>According to certain theology professors in Tübingen, the three names associated with the three fiercest debates in the history of Germany are M. Luther, G. W. Lessing, and D. Strauss. Goeze is remembered chiefly for his debate with Lessing (who obtained and published *Wolfenbütteler Fragmente* by the Deist, H. S. Reimarus (1694-1768). Although old encyclopedias correctly say he is remembered for his debate with Lessing, oddly there is no special entry for Goeze in *Alegemeine Deutsche Biographie* (1897), nor in *Neue Deutsche Biographie* (1964).

<sup>382</sup>W. Canton, *A History of the British and Foreign Bible Society* (1904) p.354.

settle the controversy over involvement with Unitarians) were denied.

The BFBS annual report was read. It "included a recommendation that oral prayer should not be introduced at meetings of the society, but made no explicit reference to the problem about Unitarians."<sup>383</sup>

The *Record* newspaper reported that "J. E. Gordon immediately advanced from the northern end of the platform, and took his place on the right of the chair, amidst loud and continued applause."<sup>384</sup>

After the applause J. E. Gordon began his speech, in which he proposed:

... that the British and Foreign Bible Society is pre-eminently a religious and Christian Institution, and that no person rejecting the doctrine of the triune Jehovah ...

--(He was interrupted by thunders of applause. Again order was restored).

... That no person rejecting the doctrine of the triune Jehovah can be considered a member of a Christian institution. Thirdly, that in conformity with this principle, the expression, "denomination of Christians" in the Ninth General Law of the Society, be distinctly understood to include such denominations of Christians only as profess their belief in the doctrine of the Holy Trinity.

"When he sought to justify his arguments by quoting from Scripture, he was met by repeated interruptions and heckling from part of the audience. The chairman, Lord Bexley, sided with the interrupters and restrained Gordon from citing Scripture, on the grounds that to comment on the Scriptures was 'to go against the principle of the Institution.' A general uproar ensued ..."<sup>385</sup> J. E. Gordon's proposals were voted on by a show of hands and rejected by a majority estimated at 6 to 1.

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<sup>383</sup>A. J. Brown, *A Brief History of the Trinitarian Bible Society 1831-1981* (London: TBS, 1981) 15.

<sup>384</sup>The *Record*, May 5th, 1831.

<sup>385</sup>A *Brief History of the Trinitarian Bible Society*, p. 16.

1831 [The NMBS now restricted membership to Trinitarians]

On May 10th, 1831, the Naval and Military Bible Society, in reaction to the recent BFBS incident, passed a resolution that its officers and members should be held as "acknowledging their belief in the Holy Trinity."

In vain, Lord Calthorpe and Rev. Andrew Brandram (secretary of the BFBS) objected to the resolution.

1831 [The CS now restricted membership to Trinitarians]

On May 18th, 1831, the Continental Society, founded in 1819 by Robert Haldane, H. Drummond, and others "For the Diffusion of Religious Knowledge over the Continent of Europe." passed a resolution:

That the acknowledgement of the doctrine of the Holy Trinity be indispensable to continue a Member of this Society.

1831 [Provisional Committee of the BFBS, 1st meeting]

On May 20th, 1831, BFBS members who supported Gordon held a meeting at 32 Sackville Street. 17 men were present including

Frederick E. Vernon Harcourt, 1790-1883

Thomas Pell Platt, 1798-1852 [librarian of BFBS]

Rev. Thomas Woodrooffe, 1789-1878

Rev. Nicholas Armstrong, c.1801-1879

Francis Ellaby

[Colonel] Phipps

George W. Phillips, c.1784-1865

[Captain] Bazalgette

F. E. V. Harcourt was the chairman. Resolutions were passed for the purpose that the BFBS may be induced to reconsider the decision of the late Anniversary General Meeting of that institution, "and to bring about a separation in point of Membership from those who do not acknowledge the doctrine of the Holy Trinity."

1831 [Provisional Committee of the BFBS, 2nd meeting]

On May 25th, the second meeting was held with 37 persons present. J. J. Strutt, president of the CS, was chairman. The minutes<sup>386</sup> indicate those present:

John James Strutt, 1796-1873    James E. Gordon, 1789-1864  
Rev. G. Thomas Noel, 1782-1851    George Finch, 1794-1870  
Rev. Joseph Irons, 1785-1852    Henry Le Blanc, 1776-1855  
Rev. Henry Melvill, 1798-1871    Alexander Haldane, 1800-1882  
Henry Drummond, 1786-1860  
They resolved on May 25th:

That it is the earnest desire of this Meeting that no member of the British and Foreign Bible Society do at present secede from the Society, but firmly combine in the effort to rescue the Society from its coalition with Socinians.

1831 [Denial of request for a Special BFBS General Meeting]

On July 26th, 1831, the Provisional Committee read aloud a letter from Andrew Brandram refusing the request for a meeting to re-open the issues at the BFBS Anniversary Meeting.

1831 [*Extracts from the Correspondence, and other Documents of the Provisional Committee*]

The September 1831 issue listed 77 members of the Provisional committee.

1831 [Momentous decision of the BFBS Provisional Committee]

On November 8th, 1831, the Provisional Committee decided that a General Meeting be convened on December 7th, to form a new Bible Society. On November 22nd, the draft "Laws and Regulations" for the new Bible Society was submitted.

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<sup>386</sup>*Minutes of the Provisional Committee* for May 20th, 1831 (in archives of the Trinitarian Bible Society) as cited by A. J. Brown.

1831 [Inauguration of the "Trinitarian Bible Society"]

On December 5th, 1831, the new name "Trinitarian Bible Society" was adopted.

On December 7th, 1831, the inaugural meeting was held at Exeter Hall, Strand, London, with over 2000 persons gathered.

A resolution was passed that concerning a Society engaged in circulating the pure word of God,

...that those only who are Protestants and acknowledge the scriptural doctrine of the Holy Trinity, can consistently be admitted Members of such a Society, or be fit agents to conduct or carry on such a work.<sup>387</sup>

It was resolved that:

III. This Society shall circulate the HOLY SCRIPTURES, ... to the exclusion of the Apocrypha; the copies in the English language shall be those of the Authorized Version.

1831 HALDANE, Robert. *Conduct of the Committee of the British and Foreign Bible Society.*

1831 LACHMANN, Karl. *Novum Testamentum Graece.* Berlin.

7. οτι τρεις εισιν οι μαρτυρουντες 8. το πνευμα και το υδωρ και το αιμα, και οι τρεις εις το εν εισιν.

Many mta claim that Lachmann's edition and the year 1831 mark a transition toward further decline from the use of the Received Text. For example, B. B. Warfield said "Many years passed away before the hardening bondage to the received text could be shaken, and it was not until 1831 that it was entirely broken." C. Hodge wrote a review of the Lachmann edition. See (1834: HODGE).

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<sup>387</sup> *Report of the Proceedings at a Public Meeting held at Exeter Hall, Strand, London, the 7th of December, 1831, for the purpose of establishing a Bible Society upon Scriptural Principles.*



1831 CAREY, William [Oct 25: Letter to his sisters Ann & Mary]

I wish to see Idolatry, Mahomedanism ... swept  
from the face of the earth. . . I account Socianism  
and Arianism as nothing but modifications of  
Mahomedanism.<sup>388</sup>

1831 MALAN, Ceasar Henri Abraham. *Jesus Christus ist der ewige im Fleisch geoffenbarte Gott.*

This treatise was written in response to T. J. Chenevier, who denied the divinity of Christ.

1832 [John Leland's re-affirmation of his views on redemption.]  
In a letter to James Whitsitt, Leland affirmed his continued belief in certain predestinarian articles<sup>389</sup> of faith. He had adopted them since 1774.

1832 [Reorganization of the Baptist Union.]

Tracing the decline of belief in the doctrines of Sovereign Grace among Baptists, Nettles said, with reference to the 1813 Confession of Faith of the Baptist Union:

Article one, containing the distinctive doctrines of Calvinism, gave way to an extraordinary short doctrinal statement susceptible to the most extreme abuse . . .<sup>390</sup>

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<sup>388</sup>E. A. Payne, "A Carey Letter of 1831" *The Baptist Quarterly* IX No. 1 (Jan 1938) 241.

<sup>389</sup>These articles include "2 That Christ did, before the foundation of the world, predestinate a certain number of the human family for this bride, to bring to grace and glory. 3. That Jesus died for sinners, and for his elect sheep only. 4. That those for whom he did not die, had no cause to complain, as the law under which they were placed was altogether reasonable. 5. That Christ would always call his elect to him while on earth, before they died" *The Writings of John Leland*, ed. L.E. Green (1833, New York: Arno Press, 1969) 625. T. J. Nettles in his *By His Grace and For His Glory* (p. 128) said "For sixteen years he preached all over the area, and according to R. R. Sample, was the most popular preacher who ever resided in Virginia."

<sup>390</sup>*By His Grace and For His Glory*, 33.

The point of decline of the transitional stage away from the Received Text ("A" below) occurred a year prior to the point of decline among Baptists away from adherence to the Doctrines of Grace ("R" below).

A xx  
1831 (Lachmann's edition of the N.T.)

B. xx  
1832 (Baptist Union reorganization)

1832 [New evidence for 1 John v.7. Latin manuscript *m* (the Speculum) was discovered in this year. It is dated to the fifth century.]

*m* was regarded as an Old Latin MS. Thus, the source of the inverted Comma was not necessarily directly from late Vulgate MSS, but rather from MSS which Jerome may have had, of which some would be similar to this fifth century Old Latin MS. 1 John v.7f in *m* is inverted.

In 1968, Metzger said 1 John v.7f "was taken into the text of the Old Latin Bible during the fifth century."<sup>391</sup> Thus, there was no question that it was Old Latin. However, in 1977, he included *m* with four other MSS "that no longer are generally regarded as Old Latin."<sup>392</sup> Why is it no longer Old Latin? No longer regarded as such by whom? Metzger provided no explanation.

1833 [S. C. Malan developed a cataract in his left eye]

Eventually he became "totally blind in the left eye." His doctors spoke of a "predicted loss of his right eye"<sup>393</sup> if he gave himself to further excessive study. But "his one determination was to employ his sight while it lasted, regardless of that warning voice."<sup>394</sup>

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<sup>391</sup>B. Metzger, *Text of the New Testament*, 102.

<sup>392</sup>B. Metzger, *Early Versions of the New Testament* (Oxford: Clarendon Press, 1977) 295. Note that on page 299, *m* is still dated to the fifth century.

<sup>393</sup>*Solomon C. Malan, D.D. Memorials of His Life and Writings*, 33.

<sup>394</sup>*Ibid.*, 51.

1833 ERNESTI, J. A. *Principles of Biblical Interpretation*, transl. from *Institutio interpretis* (1761) by Charles H. Terrot.

If the genuineness of the seventh verse depended on Greek MSS alone, and was to be estimated by them solely, Griesbach would have gained his cause. But although the Greek MSS. take a lead in this inquiry, yet learned and skilful critics require other helps also. In my opinion, its connexion with the antecedent and subsequent verses prevents me from subscribing to their decisions, who think this verse ought to be expunged: for in the ninth verse, a comparison is introduced between the testimony of men, and the testimony of God himself; in which the apostle undoubtedly refers to these heavenly witnesses, of whom he had made mention a little before.<sup>395</sup>

1833 *The New Hampshire Confession of Faith*

Robert J. Barnett (of Grayling, Michigan) said "The New Hampshire Confession dropped many specific statement about God's sovereignty and replaced them with beautiful, short, pregnant statements which could have been interpreted one way by the Arminians and another by the Calvinists."<sup>396</sup>

How did this happen? Pastor Barnett explains "the historical decay of Bible preservation in Baptist circles" and provides a quote from W. L. Lumpkin's *Baptist Confessions of Faith*:

These "Free Will" or Arminian Baptists were opposed to the strong stand on the sovereignty of God as found in the Philadelphia Confession of Faith. As a result, there was "a revolt against the rigid theological system of some Calvinistic Baptists. The New Hampshire thus sought to restate its Calvinism in very moderate tones."

1833 [Calcutta Baptist Missionaries] *The New Testament of Our Lord and Savior Jesus Christ, in the Bengallee Language; Translated from the Greek*. Calcutta, India: Baptist Mission Press. 22, 196.

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<sup>395</sup>*Institutio*, as quoted by T. H. Horne, *An Introduction to the Critical Study* (1822) 521 note 1.

<sup>396</sup>Barnett, *Word of God on Trial*, (Wyoming, MI: Paris Press, 1981) 7.

On page 22, we find Acts 8:37, and on page 196 we find 1 John v.7 the only verse in this translation with brackets around it. Perhaps the missionaries may have had sincere doubts about the verse, but they did not cast it out.

1833 NORTON, Andrews. *Statement of Reasons for not believing the Doctrines of Trinitarianism concerning the Nature of God and the Person of Christ.*

When Ezra Abbot obtained a copy of this book, he "wrote to the author expressing delight in the work, stating that he had made an index of it, and adding some discriminating remarks. Pleased with the letter, Norton invited the writer to visit him. The result was that Abbot went to Cambridge. . . rendering years of editorial service to Norton."<sup>397</sup>

The following excerpt from "Explanation of Particular Passages of the New Testament, Adduced by Trinitarians" reveals Norton's bitterness towards defenders of 1 John v.7.

1 John v.7 . . . The value that has been formerly attached to this passage, though unquestionably interpolated, may be estimated from the obstinacy with which it has been contended for . . . and from the pertinacity with which the more ignorant or bigoted class of controversialists continue to quote and even defend it.

After making this comment, he began discussing 1 Tim 3:16 in his next paragraph. He argued not for the reading θεος (God), nor for ος (he who), but rather for ο (which)!

1833 WEBSTER, Noah. *The Holy Bible. . . in the Common Version; with Amendments of the Language.* 891.

For there are three that bear testimony in heaven, the Father, the Word, and the Holy Spirit, and these three are one. 8. And there are three that bear testimony on earth, the Spirit, and the water, and the blood.

The noted lexicographer who compiled Webster's Dictionary "corrected grammatical errors and replaced obsolete terms in the

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<sup>397</sup> *Dictionary of American Biography*. 1: 10.

THE  
NEW TESTAMENT  
OF  
OUR LORD AND SAVIOUR  
JESUS CHRIST,  
*IN THE BENGALLEE LANGUAGE.*

—♦—  
Translated from the Greek,  
BY  
THE CALCUTTA BAPTIST MISSIONARIES.

—♦—  
গ্রীক ভাষাহইতে ভাষান্তরীকৃত  
ধর্মপুস্তকের অন্তভাগ।

Calcutta:

PRINTED AT THE BAPTIST MISSION PRESS, CIRCULAR ROAD;  
FOR THE BAPTIST MISSIONARY SOCIETY.

1833.

খীকার করে, সে ঈশ্বরেতে থাকে এবং ঈশ্বর তাহাতে থাকেন।  
আমাদের প্রতি ঈশ্বরের যে প্রেম আছে, তাহা আমরা জ্ঞাত  
হইয়া বিশ্বাস করি। কেমনা ঈশ্বর প্রেমস্বরূপ; আর যে জন  
প্রেমের থাকে, সেই ঈশ্বরেতে থাকে এবং ঈশ্বর তাহাতে থাকেন।  
এই প্রকারে আমাদের প্রেম সিদ্ধ আছে। অতএব আমরা যদি  
তাঁহার সহস হইয়া এই জগতে থাকি তবে বিচারমিমে আ-  
মাদের সাহস হইবে। প্রেমেরে ভয় থাকে না; কেমনা  
সিদ্ধ প্রেম ভয়কে ছিন্ন করে; যেহেতুক ভয়েতে ছায়া আছে।  
যে জন ভয় করে সে কদাচ প্রেমেরে সিদ্ধ নয়। তিনি  
প্রথমে আমাদের প্রেম করিয়াছেন, এষ্টে অতঃপা-  
শ্চাত্ত তাহাকে প্রেম করি। যে জন মিজ ভাতার সহিত  
অপ্রীতি করিয়া, আমি ঈশ্বরকে প্রেম করিতেছি এমন কথা  
বলে সে মিথ্যাবাদী, কেমনা আপনায় যে ভাতাকে প্রেমিয়াছে  
তাহাকে যদি প্রেম না করে তবে যিনি অমর্ত্য ঈশ্বর তাহাকে  
কি প্রকারে প্রেম করিবে? অতএব যে জন ঈশ্বরকে প্রেম  
করে সে ভাতৃগণকেও প্রেম করুক, এই আশা আমরা তাঁহা-  
হইতে পাইয়াছি।

## ৫ অধ্যায়।

যে জন ঈশ্বরহইতে জ্ঞাত সেই যীশুকে খ্রীষ্ট বলিয়া  
বিশ্বাস করে, এবং যে জন জন্মদাতাকে প্রেম করে সে  
জন্মদাতাকেও প্রেম করে। অতএব আমরা যদি ঈশ্বরকে  
প্রেম করি তবে তাঁহার বালকগণকেও প্রেম করিব,  
ইহা জামি। কেমনা তাঁহার আশা পালনে ঈশ্বরের প্রতি  
প্রেম প্রকাশ হয়। তাঁহার আশা পালন করা অতি  
হাস্যাত্মক, এমন মহে; কেমনা যে কেহ ঈশ্বরহইতে জ্ঞাত সে  
জগৎকে জয় করে, কারণ তোমাদের প্রত্যয় জগতের জয়কারী  
হয়। অতএব যীশু ঈশ্বরের পুত্র ইহা যে ব্যক্তি প্রত্যয়  
করে, তদ্ব্যতিরেকে জগতের জয়কারী কে হইতে পারে?  
যীশু জন ও রক্তদ্বারা পরিজ্ঞান করিতে আইলেন; জনদ্বারা  
কেবল নয়, রক্তদ্বারাও পরিজ্ঞান করিতে আইলেন; সত্য-  
স্বরূপ যে আশা তিনি তদ্বিষয়ে সাক্ষী আছেন। [কেমনা  
নিজ এবং হাক্স এবং নব্বি আশা এই তিন ব্যক্তিরে সাক্ষী আছেন;  
এবং এ তিনেতে এক।] এবং জীবাত্মা ও জন ও রক্ত এই তিন  
ব্যক্তিরে সাক্ষী আছে, এ তিনেরই এক সাক্ষ্য। আ-  
মরা যদি মঙ্গলের প্রমাণ গ্রাহ্য করি তবে ঈশ্বরের প্রমাণ

Authorized Version with contemporary ones."<sup>398</sup> Despite these alleged improvements and its availability at only \$2.00 a copy, "Webster's Bible was a failure. Today, even most informed Bible-lovers have never heard of it."<sup>399</sup>

1834 HODGE, Charles. "Lachmann's New Testament" *Biblical Repertory and Princeton Review*. 7 (1834) 269-281.

1834 [S. C. Malan, age 22, won the Boden Sanskrit Scholarship]

1834 HUYSHE, Francis, "Dr. Wiseman on 1 John V.7,8". *British Magazine*. (1835). v. 702-707.

1835 [Planting of a modern Baptist church in Hamburg]

As a result of the further church-planting efforts of J. G. Oncken, Baptist churches of the modern type spread throughout Germany. By 1849, there were delegates from 37 Baptist congregations at the general conference in Hamburg. According to Professor Günther Balders of the Baptist Seminary<sup>400</sup> in Hamburg, the "kalvinistisch gesinnte Oncken"<sup>401</sup> {="Calvinistic minded Oncken"} used the Authorized Version while he was in England. The Bibles he brought into Germany to distribute were current editions of Martin Luther. Oncken was in favor of the doctrine of verbal inspiration.<sup>402</sup>

1836 LÜCKE, Friedrich. *Commentar über die Briefe des Evangelisten Johannes* (Bonn:)

1836 [Baptist Board of Foreign Missions planned to form a separate organization for Bible translation: AFBS]

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<sup>398</sup>A. L. Farstadt, *The New King James Version in the Great Tradition*, 27.

<sup>399</sup>Ibid.

<sup>400</sup>The Theological Seminary is on Renn Bahnstraße 115. I am grateful to Michael Kipkalt, a student at the seminary, who spoke with Prof. Günther on my behalf.

<sup>401</sup>H. Luckey, *J. G. Oncken; und die Anfänge des deutschen Baptismus*, 3rd ed. (Kassel: J. G. Oncken Verlag, 1958) 83.

<sup>402</sup>Accordingly, he had tension with the Baptist preacher, G.W. Lehmann (1799-1822) who held more lenient views.

1837 [AFBS was founded: American & Foreign Bible Society]

The Convention met at the First Southern Baptist Church in Philadelphia. Spencer H. Cone was elected as AFBS president.

1837 [S. C. Malan won the Pusey and Ellerton (Hebrew) Scholarship]

1837 BURGESS, Thomas. *Three Letters to the Rev. Dr. Scholz, Editor of a new Edition of the Greek Testament. Lips 1836, on the Contents of his Notes on 1 John v.7.* Southampton.

1837 BLOOMFIELD, Samuel Thomas. *Η Καινή Διαθήκη The Greek Testament with English Notes, critical, philological, and exegetical.*

In 1828, in his *Recensio Synoptica*, vol. VIII, p. 776, he said it is "probable that the verses are genuine." In 1831, he considered 1 John v,7 as "verging to probability." In 1836, he was doubtful, and by 1839 he rejected the verse.

1838 AFBS. *The New Testament.*

1838 [AFBS resolution: "in the distribution in the English language, they will use the commonly received text version."]

This resolution was abandoned in 1849.

1839 GAUSSEN, Samuel-Robert Louis. *Le Pleine inspiration des saintes Ecritures ou Theopneustia.*

Gausсен's book was translated into English in 1841, and into German in 1870. Kregel published David Scott's translation in 1971 (reprinted in 1979) and gave it the title *The Divine Inspiration of the Bible*. Gausсен, a French scholar, agrees with Middleton that the grammatical argument in defense of 1 Joh v.7f is valid.

Apparently, Scrivener read Gausсен in haste, for in reference to 1 John v.7f he said that Gausсен "has still spirit remaining to press the masculine form οἱ μαρτυροῦντες ver. 7 and οἱ τρεῖς vers. 8 as making in favour of the intervening clause: 'Remove it, and the grammar becomes incoherent:' a reason truly, but one not strong



enough to carry his point"<sup>403</sup> But the statement is not from Gaussen. It is from Middleton, whom Gaussen quoted.

1840 [Jan. S. C. Malan departed from India due to poor health.]

1840 SHARPE, Samuel. *New Testament, translated from the Greek of J. J. Griesbach.*

F. F. Bruce said the translator is "a Unitarian scholar."<sup>404</sup>

1841 STUART, Moses. "The Study of the German Language" *Christian Review*. vol 6, article vii, pp. 446-471[See appendix for excerpts from this article]

1842 BERNARD David, and AARON, Samuel. *Revising and Amending King James' Version of the Holy Scriptures.*

1842 [June 28: Letter by J. G. Oncken to a brother]<sup>405</sup>

1842 [Rome: Philip Schaff kissed the Pope's slipper]

In a private audience with Pope Gregory XVI, Schaff grumbled at the "difficulty of bringing himself to kiss the pope's red slipper."<sup>406</sup>

1842 [Geneva: C. H. A. Malan accused Philip Schaff of heresy]

"Schaff was first accused of heresy in Geneva, for Malan called him a heretic and a Pelegian since he did not subscribe to the Calvinistic doctrine of double predestination."<sup>407</sup>

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<sup>403</sup>Scrivener, *Plain Introduction*, 3rd ed. p. 654.

<sup>404</sup>Bruce, *The English Bible; A History of Translations* (London: Lutterworth Press, 1961) 130. Alexander Gordon said in the *DNB* 51:426 "His Greek text was that of Griesbach, and to this he always adhered, taking little interest in the progress of purely textual studies." See also (1862: SHARPE) and (1870: SHARPE)

<sup>405</sup>"A Letter from J. G. Oncken to J. L. Angus" *The Baptist Quarterly* XII (1946-48)

<sup>406</sup>G.H. Schriver, *Philip Schaff; Christian Scholar and Ecumenical Prophet* (Macon, GA: Mercer Univ. Press, 1987) 11.

<sup>407</sup>*Ibid.*, 11.

1842 [Discovery of the Curetonian Syriac manuscript]

It contains only portions of the Gospels, and is defective in the remainder. "It was found by Archdeacon Tatam in 1842, with 550 other MSS., in a convent of the Nitrian Desert. . ." <sup>408</sup> This MS, denoted as "syC" is noteworthy since Scrivener, Schaff, et al. have said it agrees closely with D (which is defective in 1 John) and the Old Latin (which often contains 1 John, where 1 John v.7 is found).

1844 [Philip Schaff departed Germany to move to the U.S.]

1845 [Andrew Fuller's tract *Universal Atonement Refuted* was reprinted.] <sup>409</sup>

1845 [P. Schaff was on trial as a heretic. Exonerated]  
Schaff was called a "Pusseyite " and a "Romanizer"

1845 BAIRD, Robert. *Sketches of Protestantism in Italy, Past and Present. Including a Notice of the Origin, History, and Present State of the Waldenses*. Boston: B. Perkins & Co.

1846 [Philip Schaff was again brought to trial as a heretic.]

1846 JUDSON, Adoniram. "Obedience to Christ's Last Command. A Test of Piety."

Adoniram Judson, after more than 33 years (1813-46) of missionary work, returned to America for less than a year and wrote this sermon, in which he asked "For what purpose did he leave the bosom of the Father, the throne of eternal glory, to come down to sojourn, and suffer and die in the fallen rebellious world? . . . to redeem his chosen people from death and hell- . . ." <sup>410</sup>

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<sup>408</sup>p. Schaff, *Companion to the Greek Testament* (London: MacMillan, 1883) 156.

<sup>409</sup>The reprint was made by the Baptist Churches of Scotland. They merely gave a new title to A. Fuller's *Reply to Philanthropos*. The Baptists appended a supplement, for which on page 20 they said "These churches never taught nor allowed to be taught amongst them that Jesus died for all men, for the whole human family, for Judas as well as Peter, that for whom he shed his precious blood shall perish.

<sup>410</sup>*Memoirs of the Life and Labors of the Rev. Adoniram Judson* (Boston: Phillips, Sampson, & Co.) 519. as cited by T. Nettles *By His Grace* . . . (p.150).

1847 [J. J. Herzog accepted a call to teach at Univ. of Halle]

"While there he became much interested in the Waldenses, two of his students being members of that sect, and he devoted himself to a historical investigation of their origin. . ."411

1847 [A new edition of a translation of a work by Perrin]

Samuel Miller, who wrote the recommendatory letter for this edition of the translation of Jean Paul Perrin's *History of the Ancient Christians* (1619), indicated that an edition was available in England for a hundred years. But this was the first American edition.

1848 HERZOG, J. J. *De Origine et Pristino Statu Waldensium secundum antiquissima eorum scripta cum libris Catholicorum ejusdem aevi collata.*

A. H. Newman said "This was the first serious effort to ascertain the exact historical facts regarding the origin and pristine condition of the Waldenses, by a careful comparison of Waldensian and Roman Catholic documents."<412

1848 PORTER, J. Scott. *Principles of Textual Criticism.* London. 494-512.

E. Abbot (in Orme's *Memoir*, 200) said "Professor Porter, however, is a Unitarian."

1849 "Were the Waldenses Baptists or Pedit-Baptists?" *The Western Baptist Review* (Frankfort, KY) vol. IV (January) no. 5.

Samuel Miller was, since 1813, a professor of ecclesiastical history at the Theological Seminary in Princeton. He wrote the recommendatory letter to the 1847 American edition of J. P. Perrin's *History of the Ancient Christians*.

In his letter, Professor Miller made the bold claim that Waldenses practiced infant baptism! He even charged in a footnote

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411 *NSHE* 5:252.

412 "The Early Waldenses" *Baptist Quarterly Review* VII (1885) 301.  
According to Newman, J. J. Herzog argues in this thesis that Peter Waldo derived his name from a pre-existing sect.

that William Jones "has so mutilated and perverted the plainest documents of those pious witnesses of the truth . . ." The *WBR* editors replied that it is to be regretted that Dr. Miller failed to mention a few examples of the mutilations and perversions, or at least the 'documents' alluded to.

Part I of this *WBR* article consists of an 18 page defense of the proposition that the Waldenses were Baptists.

1849 "Were the Waldenses Baptists or Pedo-Baptists?" The *Western Baptist Review* (Frankfort, KY) vol. IV (March) no. 7.

Part II of the defense consists of 24 pages. The *WBR* editors continue their defense by providing numerous citations drawn from authors such as Allix, Gill, Benedict, Giesler, Jones, Perrin, Mosheim, and Wall. (Both part I and part II are included in the 1983 CHRAA reprint of the 5th ed. of *History of the Christian Church*. by W. Jones )

1849 [May 11; AFBS abandoned its resolution made in 1838 to abide with the commonly received text]

Isaac Davis motioned for revision of the English version.

1849 CARTER, William [lengthy paper against revision]

His paper was a long argument "against altering the common version [King James Version] at all"<sup>413</sup>

1850 [April 4: one of the many meetings held to denounce the revision movement to "correct" the English version.]

Many Baptists were "full of fiery denunciation of Cone, Wyckoff, and Colgate, and their sympathizers; as if they were guilty of the basest crimes for desiring"<sup>414</sup> to supplant the King James Version. These Baptists felt their King James Version "was now to be taken from them by force."

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<sup>413</sup>Armitage, *A History of the Baptists* (Watertown, WI: Baptist Heritage Press, 1988 reprint) 900.

<sup>414</sup>*Ibid.*, p. 901

1850 [May 22: The 13th anniversary of the AFBS]

A motion by Rev. Isaac Wescott was "that this Society . . . be restricted to the commonly received version, without note or comment." Wyckoff, Colgate and ten others "all known revisionists" were banished. Armitage (p. 903) said "No person then present can wish to witness another such scene in a Baptist body to the close of life." Spencer H. Cone resigned as president.

1850 [May 27: meeting of 24 revisionists; defectors of AFBS]

Thomas Armitage was one. Spencer Cone presided. Wm. Colgate led in prayer. Armitage proposed this ecumenical resolution: "Resolved That in such an association we will welcome all persons to co-operate with us, who embrace the principles upon which we propose to organize, without regard to their denominational principles in other respects."<sup>415</sup>

1850 [June 10: American Bible Union was founded]

Although the ABU "had always disclaimed that it was a Baptist Society, yet a large majority of its life members and directors being Baptists. . ."<sup>416</sup> Cone, Wyckoff, and Colgate were respectively president, corr. secretary, and treasurer. Among the ABU revisers were Joseph Angus, J. L. Dagg, and even Philip Schaff.

Rule #3 of the general rules for revision was:

3. Translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected.

1851 DIECKHOFF, August Wilhelm. *Die Waldenser im Mittelalter; Zwei Historische Untersuchung*. Göttingen.

A. H. Newman concurred with Herzog that Dieckhoff "went farther than the facts" when he concluded that most of the literature for which the Waldensian "claims of antiquity had been made . . . was the result of deliberate forgery on the part of Waldensian teachers after the beginning of the Reformation."<sup>417</sup>

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<sup>415</sup>Armitage, *A History of the Baptists*, 907.

<sup>416</sup>*Ibid.*, 912.

<sup>417</sup>*Ibid.* However, Dr. Newman also provided this quote from Dieckhoff: "The Waldensian sect belongs as a single member to a series of developments reaching far beyond it."

1851        HORT, Fenton J.A. [letter to a friend]

In volume one, page 211 of *Life and Letters of Fenton John Anthony Hort*, a letter by Hort reveals that he:

... dragged on with the villainous *Textus Receptus*  
... Think of that vile *Textus Receptus* leaning  
entirely on late MSS.

The question arises: How does one explain the bias of so many conservative scholars in the late 1800's and throughout the 1900's who are Trinitarians, against 1 John v.7f, the clearest proof-text for the doctrine of the Trinity? Adam Clarke described the attitude prior to 1807, that the opposition to the verse was "confined to the Unitarians of all classes." Such a bias from conservatives was generally unheard of in former centuries. Perhaps the basis for the modern conservative bias (whether expressed or not) is not so much against the Trinitarian citation, but against the settled-for-centuries nature of the Received Text. What else could the underlying bias be?

Their bias may range from slight to even the intensity expressed here by Hort. Perhaps they perceive they have no license to "restore the original text" by "correcting" the RT, until they find one spurious verse within it. Once they "discover" at least one "error" then they assume a license to search for other errors. 1 John v.7f may be perceived as a barrier, whose removal provides a gateway that leads to liberty to begin attempts of a "restoration." 1 John v.7f is seen as a weak spot. Hence, in chapters on the "origins of the Textus Receptus" we see enormous efforts expended not on other verses, but upon what they perceive as the barrier to justify their attempts at "correction" and "restoration."

1851        NEANDER, August. *Der erste Brief Johannis; In berichtigter Lutherischer Uebersetzung von K. F. Th Schneider*. Berlin. 232-233.

1852        DAVIDSON, Samuel. *Treatise on Biblical Criticism*.  
Edinburg: 403-426. {Horne's list ends here.}

1852        JANEWAY, Jacob Jones. *A Contrast Between the Erroneous Assertions of Professor Schaff and the Testimony of Credible Ecclesiastical Historians in Regard to the State of the Christian Church in the Middle Ages*. New Brunswick: NJ: J. Terhune & Son.

SECOND EPISTLE OF PETER  
AND THE  
EPISTLES OF JOHN AND JUDE:

Translated from the Greek,

ON THE BASIS OF THE COMMON ENGLISH VERSION.

Printed under authority of the American Bible Union, and approved  
and is under revision of

NEW YORK:  
PRINTED BY HOLMAN & GRAY,  
FOR THE AMERICAN BIBLE UNION  
1852.

Title page of a section from the ABU Bible

KING JAMES' VERSION.	GREEK TEXT.	REVISAL VERSION.
4 For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith.	4 ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ, νικᾷ τὸν κόσμον καὶ αὐτὴ ἡ νίκη ἡ νικῶσα τοῦ κόσμου, ἡ πίστις ἡμεῶν.	4 For 'all that is born of God overcometh the world; and this is the victory that overcometh the world, 'our faith.
5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?	5 τίς ἐστιν ὁ νικῶν τὸν κόσμον, ἢ μὴ ὁ πιστεύων ἐν ἡγοίαις ἰσοῦ τοῦ Θεοῦ;	5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?
6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.	6 Οὗτος ἐστιν ὁ ἔλθων ἐκ τοῦ ὕδατος καὶ αἵματος, ἡγοῖς ὁ Χριστός, οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι, καὶ τὸ μαρτυρεῖ ἐν τῷ μαρτυρίῳ ἐν τῷ μαρτυρίῳ ἐστιν ἡ ἀλήθεια.	6 This is he that came by water and blood, ' Jesus 'the Christ; not 'with 'the water only, but 'with 'the water and 'the blood; and it is the Spirit that beareth witness, because the Spirit is truth.
7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.	7 ἐν τρεῖς αἶψα αἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ Ἅγιον Πνεῦμα καὶ οὗτοι αἱ τρεῖς εἰς ἓν εἰσι.	7 For there are three that bear witness 'in heaven, the Father, the Word, and the Holy Spirit; 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.	8 καὶ τρεῖς αἶψα αἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ αἱ τρεῖς εἰς τὸ ἓν εἰσι.	8 And there are three that bear witness on earth, the Spirit, and the water, and the blood; and the three agree in one.
9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.	9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνωμεν, ἡ μαρτυρία τοῦ Θεοῦ μέγας ἐστίν ἐν αὐτῇ ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἡ μαρτυρία τοῦ υἱοῦ αὐτοῦ.	9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath 'witnessed of his Son.

\* W. (All thing that), T, C, G, R, -Vulg., Orem, Dt, R. (nate quillo che), Pr. Q, -M., -R., -Erm., Cels., de, Mech. Bona (all that which), Bona (very thing which), Lachs.

\* Did, or has done, as in our text, and alone has power to do as in any case. The Greek text, according to the best usage, does not exclude the last of these ideas, which requires for its expression the English present. 'All the children of God overcome the world, and the numerous weapons of their warfare is their faith.'

\* W, R, -Vulg., -Erm., Cels., Tremell., Vul., De W., Mart., Pals. -See v. 4, N. 1.

\* A restoration, in the way of challenge to produce an instance to the contrary, of the general statement of v. 4, αὐτὴ ἡ νίκη ἡ νικῶσα, accompanied by a more explicit description of both, the spiritual weapon.

\* See v. 4, N. 1. -R, -Vulg., Orem, Pr. 3, -Erm., Cels., Walsl., Thom., Lachs, De W., Gress, Mart.

\* Some MSS. omit the article. But there are other passages, in which ὁ Χριστός unquestionably occurs as an appellation, where E. V. treats it as a proper name; e. g., Matt. 2: 4; 22: 43; Mark 16: 7; John 7: 54, 41, 42; de -R. V., v. 1; ch. 3: 23; Matt. 16: 16, 30; de -Dt, Pr. 2; -Cels., Dadd, Mech., Walsl., Ben, Thom., Sharps, De W. (''ἵνα ὁ Χριστός in Appellation des person. Salmus, as does 'ἵνα' - alone, and ὁ Χριστός - ὁ δὲ αὐτὸν οὐκ', Gress, Mart., Pals. -Rob.

\* W, R, (in); -Vulg. (in), Orem (mā), Pr. 2 (one); -R and L (as Pr. 2), Novus, Lachs (as Gress), Sharps (in), Pals (under the form of). -Orem, B. and L, Novus, Lachs (in his translation), make no distinction between the his and the he. -This is a case of a prolepsis to that, 'I want I demand (I demand) verities in, was or has not. John. 9: 25; 1 Cor. 4: 21; 1 Tim. 1: 20; 1 Tim. 2: 14' (Wm.).

\* R. V., v. 8; -Dt (in the last two instances), Pr. Q, -M., -S., -R and L, Walsl., Mech., Thom., Gress, Mart. -Pr. M., -S., B. and L, Mart., insert the article also in the first clause.

\* R. V., v. 4; de -W. (witnessing), R. (testimony); -Dadd, Walsl. (testify), Mech., Novus (as R.), Thom., Charls., Sharps, Mart. (as Walsl.), Pals.

\* Of the words enclosed within brackets Lachs declares that they are 'erroneously inserted. Einmal kommt der gesamte Christ in gewisser als die Unvollständigkeit der Stelle.' For the evidence on which this decision, now generally acquiesced in, rests, see Charls., Bona, Lachs, De W. I recommend that the words be transferred to the margin, as the reading of two or three inferior MSS., in which case a comma would be inserted in the text after 'victoria.'

\* Orem, Dt, Pr. 2, -Pals.

\* W.; -Dadd, Mech., Sharps - Mart. removes the comma and reads as v. 10.



THE  
CODEX MONTFORTIANUS :

A Collation

OF THIS CELEBRATED MS. IN THE LIBRARY OF  
TRINITY COLLEGE, DUBLIN,  
THROUGHOUT THE GOSPELS AND ACTS,  
WITH THE GREEK TEXT OF WETSTEIN,  
AND WITH CERTAIN MSS. IN THE  
UNIVERSITY OF OXFORD.

BY

ORLANDO T. DOBBIN,

LL.D., T.C.D., M.R.I.A.

"Mirum est viros doctos ejus insula nondum in clariori luce collocasse hujus  
codicis historiam."—*Semler*.

"Dans une question de fait, qui d'ailleurs n'est point de foi, le texte, ni l'autorité ne  
forment point de prescription légitime. On est toujours revenu à la révision des pièces,  
sur lesquelles les anciens ont dû juger, sur tout quand ces pièces subsistent, et sont  
encore entre les mains de tout le monde."—*Angerlin*.



L O N D O N :

SAMUEL BAGSTER AND SONS,

15, PATERNOSTER ROW.

M.DCCC.LIV.



Editio Complutensis, anni 1514:—

ἐν τῷ οὐρανῷ, ὁ πατήρ, καὶ ὁ λόγος, καὶ τὸ πνεῦμα ἅγιον, καὶ οἱ τρεῖς  
εἰς τὸ ἐν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς.

Codex Montfortianus:—

ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον, καὶ οὗτοι οἱ τρεῖς ἐν  
εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ.

Editio Erasmi tertia, anni 1522:—

ἐν τῷ οὐρανῷ πατήρ λόγος καὶ πνεῦμα ἅγιον, καὶ οὗτοι οἱ τρεῖς ἐν εἰσι  
καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ.

Editio Stephani tertia, anni 1550:—

ἐν τῷ οὐρανῷ ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα, καὶ οὗτοι οἱ τρεῖς  
ἐν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ.

It is evident therefore that the Codex Britannicus Erasmi, and the Codex Montfortianus, are one and the same MS. Erasmus has given an exact transcript, which Stephens (or rather Erasmus himself, in his two last editions) has modelled into better Greek by the insertion of the article, in imitation of the Complutensian editors. If further proof were required that the Codex Montfortianus and the Codex Britannicus Erasmi are one and the same MS., it might be added, that Erasmus, in his *Apologia ad Jacobum Stunicam*, which was first printed at Paris in 1522, and reprinted in 1540, in the last volume of the Basle edition of Erasmus' Works, pp. 238—296, has given a transcript not only of the seventh, but of the eighth and a part of the ninth, verse, from the Codex Britannicus; and the whole passage, though it differs from the common printed text; agrees word for word with the text of the Codex Montfortianus, except in the omission of the word ἅγιον, and of the article οἱ before μαρτυροῦντες, which are clearly typographical errors, because they are *not* wanting in his third edition of the Greek Testament, printed in the same year

1852 [The Bible Revision Association was founded]

The BRA co-operated with the ABU in the revision work. The BRA "was located in Louisville, KY." (Armitage, p. 918).

1852 LILLIE, John. *2 Peter, the Epistles of John and Jude*.

This work is of interest since it contains 1 John. A.S. Herbert, in *Historical Catalog of Printed Editions of the English Bible 1525-1961* reported that a copy of this portion of the ABU is at the ABS in New York. A copy of the page with 1 John v.7 is provided here.

S. C. Malan critiqued the first chapter of Lillie's edition of the First Epistle of John. His critique extends from page 332 to 348. . Malan said Lillie's translation "deviated twenty-one times from the AUTHORIZED VERSION, in this short chapter of ten verses."<sup>418</sup>

1853 HERZOG, J. J. *Die romanischen Waldenser, ihre vorreformationistischen Zustände und Lehren, ihre Reformation im 16. Jahrhundert und die Rückwirkungen derselben, hauptsächlich nach ihren eigenen Schriften*. Halle: Edwuard Anton. [470 pp.]

In preparation for this work, Herzog "made himself master of the entire body of known Waldensian manuscripts"<sup>419</sup>

1853 [J. Newton Brown revised the New Hampshire covenant]  
This covenant "is still the accepted covenant of most Baptist churches."<sup>420</sup>

1853 [A paper read before the Royal Irish Academy]  
The paper dealt with the Montfort Codex. An excerpt (p. 432):

Forming his opinion from the sundry aspects of the Manuscript, its history, its readings, its character, its paper, Dr. Dobbin declared his conviction to be that the Codex Montfortianus was written from first

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<sup>418</sup>S. C. Malan, *Vindication of the Authorized Version of the English Bible* (1856) 332.

<sup>419</sup>A. H. Newman, "Early Waldenses" *Baptist Quarterly Review* VII (1885) 305.

<sup>420</sup>See "Southern Baptists and Church Covenants" *Baptist History and Heritage* IX No. 1 (Jan 1974) 6, where R. A. Parker is quoted.

to last within the last fifty years of the fifteenth century, and that by some half-learned scribes, -not by any one 'bold critic', as has been averred, nor by any unprincipled forger.

1853        SCHAFF, Philip. *History of the Apostolic Church with a General Introduction to Church History*. New York: Charles Scribner.

1854        PROUDFIT, J. W. "Dr. Schaff as Church Historian" (A review of Schaff's *History of the Apostolic Church with a General Introduction to Church History*). *New Brunswick Review*. article viii (August 1854) 278-325.

George Shriver, in *Philip Schaff; Christian Scholar and Ecumenical Prophet* (p. 28) described this article as "a scathing review" of Schaff's view of church history.

1854        JANEWAY, Jacob Jones. *Antidote to the Poison of Popery in the Publications of Professor Schaff*.

"By far the most caustic diatribe against Schaff, however, came from the poisoned pen of J. J. Janeway, a minister in the Dutch Reformed Church." (Shriver, p. 28).

1854        DOBBIN, Orlando Thomas. *The Codex Montfortianus; A collation of this celebrated MS. in the library of Trinity College, Dublin, throughout the Gospels and Acts with the Greek text of Wetstein, and with certain mss. of the New Testament*. London: C.J. Clay & Sons. [196 pp.] 40-57.

F. H. A. Scrivener said that in his day, Dr. Dobbin (1807-1890) was the last collator of this famous ms. 61 containing 1 John v.7. Dr. Dobbin noted (on p. 12):

...the volume is of a small octavo size, contains in the whole 455 folios, and has only one leaf glazed--that exhibiting 1 John v.7--with white of egg, it would seem, or some other varnish, to protect this particular leaf, oftentimes referred to, and much handled, from fatal injury.

On page 9, Dr. Dobbin continued:  
The strongest proof of the identity of the Codex Britannicus with the Codex Montfortianus is that the text of the third edition of Erasmus, printed in 1522, differs in this interpolated passage from all other editions, except those which were immediately copied from it, and at the same time agrees word for word with the Codex Montfortianus.

Dr. Dobbin has just informed us (p.9) that they agree "word for word" Now he informs us (p. 10) that they actually do not agree so closely:

[Britannicus] agrees word for word with the text of the Codex Montfortianus, except in the omission of the word *αγιον*, and of the article *οι* before *μαρτυρουντες*, which are clearly typographical errors . . .

In 1867 Forster deduced that Britannicus is not the Montfort. Even earlier in 1731, Leonard Twells made the same deduction. Yet in 1854, despite what Forster and Twells had said, despite even his own bold claim of a "word for word" agreement, he still revealed his own doubt about the matter by his careful use of the word "probably" in this clause from page 5:

The Codex Montfortianus, called the Dublinensis, probably the same which Erasmus entitled Britannicus. . .

1855 CONANT, Thomas J. *Specimen of a Revision of the English Scriptures of the Old Testament*. New York: American Bible Union.

S. C. Malan has critiqued the revision of Job chapter one by Conant (a Baptist revisionist) on pages 165 to 232 of *Vindication of the Authorized Version of the English Bible*.

1855 [SPURGEON, C.H. excerpt of his sermon of December 2]  
It has already been proved beyond all controversy that free-will is nonsense. Freedom cannot belong to will any more than probability can belong to electricity. They are altogether different things. Free agency we may believe in, but free-will is simply ridiculous.

...and I will also go as far as Martin Luther, in that strong assertion of his, where he says, "If any man doth ascribe aught of salvation, even the very least, to the free-will of man, he knoweth nothing of grace, and he hath not learnt Jesus Christ aright."

1856 NOYES, George R. (ed.) *A Collection of Theological Essays from Various Authors*. Boston: Amer. Unitarian Association. (For an excerpt by Tholuck on 1 Jo v.7f see Appendix 3)

1856 [Ezra Abbot was appointed assistant librarian at Harvard]

1856 MALAN, Solomon Caesar. *A Vindication of the Authorized Version of the English Bible from Charges brought against it by recent writers*. London: Bell & Daldy. [348 pp] 229

Malan "was descended from an old Waldensian family."<sup>421</sup> From his father Dr. C. H. A. Malan (1787-1864), Solomon "gained a conversational knowledge, not only of German, Spanish, and Italian, but also at an early age, of Latin. He had also begun English, Hebrew, Arabic, and Sanskrit."<sup>422</sup> He studied Tibetan under Csoma Körösi, and "translated many works, chiefly religious, from the Russian, Welsh, Armenian, Arabic, Syriac, Coptic, Ethiopic, Georgian, Chinese, Japanese, and other languages."<sup>423</sup> He was "acquainted with twenty-five to thirty languages"<sup>424</sup> Of his knowledge of ancient Egyptian, F. H. A. Scrivener said "a few Biblical scholars, such as Bishop Lightfoot and especially the Rev. S. C. Malan, have made good progress in the ancient Egyptian; the rest of us must remain satisfied with a confession of ignorance, or apply our best diligence to remedy it."<sup>425</sup>

What was S. C. Malan's view on 1 John v.7? From p. 229:

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<sup>421</sup> DNB Supplement 3:133. For a biography, see Arthur Nolan Malan's *Solomon Caesar Malan, D.D. Memorials of his Life and Writings by his eldest surviving son, Rev. A. N. Malan* (London: J. Murray, 1897) [445 pp.]

<sup>422</sup> Ibid.

<sup>423</sup> NSHE 7:139.

<sup>424</sup> Ibid.

<sup>425</sup> Scrivener, *Plain Introduction to Criticism of the NT* 3rd ed. p. 311.

Take for instance 1 John v.7, than which, no verse in the Bible has been, and is, more contested; or St. John viii. 1- 11 and like passages. We should still believe in the Most Holy Trinity, and we should still condemn adultery, if neither of those portions of Scripture had ever been written. At the same time, we should not welcome a version, or a revision, of the Bible, in which they were not found.

1856        ANGUS, Joseph. "Criticism- Various Readings" *The Bible Hand-book; An Introduction to the Study of Sacred Scripture*. [revised by F. S. Hoyt] Philadelphia. 65-67.

1857        [five clergymen] *The Gospel According to John. . . Newly Compared with the Original Greek and Revised by Five Clergymen*. London.

The five clergymen were:

John Barrow	William G. Humphry	
George Moberly	Charles J. Ellicott	Henry Alford

1858        TURNBULL, Joseph. *The Seven Epistles of James, Peter, John, and Jude, and the Revelation. Translated from the Original Greek, with Critical Notes, and a Dissertation of 1 John v.7,8.*

Dr. Turnbull argued in defense of the verse. Tregelles reviewed it and according to Orme, he exposed a number of errors. One of the errors was said to be a confusion of Codex Guelpherbytanus XIV. 7 with Codex Guelpherbytanus D. The former is said to have 1 John v.7 in the margin, and the latter is said to have it in the main text.

1858        TRENCH, Richard C. *On the Authorized Version of the New Testament; in Connection with Some Recent Proposals for its Revision*. London.

R. C. Trench yearned for a revision:

I am persuaded that a revision ought to come.  
I am convinced that it will come.

It did come. It was the English Revised Version (1881-85). But after a few years it quickly fell into disuse.

1859 HODGE, Charles. "Review of Dean Trench's Proposal for Revision of the New Testament." *Princeton Review*, 31 (1859) 257-283.

1859 REICHE, Johann Georg. *Commentarii in Novum Testamentum*. Göttingen. 326-327.

Vs 7. Verba celeberrima, quae in textu recepto post μαρτυροῦντες sequuntur: ἐν τῷ οὐρανῷ de quorum authenticia diu acerrime nec semper sine ira et studio, disputatum est, non esse manus Apostolicae, sed serius additamentum into latinos ortum et post plura secula e latino in graecum versum, et quoque in graecum N.T. textum primo typis expressum a Complutensibus e Vulg. graece translatum illatum esse. . .

1860 [July: Tregelles examined the 3 Latin MSS alleged to be of Ximenes which contained 1 John v.7.]

1861 [Predominance of belief in an "inerrant" Bible]

"In the 1860's Baptists shared a predominant belief in the inerrancy of the Bible. During the period under survey (1865-1918), many men came to acknowledge the presence of a fallible human element in the Scriptures."<sup>426</sup>

1860 JOWETT, Benjamin, et al. *Essays and Reviews*. London:  
In Jowett's essay he argued "that the only proper way to interpret it was to treat it 'like any other book'. The phrase was a refrain repeated throughout the lengthy essay. . . "<sup>427</sup>

1860-72 [E. G. Robinson was president of Rochester Theol. Seminary]

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<sup>426</sup>Norman H. Maring, "Baptists and Changing Views of the Bible, 1865-1918 (Part I)" *Baptists; the Bible, Church Order and the Churches* (New York: Arno Press, 1980) 53.

<sup>427</sup>N.M. de S. Cameron, "Dean Burgon and the Bible; an Eminent Victorian and the Problem of Inspiration" *Themelios* 7 (Jan 1982) 16.



Ezekiel G. Robinson "was considered by some the foremost figure in the [Baptist] denomination in the latter half of the nineteenth century."<sup>428</sup> He acquired his "spirit of inquiry" from Barnas Sears.

1861 BURGON, John W. *Inspiration and Interpretation; seven Sermons preached before the University of Oxford. . . being an answer to the volume entitled 'Essays and Reviews'* Oxford & London.

The Bible is none other than the voice of Him that sitteth upon the Throne! Every Book of it--every Chapter of it--every verse of it--every word of it--every syllable of it--is the direct utterance of the Most High!

1862 SHARPE, Samuel. *The New Testament Translated from Griesbach's Text.* (5th ed.) London. 382.

Sharpe produced eight editions. This was the fifth edition.

For there are three that bear witness, the spirit and the blood; and these three agree in one. If we receive the witness of men . . .

1862 MALAN, Solomon C. *The Eleven Oldest Versions Except the Latin, and Compared With the English Bible; With Notes on Every One of the Alterations Proposed by the Five Clergymen.* London.

1864 [American Bible Union] *The New Testament*

The ABS Bible was such a miserable failure that "No separate copy of Part III (Galations to Revelation) has been located. . ."<sup>429</sup> Despite the fact that it was produced by Baptists "eager for an English 'immerse' version" (A. S. Herbert, 412) and despite how T. Armitage praised it, it nevertheless fell into such disfavor, that Baptists themselves abandoned it and returned to the Authorized Version.

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<sup>428</sup>Ibid. 56.

<sup>429</sup>A. S. Herbert, *Historical Catalog of Printed Editions of the English Bible 1525-1961* (London & New York: BFBS & ABS, 1968) 412.

1865-69 [Eberhard Nestle studied "im Seminar Blaubeuron"<sup>430</sup>] Blaubeuron is a small town 7 miles east of Uhl. The old Benedictine cloister is located there.

1866 TREGELLES, Samuel P. "On the Reading of 1 John v.7" *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, 4 vols. (11th ed.) London. 4: 355-384.

1866 HORNE, T. H. "Appendix to Chap xxvi" *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, 4 vols, (11th ed.) London: 4: 384-388.

This is the major source from which this update has been made. Horne cited 55 distinct treatises/books for his bibliography on 1 John v.7

1866 ORME, William. *Memoir of the Controversy Respecting the Three Heavenly Witnesses* . . . A New edition with notes and appendix by Ezra Abbot.

According to the *National Union Catalog*, these new editions of Orme were published in 1866, 1867, 1869, 1872, 1875, and 1883; each with the notes of Ezra Abbot. This is one of the most valuable sources for reading summaries from the various arguments, which have nearly always -(with the exception of Charles Butler) been presented from the perspective of the opponents of 1 John v.7.

1866 [H. B. Hackett was co-editor with a Unitarian]

H. B. Hackett, a former Congregationalist, became a Baptist in 1835. "In 1866 he began to edit an American edition of Smith's Dictionary of the Bible. Its publication took place between 1867 and 1870, and in this task he had the special co-operation of Prof. Ezra Abbot, D.D. LL.D., and some of the most able scholars of America."<sup>431</sup>

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<sup>430</sup>Erwin Nestle "Eberhard Nestle: zu seinem 100. Geburtstag" *Kirchlichtheologische Halbmonatsschrift*. No. 9 (1951)

<sup>431</sup>Cathcart, *The Baptist Encyclopedia; A Dictionary* (1988 reprint, Paris, AR: Baptist Standard Bearer, 1881) 483. E. Abbot died before receiving the D.D.

A NEW PLEA  
FOR THE AUTHENTICITY OF THE TEXT OF THE  
THREE HEAVENLY WITNESSES:  
OR  
PORSON'S LETTERS TO TRAVIS ECLECTICALLY EXAMINED  
AND  
THE EXTERNAL AND INTERNAL EVIDENCES FOR 1 JOHN V. 7  
ECLECTICALLY RE-SURVEYED.

BY THE  
REV. CHARLES FORSTER, B.D.  
SIX-PREACHER OF CANTERBURY CATHEDRAL, AND RECTOR OF STIPED, ESSEX:  
AUTHOR OF  
'THE APOSTOLICAL AUTHORITY OF THE EPISTLE TO THE HEBREWS.'

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'He who has lived to throw light upon a single passage of Scripture, has not  
lived in vain.'  
SCALIGER.

CAMBRIDGE:  
DEIGHTON, BELL, AND CO.  
LONDON: BELL AND DALDY.  
1867.

To the Illustrious Memories  
OF  
ARCHBISHOPS WAKE AND SECKER;  
OF  
BISHOPS BULL AND PEARSON, BEVERIDGE AND  
ATTERBURY, BARLOW AND HUET, GASTRELL  
AND HORSLEY, BURGESS AND  
MIDDLETON;  
AND OF  
MILL, BENGEL, AND KNITTEL,  
THE FAITHFUL ADVOCATES OF 1 JOHN V. 7,  
The Following Pages are reverently Inscribed.

Dedication page from Forster's book on 1 John v.7f

1867 [December: letter from H. G. Weston to Alvah Hovey]

Weston was, at the time, soon to be president of Crozer Theological Seminary. But his letter revealed "his unfamiliarity with Biblical problems which were coming to the fore."<sup>432</sup>

... having to review in a slipshod way Curtis on *Inspiration* before our Pastor's Conference, and that the subject being one in which I am all at sea, except as a dogged belief in inspiration goes, without being able to define what "Inspiration" is, or what its metes and bounds are. . . I want you to give me what ideas you can conveniently put on two pages of note-paper. I'll fight for them to the death, for I shall heartily believe what you say.<sup>433</sup>

1867 [Baptists were not prepared for the onslaught upon the Bible]

"Even men who were fairly well informed about theological currents in 1867 were hardly prepared to recognize the imminence of a revolution in Biblical thought and theology."<sup>434</sup>

1867 CURTIS, Thomas F. *The Human Element in the Inspiration of the Sacred Scriptures*.

"Although the prevailing spirit among Baptists was very conservative" T. F. Curtis was "one Baptist whose wide reading and inquiring mind had led him to break out of traditional paths much sooner than others."<sup>435</sup>

Curtis wrote on page 8 of his introduction:

For many years I conscientiously and earnestly struggled to maintain the current theories of Infallibility and of Scripture Inspiration, until all possibility of doing so reasonably and honestly was gone.

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<sup>432</sup>N. H. Maring, "Baptists and Changing Views of the Bible", 53.

<sup>433</sup>George R. Hovey, *Alvah Hovey; His Life and Letters* (Philadelphia: Judson Press, 1928) 16.

<sup>434</sup>N. H. Maring, "Baptists and Changing View of the Bible, 1865-1918" *Baptists, the Bible, Church Order and the Churches*, 53.

<sup>435</sup>*Ibid.* 54.

"Unable to satisfy the doctrinal requirements any longer, he resigned [as professor of theology (1855-65)] from the University at Lewisburg."<sup>436</sup> He denied that "an infallible revelation" was possible, though he believed "firmly that the writers of the Scriptures were inspired."<sup>437</sup> He denied inspiration of the words. "This broadside against infallibility was the first one fired by a prominent Baptist, and the only one for several years."<sup>438</sup>

1876 FORSTER, Charles. *A New Plea for the Authenticity of the Text of the Three Heavenly Witnesses, or Porson's Letter to Travis Eclectically Examined*. Cambridge: Deighton Bell & Co.

Bishop Marsh labours hard to identify the Codex Britannicus used by Erasmus, with the Codex Montfortianus. Erasmus' own description of the Codex Britannicus completely nullifies the attempt; '*Postremo: Quod Britannicum etiam in terrae testimonio addebat, και οι τρεις εις το εν εισι quod non addebatur hic duntaxat in editione Hispaniensi.*' Now as this clause is also omitted in the Montfort Codex, it cannot possibly be the same with the Codex Britannicus. In this as yet undiscovered MS., we have a second and independent Gr. MS. witness to the seventh verse.

Porson (1790) did not demonstrate an acquaintance with the objection of Dr. Twells (1731) to the Montfort = Britannicus theory. Neither did Forster, although Forster agrees with Twells. Scrivener acknowledge this objection by Forster, but did not adequately respond to it.

Forster also noted that Chark and Ussher were not only collators of the Montfort Codex "which its dogmatic censors, Marsh, Michaelis, and Porson, *never saw*" (p. 127) but Chark and Ussher were "its possessors; and who make no note whatever of its recency in their time." (p. 128).

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<sup>436</sup>Ibid.

<sup>437</sup>Ibid, 55. But the *words* of Scripture are inspired, not the writers.

<sup>438</sup>Ibid.

verba ista plane non habent, triplicem quandam rationem exhibent. Alii enim eodem modo quae sic habet: *Quoniam tres sunt qui testimonium dant in caelo, pater, verbum et spiritus sanctus, et hi tres unum sunt.* <sup>8</sup> *Et tres sunt qui testimonium dant in terra, spiritus et aqua et sanguis, et hi tres unum sunt* (sed diu add, ut et. 1621a, om ultima verba: *et hi tres unum sunt*). Alii, ut demum tol caveamus, ad quos accedit etiam Inalgebra ille testis n<sup>9</sup>, eadem transposita ac variata habent hunc in modum: *Quia (m Quoniam) tres sunt qui testimonium dant (m dicunt) in terra, spiritus (tol cav add et) aqua et sanguis, et (m tol cav add hi) tres unum sunt (m tol cav add in Christo Iesu).* <sup>9</sup> *Et (tol om) tres sunt qui test. dant (m tol cav dicunt) in caelo, pater, verbum et spiritus, et hi tres unum sunt.* Alii denique, ut weissenb (quell)<sup>10</sup>, ulmonsee duo (e quibus posterora tantam inde a Sicut ante oculos habemus), passion, vallic<sup>11</sup>, sic: *Quia (pass vallic Quoniam) tres sunt qui testim. dant (pass vallic<sup>12</sup> add in terra) spiritus et (pass vallic om) aqua et sanguis, et tres unum sunt. Sicut (ulm<sup>13</sup> Sicut) et (ulm<sup>14</sup> om) in caelum (ulm<sup>15</sup> caelo) tres sunt (ita weissenb duo; pass et vallic<sup>16</sup> Sicut tres sunt qui test. dant in caelo), pater, verbum et spiritus (pass add sanctus), et (vallic<sup>17</sup> add hi) tres unum sunt.* Ex patribus Latini post auctorem Speculi primus verbis illis usus est Vigiliius<sup>18</sup>, quum in eo quem Idacii nomine scripsit contra Varimad. libro („Ioh. evglsta ad Parthos: *Tres sunt, inquit, qui testim. perhibent in terra; aqua sanguis et caro, et tres in nobis sunt; et tres sunt qui testim. perhibent in caelo, pater verbum et spiritus, et hi tres unum sunt*“) tum aliquoties in eis qui sancto Athanasio nomine ad Theophilum scripti sunt de trinitate libris (cf Ps-Athanas<sup>19</sup> et <sup>20</sup> „dicente Ioh. evglsta in eplst. sua: *Tres sunt qui testimonium dicunt in caelo, pater et verbum et spiritus, et in Christo Iesu unum sunt*“ ita bis). Tum secuti sunt Fulg (qui quidem in Respons. ad Arlan. sub finem quae ipse legit iam a Cypriano lecta esse posuit, ex verbis Cypriani eis quae infra adscripsimus coniectura facta) Cassiod<sup>21</sup> (cui rei testificantur in terra tria mysteria: aqua sanguis et spiritus, quae in passione domini leguntur impleta: in caelo autem pater et filius et spiritus sanctus, et hi tres unus est deus.) Ansbert alii mu. In his est etiam auctor prologi galeati in epp. cath. Ps-Hieronymiani, qui quidem non demum inde a saec. 9, ut cum Gb ipsi olim diximus, sed iam in vgeod suldensi reperitur. Ibi post alia scriptum est: *Quae (i. e. epp.) si, sicut ab eis digestae sunt, ita quoque ab interpretibus fideliter in Latinum vertentur eloquium, nec ambiguitatem legentibus facerent nec sermonum ac varietas impugnet, illo praecipue loco ubi de unitate trinitatis in prima Iohannis epist. positum legimus: in qua etiam ab infidelibus translatoribus multum erratum esse a fidei veritate conperimus, trium tantummodo vocabula, hoc est aquae sanguinis et spiritus, in ipsa sua editione ponentibus, et patris verbi ac spir. sancti testimonium omittentibus. In quo maxime et fides catholica roboratur, a patris ac filii ac spiritus sancti una divinitatis substantia comprobatur. Eorum vero qui iam ante m et Vig. ad eadem verba respicere saepe credidi sunt, dicimus Tert. (c. Prax. 25. Oportet de meo sumet, inquit, sicut ipse de patre. Ita connexus patris in filio et filii in*

paraclete tres efficit cohaerentes alterum ex altero, qui tres unum sunt, non unus; quomodo dictum est: Ego et pater unum sumus, ad substantiae unitatem, non ad numeri singularitatem." Item de pudic. 21. „Et ecclesia proprie et principaliter ipse est spiritus, in quo est trinitas unius divinitatis, pater et filius et spir. sanctus." Vide post.) Cyp P'hoebad med. saec. 4. (contr. Arian. 15.: pondet ut plane vdr a Tert) Eucher circa 400. (lib. formul. 11.: at in edd. duabus princ. nihil legitur praeter haec: [de trinitate agitur] „in Ioh. opist. Tria sunt quae testim. perhibent, aqua, sanguis et spiritus.") gravissimus est Cyprianus de eccles. unit. 5. (ed. Krab. p. 15.): „Dicit dominus: Ego et pater unum sumus, et iterum de patre et filio et spiritu sancto scriptum est: Et tres unum sunt." Ac Fulgentius quidem in hunc Cypriani locum dicit „et unam ecclesiam unius dei esse monstraret, haec confestim testimonia de scripturis inseruit." Quippe onus ipse Fulg testas qui dicuntur tres caelestes in exemplo suo habuit. At rectissime de eodem Cyprian loco existimavit Facundus. c. med. pro defens. trium exp. 1, 3. „De patre filio et spir. sancto dicit: Tres sunt qui testim. dant, spiritus aqua et sanguis, et hi tres unum sunt: in spiritu significans patrem - in aqua vero spir. s. significans - in sanguine vero filium significans - Quod tamen Iohannis ap. testimonium b. Cyprianus in epist. sive libro quem de unitate scripsit, de patre et filio et spiritu sancto dictum intelligit." Ut igitur Facundus eorum verborum de quibus quaeritur nihil in cod. suo invenit ac tamen ea quae de spir. et aqua et sanguine Iohannes scripsit de trinitate dicta esse posuit, ita iam Cyprianus, mysticis interpretationibus ille quidem tantopere delectatus ut de orat. domini. 34 (25) scriberet: In orationibus vero celebrandis invenimus observasse cum Daniele tres pueros - horam tertiam sextam nonam, sacramenta scilicet trinitatis, quae in novissimis temporibus manifestiori habebat. Ceterum Cyprianus si in codice suo scriptum invenisset: Tres sunt qui test. dant in caelo etc, ipsa ea verba attulisset neque scripisset: „De patre et filio et spir. sancto scriptum est: Et tres unum sunt"; nec negligendum est quod „de patre et filio" ille scriptum esse dixit, quum in verbis Pseudo Iohanneis ubique sit: pater et verbum. Praeterea conferri hic iuvat Aug c. Maximin. 22. „Si ea quae his [spiritu sanguine et aqua] significata sunt velimus inquirere, non absurde occurret ipsa trinitas, quae unus - deus est, pater et filius et spir. sanctus, de quibus verissime dici potuit: Tres sunt testes, et: Tres unum sunt, ut nomine spiritus acclamamus patrem - nomine autem sanguinis filium et nomine aquae spiritum sanctum." Nimirum patet sic iam veterrimos patres interpretatos esse Iohannis verba, minime vero celebri interpolatione iam aucta legissa.

Omittunt vero, praeter edd. recentissimos illos duo, eod. Graeci omnes I. e. MARKER alii plus<sup>10)</sup> cum lectionaria omnib. (plus<sup>20)</sup>, item, praeter edd. Latinos plurimos supra memoratos, versiones omnes I. e. arab. (etwol similis) cop syroab (sed passim male edita sunt verba suppositicia praesunt Tremellio, qui de Graeco ipsa vertit et in rug apposuit) syrP arm (ut auctoritas iubet edd. omnium praeter unum recentissimum a 1656 scriptum; nihilominus in edd. nonnullas Arm. ex vulgata Latina transire) aethulr arr ctmss et add



antiq (contra in ed. Mosq 1663. primum in mg edita sunt, in ipso textu oris in καὶ mutato additisque ἐν τῇ γῇ). Accedunt patres Graeci, qui vel quae praecedunt et quae sequuntur afferunt, vel in argumentis pro trinitate conquirendis ista si legissent verba maximo opere adhibitori fuisse credendi sunt, gravissimè hì: Ir Clem Or (cf 4, 143. ἐν τῇ ἐπιστ. ὁ μαθητὴς ἰωάνν. τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα ἀνέγραψε τὰ τρία εἰς ἓν γινόμενα. Cf et. 3, 21 et 3, 24.) Hipp (contr. Noetum) Dionys<sup>161</sup> (in ep. ad Paul. Samos.) Ath Did (in libris de trin. et in enarrationib. in 1. Ioh) Bas Naz (cf 1, 568. τρεῖς εἶναι τοὺς μαρτυροῦντας λέγει, τὸ πν. τὸ ὕδ. τὸ αἷμ.) Epiph Cyr (cf locum maximo insignem adv. Nestor. pag. 142 sq ubi versus 5 usq 10 toti et continui afferuntur. Cf et: Cyract<sup>162</sup>. Longe aliter ac de trinitate verba ipsius Iohannis explicat Caes<sup>163</sup>.) Chr alii permu (non excepto Euthymio, cuius in panoplia versus 6. 7. 8. 9. invitis edd. perperam Tergobyati editi sunt). Quibus Graecis adiungendi sunt Latini multi, ut Tert (ipse enim locus c. Prax., quem iam vidimus, luculenter testatur tres testes caelestes qui dicuntur minime a Tertulliano in edd. inventos esse) Leif Hil Amb Faustin Aug (cf locum c. Maximin. supra allatum) Hier (quem in editionem suam non recepit luculenter testantur praeter ceteros codices am et su) etc. Explicationis eiusdem verborum Iohannis allegoricae, quam de Latinis patribus iam vidimus, vestigia luculenta habentur etiam in scholiis codicum Graecorum aliquot. Ita in cod. Par. (olim 2247. Scholion 114?) ad v. 8. sic legitur: τοῖς τρεῖσι τὸ πνεῦμα τὸ ἅγιον καὶ ὁ πατὴρ καὶ αὐτὸς ἑαυτοῦ, et ad ἐν εἰς: τοῖς τρεῖσι μετὰ θιότης, εἰς θιός (cf Griesb excurs. ad h. l. p. 10.). Schol aliud (ap Matthaei ad h. l.): οἱ τρεῖς δὲ εἶπιν ἀρσενικῶς ὅτι σύμβολα ταῦτα τῆς τριάδος etc.

Post Graecam versionem actor. Latinor. concilii Lateran. a. 1215. habiti, Manuslem Calecan monachum<sup>164</sup>. 14. (τρεῖς εἶσιν οἱ μαρτυροῦντες, ὁ πατὴρ, ὁ λόγος καὶ τὸ πνεῦμα τὸ ἅγιον, omiſſis ἐν τ. αἰρ. et οὕ. οἱ τρ. ἐν εἰς) Ios. Bryennium monachum<sup>165</sup>. 16. Ineunt (pisi quod oratio 13. in qua iste locus habetur dubiae originis est, non inventa in edd<sup>166</sup>q duobus) primum Graece edita sunt in ed. Compl. a. 1514. (huc in modum, ut iam vidimus: ὅτι τρεῖς εἶσιν οἱ μαρτ. ἐν τῷ οὐρ., ὁ πατὴρ καὶ ὁ λόγος καὶ τὸ ἅγιον πνεῦμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰς. καὶ τρεῖς εἶσιν οἱ μαρτ. ἐπὶ τῆς γῆς, τὸ πν. καὶ τὸ ὕδ. καὶ τὸ αἷμα. Sequitur ἐλ τὴν etc.), tum in ed. Erasmi testia a. 1522. (nondum enim ediderat 1516. et 1518. Scripsit vero hac de mutatione in 3. ed. sua in Apologia ad Stuuicam: „Repertus est apud Anglos graecus codex unus“ [is qui nobis num. 34. notatur] - „Et hoc igitur cod. britannico [at id non verum est, quum codex iste vario modo, ut supra relatum est, ab ea differat ratione quam Erasmus expressit] reposuimus quod in vobris dicebatur deesse, ac cui sit causa calumniandi, quanquam et hunc suspicor ad Latinorum codices fuisse castigatum.“), tum in edd Rob Steph 1546—1549, in edd Bezae 1565—1576. atque inde (odd enim antiq mult, ut Aldi, Wolfii Cephalaei, Colinaei, om) transiit in editiones Elzevirianae. Catholicis Romanis tradita sunt edd<sup>167</sup>xt (1590.) et clement (1592.) Leguntur etiam in edd neograecis (et. Londinensibus ut 1819.)

τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. 9 εἰ τῆς μαρτυρίας τῶν ἀν- 1-ε, κ  
θρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν, ὅτι  
αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ  
αὐτοῦ. 10 ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ ἔχει τὴν μαρτυ-

Lutherus (ante quem ex vg Germanice iam versa erant) ea non vertit, hinc non habentur in edd. Viteb. ab anno 1522 usque 1545., sed reperiuntur in edd. Lutheranae versionis ad rationem Helveticam missa Lutheri auctoritate translatae Tigurinis 1529. 1631. distincta litteris minusculis, in edd. posterioribus 1534—89. inclusa uoculis, post vero in ed. 1597. ed. Francof. 1593. ed. Viteb. 1596. aliisque (sed non ed. Viteb. 1607. edd. Hamb. 1596. 1619. 1620.) absque ulla distinctione.

Apparet igitur, ut quae uberius modo exposita sunt paucis complectar, verba quae de tribus testibus caelestibus dici solent nullam prorsus fidem, auctoritatem nullam habere, nec a gravi libidinis aut imprudentiae crimine liberari posse eos qui etiamnum, falsa quippe pietate ducti, libris sacris obtrudi patiuntur. Damnat enim auctoritas codicum Graecorum a quarto ad quintum decimum saec. scriptorum omnium: duo vero illi qui contra stant, alter Graecus Latinius quinti decimi, alter sexti decimi saeculi Graecus quidem sed Latine interpolationis convictus, nullo ponendi loco sunt. Item damnant patres (Graeci quotquot saeculis p. Chr. n. decem primis et quod excedit litteras coluerunt. Interpolatio autem est Latina, quanvis ipsis Latinis codicibus ac patribus antiquissimis celeberrimisque manserit ignota nec magis ab Hieronymo edita sit. Primum quidem non tam quinto quam quarto saeculo, ut fert testimonium Speculi, videtur prodiasse, et al eisdem saeculis atque etiam post multi, ut Augustinus et Hieronymus, ut Leo Magnus († 461: exscripsit totum Iohannis locum in celebri sua ad Flavianum epistula, praelecta in concilio Chalcedonensi) et Facundus († circa 570), fuerunt qui silentio suo reprobarent. Error vero longe est gravissimus, si qui, quod de sancta trinitate ecclesia Christi praecepit, a verbis illis Iohanni obtrusis vel maxime pondere oplati sunt.

9. τῶν ἀνθρώπων (et. κς): κ\* (per manifestum errorem) τοῦ Θεοῦ | λαμβάνομεν: 13. al<sup>2</sup>acc -λαμβάνειν | οὐ pri: κ arm om | οὐ sec (Gb") cum κAB 5. 6. 13. 27. 29. 34. 66\*\* vg sah cop arm (nil definiunt syrr nec aeth) Cyr<sup>best</sup> 143 et Cyract<sup>64</sup> Aug<sup>pecc</sup> meroir (cf Sah) ... ε ἡν cum κLE al pler cat Thphyl Oec (minime probat Tert<sup>prax</sup> 21: Nos credimus testimonium (alii -nio) dei, quo testatus est de filio suo. Cf v. 10, qui sequitur.) | περὶ τοῦ υἱοῦ αὐτοῦ: tol add quem misit salvatorem super terram. Et filius testimonium perhibuit in terra scripturas perficiens; et nos testimonium perhibemus, quoniam vidimus eum, et annunciamus vobis ut credatis. Et ideo (iam sequitur initium v. 10: qui credit in filio dei)

10 ἔχει τὴν μαρτυρίαν sine τ. θε. cum κBKL<sup>1</sup> al longe plu cat sah syrr<sup>1</sup> arm Cyr<sup>best</sup> 143 et Cyract<sup>64</sup> Thphyl Oec Aug (at ante) ... Lu

1868 [New evidence in favor of 1 John v.7]

The disputed prologue of Jerome was discovered in manuscript fu.]

1868 CATHCART, William. *The Remarkable Preservation by Divine Providence of the Hebrew and Greek Scriptures*. American Baptist Publication.

This was an address delivered by Cathcart, author of *The Baptist Encyclopedia*, at the September meeting of the Baptist Sunday School Assoc. of Philadelphia.

1869 MALAN, Solomon C. *A Plea for the Received Greek Text and for the Authorized Version of the New Testament, in Answer to some of the Dean of Canterbury's Criticism of Both*. London: Hatchards.

1869 [William Whitsitt studied at Leipzig under Tischendorf.]

W. Whitsitt, who succeeded J. A. Broadus as president of the Southern Baptist Theological Seminary, had finished as a student at the University of Virginia (1866) and at the SBTS in Kentucky (1868). Then he "studied in 1869-70 at the University of Leipzig"<sup>439</sup> and Berlin (1870-71). He studied under Luthardt, Curtius, Lipsius, "and L. F. K. Tischendorf"<sup>440</sup>

1870 [Samuel Sharpe, a Unitarian, was invited to be on the ERV Committee.]

"When in 1870, the project of a revised version was undertaken by the convention of Canterbury, Sharpe was one of the four scholars of his denomination invited to select a member of their body to co-operate with the New Testament Company." Sharpe was "president of the British and Foreign Unitarian Association in 1869-70. . ." <sup>441</sup>

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<sup>439</sup> *Appleton's Cyclopedia of American Biography* (New York: D. Appleton & Co., 1889) VI: 491.

<sup>440</sup> *Dictionary of American Biography*, (New York: Charles Scribner's) 20:170.

<sup>441</sup> *DNB* 51:426.

1871 KRAUTH, Charles P. *The Conservative Reformation and Its Theology*. Minneapolis: Augsburg Publ. House, 1978 reprint. 98.

Concerning 1 John v.7, Krauth mentioned that:

Luther rejected it on critical grounds, and it did not appear in any of his Bibles published in his lifetime.

1871 DABNEY, Robert Louis, "The Doctrinal Various Readings of the New Testament Greek", *The Works of Robert L. Dabney*, 3 vols. London: Banner of Truth, 1967 reprint. 1: 377-82.

The following is the grammatical defense as provided by Dabney. Frederick Nolan remarked "This objection was first started by the learned Abp. Eugenius . . . and may be seen in a letter prefixed by M. Matthaei to his Greek testament"<sup>442</sup>

For some reason, the critics seldom notice the problem of mismatched genders<sup>443</sup> if 1 John v.7f is removed.

Tregelles, in the article preceding Horne's bibliography of the verse, did not object to the argument. He even refers to an article in *Classical Journal*, vol. ii. pp. 869-871. Jack A. Moorman remarked that "leading Greek scholars as Metzger, Vincent, Alford, Vine, Wuest, Bruce, Plummer, do not make the barest mention of the grammatical problem."<sup>444</sup> Dabney's words follow:

The internal evidence against this excision, then, is in the following strong points; *First*, if it be made, the masculine, article, numeral, and participle, οἱ τρεῖς μαρτυροῦντες, are made to agree directly with three neuters -an insuperable and very bald grammatical difficulty. But if the disputed words are allowed to stand, they agree directly with two masculines and one neuter noun, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ

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<sup>442</sup>F. Nolan, *Inquiry Into the Integrity of the Greek Vulgate or Received Text of the New Testament*, 257.

<sup>443</sup>I. A. Marshall in *The New Testament Commentary*, rejected 1 John v.7 as "such a weakly attested reading" whose 'added words cause a break in the sense'. Then he admitted the mismatch genders! He commented "It is striking that although spirit, water, and blood are all neuter nouns in Greek, they are all introduced by a clause expressed in the masculine plural: τρεῖς εἰσιν οἱ μαρτυροῦντες

<sup>444</sup>J.A. Moorman, *When the KJV Departs from the "Majority Text"* (Collingswood, NJ: The BFT, 1988) 117.

ἁγιον Πνευμα where, according to a well known rule of syntax, the masculines among the group control the gender over a neuter connected with them. Then the occurrence of the masculines τρεις μαρτυρουντες in the eighth verse agreeing with the neuters. Πνευμα υδωρ and αιμα may be accounted for by the power of attraction, so well known in Greek syntax, and by the fact that the Πνευμα, the leading noun of this second group, and next to the adjectives, has just had a species of masculineness superinduced upon it by its previous position in the masculine group.

1871 [Ezra Abbot was appointed lecturer at Harvard]

E. Abbot was awarded the position as lecturer on the Textual Criticism of the New Testament.

1871 BURGON, John W. *The Last Twelve Verses of the Gospel according to Mark Vindicated against Recent Critical Objectors and Established*. Oxford and London: James Parker and Co. 15.

But it is a known rule in the Law of Evidences that the burthen [sic] of proof lies on the party who asserts the affirmative of the issue. We have therefore to ascertain in the present instance what the supposed proof is exactly worth; remembering always that in this subject-matter a high degree of probability is the only kind of proof which is attainable. When, for example, it is contended that the famous words in S. John's first Epistle (1 S. John v. 7,8) are not to be regarded as genuine, the fact that they are away from almost every known Codex is accepted as proof that they were also away from the autograph of the Evangelist. On far less weighty evidence, in fact, we are at all times prepared to yield the hearty assent of our understanding in this department of sacred science.

D. S. Chinn and R. C. Newman in their *Demystifying the Controversy over the Textus Receptus* interpreted this paragraph as an indication "that Burgon in this passage rejects the authenticity of 1 John 5:7." However to arrive at this conclusion they admitted:

Burton's style of writing is perhaps somewhat unclear in this section. He is discussing what would constitute sufficient evidence to reject the authenticity of this ending in Mark. As an example of what would constitute "proof" for the ending of Mark to be counterfeit, he cites the manuscript evidence for I John 5:7, i.e., "the fact that they are away from almost every known codex is accepted as a proof that they were also away from the autograph of the Evangelist." At this point, one might wonder whether or not this "fact... is accepted" by Burton himself.

Did Burton accept this fact? It is hard to tell because his style of writing is unclear. Burton's paragraph on I John v.7 does not constitute solid evidence that Burton denied its authenticity.

1872 [S. C. Malan visited the Crimea, Georgia]<sup>445</sup>

1872 TISCHENDORF, Konstantine *Novum Testamentum Graece: Editio Octava Maior*. Lipsia: Giesecke & Devrient. 377-341.

These notes on I John v.7 which A. T. Robertson recommended, must have had a widespread influence. For this reason, these notes on the verse and perhaps in any of his correspondence<sup>446</sup> deserve special treatment in a new edition of this work.

1873 [Adolf von Harnack received his doctorate from Leipzig]<sup>447</sup>

1873 [C. R. Gregory left America and settled in Leipzig]

He went to Leipzig for study "perhaps under the incentive from Ezra Abbot."<sup>448</sup>

<sup>445</sup>Here he was the guest of Bishop Gabriel and he preached in Georgian at the cathedral of Kutais" *DNB* 20: 1006.

<sup>446</sup>The *Inventar der Wissenschaftlichen Nachlässe* (Leipzig: Kleine Schriften der Universitätsbibliothek, 1985) by Dr. Detlef Döring, indicates that the Tischendorf correspondence consists of 32 Kapseln, 2 Bände, 3 Päckchen.

<sup>447</sup>*TRE* 14:451 "Auf die Promotion 1873 folgte ein Jahr später die Habilitation in Leipzig" He was about 22 at the time.

<sup>448</sup>*Dictionary of American Biography* 1: 11.

NOVUM TESTAMENTUM  
GRAECE.

AD ANTIQUISSIMOS TESTES DENUO RECENSUIT

APPARATUM CRITICUM OMNI STUDIO PERFECTUM

APPOUIT

COMMENTATIONEM ISAGOGICAM

PRAETERUIT

CONSTANTINUS TISCHENDORF.

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EDITIO OCTAVA CRITICA MAIOR.

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VOLUMEN II.

LIPSIAE  
GIESECKE & DEVRIENT.

1872.

Title page of Tischendorf's 8th edition of his Greek New Testament

Χριστός· οὐκ ἐν τῇ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. 7 ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες, 8 τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ

cum MABL al plu arm Cyr<sup>106</sup> 104. 110 et 105 106 et 107 108 Thphyl Oec ... κτ b 15. 22. 33. 34. 86. 39. 56. 100. 192. cat sah Amb<sup>109</sup> 109 χριστ. ιησ. ... ε ιησ. ο χριστ. cum minusc vix mta syrp (Thphyl et Oec in compositis) | μοιου: m μινω | ἀλλ' euia makiP etc ... Α ἀλλὰ ... 5. 8. 8. 66<sup>111</sup> 80. al<sup>112</sup> 107 ἀλλὰ καὶ, item syrp | ἐν τ. ὕδατι - - αἵματι (cav tol aeth add et spiru): p 31<sup>113</sup> 83. arm i. t. αἵματι - - ὕδατι ... Α 21. 41. Cyr<sup>106</sup> 106 i. t. ὕδατι - - πνεύματι, 66<sup>114</sup> 80. i. t. αἵματι - - πνεύματι | ἐν tert cum ABLP 4. 5. 13. 17. 18. 21. 33. 40. 41. 66<sup>115</sup> 80. 83. 116. jact h<sup>116</sup> cat Cyr<sup>106</sup> 106 ... ε om cum mκ al plu vg Cyr<sup>106</sup> 106 (om ei. τω) et 106 106 et 107 108 Thphyl Oec Rebapt<sup>117</sup> | τὸ πνεῦμα sec et. m<sup>118</sup> Rebapt<sup>118</sup> Amb<sup>109</sup> 109 al ... 34. vg (et. am fu cav demid harl lux tol et ppallq lnt) arm<sup>119</sup> 119 Christus, χριστος (: quae lectio Latina Graece in codicem 34. Dublinensem illum Montfortianum recepta luculenter testatur versionem vulgatam ad eum conficiendum valuisse.)

1. οτι τρεις (et. Cyr<sup>106</sup> 106 et 107 108) ... n 69. a<sup>120</sup> 120 οτι οι τρ.

1 et 8. οι μαρτυροῦντες· ε (= Gb Sz) add ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν ἑαί. <sup>a</sup> Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ: haec verba ex omnibus codd Graecis duo tantum lucentur, alter saeculi 16. aliter Graecus Latinus fere 15. saeculi, numeris signati 34 (Dublin.) et 162 (Vat.). In singulis vero satis ab editis differunt. Sic enim 34: οτι τρεις εἰσιν οι μαρτυροῦντες ἐν τῷ οὐρανῷ, πατήρ λόγος καὶ πνεῦμα ἅγιον, καὶ οὗτοι οἱ τρεις ἐν ἑαί. καὶ τρεις εἰσιν οι μαρτυροῦντες ἐν τῇ γῇ, pergens: πνεῦμα ὕδωρ καὶ αἷμα. ἐν τῇ μαρτυρίαν. Item 162: οτι τρεις εἰσιν οι μαρτυροῦντες ἀπο τοῦ οὐρανοῦ, πατήρ λόγος καὶ πνεῦμα ἅγιον, καὶ οἱ τρεις εἰς τὸ ἐν ἑαί. καὶ τρεις εἰσιν οι μαρτυροῦντες ἀπο τῆς γῆς, pergens: τὸ πνεῦμα τὸ ὕδωρ καὶ τὸ αἷμα. ἐν τῇ μαρτυρίαν. His duobus accedens videbatur, Birchio et Scholzio testibus, 172. At is verba ista non habet nisi in margine manu recocti, unius ut mihi videtur ex bibliothecaria, saec. fere 17. adscripta: id quod alienum ab antiquorum codicum auctoritate esse apparet. Ptaebel autem margo eius codicis locum sic ut ex solis editis innotuit: ἐν τῷ οὐρανῷ, ο πατήρ καὶ (ita multi ediderunt, ut Beza 1590. Goldhagen 1753. atque iam antea Compl.) ο λόγος καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεις ἐν ἑαί. καὶ τρεις εἰσιν οι μαρτυροῦντες ἐν τῇ γῇ. Similiter ex ed. Complut. eundem locum exscriptum habet codex qui dicitur Ravianus: ἐν τῷ οὐρανῷ, ο πατήρ καὶ ο λόγος καὶ τὸ ἅγιον πνεῦμα, καὶ οἱ τρεις εἰς τὸ ἐν ἑαί. καὶ τρεις εἰσιν οι μαρτυροῦντες ἐν τῇ γῇ, post quae verba pergitur: τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα. ἐν τῇ μαρτυρίαν. Vulgatae codices, quorum plus<sup>121</sup> a Weist Gb (in diatriba insigni hunc in locum addita editioni a. 1806. p. 1—25.) aliisque notati cum eis quo qui posthac innotuerunt omnium antiquissimi am et fu, itemque qui Alcuini faisse creditur vallicell<sup>122</sup>,

Tischendorf, N. T. ed. 8.

27 B



1874 [F. H. Kerfoot studied at the University of Leipzig.]

"In 1874 after a visit to Egypt and the Holy Land, Kerfoot studied at the Univ. of Leipzig."<sup>449</sup> In 1889 Francis Howard Kerfoot (1847-1901) succeeded J. P. Boyce in the Chair of Systematic Theology at the Southern Baptist Theological Seminary. W. Whitsitt had been in Leipzig 1869-1870. Later, B. B. Warfield (1876) and R. A. Torrey (1882) studied in Leipzig

1874 [Eberhard Nestle received his doctorate from Tübingen.]

1874 [The year of death of K. Tischendorf.]

1874? HALEY, John W. *Alleged Discrepancies of the Bible*. Reprint of 1977. Grand Rapids: Baker.

1 John 5 v.7 is a spurious passage. It is found in no Greek manuscript before the fifteenth or sixteenth century, and in no early version. It is rejected by Alford, Abbot, Bleek, Scrivener, Tischendorf, Tregelles, Wordsworth, and most modern critics.

1874 [Eberhard Nestle was a *Stadtvikar* in Ravensburg, and a *Stiftbibliothekar* (seminary librarian) in Tübingen. In the spring he went to Leipzig.]

1874-1875 [F. H. Kerfoot held the professorship of German in Georgetown College, Ky. for one session.]

1875-1877 [Eberhard Nestle studied in England]<sup>450</sup>

1875 [The Old Latin manuscript *q* was discovered]

Kenyon said it was "noticed by Tischendorf, and published by Ziegler in 1876." *q* contains 1 John v.7f.

1876 [C. R. Gregory earned his Ph.D. at the University of Leipzig.]

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<sup>449</sup>*Encyclopedia of Southern Baptists*, 2: 749.

<sup>450</sup>He studied Syriac MSS in the British Museum.

1876 [B. B. Warfield studied at the University of Leipzig.]

He began his study abroad soon after his graduation at Princeton Theol. Seminary. Tischendorf had passed away in 1874.

1877 HOVEY, Alvah, *Manual of Systematic Theology and Christian Ethics*. Boston.

It was said of Hovey, "Probably no other American Baptist ever spoke with more ex cathedra influence than he."<sup>451</sup> N. Maring said "many Baptists considered him a veritable oracle."<sup>452</sup>

On page 77 of his *Manual*, he claims inspiration, not for the words of Scripture, but for the writers:

*... that the sacred writers were moved, and assisted by the Holy Spirit to put on record all which the Bible, apart from errors in the text, now contains.* [underlining added]

Maring said "he rejected the theory of verbal inspiration"<sup>453</sup> in favor of dynamical inspiration. Maring refers to a quote from a student relating that Hovey once said in class "The verbal theory of inspiration is a gigantic swindle."<sup>454</sup>

1878-1879 [C. R. Gregory was pastor of the American Chapel in Leipzig.]

1879 [Crawford H. Toy resigned from the SBTS in Louisville KY]

"Irvin T. Hyatt, Jr. reported that Toy did in fact join the Unitarian Church when he went to Harvard... "<sup>455</sup>

1879 LASHER, George W. "Inspiration" Part II *The Baptist Review* I, #2, 260.

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<sup>451</sup>W. H. Allison, "Alvah Hovey" *Dictionary of Amer. Biography*, 9: 270.

<sup>452</sup>"Baptists and Changing Views of the Bible"

<sup>453</sup>*Ibid.* 59.

<sup>454</sup>*Ibid.* 60. See E. G. Robinson's *An Autobiography, With a Supplement*.

<sup>455</sup>*Baptists and the Bible*, 239.

Lasher, editor of *The Journal and Messenger* was one of the few Baptists who did not conform to the fashionable criticism of the Bible. His admirable stand for inspiration was that it "extends to the very language employed by the writer . . . so that one jot or one tittle of the Word cannot be removed or altered."<sup>456</sup>

1880 KITTO, John. *Cyclopedia of the Biblical Literature*. New York: American Book Exchange. 2: 137-141.

Kitto said "The verse was once contested but now rejected."

1881 *English Revised Version*: The New Testament.

If the renumbering of the Greek text of 1 John 5:6-8 indeed first occurred in 1776, we ought to be interested when the renumbering<sup>457</sup> first occurred in the English text. For anyone interested in tracing back to this event, they are welcome to obtain and check each of over 2000 English versions listed in *Catalog of Printed English Bibles* by A. S. Herbert! Perhaps it was the English Revised Version. Recently, in 1990, a professor Emeritus of New Testament actually spoke in defense of the 1881 renumbering:

When the English Revised Version (1881) dropped the spurious passage concerning the three witnesses, the verse numbering was moved back to give a more balanced verse division. This numbering was also used in the ASV (1901), the NASB, and the RSV.<sup>458</sup>

After only a few decades, the ERV fell into relative disuse. Many Christians in this generation have never heard of it. In his valuable article "Baptists and Changing Views of the Bible 1865-1918" covering over 50 pages, Norman H. Maring was completely silent about the ERV.

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<sup>456</sup>Cited by Maring in "Baptists and Changing Views of the Bible", 69.

<sup>457</sup>1 John 5:6 was divided into two verses (6a & 6b) and verse 6b was then renumbered as verse 7.

<sup>458</sup>D. Edmond Hiebert, "An Exposition on 1 John 5:1-12," 147 *Bibliotheca Sacra* Apr-Jun 1990 #586, 225 n25.

1881 MALAN, Solomon. *Seven Chapters of the Revision of 1881 Revised*. London: Hatchards [108 pp.]

"In 1881 Malan joined in the onslaught made by John William Burgon [q.v. Suppl.] on the revised version of the New Testament, contributing to his articles, and himself publishing a new version of Matthew i-vi, with an appendix giving the Lord's prayer in seventy-one languages. This he followed up in 1882 by a work directed against the Greek text of Drs. Wescott and Hort . . ."459

1881 EACHES, O. P. "What Latitude of Belief is Allowed by the Doctrine of Inspiration?" *Baptist Review* III, #2, 196.

In this article, Eaches uttered this absurdity:  
We cannot and ought not to start with the theory that  
there can be no mistakes in God's word . . .

1881-1889 [The prevalence of Higher Criticism]

"The so-called 'higher criticism' did not assume great importance in the United States until the eighties. . ."460

1882 [Erza P. Gould was dismissed from Newton Theological Institution.]

The Baptist professor was teaching unorthodox views of the Scriptures.

1882 [J. P. Boyce studied the Hort-Westcott theories]

James P. Boyce, the major founder of the first Southern Baptist Seminary, now in Louisville, KY, "was especially interested in Text-criticism. . .When the second volume of Westcott and Hort's Greek Testament appeared, containing their elaborate system of text-criticism, he went carefully through it, though the style is difficult, and mastered with great satisfaction its scientific method and interesting results."461

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459 *DNB* 22: 1006.

460 "Baptists and Changing Views of the Bible" 61.

461 John A. Broadus, *Memoir of James Petigru Boyce, D.D. , LL.D.* (New York: A. C. Armstrong & Sons, 1893) 270.

Boyce had entered Princeton Seminary in 1849. One of Boyce's pupils, David M. Ramsey, said in 1924 "At Princeton, he was taught and influenced by some of the leading American theologians of American History such as Charles Hodge and Archibald Alexander."<sup>462</sup>

1882 HORT, Fenton J. A. "Notes on Select Readings" *The New Testament in the Original Greek*. New York: Harper's & Brothers. Appendix 2:103-106.

Three new and interesting testimonies on behalf of the inserted words have subsequently come to light, those of *m* in 1832, of *q* in 1875, and of the occurrence of the Pseudo-Hieronymic Prologue in *fu* in 1868.

1882 SAMSON, George Whitefield. *The Text Used for the Revised New Testament Shown to be Unauthorized*. Cambridge, MA: Moses King. (Reprinted 1988, Bible For Today). 76-78.

1882 KELLER, Ludwig. "An Apostle of the Anabaptists" *Preussische Jahrbücher*. (transl. by Henry S. Burrage, D.D. for the *Baptist Quarterly Review*).

Dr. Keller was associated with the German Reformed Church. He was an archivist in Münster, and later in Berlin. He began his article:

Whenever, at the present time, the name "Anabaptist" is mentioned, the majority think only of the fanatical sect which, under the leadership of John of Leyden, established the kingdom of "New Jerusalem" at Münster. The history of the religious ideas whose caricature appears in the communism at Münster, however, in no wise connects itself with the beginning and the end of that short episode. There were "Baptists" long before the Münster rebellion, and all the centuries that have followed, in spite of the severest persecutions. . .

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<sup>462</sup>Publishers unsigned introduction to the 1980 reprint of J.P. Boyce's *Abstract of Systematic Theology* (FL: Christian Gospel Foundation, 1887) xvi.

1882 [R. A. Torrey studied in Leipzig]

At Leipzig he studied under Franz Delitzsch, Ernst Luthardt and F. A. Kahnis, although most of his time was given to the former two.<sup>463</sup>

1882 [Burgon's continuous enquiries to S. C. Malan]

Burgon wrote "Dr. Malan (who must be heartily sick of me by this time), in reply to my repeated enquiries. . ." <sup>464</sup>

1883 [R. A. Torrey studied at Erlangen under Theodore Zahn.]

1883 [Tübingen appointed Eberhard Nestle to their faculty.]

1883 MORGAN, Thomas J. [May 22-23 resolution of the Baptist Bible Convention (with 436 delegates) ] Saratoga.

Resolved. . .whatever organization or organizations shall be designated as the most desirable for the prosecution of Home Bible work among American Baptists should now circulate the commonly received version. *The New Revised Version, with the corrections of the American Revisers incorporated in the text*, and the translation of "The American Bible Union." according to demand. . .

Philip Schaff rejoiced: "The American Baptists, the most numerous denomination in the United States, next to the Methodists . . . came to the unanimous conclusion to adopt and circulate . . . *the Anglo-American Revision*."

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<sup>463</sup>Roger Martin, *R. A. Torrey: Apostle of Certainty* (Murfreesboro, TN: Sword of the Lord Pub., 1976) 59.

<sup>464</sup>J.W. Burgon, *Revision Revised*, 451.

1883 [The Baptist Congress]

The president of Bucknell University said at this congress:

... even WERE IT CONCEDED that the Scriptures are FULL OF ERRORS, containing solar myths, legends, and fables, they still remain as witnesses to the fact that man is a religious being. . . Religion stands or falls with the living God. It is not a question of manuscripts.<sup>465</sup>  
[emphasis added]

1883 BURGON, John W. *The Revision Revised*. Paradise, PA: Conservative Classics. 483.

Commenting on Griesbach's corruption of 1 Tim 3:16, Burgon remarked:

At first indeed (viz. in 1777) he retained θεος in his Text, timidly printing ος in small type above it. . . But at the end of thirty years (viz. in 1806), waxing bolder, Griesbach substituted ος for θεος . . .

The quote is from page 482. On the next page, Burgon remarked that Griesbach's own reasoning on 1 John v. 7 can also be applied against himself for choosing ος :

My only wonder is, how an exhibition of 1 Tim iii. 16 so feebly attested, -so almost *without* attestation, -can have come to be seriously entertained by any. "Si." -(as Griesbach remarks concerning 1 John v.7)- "si tam pauci . . . testes. . .sufficerent ad demonstrandum lectionis cujusdam γνησιότητά, licet obstant tam multa tamque gravia et testimonia et argumenta; *nullum prorsus superesset in re critica veri falsique criterium, et textus Novi Testamenti universus plane incertus esset atque dubius.*"

In other words, if Griesbach argues against 1 John v.7 on the basis of a paucity of Greek MSS, why does he not likewise argue

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<sup>465</sup>*The Baptist Congress 1883*, 70-71 (as cited by N. Maring "Baptists and Changing Views of the Bible", 65.

against  $\alpha_5$  in 1 Tim 3:16? In this context, Burgon did not reveal his opinion about the genuineness of 1 John v.7f. The context is 1 Tim 3:16.<sup>466</sup>

1883 SCRIVENER, F. H. A. *A Plain Introduction to the Criticism of the New Testament*, 3rd ed. Cambridge: Deighton Bell & Co. 8, 187, 196, 258 n.1, 314, 345, 355, 360, 408, 411, 425, 427, 432, 433 and n.1, 434 n.2, 435 n.2, 445 n.1, 496, 498 n.2, 511, 513, 648-655.

With all these page numbers, each indexing discussion about 1 John v.7f, one must wonder why such a scholar would give so much attention to a verse, if it is obviously spurious. In the section on "The Armenian Version", the inclusion of 1 John v.7 is mentioned in the first printed Armenian Bible (A. D. Usan).

However, in the forth edition of *Plain Introduction to Textual Criticism of the New Testament* (1894), the section of the Armenian version has been rewritten by E. Miller. Thus the inclusion of 1 John v.7f in the one MS out of Zohrab's 18 MSS and the inclusion of the verse in Usan's Bible are not mentioned at all in the fourth edition.

1883 WARFIELD, B. B. *An Introduction to the Textual Criticism of the New Testament*. London: Hodder & Stoughton.

1883 SCHAFF, Philip. *A Companion to the Greek Testament and the English Version*. London. 192-193, 429.

Schaff said that Luther did not translate 1 John v.7f, "Strange to say, it is retained in the recent authoritative revision of Luther's text, though in brackets" He continued "Truth, honesty, and piety demand its expulsion from the Word of God."

1884 ARMFIELD, Henry T. *The Three Witnesses, the disputed text in St. John's Considered Old and New*. (London: Bagster) [219 pp.]

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<sup>466</sup>Gary Hudson, in his article, "Why Dean Burgon Would Not Join the Dean Burgon Society" (1990), has attempted to prove from Burgon's quote of Griesbach that "Oh yes, Burgon would have to be included in Scrivener's list of those credible scholars of his day who rejected 1 John 5:7!" [p. 11]. But Mr. Hudson quoted out of context, and by carefully avoiding any mention of 1 Tim 3:16, he misleads his readers.



# THE THREE WITNESSES.

THE DISPUTED TEXT IN ST. JOHN :

*CONSIDERATIONS NEW AND OLD.*

BY

REV. H. T. ARMFIELD, M.A., F.S.A.

RECTOR OF COLNE ENGAIN, ESSEX ;

AUTHOR OF "THE GRADUAL PSALMS," "THE LEGEND OF CHRISTIAN ART," ETC.  
AND ONE OF THE CONTRIBUTORS TO SMITH'S "DICTIONARY  
OF CHRISTIAN ANTIQUITIES."



*Multæ terricolis linguæ, cœlestibus una.*

LONDON :

SAMUEL BAGSTER AND SONS,

15, PATERNOSTER ROW.

C

1883

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1884 [J. H. Thayer succeeded Ezra Abbot at Harvard Divinity School.]

Thayer "resided in Cambridge, first assisting his friend, Ezra Abbot, and after his death in 1884, succeeding him as Bussey professor of New Testament criticism and interpretation in the Harvard Divinity School."<sup>467</sup> Thayer was a member of the American committee of the ERV (1881) as well as the American Standard Version (1901). "The honorary degree of S.T.D. was conferred on him by Harvard, Yale, and Princeton universities . . ."<sup>468</sup>

1884 HUTTLE, Max, (ed.) *Der Codex Teplensis enthalend Die Schrift des Newen Gezeuges*. Augsburg-München: Literischen Institute von Dr. Max Huttler.

Emilio Comba spoke of "F. Klimesch, author of the publication of the Codex Teplensis". Check "Dritte Theil" (3rd part), p. 21 for the appearance of 1 John v.7.

There are three reasons why this MS ought to be of extreme interest. (1) It contains 1 John v.7. (2). It is claimed to have been widely used by the Waldenses. (3). It contains RT readings.

To grasp the importance of this medieval group, let us quote from three Reformed scholars.

Theodore Beza, referred to these *Valdenses* as *veteris Christianae purior Ecclesiae semen*, i.e., "the very seed of the Christian Church."<sup>469</sup>

A. A. Hodge said that "The Waldenses, of whom were the slaughtered saints whose bones lie scattered on the Alpine mountains cold . . . were all Calvinists."<sup>470</sup>

Jonathan Edwards said in a sermon "there was a certain people called the Waldenses that lived separate from all the rest of the world, that kept themselves pure". Later he said

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<sup>467</sup>*National Cyclopedia of American Biography*, 6: 428-429.

<sup>468</sup>*Ibid.*

<sup>469</sup>Samuel Morland. *The History of the Evangelical Churches of the Valleys of Piedmont*. (1658, Gallatin, TN: Church History Research and Archives, 1982) p. a6. Moreland's marginal reference reads "Icones Theod. Bezae, de Vald GENEVAE apud Joan. Laonium An. Dom. 1580. Excus."

<sup>470</sup>*Johnson's New Universal Cyclopedia*; (New York: A.J. Johnson & Sons, 1875) 1: 733.

"One of the popish writers speaking of the Waldenses, says the heresy of the Waldenses is the oldest heresy in the world."<sup>471</sup>

-Jonathan Edwards

A selection of its Received Text readings is shown in appendix five. D. A. Carson spoke of the Received Text as "the standard one at the time of the Elzevirs."<sup>472</sup> But "it is often overlooked that even prior to the printed editions thousands of manuscript copies had been reproducing the same basic text throughout the Byzantine centuries."<sup>473</sup> i.e., even centuries before the Elzevirs.

After the 1885 debate in Germany over its origin, interest was soon lost in the Tepl Codex, and the debate and even the codex were forgotten.<sup>474</sup> But let it be known that the facts seem to suggest that 1 John v.7 was transmitted through the Received Text by the Waldenses in their Latin, French<sup>475</sup>, and even Old German translations, centuries before Erasmus. But this stage is often bypassed in modern accounts, which merely claim that 1 John v.7f came from the late MSS of the "Vulgate", and finally entered the printed Greek editions.

During his post-graduate studies, John T. Christian, D.D. "made seven trips to Europe for postgraduate work."<sup>476</sup> He may have been aware of the Tepl Codex, since it contains the Laodicean epistle:

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<sup>471</sup> *The Works of Edwards*, John F. Wilson, ed. vol. 9, *A History of the Work of Redemption*, (New Haven: Yale University Press, 1989) 419.

<sup>472</sup> D. A. Carson, *The King James Version Debate*, (Grand Rapids: Baker, 1979) 36.

<sup>473</sup> K. W. Clark, *The Gentile Bias and Other Essays*, p. 120. Even J. W. Burgon observed "that essentially the Received Text is fully 1500 years old. -(yes, and a vast deal older). . ." *The Revision Revised*, 392.

<sup>474</sup> Joseph Andorf did write a dissertation on the Tepl Codex in 1964. See (1964: ANDORF) in this paper.

<sup>475</sup> At the Third Lateran Council of 1179, Walter Map saw French translations of the Psalter "and other books of the Bible. Investigations undertaken on the order of Innocent III in 1199 revealed nothing in these works contrary to orthodoxy, although the translations were associated with the Waldenses", Raymond C. St-Jacques "Bible, French." *Dictionary of the Middle Ages*. (New York: Charles Scribner's Sons, 1983) 2: 218.

<sup>476</sup> "Christian, John T." *Encyclopedia of Southern Baptists* 1: 258. See also *National Cyclopaedia of American Biography* (NY: J.T. White, 1929) 20: 449.

The Waldenses translated the Bible into the Romance and Teutonic languages early in the thirteenth century, the Baptists retained these versions two hundred years after Luther's version. The oldest German Bible is of Baptist origin. In these versions alone the Epistle of Paul to the Laodiceans appears.<sup>477</sup>

1885 FOX, Norman. "The Inspiration of the Apostles in Speaking and Writing," *The Baptist Quarterly Review*, VIII, #28, 469-82.

On p. 469 of this article, Mr. Fox, formerly a student of E. G. Robinson, believed that inspiration should be:

declared of an apostle's oral deliverances not that they *were* the word of God, but that they *contained* the word of God

When Mr. Fox was asked "How then will we ever decide which parts of the Bible are the word of God and which are not?" he replied:

The answer is EASY. . . We decide by examining. . . whether it accords with the teachings of the Old Testament prophets and with the still older revelation of God found in the HUMAN CONSCIENCE and COMMON SENSE. [emphasis added]

The views of Norman Fox stirred up much debate. Herman Lincoln properly said that if Fox is correct, then "The ultimate authority is no longer the Bible but the human reason."<sup>478</sup>

1885 KELLER, Ludwig. *Die Reformation und die älteren Reform parteien*.

E. Comba (1839-1904) a scholar from the Waldensian Theological College in Florence, Italy, reported that in this book "Keller, an original writer, . . . and versed in the history of the sects of the middle-ages, declared the Tepl manuscript to be Waldensian."<sup>479</sup>

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<sup>477</sup>J.T. Christian, *A History of the Baptists*, 2 vols. (Texarkansas: Bogard Press, 1922) 1:91.

<sup>478</sup>*Baptist Quarterly Review*, 1886, VIII, No. 1, p. 65 (as cited by N. Maring, p.71)

<sup>479</sup>E. Comba, *History of the Waldenses of Italy: from their Origin to the Reformation* (London: Truslove & Shirley, 1889. AMS reprint 1978) 190.

1885       HAUPT, Herman. *Die Deutsche Bibelübersetzungen der mittelalterlichen Waldenser in dem Codex Teplensis und der ersten gedruckten deutschen Bibel nachgewiesen*. Würzburg: Druck und Verlag der Stahel'schen Universitäts-Buch-und Kunsthandlung.

Haupt, an Old Catholic, argued for a Waldensian origin of this German codex.

1885       JOSTES, Franz. *Die Waldenser und die vorlutherische deutsche Bibelübersetzungen*.

A reply to Dr. Haupt's work.

1885       SCHAFF, Philip. "The Waldensian Bible" *The Independent*, October 8.

An excerpt from Schaff's article:

This is a MS of the German New Testament dating probably from the close of the fourteenth century, and is identical with the printed German texts before Luther.

At least in one respect they differ. The pre-Lutheran bibles have 1 John v.7f inverted, with the earthy witnesses first. The Tepl Codex has the heavenly witnesses before the earthly ones.

1885       ABBOT, Ezra. [His notes on Scrivener's *Plain Introduction*]

These notes were edited by J. H. Thayer.<sup>480</sup>

1886       Proceedings of the Fifth Annual Session of the Baptist Congress

In general, what was the prevailing view of inspiration among Baptists at this time? One professor said (on page 24 of this report):

...orthodox opinion on the subject of inspiration is undergoing a change.

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<sup>480</sup>See "Thayer" *National Cyclopedia of American Biography*, 6: 429.

1886 SCHEPSS, Georg. *Priscillian, ein Neuaufgefunderener Lat. Schriftsteller des 4. Jahrhunderts*. Würzburg: 13-14.

This excerpt is from the lecture delivered by Dr. Schepss on May 18th, 1886 at the Philological-Historical Society in Würzburg:

Time does not allow [for us] to enter upon this question in more detail, nevertheless I will briefly touch [on it] that in the Bible citation of Priscillian, often the most remarkable similarity emerges with the famous "Speculum of Augustine", that, among other things, as in the last, the Comma Johanneum was cited.<sup>481</sup>

1886 MARTIN, Jean Pierre Paulin. *Introduction a la critique textuelle du Nouveau Testament; Partie Pratique*. (1884-1866), vol. 5. Paris: Maisonneuve.

1886 DELITZSCH, Franz. *Fortgesetzte Studien zur Entstehungsgeschichte der Complutensischen Polyglottenbibel*. Leipzig. 51-52.

In these two pages, Delitzsch commented on the three Latin MSS which Tregelles reported were owned by Cardinal Ximenes. All contained 1 John v.7f, but comparisons led to the conclusion that the Complutensian editors did not use these three MSS.

1886 BERGER, Samuel "deutsche Bibelübersetzungen" *Revue Historique*, Jan-Apr 30: 184-190. [microfiche]

An excerpt:

Who else then, in Germany, if not a Vaudois, could have had the idea to translate the Bible from provencal, when the Latin text was in everybody's hands?

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<sup>481</sup>Die Zeit gestattet nicht, heute auf diese Fragen näher einzugehen, doch will ich noch kurz berühren, dass in den Bibelcitaten Priscillians oft die frappanteste Ähnlichkeit mit dem berühmten "Speculum Augustini" hervortritt, daß u. a. wie in letzterem auch das Comma Johanneum citiert wird . .

1886 [H. C. Hoskier visited J. W. Burgon at Chichester.]

1886 [C. R. Gregory married the daughter of J. H. Thayer]

"In 1886 he was married at Cambridge, Mass., to Lucy Watson Thayer, daughter of Joseph Henry Thayer [q.v.]; They had one son and three daughters."<sup>482</sup> Two years earlier (1884) B.W. Bacon said that Ezra Abbot "also coöperated with his pupil, Prof. Caspar Rene Gregory, in bringing out the Prolegomena to Tischendorf's last critical edition . . ."<sup>483</sup>

C. R. Gregory, then, was not only a pupil of a famous Unitarian, (Ezra Abbot) but even married the daughter of the Unitarian J. H. Thayer.

1886 BERGER, Samuel. "Haupt: Die Bibelübersetzungen der Waldenser" *Revue Historique*, Sep-Dec 32:164-169. [microfiche]

. . .in 1231 a synod gathered at Treve, states that all the heretics of the town, many of whom seem to have been Vadois had the German Bible in their hands.

1886 HAUPT, Herman. *Die waldensische Ursprung des Codex Teplensis und der vorlutherischen deutschen Bibeldrucke gegen die Angriffe von Dr. Jostes.*

1886 JOSTES, Franz. *Die Tepler Bibelübersetzung; eine Zweite Kritik.*

Dr. Jostes again challenged Dr. Haupt, and argued for a Catholic origin.

1886 KELLER, Ludwig. *Die Waldenser und die deutschen Bibelübersetzungen.* Leipzig.

Dr. Keller "studied classical philology at the universities of Leipzig and Marburg."<sup>484</sup>

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<sup>482</sup>"Gregory, Caspar Rene" *Dictionary of American Biography*, 7: 601

<sup>483</sup>Ibid.

<sup>484</sup>*ME*, 3: 162.



1886 BILTZ, Karl, "Die neuesten Schriften. . ." *Archiv für das Studium der neuere Sprachen und Litteraturen*. vol. 76, n.1 and 2.

Regarding the Tepl MS, the "learned philologist Biltz" (1830-1901) said:

I have more than one reason for believing it to be a certain fact, that the first German translation originated outside the orthodox centre, and in the midst of dissidence.

Significance: The Tepl codex contains RT readings in German. Anyone outside the orthodox "centre" was labeled "heretic". It is this sense of the term Verduin has in mind when he said "It is quite certain that as Luther worked at his translation of Scripture he leaned heavily upon "heretical translations already in existence; it has been argued that he simply copied over whole pages from the "Picard Bible" a procedure for which his enemies in the Catholic Church rebuked him."<sup>485</sup> See (1521: Diet of Worms).

1886 MARTIN, Jean Pierre Paulin. *Introduction a la critique textual du Nouveau Testament*. Partie Pratique. t.v. Paris.

1886 MILLER, Edward. *A Guide to the Textual Criticism of the New Testament*. London. 9.

Erasmus was, however attacked by Stunica, and also by Edward Lee . . . because he had omitted the testimony of the heavenly Witnesses in I John v. 7, as well as on other grounds. Erasmus replied that he could not find the passage in any Greek manuscripts. . . But at length he promised that if any Greek manuscripts were produced containing the words, he would in future insert them.

Actually, Erasmus never made such a promise. See (1980: de JONGE).

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<sup>485</sup>Leonard Verduin, *Anatomy of a Hybrid* (Grand Rapids: Eerdmans, 1976) 192. The Waldenses were called Picards as well as Beghards.

1887 HARRIS, J. Rendel. *The Origin of the Leicester Codex of the New Testament*. London: C. J. Clay & Sons. 48.

For Roy had ceased to be a Franciscan by 1524, and the Montfort Codex makes its appearance in history between the second and the third editions of Erasmus; i.e. between 1519 and 1522; nor can the Codex Britannicus, as Erasmus called it, be very many years earlier, if earlier at all, than this period. I believe, therefore, that for the main part of the codex, including the forgery in I John v.7, Roy is responsible.

Notice the word "nor" in his sentence. The "neither . . . nor" construction is used to deny two components. A rewording with equivalent meaning is "Neither the Montfort, nor the Britannicus can be earlier than the period 1519-1522. Britannicus might be earlier than this period, if earlier at all, but not earlier by very many years."

However one reads the sentence, three conclusions can be drawn. (1) Harris believes the Montfort is dated between 1519-1522. (2) He is unsure of the date of the Britannicus (3) He is referring to Britannicus as a MS separate from and not identical to the Montfort.

The conclusion, however, cannot be made that Harris is positively certain that they are two distinct MSS. From the paragraph above, and from a sentence on page five of his introduction: "This MS., the Codex Montfortianus of Mill, the Codex Britannicus of Erasmus, has been . . ." one may conclude that Harris was confused about it, or that he inadvertently contradicted himself.

1888 [A. von Harnack became a professor at the Univ. of Berlin]<sup>486</sup>

1888 ABBOT, Ezra. "I John v.7 and Luther's German Bible." *The Authorship of the Fourth Gospel and Other Critical Essays*. (Boston: George H. Ellis) 458-463.

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<sup>486</sup>"Because of his liberal theological views, especially with respect to the validity of the historical Christian creeds, his appointment to the post at Berlin was opposed by the supreme council of the Evangelical Church at Prussia, but the opposition was overruled by Chancellor Otto von Bismark . . . Throughout his life . . . Harnack was denied ecclesiastical posts. *NBrit* 5: 712.

We may observe, finally that the other early Reformers and friends of Luther generally rejected the passage; so Zwingli, Bullinger, Aecolampadius, Bugenhagen. . . So also . . . Melanthon, Cruciger (or Creuziger), Justus Jonas, Förster, Aurogallus.

According to the *National Cyclopedia of the American Biography*, 6:429, J. H. Thayer edited this work.

1889 [S. C. Malan completed part one of his *Notes on the Proverbs*]<sup>487</sup>

1891 [C. H. Spurgeon at the Metropolitan Tabernacle Pulpit]

Some<sup>488</sup> have said that Spurgeon changed his views about free will later in his life. But here is one example (of many) from page 485, which shows that his still denied free will.

God's intention is that Lydia shall be saved. Yet, you know, no woman was ever saved against her will. God makes us willing in the day of his power, and it is the way of his grace not to violate the will, but sweetly to overcome it. Never will there be anybody dragged to heaven by the ears.

On pages 341-342 he said "You are not possessed of a will unbiased."

1892 WESTCOTT, B. F. *The Epistles of St. John*. (3rd ed. with introduction by F. F. Bruce.) Berkshire: Abington Press.

1893 KÖLLING, Wilhelm. *Die Echtheit von 1 Joh 5, 7* Breslau.

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<sup>487</sup>The full title of Malan's work is *Original Notes on the book of Proverbs According to the Authorized Version*. Vol. one 489 pp. & vol. two 726 pp

<sup>488</sup>John R. Rice, Bob L. Ross, and S. Fisk have tried to claim Spurgeon for their camp. However Jon Zens has refuted their claim. See the Winter 1975 issue of *Baptist Reformation Review* for the article by Zens "Confusion concerning Calvinism and Spurgeon Cleared."

1893 BERGER, Samuel. *Histoire de la Vulgate pendant les premiers siecles du Moyen-Age*. Paris. reprinted 1958. New York: Burt Franklin,

In the First Epistle of St. John, and especially in the famous "passage of the three witnesses" we find not without pleasure, a text anterior to St. Jerome.

From a brief biographical sketch of S. Berger, we note that:

His lifework was the study of the Latin vulgate and the versions of the Bible in the Romance languages.<sup>489</sup>

1894 GREGORY, Caspar Rene. *Novum Testamentum Graece ad Antiquissimos Textes Denuè Recensuit Apparatum Criticum Apposuit*. Vol. 3: *Prolegomena* (to Tischendorf's 8th edition).

... produiit anno 1552 editio tertia, quae prima illum locum I Io 5,7 exhibuit. Erasmo repugnante, ex codice Montfortiano nunc Dubliensi (Evangelium 61 Act 34 Paul 40 Apoc 92) teste minime bono.

1894 SCRIVENER, F. H. A. *A Plain Introduction to Criticism of the New Testament* 4th ed. 1: 86, 199-200, 2: 10, 180, 185-186, 250, 265, and esp. 401-407. [From page 405:]

... it is surely safer and more candid to admit that Cyprian read ver. 7 in his copies than to resort to the explanation of Facundus [vi], that the holy Bishop was merely putting on ver. 8 a spiritual meaning;

1895 [S. Berger discovered *p*, new evidence for 1 John v.7f]

For there are three: which give testimony on earth, the spirit, the water, and the blood. And these three: [are] one which give testimony in heaven, the Father the Word, the Spirit. And these three are one.<sup>490</sup>

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<sup>489</sup>NCE 2: 323.

<sup>490</sup>Quia tres sunt: qui testimonium dant in terra. Spa. aqua. et sanguis. Et hii tris: unum sunt qui testimonium dant in ce lo. Pater. uerbum. sps. Et hii tres: unum sunt.

Metzger referred to *p* as one of three examples of Old Latin MSS which had a "remarkable feature" of longevity into the 12th or 13th centuries. He listed nine sources<sup>491</sup> that date the MS to the 13th century.

1895 BERGER, Samuel. *Un Ancien Texte Latin des Acts des Apotres.*

This work deals with the Perpignan MS (or *p* or Beuron 54), an Old Latin MS. Buchanan said its orthography proves "that *p* was copied from a MS. not later than the sixth century."<sup>492</sup>

1895-1905 [J. H. Ropes taught NT Criticism at Harvard.]

J. H. Ropes was assistant professor 1898-1903 and "Bussey Professor, 1903-10, succeeding in this chair Prof. Joseph Henry Thayer."<sup>493</sup>

1896 SCHELLHORN, Rudolf. *Über das Verhältnis der Freiburger und der Tepler Bibelhandschrift zu einander und zum ersten vorlutherischen Bibeldrucke.* (Freiberg: Gerlachsche Buchdruckerei) [Part 1 has 23 pages. Part 2 has 40 pages.]

1896 WHITSITT, William H. "Baptists" (article) *Johnson's Encyclopedia.*

Whitsitt said he began his research at the British Museum in 1880. He studied the collection known as the King's Pamphlets. From his study he arrived at "the conclusion that immersion was introduced into England in the year 1641". It seems that he first chose to release his discovery in anonymous editorials in the *New York Independent*, which D. B. Ray said was "the leading Pedobaptist paper on the continent." I. K. Cross said "according to all accounts he did not identify himself as the writer of these editorials."<sup>494</sup>

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<sup>491</sup>B.M. Metzger, *Early Versions of the New Testament*, 303.

<sup>492</sup>E. S. Buchanan "An Old-Latin Text of the Catholic Epistles" *Journal of Theological Studies*, xii (1911). 497.

<sup>493</sup>*Dict. of American Biography*, 16: 151.

<sup>494</sup>I. K. Cross, *The Battle for Baptist History* (Columbus, GA: Brentwood Christian Press, 1990) 132.

However, his name was included in an article in *Johnson's Encyclopedia*

1897 [declaration by the Sacred Congregation of the Inquisition in Rome]

This declaration, made on January 13, forbade the denial and the doubt of the authenticity of 1 John v.7f. On January 15, Pope Leo XIII confirmed the declaration.

1897 VAUGHAN (Cardinal) *The Guardian* [of June 9, 1897.]

The article consists of a letter to Wilfrid Ward concerning the papal declaration forbidding denial or doubt of the disputed verse.

1898 VAUGHAN (Cardinal) *Revue Biblique* 15, p. 149.

In 1905, C. R. Gregory commented on this article concerning the disputed verse.

1898 WORDSWORTH, John and WHITE, H.J. (The Gospels of) *Novum Testamentum . . . latine secundum editionem S. Hieronomi ad codicum manuscriptorum fidem*. Oxford.

This work is the completion of the Gospels of the new definitive edition of "the Vulgate". With respect to the MSS of the Vulgate, Kenyon said "but White estimated the total as at least 8000. For the Gospels, Wordsworth and White used 29 MSS., for Acts 17, for the Epistles 21."<sup>495</sup>

This project for a new edition of the Vulgate began by dismissing about 99.6 percent of MSS for the Gospels, the majority of which have never been cataloged! It is important to note three stages, toward the goal of the 20th century expulsion of 1 John v.7f from a major Vulgate edition.

For stage one, the "printed text is based upon . . . codex Amiantinus"<sup>496</sup> (which omits 1 John v.7).

For stage two, see (1905: WORDSWORTH & WHITE).

For stage three, see (1954: SPARKS & ADAMS).

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<sup>495</sup>Kenyon, *The Text of the Greek Bible* (1949), 145.

<sup>496</sup>Metzger, *Early Versions of the New Testament*, 350.

1898 NESTLE, Eberhard. *Novum Testamentum Graece cum apparatu critico ex editionibus et libris manu scriptis collecto*.

His son, Erwin, explained the appearance of this first of 26 Nestle editions (as of 1992) of the Greek New Testament:

Schon lange hatte er bedauert, daß die Ergebnisse der großen Ausgaben besonders von Tischendorf (ed. octava 1869-1874) und den Engländer Westcott und Hort (1881), dem gewöhnlichen Studenten und Pfarrer zu wenig zur Verfügung stehen. Deshalb erschien 1898 . . . seine *Novum Testamentum* . . . Er bot ja nicht sein Eigenes, sondern wollte nur die Ergebnisse der Arbeit anderer handlich und billig darbieten.<sup>497</sup>

In short, Eberhard had regretted for a long time, that the large editions as Tischendorf's (1869-1874) and Westcott-Hort's (1881) were hardly available for sale to regular students and ministers. Thus, his 1898 edition appeared. He offered not only his own, but wanted to offer handy and inexpensive works of another.

Significance: The admission is that the Greek text containing 1 John v.7, the Received Text, STILL had not been overthrown in 1898.

1899 MILLER, Edward. *A Textual Commentary upon the Holy Gospels; Largely from the Use of Materials and Mainly on the Text Left by the Late John William Burgon, B.D. of Chichester*, Part I. St. Matthew, Division I, I-XIV. London: George Bell.

If the title had been *The First Attempt to Print a Majority Greek Text*, it might have been ridiculed as *The Unfinished Attempt of 1899*. After contrasting proposals to correct the TR by Miller & Burgon, with those of Hodges & Farstad, the following conclusion

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<sup>497</sup>Erwin Nestle, *Kirchlich-theologische Halbmonatschrift* Nr. 9, "Eberhard Nestle: zu seinem 100. Geburtstag" (1951).

made: "that the majority text advocates of two generations have no unanimity of opinion."<sup>498</sup>

Moreover, the proposals by Burgon and Miller extended only to Matthew 14. The MTA have serious problems: If their view is correct, why have no printed editions of  $\mathcal{M}$  been available to the public from 1514 to 1982?<sup>499</sup>

Why was the attempt of 1899 to "restore" the true NT text of  $\mathcal{M}$  in printed form, quenched after Matthew 14, and delayed for another century? The year 1899 seemed like an excellent time to "restore" the text. Was the decree of our Lord frustrated in 1899? (Dan 4:35, Rom 9:19). Why will the MTA not openly say that they believe the TR editions have lied (for over 400 years) to all Christians world-wide via the printed text "in something over a thousand places, most of them being very minor differences."<sup>500</sup> Why did W. Pickering say that papyri "lie" but that the TR only "differs"? Non-Anglicans are seeking to adopt a high Anglican principle<sup>501</sup> which failed Burgon. Dr. E. F. Hills explained how it failed Burgon:

For from Reformation times down to his own day the printed Greek New Testament which had been favored by the bishops of the Anglican Church was the Textus Receptus, and the Textus Receptus had not been prepared by bishops, but by Erasmus, who was an independent scholar.<sup>502</sup>

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<sup>498</sup>T. P. Letis, "Introduction", *The Majority Text: Essays and Reviews In the Continuing Debate* (Grand Rapids: Institute for Biblical Textual Studies, 1987) 4-5.

<sup>499</sup>Indeed the Complutensian polyglot was reprinted in 1984, but the reprint is huge and expensive. In desperation over the lack of any printed edition of an  $\mathcal{M}$  text being in common use prior to 1982, some MTA have become enthused about the Complutensian reprint. See (1990: HUA).

<sup>500</sup>W. N. Pickering, *The Identity of the New Testament* (Nashville: Thomas Nelson, 1977) 177. Though buried in the end-notes, this note about 1000 differences is perhaps the most often quoted passage in Pickering's book.

<sup>501</sup>See "The High Anglican View" in *The King James Version Defended*, 4th ed. p. 192. This designation by Dr. Hills is entirely appropriate in considering the current efforts of the MTA.

<sup>502</sup>E. F. Hills, *The King James Version Defended*, 4th ed. p. 192. This statement by Dr. Hills is entirely appropriate in considering arguments of the neo-MTA.



## The Twentieth Century

1902 GREGORY, Caspar Rene. *Textkritik des Neuen Testament*. Leipzig: J. C. Hinrich. 2: 824-845.

From the perspective of a reader in 1993, he may say that in only nine years, this work by Gregory will be 100 years out of date. Note the current dependence on Gregory's outdated list:

Kenyon (1912) on Latin MSS:

"No complete catalog of them exists, and the precise total is unknown"

Kenyon (1949) on Latin MSS:

"Gregory in 1909 (appendix to his *Textkritik*) enumerated 2472, but White estimated the total as at least 8000."<sup>503</sup>

Metzger (1977) on the Syriac MSS:

". . . Gregory was able to enumerate more than 300 Peshitta manuscripts of the New Testament. Actually the number is much larger, for Gregory did not include all the manuscripts that are in the libraries in the East. And since Gregory's time other manuscripts have come to light."<sup>504</sup>

Vööbus (1988) on the Syriac MSS:

"C. R. Gregory's list (*Textkritik der NT* II [1902], 508ff., 1298ff.) includes 182 Gospel MSS and more than 150 MSS of the Apostolos; and the total number is actually much larger. . ."<sup>505</sup>

The boast is made decade after decade that "today" we have "more manuscripts". But this argument is rather old. In fact, over a century ago S. Malan said:

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<sup>503</sup>Kenyon, *Text of the Greek Bible*, 145.

<sup>504</sup>Metzger, *Early Versions of the New Testament*, 49.

<sup>505</sup>ISBE 4:975.

"While a favorite argument for a change . . .  
is . . . especially the greater number of new  
MSS brought to light by recent researches"<sup>506</sup>  
Solomon Malan, 1856

Today (A.D. 1994) the Syriac (350+? MSS) and the Latin Vulgate (8000+ ? MSS) documents remain largely unexamined. How many Latin and Syriac MSS contain I John v.7? No one knows. We do not even know the precise totals of these MSS. Why in this space age of abundant technological breakthroughs, do the scholars provide us with only estimates? Why do scholars as Kenyon (1949) Metzger (1977) and Vööbus (1988) still refer to Gregory's outdated list? Why is Gregory's list not updated? The likely answer is that the Latin and Syriac MSS are not studied in a comprehensive manner.

If these MSS are not systematically and comprehensively studied in detail do we at least have a catalog? No, not even a catalog exists.

Why is there not even a catalog of MSS?

Metzger (1977) on Syriac MSS:

"In view of the abundance of the Peshitta, some of them of great antiquity, it is to be regretted that during the twentieth century so little effort has been directed to solving the many problems that clamour for their attention."<sup>507</sup>

1902 BLUDAU, August. *Die Beiden Ersten Erasmus-Ausgaben des Neuen Testaments und Ihre Gegner*. Freiberg im Breisgau: Herdersche Verlagshandlung.

1902 BLUDAU, August. "Der Beginn der Kontroverse über die Echtheit des comma Johanneum im 16. Jahrhundert" *Der Katholic*. Jahrgung 82, 2 Hälfte, 3 Folge, t. xxvi. 25-51, 151-179.

1902 BAUMSTARK, Anton. "Ein syrisches Citat des 'Comma Johanneum' " *Oriens Christianus*. 2; 438-441.

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<sup>506</sup>S. Malan, *Vindication of the Authorized Version* (1856) p. xx.

<sup>507</sup>Metzger, *Early Versions of the New Testament*, 63.

Dr. Baumstark studied classical and Oriental philology.<sup>508</sup> He was an honorary professor at Bonn, and a Professor of Arabic at Utrecht.

Raymond Brown said that Baumstark considered it a "possibility that Jaqub knew a Latin or Greek" manuscript that contained 1 John v.7f. Jaqub (d. 708) is said to be the author of two copies (133,159) of a Syriac commentary "On the Holy Mysteries" which refer to 1 John v.7f.

1903 BLUDAU, August. "Das Comma Johanneum (I lo 5,7) im 16. Jahrhundert" *Biblische Zeitschrift*. I: 280-302, 378-407.

1903 BLUDAU, August. "Das Comma Johanneum in den orientalischen Übersetzungen und Bibeldrucken" *Oriens Christianus*, t. iii, 126-147.

1903 NESTLE, Eberhard. *Salz und Licht: Vorträge und Abhandlungen in zwangloser Folge*. No. 8 "Vom Textus Receptus des Griechischen Neuen Testaments". Barmen: Wupperthaler Traktat-Gesellschaft. 9, 14-15, 26-27, 37, 38-40, 50.

1904 BLUDAU, August. "Das Comma Johanneum in den Schriften der Antitrinitarier und Sozinianer des 16. und 17. Jahrhunderts." *Biblische Zeitschrift*. II: 275-300.

1904 BLUDAU, August. "Richard Simon und das Comma Johanneum" *Der Katholik*. Jahrgang 84, 3 Folge, t. xxix, 29-42, 114-122.

1904 NESTLE, Eberhard. *Novum Testamentum Graece*. 3rd ed.

Erwin remarked that it was *eine besonders Freude* (a special joy) to his father, Eberhard, when the BFBS (British & Foreign Bible Society) undertook his third edition. The BFBS accordingly distributed 170,000 Nestle editions as of 1914, and 500,000 as of 1950.

Although other mta Greek texts were in print, it was not until 1904, by Nestle's admission, that a Greek text lacking I John v.7, was widely distributed and accepted by professors and students of the Greek NT.

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<sup>508</sup>Otto Spieß "Baumstark" *New Deutsche Biographie* (Berlin: Dunker & Humbolt, 1952) I: 669.

Eventually the Nestle text became the foundation for English translations (NWT, RSV, etc.) but since they "involved liberal translators, we Fundamentalists tended not to use them . . ."509

1905 WORDSWORTH & WHITE (Acts of their new Vulgate ed.)  
Stage two. For this section, the editors used (according to Kenyon) only 17 MSS from at least 8000 MSS extant, by White's estimation. They dismissed about 99.7 per cent of the evidence for Acts. For stage three, see (1954: SPARKS & ADAMS).

1905 CLARKE, William Newton. *An Outline of Christian Theology*. 14th ed.

In J. E. Tull's *Shapers of Baptist Thought*, W. N. Clarke (1841-1912) is regarded as the Baptist representative of liberalism. Clarke's *Outline of Christian Theology* went through 20 editions between 1894 and 1914 and "became the most widely used textbook among liberal Baptists."<sup>510</sup>

On page 40, Clarke rejected 2 Tim 3:16 and instead claimed:

Primarily men are inspired, not writings . . .

This widely known "Baptist" scholar even went so far as to say:

. . . our present Scriptures differ (we know not just how widely) from the original scriptures. For us, therefore, there are no verbally inspired Scriptures.

1905 KÜNSTLE, Karl. *Das Comma Johanneum auf seine Herkunft untersucht*. Freiburg im Breslau: Herder. [64 pp.]

Künstle suggested that Priscillian himself inserted 1 John v.7f into John's epistle!

1905 GREGORY, Caspar Rene. *Theologische Literatur Zeitung*. No. 16. August 5, col. 445.

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<sup>509</sup>Chinn & Newman, *Demystifying the Controversy over the Textus Receptus*, 2.

<sup>510</sup>*Baptists and the Bible*, 331.

The article in reference is a review of Künstle's work. The journal, *TLZ* was edited, at the time, by Adolf von Harnack and Emil Schürer.

1905 JÜLICHER, Adolf, und KÜNSTLE, Karl. "Das Comma Ioanneum". *Göttingische Gelehrte Anzeigen*. 167: 930-935.

1906 KURRELMAYER, William. *Die erste Deutsche Bibel*. 10 vols. Tübingen.

This is a reprint of the 1466 German translation by Johann Mentel, which contains several Received Text readings including 1 John v.7f. The article on the MSS extends from p. XIX to p. XXX,

1907 MANGENOT, Eugene. *Le Comma Johanneum*.

1908 HÖPFL, Hildebrand. *Kardinal Wilhelm Sirllets Annotationen zum Neuen Testament; Eine Verteidigung der Vulgata gegen Valle und Erasmus*. Freiburg im Breisgau: Herdersche Verlagshandlung. 65-67.

1908 NESTLE, Eberhard. "Bible Versions, German". *The New Schaff-Herzog Encyclopedia of Religious Knowledge*.

The verse of the "three witnesses" (1 John v.7) was first introduced into a Frankfort edition of 1575, into a Wittenburg impression in 1596.

In 1828, Karl Rickli said "that it did not appear in Luther's version till 1593 (not 1574 as erroneously stated by Panzer and others.)"<sup>511</sup> Just before the index of Orme's 1866 edition of *Memoir of the Controversy* begins, an update is given on this matter, viz., the research of Dr. Klose has shown that 1 John v.7f was "interpolated in Luther's version" in a Frankfort edition as early as 1582.

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<sup>511</sup>Rickli, *The First Epistle of John, Explained and Applied in Sermons Delivered before the Evangelical Reformed Churches at Lucern* (1828)

1908 DUMMELOW, J. R. *The One Volume Bible Commentary*. New York: MacMillan Pub. Co. 1057.

It is quite certain that these words did not belong to the original text. They are found in no Greek manuscript earlier than the 14th cent., . . .

1908 SANDYS, John Edwin. *A History of Classical Scholarship*. 3 vols. Cambridge: Cambridge Univ. Press. 2: 425-431.

The first work that made him [R. Porson] famous was his *Letters to Travis* (1788-79), in which he proved the spuriousness of the text on the 'three that bear witness in heaven' thus supporting an opinion which had been held by critics from Erasmus to Bentley . . .

1909 [Alfred Gudemann's reproach of American scholars]

Gudemann reproached American classical scholars, saying "Not a single contribution marking genuine progress, no work on a extensive scale, opening up a new perspective or breaking entirely new ground, nothing in fact, of the slightest scientific value can be placed to their credit."<sup>512</sup>

1909 BABUT. *Priscillian et le Priscillianisme*. [Bibliothèque de l'Ecole des hautes études, Sciences historiques et philologiques, 169] Paris: Appendix, iv. 3, p. 267f.

Babut argued against Künstle's theory made in 1905. A. E. Brooke summarized Babut's arguments. Referring to Priscillian, he said:

"(1) His opponents never accuse him of having falsified the text of a Canonical Book. (2) To quote his own interpretation in his *Apology* would have been an inconceivable act of audacity. (3) Such a falsification could hardly have been accepted by all Catholic theologians, and as Künstle has shown, the reading was universally

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<sup>512</sup>Gudemann, *Classical Review*, June, 1909, p. 116.

accepted in the ninth century (4) The verse is found in several orthodox works of the fifth century."<sup>513</sup>

1909 KNOPE, D. "Comma Johanneum" *Die Religion in Geschichte und Gegenwart*. (1st ed.) Tübingen. p. 1867.

The second and third editions of this reference work (known as "RGG") appeared respectively in 1927 and 1957. The length of these articles on the Comma has progressively enlarged.

1909 SODEN, Hans Freiherr. *Das Lateinische Neue Testament in Afrika zur Zeit Cyprians Bibelhandschriften und Väterzeugnissen*. Leipzig: J.C. Hinrichs'sche. [163 pp] 280.

I J 5,8 (Citate c 15 p 87,35, c 19 pp 92,7); *quia tres testimonium perhibent spiritus et aqua et sanguis, et isti tres in* (das *in* add Cod Reg. p 87, nicht p 92; in den Ausgaben fehlt es und beinden Stellen) *unum sunt*.

In the forward, Hans von Soden said "With gratitude, I would like to mention . . . the editor of the "Texts and Investigation" The *Wirkl.* privy senior government councillor Professor Dr. Harnack, my highly honored instructor, whose advice and interest was never lacking upon my research." (p. iv).

1910 [Presbyterian General Assembly adopted five fundamental doctrines]<sup>514</sup>

1910 DRUM, Walter "John" *The Catholic Encyclopedia*. 15 vols. New York: Robert Appleton.

. . . (I John, v. 7-8). Throughout the past three hundred years, effort has been made to expunge from our Clementine Vulgate edition of canonical Scripture the words that are bracketed.

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<sup>513</sup>A. E. Brooke, *Critical and Exegetical Commentary on the Johannine Epistles* (Edinburgh: T & T Clark, 1912) 160.

<sup>514</sup>The "five points of fundamentalism" adopted were "1) the verbal inerrancy of Scripture, 2) the Virgin Birth of Jesus, 3) Jesus' substitution of himself as victim for the sins of humanity 4) the physical Resurrection and bodily return of Jesus, and 5) the authenticity of the miracles" M. Fahey, "What makes a Fundamental?" *Ecumenism* 91 (Sept 1, 1988).

However, the Catholic theologian . . . cannot pass over the disciplinary decision of the Holy Office (13 January, 1897), whereby it is decreed that the authenticity of the *Comma Johanneum* may not with safety (tuto) be denied or called into doubt. This disciplinary decision was approved by Leo XIII two days later

Note the contrasting perspective, fifty years later. See the comment under the entry for (1967: *New Catholic Encyclopedia*).

1910 KROPATSCHECK, D. Friedrich. "Die Trinität ein Bericht über den gegenwärtigen Stand der Frage". *Biblische Zeit und Streitfragen*. VI Serie 7. Heft. 14.

The audacity of the author is revealed in this excerpt:

It is very beneficial for every Christian, if he breaks himself away from intimate Bible verses as I John 5:7, as soon as they are taken from him by the Bible critic.<sup>515</sup>

1910 [C. D. Brokenshire earned degrees at Princeton Theological Seminary]

Brokenshire "spent five years as a student at Princeton Theological Seminary. . . 1907-1912."<sup>516</sup>

1911 WINDISCH, Hans. *Die Katholische Briefe*. Tübingen: J.C. B. Mohr. 129.

1912 NESTLE, Eberhard. *Begleitwort zu den (für die Privileg. Württ Bibelanstalt in Stuttgart) bearbeiteten Ausgaben des griechischen, lateinischen und deutschen Neuen Testaments*.

Only one sample page of each of the three editions mentioned (Greek, Latin, & German) was selected for display in this small booklet. The selected passage was the same for all three pages, viz., the passage beginning with I John 5!

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<sup>515</sup>He also said "Erst Schweizer Druck und spätere Wittenberger Ausgaben bringen sie (zuerst die Wittenberger Ausgabe von 1596; nach machen Schwankungen seit der Quartausgaben von 1620 als regalmäßigen Zusatz")

<sup>516</sup>*Bob Jones College Alumni News* 2 (1943) 1.



1912 BROOKE, Alan England. "Separate Note: The Text of I Jn v.7" *A Critical and Exegetical Commentary on the Johannine Epistles*. New York: Charles Scribners & Sons. 154-165.

1914 [A. T. Robertson admitted his dependence on German scholarship.]

"But I wish to record my conviction that my own work [on Greek grammar] such as it is, would have been impossible but for the painstaking and scientific investigation of the Germans at every turn."<sup>517</sup>

1915 HARNACK, Adolf von "Zur Textkritik und Christologie der Schriften des Johannes: Zugleich ein Beitrag Würdigung der ältesten lateinische Überlieferung und der Vulgata" *Sitzungsberichte der Preussischen Akademie der Wissenschaften*. Berlin. XXXVII, 534.

1915 BLUDAU, August. "Das Comma Johanneum bei den Griechen" *Biblische Zeitschrift*. xiii: 26-50, 130-162,

1918 BLUDAU, August. "Der Prologue des Pseudo-Hieronymus zu den katholischen Briefen" *Biblische Zeitschrift*. 15; 15-34, 125-138.

1919 BLUDAU, August. "Das Comma Iohanneum in dem Glaubensbekenntnis von Karthago vom Jahre 484". *Theologie und Glaube*. 11: 9-15.

1919 BLUDAU, August. "Der hl. Augustinus und I Joh v.7.8" *Theologie und Glaube*. 11: 379-386.

1920 [Baptists adopt the usage of the term "Fundamental"]

'Fundamentalism' . . . appears to have been used first in connexion with the (American) Northern Baptist Convention of 1920 to describe the more conservative delegates. . .<sup>518</sup>

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<sup>517</sup> *A Grammar of the Greek New Testament in the Light of Historical Research*, 3rd ed. (Cambridge: Univer Press, 1919) ix.

<sup>518</sup> *Times* (25 Aug 1955) as quoted in *Oxford English Dict.*, 2nd ed. (1989) 267.

1920 BLUDAU, August. "Das 'Comma Johanneum' bei Tertullian und Cyprian" *Theologische Quartalschrift*. 101: 1-28.

1922 BLUDAU, August. "The Comma Johanneum in the writings of English critics of the eighteenth century" *The Irish Theological Quarterly*. t. xvii. 66-67.

1924 TURNER, Cuthbert Hamilton. *Early Printed Editions of the Greek Testament*. Oxford: Clarendon Press. 23

Many who lived in the 1970s through 1990 did not question Bruce Metzger when he said (in 1964) that Erasmus "indicated in a lengthy footnote his suspicion that the manuscript had been prepared expressly in order to confute him." But in 1980, H. J. de Jonge had said that such a suspicion "cannot be shown from Erasmus' works." See (1980: de JONGE) in this paper. In fact, this myth about such a suspicion is recent. It was not accepted in the 1920s. C. H. Turner, who read extensively in Latin from Mill and Erasmus, said on page 23:

If indeed [Erasmus] had known that the English manuscript was in the strictest sense contemporary and was probably written in Oxford about 1520, he might have entertained the suspicion that the manuscript was written for the purpose of providing the evidence.

Accordingly, Turner agrees with de Jonge, that Erasmus did NOT suspect a recent fabrication "prepared expressly in order to confute him." (Metzger, *Text of the New Testament*, p. 101) which is the same page where Metzger recommends C. H. Turner's booklet! (p. 101 note 3) Did Metzger see this in Turner's booklet? Did he correctly read the lengthy footnote of Erasmus? We wonder how he missed the main points.

1927 SODEN, Hans von. "Comma Johanneum", *Die Religion in Geschichte und Gegenwart; Handwörterbuch für Theologie und Religionswissenschaft*. 2nd edition. Tübingen: J. C. B. Mohr (Paul Siebeck). 1712-1713.

1927 "Declaration Supremae Sacrae Congregationis Sancti Officii Circa Decretum de Authentia Textus I lo. 5,7" *Biblica*. 8:494.

1927 [Bob Jones College was founded : Cleveland, Tenn.]

1927 [pre-1927; The Vetus Latina Institute was founded]

*Vetus Latina* means "Old Latin". This institute, also known as the "Beuron Institute", is located in the Obere Donau in a Cloisture in the city of Beuron, located near the Donau River. The address is D-7792 Beuron, Germany. Because of the ambiguity of the sigla (e.g. r<sup>1</sup>, r<sup>2</sup>, r<sup>3</sup>, and q are four sigla for the same manuscript!) the VLI has assigned numbers to the MSS. Hence, the term "Beuron numbers".

The Old Latin evidence for 1 Joh v.7 is critical, and "Most editors of a Greek New Testament take the evidence of the early versions seriously and this is especially true of the Old Latin."<sup>519</sup>

The UBS and NA Greek editions depend heavily upon the VLI for the latest Old Latin evidence. For these reasons, it is worth inquiring into the origin of the VLI.

We note that "a parish priest named Joseph Denk (1849-1927), drew up plans and began to collect patristic quotations of the Old Latin scriptures. Before his death" his quotations were passed down "to the monastery at Beuron under the care of P. Alban Dodd (1882-1960)."<sup>520</sup> Bonifatius Fischer, a monk, was instrumental in its leadership until Ursmar Engelmann, replaced him in 1973.

According to the 22nd Report of the Institute (1989), the board of directors included three men: H. Herder, H. J. Frede, and Jerome Nitz, O.S.B., who is the chief abbot of the Beuron.

The board of trustees consists of 25 members. At the top of the list of this board are three Papists:

- (1) "Se. Eminenz" Carlo M. Martini, Archbishop of Milan,
- (2) "Se. Exzellenz" Karl Lehmann, bishop of Mainz,
- (3) "Se. Exzellenz" Walter Kasper, bishop of Rottenburg-Stuttgart.

The names of three princes follow. Then the list becomes alphabetical. Kurt Aland is second. Bruce Metzger is listed in thirteenth position.<sup>521</sup>

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<sup>519</sup>J. K. Elliot, "Old Latin Manuscripts in Printed Editions of the Greek New Testament" *A Survey of Manuscripts Used in Editions of the Greek New Testament* (Leiden, New York, Copenhagen, Coln: E.J. Brill, 1987)

<sup>520</sup>B. M. Metzger, *Early Versions of the New Testament* (1970) 320

<sup>521</sup>*Vetus Latina, 1989 33rd Arbeitsbericht der Stiftung 22nd Bericht des Institutes*

Concerning the possibility of a visit to the Beuron Institute, the inquirer will be told that it is closed to the public, because it is a cloisture.

1928 STUMMER, Friedrich. *Einführung in die lateinische Bibel; ein Handbuch für Vorlesungen und Selbstunterricht*. Paderborn. 152-153.

1928 [Baptists celebrated 400th anniversary of Hübmaier]<sup>522</sup>

1928 RIVIERE, J. "Sur 'l'authenticite' du verset des trois temoins," *Revue Apologetique*. 46; 303-309.

1928 RIGGENBACH, Eduard. *Das Comma Johanneum; ein nach gelassenes Werk*. Gütersloh. [43 pp.]

1928 ROBERTSON, A. T. *An Introduction to the Textual Criticism of the New Testament*. (2nd ed.). Garden City and New York: Doubleday, Doray, & Co. 17-19, 27.

Years after the death of Hort, the attacks upon 1 John v.7f persisted, since the consensus was that everyone ought to wear Hortian eyeglasses to determine the identity of the NT. But what is so amusing, is that although the Hortians regarded the debate on 1 John v.7f as settled, they did not let the issue rest. They continued to write page after page against it! The disputed verse continued to endure, despite all the hammer blows it took.

1933 ROBERTSON, A. T. *Word Pictures in the New Testament*. 1960 reprint. Grand Rapids: Baker.

In this excerpts, Dr. Robertson revealed more of his bitterness against 1 John v.7, after saying that Erasmus "rashly offered to insert it if . . . " Here he described a theory of its transmission:

Some Latin scribe caught up Cyprian's exegesis and wrote it on the margin of his text, and so it got into the Vulgate and finally into the Textus Receptus by the stupidity of Erasmus.

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<sup>522</sup>The Baptists "celebrated the 400th anniversary of his martyrdom with a special observance in Vienna in 1928." *ME* 2: 826.

1933 KRETZMANN, P. "Das Comma Ioanneum, 1 Iohn 5,7" *Concordia Theological Monthly*. 4(1933) 349-354.

1933 BÜCHSEL, Friedrich. "Excurs 11: Das Comma Johanneum 5,7.8" *Theologischer Handkommentar zum Neuen Testament XVII Die Johannesbriefe*. Leipzig: D. Werner Scholl. 82-83.

Büchsel was one of the few scholars of the 20th century who deviated from the popular view that Cyprian made an allegorical reference to the Trinity. Instead, Büchsel regarded the Cyprian reading as an actual citation of the verse.

R. Brown (1982) would have us believe that "since the nineteenth century no recognized authority upon the Greek text of the NT" would hold such a view. However, the following recognized authorities have had their comments on this matter published in the respective years, that the Cyprian reading was an actual citation of 1 John v.7f: Büchsel (1933), Pieper (1950), Hills (1956), and Thiele (1959).

1934 FICKERMAN, Norbert. "St. Augustinus gegen das Comma Johanneum?" *Biblische Zeitschrift*. 21: 350-358.

Raymond E. Brown said that Fickerman "has recently raised the possibility that in fact he did know the Comma, but rejected it (and for that reason never quoted it). Fickerman points to a hitherto unpublished eleventh century text which says that Jerome considered the Comma to be a genuine part of I John . . ." <sup>523</sup>

1934 LEMONNYER, A. "Comma Johanneum", *Dictionnaire de la Bible. Supplement*. 2: 67-74.

1935 LAGRANGE, P. M. J. *Critique Textuelle II; La Critique Rationnelle*. Paris: Librairie Lecoffre. 38, 289, 299, 547, 570.

An excerpt from page 570:

The two versions have omitted with all the other witnesses *le comma iohanneum* (1 Jo. v.7)

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<sup>523</sup>"Appendix IV: Johannine Comma" vol 30, of *The Anchor Bible ; Epistles of John*, 785.

1935 PANIN, Ivan. (ed.) *The New Testament From the Greek Text as Established by Bible Numerics*. 2nd ed. Toronto: Book Society of Canada.

An excerpt from Panin's modified text of 1 John v.7:

7) Because the witnessing ones are three; the Spirit, and the water, and the blood: and the three are one.

In his preface, Panin said "The standard used for comparison was: for the Greek, the Revision by Westcott & Hort; and for the English, the American Revised Version". Hence 1 John v.7 is omitted.

1936 [Eugene A. Nida earned an A.B. in Greek from UCLA. ]

1937 POPE, Hugh, O.P. *The Catholic Student's "Aids" to the Bible*. 5:331-336.

In 1952, Rev. H. Pope, who was professor of N.T. exegesis in the Collegio Angelico in Rome, referred to this earlier book of his as containing "arguments in favor of the authenticity of the passage-arguments much more forcible than is generally known."

1939 [Eugene A. Nida earned an M.A. in Greek and Patristics from the University of Southern California. ]

1940 POPE, Hugh. *A Brief History of the English Versions of the New Testament first published at Rheims in 1582. Continued down to the Present Day*. London.

Maurice A. Robinson said "In 1940 the Roman Catholic scholar (and Mariolater!) Hugh Pope confidently affirmed that in matters of text he was a committed Burgonite."<sup>524</sup>

Robinson cited neither title nor page number for his quote. If Hugh Pope was indeed a Burgonite, then it proves that even a committed Burgonite may be an advocate of 1 John v.7f! As we noted above (1937: POPE, Hugh) Hugh Pope, the alleged Burgonite, argued in defense of 1 John v.7f.

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<sup>524</sup>M. A. Robinson, *Whose Unholy Hands on What? A Review Article*, (1990) 12.

1942 JENKINS, Claude. "A Newly Discovered Reference to the 'Heavenly Witnesses' (I John 5:7-8) In a Manuscript of Bede" *Journal of Theological Studies*. 43 (1942), 42-45 [ASU Hayden Library: microfilm 6981, reel 6]

The purpose of this note is . . . to call attention to a remarkable treatment of the passage unnoticed, so far as we are at present aware, in any of the printed editions of Bede's works. It is to be found in a codex given to Balliol College, Oxford, c. 1477 by a former alumnus, the magnificent and generous prelate William Grey, Bishop of Ely . . . MS. Ball. 177 is assigned to the end of the saec. xii, and this date may be accepted, if with a little hesitation.

Jenkins made an especially valuable comment here:

Since the days of Porson, the most important contribution on the Latin side has been the discovery of the tractates of Priscillian in the Würzburg MS. Mp. th. q. 3 (saec. v-vi) which throws the evidence back to the fourth century and quotes the passage (Prisc. Tract. i.4, Schepss, Vindobonæ, 1889) as:

Likewise John says: There are three which speak testimony on earth, the water, the flesh, and the blood and these three are in one being. And there are three which speak testimony in heaven, the Father, the Word, and the Spirit, and these three are one in Christ Jesus.<sup>525</sup>

1942 FISCHER, Bonifatius. "Der Bibeltext in den pseudo-augustinian *Solutiones diversarium quaestionum ab haereticis objectarum*" *Biblica* 23; 139-164.

1943 del ALAMO, Mateo. "El 'comma Joaneo". *Estudios biblicos*. seg. ep., ii, 75-105.

1943 [Eugene A. Nida earned a Ph.D. in Linguistics and Anthropology at the University of Michigan. ]

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<sup>525</sup>Sicut Iohannes 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 verbum et spiritus et haec tria unum sunt in Christo Iesu.

It was also in this year, that he became an "Ordained Baptist minister."<sup>526</sup> Also, in 1943, he began work with the American Bible Society, as executive secretary for translations, a position he held from 1943 to 1979.

1946 DODD, C. H. *The Johannine Epistles*. London: Hodder and Stoughton, Ltd. 127.

1946 *The Revised Standard Version* (NT)

Did a Baptist participate on the RSV? Yes, but he was a liberal Baptist. E. J. Goodspeed participated with the RSV project. "Along with eight others he laboured for 15 years on the Revised Standard Version of the Bible, published in 1946."<sup>527</sup>

Rev. Hugh Pope remarked:

I John 5:7ff is simply omitted, as in the Revised Version, without a note.

1947 AYUSO, Marazuela Teófilo. "Nuevo estudio sobre el Comma Ioanneum". *Biblica*. 28: 83-112.

1948 AYUSO, Marazuela Teófilo, "Nuevo estudio sobre el Comma Ioanneum". *Biblica*. 52-76.

1949 KENYON, F. G. *The Text of the Greek Bible*. 2nd ed. London: [1st ed. 1937]

The most important, historically, of these is Stephanus' of 1550, because it became the Received Text which was reprinted with very slight alterations, in all Greek New Testaments (with negligible exception) down to the nineteenth century, and still is the standard text in general use.

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<sup>526</sup> *Contemporary Authors, NRS* (Detroit: Gale Research Co., 1986) 17: 336.

<sup>527</sup> *Britannica; Micropedia* (Chicago: Ency Britannica, 1985) 5: 364.



1949 IRONSIDE, Henry Allan. *Epistles of John. Jude.* (2nd ed.). Neptune, NJ: Loizeaux Brothers.

I do not think that I need to take very much time pointing out the fact that we do not actually have six witnesses in the chapter; that is three in heaven and three on earth . . . This is not found in any critical translation of the New Testament. My statement may trouble some of you who have never looked into this question, and you may say "What, is there some part of Scripture that cannot be depended upon?"

1950 BACH, H. *Bidrag til den Danske Bibels Historie*, Copenhagen:

Was the translation underlying the pre-Lutheran Bibles from a Waldensian origin? K. Strand said Walther and Kurrelmeyer "virtually shattered the hypothesis"<sup>528</sup>

But even K. Strand wavered on the question, for he said:

H. Bach declared that "this hypothesis is now given up"<sup>36</sup> but some scholars writing even more recently have raised anew the thought of Waldensian origin or influence.<sup>529</sup>

In footnote 36, he said H. Bach "may have failed to note, however, that a few scholars of a decade or two earlier had not fully given up the viewpoint."

1950 PIEPER, Franz Otto. *Christian Dogmatics* St. Louis: Concordia Publ. House. 1: 241.

A quote from Pieper on Cyprian's words *et iterum scriptum est*:

Griesbach counters that Cyprian is here not quoting from Scripture . . . Cyprian states distinctly that he is quoting Bible passages

1951 PREISKER, Herbert, ed. *Die Katholischen Briefe.* (3rd ed. by H. Windisch). Tübingen: Verlag J. C. B. Mohr (Paul Siebeck). 132-133.

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<sup>528</sup>K. Strand, *German Bibles Before Luther* (Grand Rapids: Eerdmans, 1966) 38.

<sup>529</sup>Ibid.

1952 [D. A. Waite earned the Th. M. with high honors in New Testament Greek Literature and Exegesis from Dallas Theological Seminary]

1952 POPE, Hugh, O.P. *English Versions of the Bible*. St. Louis: B. Herder Book Co. 547.

1953 SCHNACKENBURG, Rudolf. "Die Textüberlieferung- Das Comma Johanneum." *Herders Theologischer Kommentar zum Neuen Testament*. Band XIII: Faszikel 3. *Die Johannesbriefe*. Friburg in Breisgau: Herder & Co. GmbH. 36.39.

1953 AYUSO, Marazuela Teófilo. *La Vetust Latina Hispana*. Madrid: Consejo Superior de Investigaciones Científicas. 1: 396, 406.

Estudiando el *Comma Ioanneum* (10), pudimos llegar a la evidencia no solo de que el famoso versículo es una interpolación de la *Vetust Latine*, sino que esta interferencia es solo un caso más de las varias interpolaciones que existen en ese capítulo de 1 Joh.

1954 SPARKS, Hedley F. & ADAMS, A. W. *Nouum Testamentum Domini Nostri Iesu Christi Latine*. London: Clarendon Press. 3: 230, 373-374.

This is stage three and the long-awaited completion of the new printed Vulgate edition which was begun about 1877 by John Wordsworth and later assisted by H. J. White. According to Kenyon, only 29 MSS were used for the Epistles! As mentioned before, Codex Amiantinus was used as their printed base. Thus, we may say, that they dismissed about 99.63 per cent of the quantity of at least 8000 Latin MSS, many never cataloged or glanced at, in order to tell us exactly what Jerome actually wrote.

Apart from printed collations from Amiantinus (Tischendorf, Tregelles<sup>530</sup>, etc.) The Vulgate tradition, until now, has always been regarded to contain 1 John v.7. Erasmus said it was in his Vulgate. Porson and Scrivener granted that it was perhaps in 49 out of every 50 Vulgate MSS. It is present in the Sixtine Vulgate (1590), the Clementine Vulgate (1592), Walton's Vulgate (1657), Sabatier's

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<sup>530</sup>Tregelles entitled the Latin portion of his work of 1857-1879. *The Latin Version of Jerome*.

Vulgate (1751) and others prior to 1590. But this Vulgate edition, known as "the Oxford edition" of 1954, marks a major turning point in the 20th century. It entirely changes answers to questions such as "Is 1 John v.7 in the Vulgate?"

1956 HILLS, Edward F. "The Johannine Comma (1 John 5:7)." *The King James Version Defended! A Christian View of the New Testament Manuscripts*. Des Moines: Christian Research Press.

In 1953 Günther Zuntz said "The Textus Receptus died an undeservedly slow death." Three years later, Dr. E. F. Hills, a graduate of Yale and Harvard, published the most scholarly defense of the Received Text that has appeared in the 20th century. In his defense of 1 John v.7, four sections are discussed:

- a. How the Johannine Comma entered the Textus Receptus
- b. The Early Existence of the Johannine Comma
- c. Is the Johannine Comma an interpretation?
- d. Reason for the possible omission of the Johannine Comma

In part "c" he re-introduced the forgotten grammatical argument, which had already been used by several scholars before him: Gregory of Nazianzus (c. 385), Archbishop Eugenius (c. 1662), T. F. Middleton (1808), F. Nolan (1815), and R. L. Dabney (1871).

1957 GREEVEN, Heinrich<sup>531</sup>. "Comma Johanneum". *Die Religion in Geschichte und Gegenwart: Handwörterbuch für Theologie und Religionswissenschaft*. (3rd ed.). Tübingen: J. C. B. Mohr. 1: 1854.

1957 CLARK, Kenneth L., "The Transmission of the New Testament" *The Interpreter's Bible*. 10: 622.

Erasmus introduced the passage into his third edition of 1522. Five years later it was excised again from the fourth edition. But the third edition had already been used by Tyndale, whose English translation is still embedded in the King James Version, and this spurious passage was to remain for centuries.

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<sup>531</sup>In order to celebrate Greeven's 80th birthday, a festschrift (ed. by W. Schrage) was written in 1986, viz., *Studium zum Text und Ethik des Neues Testaments*.

Question: Of the five editions of Erasmus, which contain 1 John v.7f? The variety of replies is amusing, and it testifies to either confusion, or pure bias, if not both.

Does this edition . . . contain 1 John v.7f?

-----	edition		1516		1519		1522		1527		1535		-----		1555	
(1860)	W. Orme:		no		no		yes		yes		yes					
(1827)	T. Dibdin:		no		yes		?		?		?					
(1953)	<i>Ancestry</i> :		no		no		yes		no		no					
(1957)	K. Clark:		no		no		yes		no		?					
(1964)	Metzger:		no		no		yes		yes		////		-----		yes	
(1964)	Greenlee:		no		no		yes		no		no					
(1982)	R. Brown:		no		no		yes		yes		yes					
-----	correct:		no		no		yes		yes		yes					

The 15th printing of *The Ancestry of Our English Bible* makes a serious error. They claim that Erasmus "omitted the passage in his later editions"<sup>532</sup>. K. L. Clark is not to be confused with K. Willis Clark. Metzger's error of assigning the 5th edition to 1555, remained in his 2nd ed. (1968) and even his 3rd edition (1992).

1958 EULE, Wilhelm. *Zwei Jahrtausende Bibelbuch*. Berlin.

In 1966, Kenneth Strand said "Eule . . . referred to the said version [underlying the pre-Lutheran German editions] as an "antiquated translation probably stemming from the Waldenses."<sup>37</sup>

Footnote 37 refers to page 60 in *Zwei Jahrtausende Bibelbuch*.

1958 THIELE, Walter. *Wortschatzuntersuchungen zu den lateinischen Texten der Johannesbriefe*. Freiburg: Verlag Herder.

This was his doctoral dissertation. The Latin MSS are divided into the Afrikanische texts (text types K and C), Europäische texts (text types S, T, and V) and the remainder without text descriptions (text types LUC and AU).<sup>533</sup>

<sup>532</sup>*Ancestry of Our Ancient Bible*, Rev. ed. by William A. Irwin and Allen P. Wikgren (New York: Harper & Bros., 1953)

<sup>533</sup>Dr. Thiele informed me that these Latin text types do not correspond to any Greek text types.

1959 [Institute für Neutestamentliche Textforschung was founded]

The world's largest collection of New Testament MSS is located here. The institute is located on Georgskommende 7 in Münster, Germany.

What is the origin of the INTF? This is a matter of great interest, since (beginning in 1927 with Nestle's 12th edition) many Americans placed great confidence in the German-produced critical apparatus (textual notes) of the UBS and NA editions, which are based on INTF data. They who argue against 1 John v.7 or other RT verses, ultimately depend on data from the INTF.

The concept for the INTF began when Kurt Aland consulted a Papist, viz., Bishop Herman Kunst. In 1989, Meinhold Krauss interviewed Kunst. One of the questions, with the Bishop's reply in part, follows:

Krauss: Have you demonstrated the ability not only to encourage *ökumenisch-wissenschaftliche Arbeit* [ecumenical-academic study], but also to organize all ecumenical groups and circles by the establishment of the internationally recognized Institute for New Testament Text Research in Münster?

Kunst: There I must go further back in time . . . As other people cultivate roses, I have had friends who do such upon the investigation of the text of the New Testament. Then Professor Kurt Aland came to me. He is a pupil of Hans Lietzmann. He understood somewhat of the situation: *Mit ihm habe ich mich zusammengeschlossen* [I formed a close alliance with him.] From this encounter, the Institute for the New Testament Research then emerged in Münster.<sup>534</sup>

1959 THIELE, Walter. "Beobachtungen zum Comma Iohanneum (1 John 5.7f)" *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des Urchristentums*. 50:61-73.

Commenting on this article, Raymond Brown disagrees with Thiele, who "argues that since some Latin additions may have been translated from lost Greek originals, we cannot deny the possibility of a Greek origin for the Comma."

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<sup>534</sup>Herman Kunst im Gespräch mit Meinhold Krauss. (Stuttgart: J.F. Steinkopf Verlag, 1989) 73-74.

1959 [Gordon D. Fee was ordained in the Assemblies of God church]

1960 The *New American Standard Bible* [NT] La Habra.

We have noted previously (1898: NESTLE) that Eberhard *bedauert* [bemoaned] the disuse of the mta Greek text, and sought to rescue it. Similarly, the Lockman Foundation (La Habra, CA) felt a "disturbing awareness that the American Standard Version of 1901 was fast disappearing from the scene." They "felt an urgency to rescue" the ASV, an mta translation, "from an inevitable demise."<sup>535</sup>

Versions after 1881 followed the H-W Greek text. "However, since the major English translations before 1960 involved liberal translators, we Fundamentalists tended not to use them so that there was no immediate need to spark an in-house controversy. But with the advent of the New American Standard Version NT (NASV) in 1960. . . reputed to be largely the product of fundamental and evangelical translators, the situation changed."<sup>536</sup>

Thus, in spite of the availability of the Nestle editions and other mta Greek texts, many Fundamentalists continued to use the KJV for their English text until 1960, as evidenced by the "relative disuse of the ASV, RSV, . . ." The year 1960 marks a major turning point, the first time in history, when a generation of youths in Fundamentalist churches, observed their parents and church leaders, abandon the Authorized Version, without hearing or reading of any nation-wide protests. Although the NASV disrupted church unity in many local churches, many NASV advocates ironically still express much concern about unity within churches, while they refuse to consider abandoning the NASV.

church unity + new translation => disunity

Two resultant groups:

1. advocates of the old version (KJV) as sufficient
2. advocates of a modern versions (NASV)

pre-1960 era: relative unity in fundamental churches

1960: The year the NASV- NT was introduced

post-1960 era: fundamental churches split over Bible versions

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<sup>535</sup>NASB, "Preface to the New American Standard Bible A.D. 1963", p. vi.

<sup>536</sup>*Demystifying the Controversy over the Textus Receptus*, p. 2.

In contrast, nationwide protests were made against the ERV, ASV, and the RSV. Nevertheless, because the NT (of the NASB) follows the 23rd ed. of the Nestle text, Fundamentalists now embrace a version deprived of many pillars of Fundamental doctrines. For the first time, fundamentalists began to endorse an English version, in which major verses for the deity of Christ were now removed. E.g., 1 Timothy 3:16 (NASB) is now acceptable to Unitarians since the reading "he" implies from the context that Jesus (rather than θεός) is manifest in the flesh. 1 John 5:7f is now omitted. The marginal note on this verse reads:

*A few late mss. read in heaven, the Father, the Word and the Holy Spirit, and these three are one. And there are three that bear witness on earth. The Spirit. . .*

This note misleads since the word "Greek" is omitted before "mss." A marginal note with more justice in the treatment would be:

*A few late Greek mss., at least four Old Latin MSS, over eight Church Fathers (including Cyprian who died A.D. 258), four Syriac editions, Slavic and Armenian MSS, over 600 distinct editions of the TR from 1522 to 1881, 18 pre-Lutheran Bibles, and thousands of Vulgate MSS read. . . Further, of those Greek MSS which do omit this verse, 97% are late MSS, dated from the 10th century and later.*

1963 CONSIDINE, J. S. and Van DODEWAARD, J. A. E. "Johannine Comma". *Encyclopedic Dictionary of the Bible*. New York: McGraw-Hill Book Co., Inc. 1175.

A quote from this work, a translation and expansion of Dr. van den Born's *Bijbels Woordenboek* (1957):

The first to call the authenticity of the words into question was R. Simon.

Actually, Sandius and Biddle questioned it before him. See (1669: SANDIUS).

1963 SCHÖNMETZER, Adolfus. "De commate Iohanneo" (32nd edition). *Enchiridion Symbolorum*.

Q: Whether it can be safely denied that the text of St. John in the First Epistle ch 5 verse 7 is authentic

which thus states: Since that there are three who give testimony in heaven, the Father, the Word, and the Holy Spirit, and of these three there are one.

A: The Holy Office gave an answer to this doubt on the 13th of January 1897 in the negative. In a declaration on the 2nd of June 1927 the Holy Office retracted that response "This decree has been issued so that the boldness of private teachers is to be checked who give themselves the right of rejecting the Johannine Comma, either completely or finally, at least in their own judgement, [who] call it into question."<sup>537</sup>

1963 HALL, Basil. "The West from the Reformation to the Present Day". *Cambridge History of the Bible*. Cambridge: Cambridge University Press. 60-61.

1964 ANDORF, Josef. *Der Codex Teplensis enthaltend "Disschrift dez neuen gezeugz"* [101 pp.]

This dissertation was presented to the Theological Faculty of the Albert-Ludwig University, Freiburg im Breisgau. Father Josef Andorf contended against the *zählebige* (hard-to-kill) Waldensian hypothesis, which claims that the MS from Tepl should be of Waldensian origin. But Hermann J. Frede of the Vetust Latina Institute, said:

Andorf's opposition to the 'Waldensian Hypothesis' in his textual critical investigation is not convincing. He also does not answer the question how the relationship of the middle European texts of the late Middle Ages is to be explained with the Southern-French, which S. Berger and F. Blauss had already demonstrated.<sup>538</sup>

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<sup>537</sup>Qu: Utrum tuto negari aut saltem in dubium revocari possit, esse authenticum textum s. Iohannis in Epistola I, cap. 5 vs. 7, qui sec se habet: "Quoniam tres sunt, qui testimonium dant in caelo: Pater, Verbum et Spiritus Sanctus: et hi tres unum sunt"?

S. Officium ad hoc dubium 13. Ian. 1897 Responsum dederat: Negative. Declaratione 2. Jun. 1927 S. Officium illud Resp retractavit. Decretum hoc latum est, ut coaceretur audacia privatorum doctorum ius sibi tribuentium, authenticam commatis Iohannei aut penitus reiiciendi aut ultime iudicio suo saltem in dubium vocandi. . .

<sup>538</sup>H. J. Frede, "Ein Sonderzweig der Vulgata-Überlieferung" *Vetus Latina; Die Reste der Altlateinischen Bibel, Epistulae ad Philippenses et ad Colossenses* (Freiburg: Verlag Herder, 1971) 288.



1964 METZGER, Bruce M. *The Text of the New Testament: Its Transmission, Corruption, and Restoration*. (1st ed.). New York: Oxford University Press. 136.

The anachronistic views of Burgon have been resuscitated recently by Edward F. Hills in his booklet . . . in which the author outdoes Burgon in defending the Textus Receptus, arguing even for the genuineness of the *Comma Johanneum* of 1 John v. 7-8.

In 1964, he said "The passage does not appear in manuscripts of the Latin Vulgate before A.D. 800." and that 1 John v.7f was "written as a marginal gloss . . . the Old Latin Bible during the fifth century." In others words in 1964 he regarded codex *m* as "Old Latin." But in 1977, Metzger said that codex *m* is no longer "generally regarded as Old Latin"<sup>539</sup> If he no longer regards *m* as Old Latin, then he must now regard it as a MS of the Latin Vulgate. This would mean that the passage does appear in MSS of the Latin Vulgate before A.D. 800. It appears in codex *m*, of the 5th century.

Metzger did not correct himself. Later, we will see that D. A. Carson also overlooked this point. See (1979: CARSON, D. A.).

Metzger (p. 101) informs us of Stunica's complaint that Erasmus:

. . . lacked part of the final chapter of 1 John, namely the Trinitarian statement concerning 'the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth.'

The Comma begins with "in heaven." Metzger might have said "concerning 'in heaven, the Father, the Word, . . . ' " but oddly he omitted "in heaven". In 1979, D. A. Carson followed Metzger so closely, that Carson likewise omitted "in heaven" when citing the disputed passage.

1964 GREENLEE, J. Harold. *Introduction to New Testament Criticism*. Grand Rapids: Eerdmans. 70-71.

When Stunica . . . protested . . . Erasmus rashly promised to include it in a later edition if it could be found . . . Erasmus dutifully fulfilled his promise in his edition of 1522. He again omitted it in his later editions.

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<sup>539</sup>Metzger, *Early Versions of the New Testament*, 295.

Greenlee says the "promise" resulted from the objection of Stunica, but Raymond E. Brown, says it was from the objection of Lee, not Stunica! Brown, who is aware of de Jonge's exposure of the myth of the "promise", says "Erasmus replied to Lee that he would have inserted the Comma. . . if he had found a Greek MS. that had it." Greenlee is also in error about Erasmus omitting it "in his later editions."

1964 DEMOTROPOULOS, Panagotes Ch. 'Η ἠνησιότης τοῦ χωρίου Ι Ἰωαν. 5.7 Β -8α περὶ τῶν ἐν τῷ οὐρανῷ μαρτύρων. ' *Actes du XII Congrès international d'Etudes byzantines*, Ochride, 10-16 septembre 1961, tom. ii. Belgrade. 429-38.

1965 THIELE, Walter. *Die Lateinischen Text des 1. Petrusbriefes*. Freiburg: Verlag Herder. 106, 115.

It is noteworthy, that Dr. Thiele, an advocate of Westcott-Hort principles, affirms his belief of the existence of the Comma in the 3rd century. He regards it as an interpolation, but does not deny its antiquity.

Facing that, the dogmatic content of the interpolation 1:20 is noteworthy; however it is not unusual in the Catholic Epistles. The Old Latin text offers interpolations of a similar nature; first of all, to mention the Comma Johanneum and the interpolation in 1 John 5:20. For the Comma Johanneum, the antiquity of the interpolation is assured in the Latin Bible through Cyprian;

1966 REICKE, BO. "Erasmus und die neutestamentliche Textgeschichte" *Theologische Zeitschrift*. 22: 254-265.

1966 ALAND, BLACK, METZGER, WIKGREN. *Greek New Testament*. United Bible Society.

1966 THIELE, Walter. *Vetus Latina: Die Reste der altlateinischen Bibel nach Petrus Sabatier neu gesammelt und herausgegeben von der Erzabtei Beuron*. (Lieferung 1 Jo 3: 17-3 Jo 3). Freiburg: Verlag Herder. 360-366. [See appendix 18].

1967 BULTMANN, Rudolf. *Die drei Johannesbriefe*. 2nd ed. Gottingen: Vandenhoeck & Ruprecht.

1967 LADD, George Eldon. *The New Testament and Criticism*. Grand Rapids: Eerdmans. 60.

A quote from page 55 on Ladd's guide:<sup>540</sup>

The author is deliberately following professor Metzger's excellent book as a guide.

1967 DRAIN, C. "Johannine Comma." *New Catholic Encyclopedia*, 15 vols. Washington D.C.: Catholic University of America. 7: 1004.

No scholar any longer accepts its authenticity. But even though the Comma is not a Biblical passage, it is a firm witness to the fact that the faith of the 5th century Christian was fully Trinitarian.

1968 BRIGHTON, Louis, "The Comma Johanneum" *Christian News*. (Now called *Lutheran News*) reprinted in the July 22, 1974 issue, p. 1663.

1968 BROWN, FITZMYER, & MURPHY. "Note on the Johannine Comma" *The Jerome Biblical Commentary*. Englewood Cliffs: Prentice-Hall, Inc. 411.

By a decree of 2 June 1927, the Holy Office clarified an earlier decree that had passed in favor of the authenticity of the passage, explaining that the purpose had not been to inhibit the critical study of the text but to safeguard the teaching of the Church. . .

1968 *Guiding Principles for Interconfessional Cooperation in Translating the Bible*. Vatican Secretariat for Promoting Christian Unity and the United Bible Societies.

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<sup>540</sup>Greenlee, Fee, Carson, Ladd, Custer, and a multitude more regard Metzger as their guide and they closely (& uncritically) follow him on textual matters. Here, Ladd openly admits it!

1968 METZGER, Bruce M. *The Text of the New Testament*. (2nd ed.). New York & Oxford: Oxford Univ. Press. 62, 101-136.

Erasmus stood by his promise and inserted the passage in his third edition (1522), but he indicates in a lengthy footnote his suspicion that the manuscript had been prepared expressly in order to confute him.

Erasmus initially defended his omission of the verse. According to de Jonge, Metzger misinterpreted the footnote. Observe that Metzger claimed of Erasmus that "he indicates . . . his suspicion" of a MS forgery as a deliberate attempt to confute him, but de Jonge said such suspicion "cannot be shown from Erasmus' works."<sup>541</sup> Metzger also remained silent about any clue of a subsequent defense Erasmus adopted, though Bainton found such a clue in Erasmus' 4th edition. D. A. Carson went further and said Erasmus "still judged the Comma to be non-original."<sup>542</sup> This is correct as of October 1524.

1969 BAINTON, Roland. *Erasmus of Christendom*. New York: Charles Scribner's Sons.

Bainton, a professor at Yale, indicated (p. 137) that Erasmus eventually defended his restoration of the verse. Now, why did Erasmus restore it, and keep it in all his successive editions?

Was his motive simply to quell the storm? His own defense was that the verse was in the Vulgate and must therefore have been in the Greek text used by Jerome.

Bainton's documentation (p. 149) was Erasmus' 4th edition (1527), page 679. D. A. Carson followed the crowd and provided no documentation.

Dr. Dobbin remarked "Erasmus argues cogently all the while against the genuineness of that very verse, and professes his contempt for the manuscript whose text he follows in admitting it. . . but we confess we are struck with wonder that the logic of so clear an understanding, should be stultified by the weakness of so infirm a will as yielded to in insertion after the consideration he had so well

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<sup>541</sup>H. J. de Jonge "Erasmus and the Comma Johanneum" *Eph Th Lov.*(1980) 389.

<sup>542</sup>Carson, *The King James Version Debate*, 60. See lines 40-45 of #1510 to A. Brugnard (27 Oct 1524) in *Correspondence of Erasmus* (Toronto, 1992)10: 411.

advanced against it."<sup>543</sup> Dr. Dobbin continued "His entire testimony leans one way, while his verdict proceeds in a diametrically opposite direction."

If Bainton interpreted his source correctly, then scholars have excessively leaned upon the testimony of Erasmus' 3rd edition (where he rejected it), rather than upon that of his 4th edition (where Bainton says he defended it). If this is the case, there ought to be no reason for anyone to be "struck with wonder" any longer at the judgment of Erasmus to retain the verse.

There was no need for Dobbin to be "struck with wonder" in 1854. For three years earlier (1851) Horne had already explained the inclusion of 1 John v.7f. Horne said the inclusion of this verse by Erasmus in the 3rd edition was:

... not from any conviction of its genuineness but  
(as he says) "to avoid calumny."<sup>544</sup>

1969 [Revival of interest in J. A. Bengel]

A revival of interest in the scholarship of J. A. Bengel, one of the most noted defenders of 1 John v.7f, resulted in the founding, at the end of this year, of the Albrecht-Bengel-Haus, which is a *Theologiestudium* located on Ludwig-Krapf-Straße 5 in Tübingen, Germany.

1969 FISCHER, B. SPARKS, H. F., GRIBOMONT, J., THIELE, Walter.  
*Biblia sacra iuxta Vulgatam versionem, Württembergische Bibelanstalt.*

The Oxford edition begun by Wordsworth, which involved 77 years until final completion (1877-1954), was already superseded 15 years later! This new edition is known as the Stuttgart Vulgate, 1st ed. It is an ecumenical Vulgate, for it was edited "under supervision of both Roman Catholic and Protestant scholars."<sup>545</sup>

Once again, in a 20th century printed Vulgate, 1 John v.7f did not appear. Is it any wonder that Metzger could not suppress his delight? He exclaimed:

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<sup>543</sup>O. Dobbin, *The Codex Montfortianus: A Collation*. . . (1854) 56.

<sup>544</sup>T. H. Horne, *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*. . . 8th ed. (1851) 2: 368.

<sup>545</sup>Metzger, *Early Versions of the New Testament*, 351.

In agreement with the Oxford edition and the *Vetus Latina* the new edition rejects the *comma Johanneum* of the Clementine Vulgate.<sup>546</sup>

Perhaps it is as if they imply that now the RTa do not have a "leg to stand on" to support the verse. Perhaps they feel that they have taken away all our props, and hope that we have forgotten the history of this disputed verse! But if we are wise, we will NOT forget this history.

Of the thousands of verses to comment on within his one page coverage of this new edition, Metzger chose two. One was 1 Thess 2:7 where he only commented on the substitution *lenes*. It is noteworthy that the other verse he focused on, was 1 John v.7.

1970 BRUCE, F. F. "Note on the 'Three Heavenly Witnesses'" *The Epistles of John*. Grand Rapids: Eerdmans. 129-130.

The classic formulations of Nicaea (325), Constantinople (381), and Chalcedon (451) were the work of theologians who knew nothing of the 'three heavenly witnesses.'

However, "it was invoked at Carthage in 484" (R. E. Brown).

1971 PARKER, T. H. L. *Calvin's New Testament Commentaries*. Grand Rapids: Eerdmans. 96, 113.

The third edition [of Erasmus' Greek NT] . . . is notorious for being the first printed edition, apart from the Complutensian, to contain the so-called Johannine comma, i.e., the insertion of I John 5.7, supplied in a thoroughly reprehensible honoring of his word to print it if it could be found in any one Greek manuscript. Nowhere is sixteenth century irresponsible in things textual exposed so dramatically as in Erasmus' action and in the subsequent almost general acceptance of this sentence.

1971 "Resolution on the Textus Receptus". [October 18]. Empire State Fellowship of Regular Baptist Churches, Binghamton, New York.

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<sup>546</sup>Early Versions of the New Testament, 351.

Whereas such a passage as 1 John 5:7,8 had no support from any Greek manuscript until one was produced by a Franciscan Friar named Froy, translated from Latin into Greek and designated Greg. 61, and. . .

Be it resolved that the . . . meeting in annual session. . . do warn pastors, layman, and churches about the dangers of insistence on the TR as the best text . . .<sup>547</sup>

1972 Constitution of the General Association of Regular Baptist Churches (as amended June, 1972, annual meeting).

Four verses are provide for section II "Of The True God" Exod 20:2; 1 Cor. 8:6; Rev. 4:11; 1 John 5:7. Compare changes in the clarification of 1975. See (1975: Constitution).

1972 THIELE, Walter. "Probleme der Versio Latina in den Katholischen Briefen". *Die Alten Übersetzungen des Neuen Testaments, das Kirchenväterzitate und Lektionare*. (ed. Kurt Aland). Berlin & New York: Walter de Gruyter. 93-119.

1973 HILLS, Edward F. *The King James Version Defended*, (2nd ed.). Des Moines, IA.

. . . it was not trickery which was responsible for the inclusion of the *Johannine Comma* in the Textus Receptus, but the usage of the Latin speaking Church.

1973 BULTMANN, Rudolf. *The Johannine Epistles*. trans. O'Hara, McGaughy, and Funk. Philadelphia: Fortress Press.

1973 *The New Testament, New International Version, An Ecumenical Bible Study Edition*. New York: Paulist Press [published in 1986]

Quote from the footnote on 1 John v.7f:

7,8 Late manuscripts of the Vulgate testify in heaven: the Father, the Word and the Holy Spirit, and these three are one. 8. And there are three that testify on earth: (not found in any Greek manuscript before the sixteenth century.)

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<sup>547</sup>A copy of the entire resolution is found in *Removing the Landmarks*, (1988) by Pastor Bob Steward. 3088 Mostetler Road, Harrison, MI, 48625.

Refutation: Metzger himself says it appears in Greek ms. 629, "a fourteenth or fifteenth century manuscript in the Vatican"<sup>548</sup>

1974 REYNOLDS, L. D. and WILSON, N. G. *Scribes and Scholars*. (2nd ed.). Oxford: Clarendon Press. 144.

1974 [Paul C. Clarke was ordained a Reformed Baptist elder.]

While he was in Mexico, Paul C. Clarke, became an employee of the American Bible Society (ABS) in March 1957. In February 1965 the ABS moved him to New York where he headed the Manuscript Section of the ABS Translation Department from 1965 to 1977, where he worked under Eugene A. Nida. (cf. p. 296 of appendix one).

In 1968 he began attending Trinity Church, in Essex Fells, New Jersey, where Albert N. Martin began to pastor. He became a member of this Reformed Baptist assembly in 1970. The church added the name "Baptist" in 1971, and was now "Trinity Baptist Church." In 1974 he was ordained an elder under Pastor Albert N. Martin. There he served as an elder from 1974 to 1986.

Thus, the duration of overlap, where he simultaneously worked under Dr. Nida at the ABS, and served as a Reformed Baptist elder was a period over three years (1974-1977). He began his retirement from 20 years (1957-77) of employment in the ABS in May 1977. As mentioned, he continued as an elder under Albert N. Martin until 1986, but continued his membership there until 1987.<sup>549</sup>

1975 VOS, J. G. "Bible, English Versions" *The Zondervan Pictorial Encyclopedia of the Bible*. Grand Rapids. 578.

Even after 350 years and numerous revisions and new trs., the KJV is still by far the most popular and widely circulated Eng. Bible. It has been precious to millions, who have loved it for its simple, dignified, beautiful presentation of the Word of God. It seems unlikely that the KJV will be supplanted by another VS [version] in the near future.

(This demonstrates the pervading irony. The modern academic world says the RT is inferior, yet they, with modern versions, do not

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<sup>548</sup>Metzger, *A Textual Commentary on the Greek New Testament*, 715.

<sup>549</sup>Letter of Paul C. Clarke to the author, 2 June, 1994. H. Leon McBeth consulted Mr. Clark as an authority on the Reformed Baptist movement.



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8 January 1983

Mr. Michael Maynard  
SATCOMM, Box 9  
FBPO Norfolk, VA 23593

Dear Mr. Maynard,

I reply to the two questions you posed to Pastor Albert N. Martin in your note of 23 December 1982.

1. Pastor Martin generally uses the so-called American Standard Version (1901) in his study and preaching. His reason (which I share) is that, in spite of its use of the now archaic Elizabethan English, it is the most accurate of all the extant translations into the English language. Without any doubt, the Authorized or King James is a beautiful translation, and it deserves the place it has in the affections of English-speaking people all over the world. However, it does contain some inaccuracies. Some of them are due to a faulty misunderstanding of the Hebrew and Greek among 17th century biblical scholars. Others are due to ~~the~~ inaccuracies in the Greek text which was the source of the KJV New Testament. We believe that the present controversy over the KJV and the Textus Receptus is completely unnecessary.

2. Deuteronomy 22.5 has reference to transvestitism, a sexual perversion. It has nothing to do with the pants suits which have become socially acceptable womens wear. If you have heard Pastor Martin's messages on "Distinctive Sexual Identity" in Practical Christianity series (TO-P-4 to 8), you will know that he takes a very definite stand against the now popular unisex movement. He believes that this movement is an open defiance against the God-ordained distinctions between men and women.

Yours sincerely,

*Paul C. Clarke*

Paul C. Clarke (fellow elder of  
the church with Pastor Martin)

Verso of page with a letter to the author from Paul C. Clarke

seem to be "reaching" the layman who is still perceived as clinging to his old favorite, an RT based version.)

1975 WIERWILLE, Victor Paul. *Jesus Christ is Not God*. New Knoxville, OH: American Christian Press. 18.

Two authors said "Even among people who use the KJV alone, it seems amazing what widely different doctrines can be derived. We Fundamentalists believe in the Trinity. Yet . . . members of The Way International believe the KJV teaches Arianism"<sup>550</sup>

Although V. P. Wierwille, founder of The Way International, includes the statement "All biblical quotations are from the King James Authorized Version" in this book, Wierwille's statements show he does not trust the KJV. Commenting on 1 John v.7f, he neglects all Old Latin and patristic evidences and says:

These verses contain words that do not appear in any of the early manuscripts. The words added begin in verse 7 with "in heaven" and go to "in earth" in verse 8. These words are not found in any of the Greek manuscripts before the sixteenth century.

1975 METZGER, Bruce M. *A Textual Commentary on the Greek New Testament* (Corrected from the 1971 edition.) London & New York: United Bible Societies. 715-717.

The passage is absent for every known Greek manuscript except four. . .

The four he lists are 61 and 629, where 1 John v.7f appears in the main text, and 88 and 635 where it appears in the margin. Metzger says four. However, the UBS3 lists twice as many: 8 manuscripts. Considering the view of Dr. Dobbin that 61 is a forgery, it is then very odd, why Metzger still cites it, if it indeed is a forgery.

Gordon H. Clark, in his valuable *Logical Criticisms of Textual Criticism* (Jefferson, MD: The Trinity Foundation, 1986) has exposed several fallacies contained in Metzger's commentary. On page 38, Clark rejects 1 John v.7, but his comments seem derived from one of

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<sup>550</sup>D. S. Chinn & R. C. Newman, *Demystifying the Controversy over the Textus Receptus and the King James Version of the Bible* (Hatfield, PA: Biblical Research Institute, nd.) 13.

the oft-repeated modern accounts of the "origins of the textus receptus"

1975-76 Constitution of the GARBC (as clarified in June 1975 and at 1976 annual meetings). The citation for 1 John v.7f is dropped.

Comparison of 1972 and 1975-76 statements of Faith, sect II

1972	II. Of the True God
1975/6	II. The True God
1972	Exod. 20:3; 1 Cor. 8.6, Rev. 4:11, 1 John 5:7
1975/6	Exod. 20:3; 1 Cor. 8.6, Rev. 4:11
1972	the Father, the Son and the Holy Ghost
1975/6	the Father, the Son and the Holy Spirit

[Note the omission of the citation "1 John 5:7" in 1975/76.]

1976 [July 26-31] The J. J. Griesbach Bicentenary Colloquium.

The colloquium was held in Münster. While works of Griesbach continue to receive praise today, works of Hezel, a defender of 1 John v.7, continue to be forgotten. But we have noted Hezel's linguistic skills form a mere selection of his works. See (1786: HEZEL). In addition, Hezel may have been more prominent than Griesbach in their time.

In 1776 Hezel was appointed (by Prince of Saxony) as court councillor, and in 1778 appointed (by the Prince of Schwarzburg) as Count Palatine. In 1793 he became Definitor at the Consistory in Gießen. He was not only a university professor, but even a Privy Counsellor.<sup>551</sup>

1977 RICHARDS, William Larry. *The Classification of the Greek Manuscripts of the Johannine Epistles*. Missoula: Scholars Press. 253.

Richards examined only 81 MSS out of approximately 600 which contain the General Epistles.

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<sup>551</sup> ADB 12: 382-83.

1977 ALAND, Kurt. "New Editions of the Greek New Testament."  
*United Bible Societies Bulletin*. 108/109 3rd/4th quarter.

An excerpt concerning Nestle-Aland GNT 26th edition:

It is significant that various press publications already speak of the new text as the "standard text" This is predicting the future somewhat, but as near as can be told it will be the case soon enough because the "standard text" will in a short time be the only one circulated by the Bible Societies. Most significantly, this will be done in cooperation with the appropriate agencies of the Roman Catholic Church.

Consequently, both Catholics and Protestants are now omitting the Comma Johanneum.

1978 MARSHALL, I. Howard, *The New International Commentary on the New Testament*. Grand Rapids: Eerdmans 236-237.

The facts concerning the so-called "comma Johanneum" (i.e., the Johannine [interpolated] clause, from Greek κομμᾶ, clause) have been frequently and fully discussed.

It is wholly improbable that such a weakly attested reading is an original part of the text of 1 John and the added words cause a break in the sense.

1978 BRUGGEN, Jakob van. *The Future of the Bible*. Nashville: Thomas Nelson. 124.

Another mistake in the KJV occurs at 1 John 5:7 . . .  
This text is not found in newer translations.

Later, on the same page he says:

These words of the text are missing in the Greek textual tradition. They do have an old and respectable history in the Latin Church, but . . . as long as a translator of the New Testament

wants to base his work on the Greek traditional text, these words do not belong in his translation.

Bruggen is one of the few who admits the old and respectable Latin tradition of 1 John v.7f. The question is now: Should we have Greek as the exclusive basis for our translations, and ignore the other MSS of the "ancient versions"? None of the positions (mta, MTA, RTa, pRT) both openly announce and practice this discrimination against non-Greek manuscript evidence. In practice, however, only the modern MTA ignore all non-Greek evidence.

The noted orientalist, Solomon C. Malan, said:

The evidence lies, for us, not only in the witness of the . . . Greek originals, but also in the oldest Versions of those texts. These versions are of the highest authority and value, for having been made . . . in countries distant from one another, and mostly by men unknown.

He continued that the Versions (non-Greek MSS) were "made either one from the other, or from original Greek manuscripts at present no more. . . "552

1979 HILLS, Edward F. "The Johannine Comma (1 John 5:7)" *The King James Version Defended! A Space-Age Defense of the Historic Christian Faith*. (3rd ed.) Des Moines, IA: Christian Research Press. 209-213.

1979 CARSON, Donald A. "Thesis 8" *The King James Version Debate*. Grand Rapids: Baker. 34-35, 59-61.

Let us check for D.A. Carson's copying or uncritical acceptance of Metzger's wording:

M: The Origin and Dominance of the Textus Receptus (M, p. 95)  
C: Origins-----of the Textus Receptus (C, p. 33)

M: the Comma probably originated as a piece of allegorical exegesis of the three witnesses.  
C: it -----probably sprang from----- allegorical exegesis of the three witnesses

M: written as a marginal gloss ... the Old Latin Bible during the fifth century. (M, p. 102)  
C: became an established gloss in the Old Latin Bible of the fifth century. (C, p. 35)

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552S. C. Malan, *Gospel According to St. John; Translated from the Eleven Oldest Versions*, vii.

M: does not appear in manuscripts of the Latin Vulgate before about 800 A.D. (M, p. 102)  
C: It appears in no copy----- of the Latin Vulgate before about 800 A.D. (C, p. 35)

M: he indicates in a lengthy footnote his suspicion that . . . (M, p. 101)  
C: he protested in a lengthy footnote that he did so under duress. . . (C, p. 60)

D. A. Carson continued:

(7) The *Comma Johanneum* did not become established in the Old Latin until the fifth century. (8) It does not appear in Jerome's Vulgate, despite what Gill says . . . the *Comma Johanneum* does not appear in the Vulgate until the beginning of the ninth century or thereabouts.

Carson describes the verse as post-dating Jerome. But Samuel Berger, "whose life work was the study of the Vulgate," spoke of this verse as *un texte anterieur a saint Jerome* (1893: BERGER).

1979        **Lectionary edition of the Apostoliki Diakonia: ΘΕΙΟΝ ΚΑΙ ΙΕΡΟΝ ΕΥΑΓΓΕΛΙΟΝ**, Athens n.d.; APOSTOLOS, Athens.

This is the "text of the standard edition of the lectionary used in the Greek Church . . ." (UBS<sup>4</sup>, p. 19). 1 John v.7f was included in this lectionary-based Greek text! (cf UBS<sup>4</sup>, p. 819).

1979        BROWN, Andrew J. **A Review of D.A. Carson's 'The King James Version Debate' (1979)**. London: Trinitarian Bible Society. Article No. 69, page 8.

An excerpt from Brown's review:

(However, the author's [D.A. Carson's] criticisms of [John] Gill's commentary on I John 5.7 are entirely correct, as this verse of the TR has practically no support from the Greek manuscripts.)

Note: This may have been the first step toward A. J. Brown's eventual transition from presumably an RTa to the pRT view. He is now a MTA, as documented by D. A. Waite (CS-156 #1 & #2) on January 2, 1988. Andrew Brown's dismissal from the TBS was announced by the *Quarterly Record* of April 1990.

1979        GREEN, Jay Patrick (ed.) **Pocket Interlinear New Testament**

Although we admit that Erasmus added to this text a handful of readings from the Latin Vulgate, two or three without manuscript authority (e.g. Acts 9:5,6)

and one from the Complutensian Bible (e.g. 1 John 5:7) we have not deleted these from the Greek text as supplied by the Trinitarian Bible Society -though we do not accept them as true Scripture.

This demonstrates the problem with attempting to adopt a pRT position, by rejecting only 1 John v.7f. The problem is that a "handful of readings" must also be eventually rejected, in order to be consistent.

Many say that 1 John v.7 came from "the Vulgate." Few say it came from *Britannicus*. Now Mr. Green presents a third view. He claims that it came from the Complutensian! But Scrivener and Erasmus "had seen the Complutensian Polyglott in 1522, shortly after the publication of his third edition. . ." <sup>553</sup> In addition, the Complutensian is lacking the final clause. See (1522: ERASMUS).

Incidental is the accusation that Stephanus took the verse from the Complutensian. Richard Porson, in 1790, admitted that George Travis proved "that Stephanus did not take it *wholly* from the Complutensian. He took it partly from the Complutensian and partly from Erasmus." <sup>554</sup> Porson's theory is not quite convincing!

The 1988 edition of Mr. Green's Pocket Interlinear has a new preface with no comment on 1 John 5:7f.

1979        *The New King James Version*. New Testament. Nashville, TN: Thomas Nelson.

The NKJV footnote for 1 John 5:7f reads:

NU, M omit the rest of v.7 and through *on earth* of v.8, a passage found in only 4 or 5 very late Greek mss.

The NKJV note is misleading the unsuspecting reader. The verse is not found in "only" a few Greek mss., but is found in thousands of Vulgate MSS, several italic MSS, four Syriac editions, all the pre-Lutheran Bibles, and other non-Greek MSS. In fairness, they ought to admit that of the Greek MSS which omit the verse, 97% are very LATE, dating from the 10th century and later.

Concerning the planning stages of the New King James Version, the Executive Director of the NKJV now admits that "Early,

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<sup>553</sup>Scrivener, *Plain Introduction to Criticism of the NT*, 3rd ed. , p. 433.

<sup>554</sup>R. Porson, *Letters to Mr. Archdeacon Travis*, (1790) 60.



planned to use the majority text as the translation base for the NKJV New Testament"<sup>555</sup> This implies that verses as Acts 8:37 and 1 John 5:7f were just about to be omitted for the first time in over 375 years under the name of the "Great Tradition," the King James Version! The basis was to be the majority text in which:

those TR readings with weak support, such as  
1 John 5:7-8 are corrected.<sup>556</sup>

Contrary to the "let the reader decide" mood of the 20th century, their original intent was to "correct" such verses by eliminating them from the main text! However, the committee decided not to follow the very Greek text they regard as best. They knowingly allowed verses to remain which they themselves do not regard as genuine!

1979 McGEE, J. Vernon. *I John*. Pasadena, CA: Thru the Bible.  
149.

In a very scholarly presentation, Dr. A.T. Robertson states that this verse is not in the better manuscripts. I heard Dr. Robertson lecture when I was a student in seminary, and he probably knew more Greek than anybody had ever lived in our generation.

Dr. Robertson, an ardent follower of the views of Tischendorf, Hort and Westcott's felt codex Sianiticus and Vaticanus were the "better manuscripts."

1979 KING, Howard. "Book Notice: The New King James Bible" *The Gospel Clarion*. Metamora, MI: Thornville Baptist Church. July-August. 35-36.

There is only one textual note, and that is with regard to 1 John 5:7,8 which cannot be defended by appeal to the Greek manuscript tradition at all. It is admittedly a Vulgate reading, and has no claim to be Scripture. This will bother some, but it is wrong to publish merely human words as the Word of God, just as much as it is to delete from Scripture anything which is truly from God.

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<sup>555</sup>Arthur L. Farstad. *The New King James Version in the Great Tradition* (Nashville: Thomas Nelson, 1989) 116.

<sup>556</sup>*The New King James Version in the Great Tradition*, 111.

Needless to say, Mr. King is misinformed.

1979 [Rev. C. Drexler of Runnemede, N.J. claimed 20 Greek MSS]

Rev. Drexler apparently mixed Gregorian and non-Gregorian numerals and claimed that 20 Greek MSS contain 1 John v.7. He listed the following:

34, 61, 88, 99, 105, 110, 162, 173, 181, 190, 193, 219, 220, 221, 298, 429, 629, 635, 636, and 918.

In this list, 61, 88, 221, 429, 629, and 918 are valid MSS with Gregorian designations. Duplicate terms (e.g., "Act. 34" = "Act. 162" = Greg. 629) were a factor for the bloated count. Perhaps 110 was derived from Tischendorf's "ω 110" and 173 from the lectionary number.

1979 WAITE, D. A. "Most Frequent Questions We've Been Asked: What is the Evidence Supporting 1 John 5:7?" *The Dean Burgon News*, vol 1, no. 5 (May 1979).

1980 STROUSE, Thomas M. *A Critique of D. A. Carson's "The King James Version Debate"*. Watertown, WI: Maranatha Baptist Bible College. 16.

Dr. Strouse said "Moreover, D. A. Waite cites evidence of some twenty MSS containing it . . ." His footnote for this is "The Dean Burgon News" 5 (1979) p. 1".

Today, neither Dr. Strouse nor Dr. Waite accepts the claim of 20 Greek MSS supporting 1 John v.7f.

1980 de JONGE, Henk Jan. "Erasmus and the Comma Johanneum", *Ephemerides Theologicae Lovanienses*. LVI: 381-389.

This article is particularly valuable since from his words of another work (1983: de JONGE), we learn that he is not even an advocate of the Received Text! But rather he appears undecided at the "extremely complicated question," although he is correct about how we ought to regard the Vulgate tradition if the modern view (critical text) is correct. H. J. de Jonge summarized his article as follows:

(1) The current view that Erasmus promised to insert the Comma Johanneum if it could be shown to him in a single Greek manuscript, has no foundation in Erasmus' work. Consequently it is highly improbable that he included the difficult passage because he considered himself bound by any such promise.

(2) It cannot be shown from Erasmus' works that he suspected the Codex Britannicus (min. 61) of being written with a view to force him to include the *Comma Johanneum*.

Concerning the tradition of the alleged promise, de Jonge remarked:

Not only do Simon and Mills make no reference to Erasmus' promise, J. Clericus does not mention it either in his *Ars Critica* (1696, often reprinted) or his commentary on 1 John 5:7 (1714, 2nd ). Nor do we find it in J. J. Wetstein (1751/2), J. le Long, C. F. Boerner, A. G. Masch (1788-90), J. D. Michaelis (1788), G. W. Meyer (1802/9), J. Townley (the author of *Biblical Anecdotes*: 1821) or in T. F. Dibdin (1827). The earliest reference to Erasmus' promise of which I am aware is that of T. H. Horne in 1818. It remains unclear from which source Horne derived his information. He was too scrupulous a critic to raise any suspicion that he was the inventor of the whole story.

1981 CUSTER, Stewart. *The Truth About the King James Version Controversy*. Greenville, SC: Bob Jones University Press.  
Dr. Custer claimed:

The most notorious verse of this nature is 1 John 5:7.  
Out of 5000 Greek manuscripts there are only two  
(61 and 629) that have the text . . .

From among about 5000 Greek MSS which contain the fifth chapter of 1st John, four MSS have 1 John v.7f in the text, and four others have it in the margin. The ratio would be 8/500 which contain the Comma. Dr. Custer's wording gives the impression of a 2/5000+ ratio, as if 5000+ contained this 5th chapter!

Only when the Roman Catholic hierarchy ordered him to follow the Latin Vulgate reading and include it did he make a rash promise that . . .

But Erasmus said he followed *Britannicus*, a Greek MS. Besides, the question is not whether the "promise" was rash, but rather whether there was *any* promise at all. If only Dr. Custer had read de Jonge's article, already published in 1980, it would have spared him from errors. But he repeated this error even in his public debate in 1983 at the Marquette Manor Baptist Church.

1982 "John, Epistles of", *International Standard Bible Encyclopedia*. Grand Rapids: Erdmanns. p. 1095.

1982 METZGER, Bruce M. ed. *The Readers Digest Bible*. Pleasantville, NY: Reader's Digest Association.

This so-called "Bible" is professed to be a condensed version of the 1971 Revised Standard Version. In order to condense the fifth chapter of 1 John, Metzger has omitted from v. 2 "love God and"; from v.3 "And his commandments are not burdensome. For"; from v.5 (the entire verse); and from v. 18 (the entire verse).

The Comma was omitted in the 1946 RSV, the 1971 RSV, and certainly in this condensed RSV. It is important to note that this "butchered Bible"<sup>557</sup> appeared only three years after D. A. Carson, (in his *The King James Version Debate*) had just demonstrated his excessive dependence upon his champion, Bruce Metzger.

1982 [June 1-4: Richardson, TX: Councils on Baptist Theology]

C. H. Spurgeon said "we believe that Calvinism has in it a conservative force which helps to hold men to the vital truth"<sup>558</sup> These councils at the North Dallas Holiday Inn, where Sovereign Grace Baptists (alternatively Calvinistic or Particular Baptists)

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<sup>557</sup>In the May 1982 issue of *Plains Baptist Challenger*, a review by E.L. Bynum of this new version appeared. It was entitled "We Reject the Reader's Digest Bible". Within the article, E. L. Bynum refers to "Metzger and his Bible Butchers." With all respect for the learning of Bruce Metzger, Ph.D. (whose honorary degrees are D.D. L.H.D. and D.Theol. ), the choice of Pastor Bynum's words here is shown to be remarkably appropriate. The German word "Metzger" is a masculine noun and actually means "butcher"! Bruce Metzger removed about 40% of the text.

<sup>558</sup>*Sword and Trowel*, 1887, p. 195.

gathered, prove that the "conservative force" of Calvinism is not always functional, for D. A. Carson was a guest speaker, among several other Sovereign Grace Baptists, in this council.

1982 PFEIFFER, Charles F. and HARRISON, Everett F. eds. 32nd printing. *Wycliff Bible Commentary*. Chicago: Moody Press. p. 1477.

The text of this verse should read, *because there are three that bear record*. The remainder of the verse is spurious. Not a single manuscript contains the trinitarian addition before the fourteenth century, and the verse is never quoted in the controversies over the Trinity in the first 450 years of the church era.

The claim that "not a single MS" prior to the 14th century is a distortion of "not a single Greek MS" before the 14th century. These editors ought to have admitted that of all Greek MSS that omit the verse, 97% are dated very late, 10th century or later.

1982 KÜMMEL, Werner Georg. "Einleitungswissenschaft II" *Theologische Realenzyklopädie*. Berlin & New York: Bd IX: 470.

Kümmel is referring to Richard Simon, who perceived because of the examination of numerous MSS and editions of the Church Fathers, that the author's information in the inscription/headings of the Gospels did not derive from the Evangelists,

... that in many manuscripts, Mk 16:9ff; Joh 7:53 and the Trinitarian insertion in I John 5:7f (*Comma Johanneum*) is missing, that before Jerome it has given (cf. TRE 6:172ff) a Latin translation deviating from the Vulgate.

1982 HODGES, Zane and FARSTAD, Arthur L. *The Greek New Testament According to the Majority Text*. Nashville, TN: Thomas Nelson. 713.

[7] οτι τρεις εισιν οι μαρτυρουντες \_\_\_\_\_  
\_\_\_\_\_ [8] \_\_\_\_\_  
\_\_\_\_\_ το πνευμα, και το υδωρ, και το αιμα, και  
οι τρεις εν εισιν.

(The underlining was added by the present writer to allow the reader to note the omissions at a glance.) The 2nd edition of the H/F text was published in 1985.

1982 BROWN, Raymond E. "Appendix IV: The Johannine Comma" *The Anchor Bible: The Epistles of John*. vol. 30. Doubleday and Company. 775-787.

The Catholic scholar, Father Brown, S.S., enquired from Metzger information on the Greek MSS which contain the Comma. Brown lists these eight:

- 61 the codex Montfortianus (Britannicus [as alleged]) xvi.)
- 629 the codex Ottobonianus at the Vatican (xiv or xv)
- 918 an Escorial (Spain) MS. (xvi).
- 2318: a Bucharest (Rumania) MS (xviii)
- 88 vl: a variant reading (xvi) from Codex Regius (xii, Naples)
- 221 vl: a variant reading added to a MS (x, Bodleian Library)
- 429 vl: a variant reading added to a MS (xvi, Wolfenbüttel)
- 636 vl: a variant reading added to a MS (xv, Naples)

1983 WAITE, D. A./QUROLLO J. vs. CUSTER S. /PRICE, James. *Debate on W/H Text vs. Textus Receptus*. (October 11) Marquette Manor Baptist church. Cassette # 1175. Collingswood, NJ: Bible For Today.

See appendix 8 for a review of Dr. Custer's comments.

1983 ALAND, BLACK, MARTINI, METZGER, & WIKGREN, eds. *The Greek New Testament*, (3rd ed. corrected). United Bible Societies. Stuttgart: Biblia-Druck GmbH. 824.

According to this edition, the UBS3c, 1 John v.7f occurs in the following Greek MSS:

- 221<sup>mg</sup> 2318 (629 ...απο του ουρανου. . .τρεις εις το εν. . .απο της γης 61 629 omit the following; και οι τρεις . . . εισιν
- 61 88<sup>mg</sup> 429<sup>mg</sup> 629 636<sup>mg</sup> 918 with other minor variants)

The UBS3 also says that 1 John v.7f occurs in the following Latin MSS:  
 (it<sup>c</sup>,dem,div *omit: in Christo lessu*) it<sup>m,p</sup> (it<sup>q</sup> *omit: et hi tres*  
*unum sunt in Christo Iesu*) vg<sup>mss</sup> Varimadum Priscillian  
 Cassian Ps-Vigilius mss acc. to Victor-Vita Ps-Athanasius  
 Fulgentius Ansbert.

Since various editions which contain the Comma were neglected by the UBS (excluding the Vulgate editions, which were not given distinctive symbols), the following additional symbols are now being supplied (and refined for the Vulgate MSS):

- a) SYR<sup>Tr-mg</sup> SYR<sup>Hu</sup> SYR<sup>Gu</sup> SYR<sup>Sch</sup>
- b) GEO<sup>Mosc</sup>
- c) ARM<sup>Usc</sup>
- d) lat<sup>Bede</sup>
- e) VG<sup>s</sup> VG<sup>cl</sup> VG<sup>st</sup> VG<sup>ww</sup>
- f) vg<sup>Leon</sup> vg<sup>over 7000 others</sup>
- g) ger<sup>Tepl</sup>
- h) slav<sup>x</sup> slav<sup>y</sup>

Capital letters indicate editions. Small letters indicate manuscripts. The symbol "vg<sup>mss</sup>" indicates "some vulgate manuscripts" and thus is inadequate to indicate Scrivener's estimate that 49 out of 50 contain 1 John v.7f. Hence, vg<sup>over 7000 others</sup> is now being suggested. These designations above correspond to the following:

- a) Syriac editions: Tremellius (in margin), Hutter, Gutbier, & Schaaf
- b) The first Georgian edition. Published in Moscow, 1743.
- c) The first Armenian edition. Published in 1666, by A. D. Uscan.
- d) The one manuscript of Bede, which contained 1 John v.7f
- e) Vulgate: Sixtine, Clementine, Stuttgart (1975), Wordsworth-White
- f) The Leon MSS of the vulgate dated to the 7th century.
- g) The Codex Teplensis, dated c.1400 A.D.
- h) The "few recent" Slavonic MSS mentioned by Scrivener which contain the Comma..

"UBS3c" signifies the "Third Edition (corrected)" of UBS. The critical apparatus for the UBS is listed in UBS3 (1975) and UBS3c (1983). NS = Nestle edition, NA = Nestle-Aland edition, MZHB =

Metzger's *Text of the New Testament*, (2nd ed.), MZCM = Metzger's *A Textual Commentary on the Greek NT*.

Greek witnesses:

(1927) NS<sup>12</sup>: 61 ---- ---- ---- -----629 635mg ---- ---- ----  
 (1932) NS<sup>15</sup>: 61 ---- ---- ---- ----- 629 635mg ---- ---- ----  
 (1936) NS<sup>16</sup>: 61 ---- ---- ---- -----629 635mg ---- ---- ----  
 (1952) NA<sup>21</sup>: 61 88mg ---- ---- ---- -----629 ---- ---- ----  
 (1957) NA<sup>23</sup>: 61 88mg ---- ---- ---- ----- 629 ---- ---- ----  
 (1960) NA<sup>24</sup>: 61 88mg ---- ---- ---- -----629 ---- ---- ----  
 (1963) NA<sup>25</sup>: 61 88mg ---- ---- ---- ----- 629 ---- ---- ----  
 (1966) UBS<sup>1</sup>: 61 88mg 221mg 429mg 629 635mg 636mg 918 2318  
 (1968) UBS<sup>2</sup>: 61 88mg ---- ---- ---- ----- 629 635mg ---- ---- ----  
 (1968) MZHB: 61 88mg ---- ---- ---- ----- 629 ---- ---- ---- ω 110  
 (1975) UBS<sup>3</sup>: 61 88mg 221mg 429mg 629 ----- 636mg 918 2318  
 (1975) MZCM: 61 88mg ---- ---- ---- ----- 629 635mg ---- ---- ----  
 (1979) NA<sup>26</sup> 61 88mg 221mg 429mg 629 ----- 636mg 918 2318  
 (1983) UBS<sup>3c</sup> 61 88mg 221mg 429mg 629 ----- 636mg 918 2318  
 (1987) ANTF9 61 88mg 221mg 429mg 629 ----- 636mg 918 2318 2473  
 (1993) UBS<sup>4</sup> 61 88v.r. 221v.r. 429v.r. 629 ----- 636v.r. 918 2318  
 (1993) NA<sup>27</sup> 61 88v.l. 221v.l. 429v.l. 629 ----- 636v.l. 918 2318

The list above ought to arouse our curiosity about MSS 635 and 636. Did 1 John v.7f appear in both these MSS in 1966? Did the verse have a mind of its own and after 1966 decide to jump back and forth between these two MSS? Why did Metzger, in 1968, fail to select one of these two, but instead neglected both of them?

The presentation of data which Metzger and the UBS and NA editions have offered to us has been selective, shifting, and inconsistent for the last 25 years. Yet the Alands inform us that "a glance" (1987: ALAND) at the inconsistently presented data should settle the controversy!

Latin witnesses:

1927 NS<sup>12</sup> ---- ---- ---- ---- it<sup>m</sup> ---- ---- it<sup>r</sup> ---- vgcav.tol vgs,cl  
 1932 NS<sup>15</sup> ---- ---- ---- ---- it<sup>m</sup> ---- ---- it<sup>r</sup> ---- vgcav.tol vgs,cl  
 1936 NS<sup>16</sup> ---- ---- ---- ---- it<sup>m</sup> ---- ---- it<sup>r</sup> ---- vgcav.tol vgs,cl  
 1952 NS<sup>21</sup> ---- ---- ---- ---- it<sup>m</sup> ---- ---- it<sup>r</sup> ---- vgcav.tol vgs,cl  
 1957 NS<sup>23</sup> ---- ---- ---- ---- it<sup>m</sup> ---- ---- it<sup>r</sup> ---- vgcav.tol vgs,cl  
 1960 NS<sup>24</sup> ---- ---- ---- ---- it<sup>m</sup> ---- ---- it<sup>r</sup> ---- vgcav.tol vgs,cl



1963 NA<sup>25</sup> ----- itm ----- itr ----- vgcav.tol vgs.cl  
 1966 UBS<sup>1</sup> ----- itm ----- itr -----vgcl  
 1968 UBS<sup>2</sup> ----- itm ----- itr -----vgcl  
 1975 UBS<sup>3</sup> itc, itdem itdiv---itm, itP, itQ --- vgmss -----  
 1979 NA<sup>26</sup> ----- itl itm ----- itr -----vgcl  
 1983 UBS<sup>3c</sup> itc, itdem itdiv---itm, itP, itQ --- vgmss -----  
 1993 UBS<sup>4</sup> ----- itl itm -- itQ ----- vgmss --vgcl  
 1993 NA<sup>27</sup> ----- itl itm ----- itr ----- vgmss-----

1994 suggested: itc itdem itdiv itl itm itP itQ (=itr) latBede vg<sup>7000+</sup>  
 1994 suggested: 6 2 div 4 5 54 64 latBede vg<sup>7000+</sup>

Syriac editions:

UBS<sup>3</sup> ----- (none)  
 UBS<sup>3c</sup> ----- (none)  
 sugg'd: SYRTr-mg SYRHu SYRGu SYrSch

Armenian MSS:

UBS<sup>3</sup> ----- (none)  
 UBS<sup>3c</sup> ----- (none)  
 UBS<sup>4</sup> arm<sup>mss</sup> (some!)

summary (UBS<sup>3c</sup>): 61 88mg 221mg 429mg 629 --- 636mg 918 2318  
 itc itdem itdiv --- itm itP itQ --- ----;----no Syriac eds.; no Armenian  
 eds. -no Georgian eds.; vgmss --no vulgate examples listed; no  
 Germanic witnesses; no lectionaries; no Slavic MSS; no Armenian MSS

suggested: 61 88mg 212mg 429mg 629 635mg 636mg 918 2318  
 2473 itc itdem itdiv itl itm itP itr latBede SYRTr-mg SYRHu SYRGu  
 SYrSch ARMUsc GEOMosc vgmss VGSix VGCl vgLeon vg<sup>7000+</sup> gerTepl  
 ger<sup>14</sup> Hi ger<sup>4</sup> Lo slav<sup>x</sup> slav<sup>y</sup> (per UBS<sup>4</sup>;) lectionaries and arm<sup>mss</sup>

1983 de JONGE, Henk Jan. (ed.) "Apologia Respondens ad ea  
 quae Iacobus Lopis Stvnicia Taxaverat In Prima Dyntaxat Novi  
 Testamenti Aeditione." *Erasmi Opera Omnia*. IX-2. Amsterdam and  
 Oxford: North Holland Publishing Co. 252-258.

On pages 19 and 20 of his introduction, de Jonge reveals his  
 view that the received text (in effect) is "late and inferior."

The problem is that, in evaluating and criticizing the  
 old translation used in the Latin church, he chose his  
 criterion in Greek manuscripts of the Byzantine church.  
 Within the textual tradition of the New Testament  
 these Greek manuscripts represented not only another  
 branch than the Vulgate, but also, as is now generally

acknowledged, a relatively late and inferior stage of transmission. From a modern point of view and if allowance is made for the limitations to which the Vulgate was necessarily subject as a translation, one must admit that the Vulgate contained a more reliable text of the New Testament than Erasmus' Greek manuscripts, let alone his new Latin translation.

1984 WAITE, D. A. *Dr. Stewart Custer Answered on the T.R. and the K.J.V.* Collingswood, NJ: Bible For Today. 92-93.

Dr. Waite said:

Now, look, I am not going to touch 1 John 5:7 until the entire process of Dean Burgon is worked out, and I don't think that will be in my lifetime, because. . . nobody cares to do it.

Appendix 10 verifies that Dr. Waite is correct, in that many manuscripts remain unexamined.

Burgon's methodology include the following: a completed index to quotations of the Church Fathers, a familiarity with the contents of the "ancient versions" (which includes a mastery of the languages of Gothic, Aethiopic, Armenian, and Georgian and Slavonic versions) and extensive time-consuming collation of all the uncollated MSS (which includes an estimated 8000 Latin MSS).

1985 GREENLEE, J. Harold. *Scribes, Scrolls, and Scripture.* Grand Rapids: Eerdmans. 44-45.

Erasmus strongly suspected that he had been tricked, but he nevertheless fulfilled his promise and inserted the "heavenly witnesses" in his third edition of 1522 with a footnote indicating his doubts about the manuscript that had been shown to him.

A translation<sup>559</sup> of a portion of the footnotes by Erasmus, as provided by William Orme, follows: "although I suspected that this manuscript hath been corrected and accommodated to some of our [Latin] copies." Yet he did not suspect fabrication designed to persuade him to insert 1 John v.7f. Nor did he feel that he was tricked.

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<sup>559</sup>W. Orme, *Memotr of the Controversy*, 6.

1985        POSSET, Franz. "John Bugenhagen and the Comma Johanneum". *Concordia Theological Quarterly*. 49 #4; 245-251.

This is the most informative of recent articles<sup>560</sup> which reveals the historic Lutheran position regarding 1 John v.7f. See (1527: LUTHER) for an excerpt from this article.

1986        AUDISIO, Gabriel. "Les Vaudois des Alpes: Debat sur un ouvrage recent" *Revue de l'histoire des Religions*. Tome CCIII: 4 (Oct-Dec 1986) 395-409.

In this article, G. Audisio, who is affiliated with the University at Provence, Aix-en-Provence, in France, has critiqued Euan Cameron's *The Reformation of the Heretics: The Waldenses of the Alps (1480-1580)*. (Oxford: Clarendon Press, 1984) and Cameron replied. In his reply to the review, Cameron indicated that Audisio chose to take issue with him "over a large number of what he regards as 'omissions' or 'contradictions' in my work." (p. 405).

The point is that Cameron's book had not gone unchallenged.

1986        SCREECH, M.A. (Introduction.) *Erasmus' Annotations on the New Testament; The Gospels*. London: Gerald Duckworth & Co. xix.

Concerning Erasmus, M. A. Screech remarked that:

His *Annotations* show him constantly learning from a wide range of evidence. He had far less to go on than modern editors, but his methods were similar; statements to the contrary in general histories of New Testament scholarship can safely be discounted. It does set one dreaming, though, to realize that, through Paulus Bombasius, he actually had indirect access to readings of the *Codex Vaticanus*.

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<sup>560</sup>The present author became aware of this article from the QUICKSEARCH computer facility in the main library of the University of Arizona. It was obtained via interlibrary loan on December 15, 1989 from Ft. Wayne, IN.

1986 [Revival of interest in J. M. Goeze]

This revival of the famous Lutheran pastor from Hamburg, who is an important defender of 1 John v.7f, resulted in the publication of *Vestigia Biblia; Jahrbuch des Deutschen Bibel-Archives Hamburg; Johanne Melchior Goeze 1717-1786* Hamburg: Friedrich Wittig Verlag.

1986 ALAND, Barbara. *Das Neue Testament in Syrischer Überlieferung; I. die Grossen Katholischen Briefe*. Berlin: Walter de Gruyter. 252.

Of the Syriac MSS, there are over 350 Peshitta MSS, and 125 Harclean MSS. This edition used only 9 Peshitta MSS<sup>561</sup> (2.5%) and only 3 Harclean MSS<sup>562</sup> (2.4%)! As expected, 1 John v.7f is not included in this new Syriac edition. Is it a fair statement to say "The Comma does not belong in the Syriac!" on the basis of 2.5% (12 of 475 Syriac MSS) of the evidence?

1987 BORGER, Rykle, "Das Comma Johanneum in der Peschitta" *Novum Testamentum* XXXIX, 3: 280-284.

Why did Borger write this article? After reading the article, one gets the impression that he is writing in a defensive nature; to defend the omission of the Comma in Barbara Aland's edition. But he discusses only previous editions, but does not deal with Syriac MSS.

1987 ALAND, Kurt (ed.) *Text und Textwert der Griechischen Handschriften des Neuen Testaments. I. Die Katholischen Briefe*. Berlin: Walter de Gruyter. 163-166.

This is volume nine of *Arbeiten zur Neutestamentlichen Textforschung*, or *ANTF* 9. It presents the results of the collation of the General Epistles (Jam, 1 Pet, 2 Pet, 1 Jo, 2 Jo, 3 Jo, Jud). The collation of 1 John v.7f involved 498 [= 499-1] Greek MSS.

It seems that MS 496, which is listed on page 163 as a witness hostile to 1 John v.7f, has been overlooked on later pages. It is

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<sup>561</sup>These nine MSS are B.L. Add. 17.121, Sinai 53/5, Vat.syr. 266, B.L. Add. 14.470, B.L. Add. 14.448, B.L. Add. 14.473, B.L. Add. 17.120, B.L. Add. 14.472, and B.L. Add. 18.812.

<sup>562</sup>These three MSS are Oxf.NC 333, B.L.Add. 14.474, and Cambr.UL Add.1700.

neither listed on pages 5 or 6 of the Verzeichnis of *ANTF* 9, nor in that of *NA*<sup>26</sup>. In the display of the reading from MS 61, there is no mention of the omission of εἰς τὸ ἐν εἶναι.

There are 5 Greek papyri MSS dated to the 3rd century which have curious gaps in the location of 1 John 5:7-8. Of 498 MSS, 97% of the hostile witnesses are dated 10th century or later! There are only 6 Greek MSS dated from the 6th century or earlier, which testify against the inclusion of the Comma.

1987 ALAND, Kurt and Barbara Aland. *The Text of the New Testament*. [translation by Errol F. Rhodes of *Der Text des Neues Testament*. (1981) ] Grand Rapids: Eerdmans. 245, 306.

Many other passages could be mentioned, such as the famous "Comma Johanneum" of 1 John 5:7-8. But for anyone who has read this far, a glance at the data in the critical apparatus of Nestle-Aland (which is exhaustive for the passage) should make any further comment unnecessary to demonstrate the secondary nature of this addition and the impossibility of its being at all related to the original form of the text of 1 John.

The Alands did not explain how the critical apparatus allegedly demonstrates the "impossibility" of its being related to the original text. Accordingly a mere "glance at the data" invalidates any need for further comment! Is this scientific proof?

1988 ANTONIADIS, B. *Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ, ΚΑΤΑ ΤΗΝ ΕΚΔΟΣΙΝ ΤΟΥ ΟΙΚΟΥΜΕΝΙΚΟΥ ΠΑΤΡΙΑΡΧΕΙΟΥ*. Athens: Apostoliki Diakonia. (Archimandrite Evangelos Antoniadis included 1 John v.7f in the 1967 and 1990 modern Greek testaments. )

1988 BIETENHOLZ, Peter G. (ed.) *The Collected Works of Erasmus*. vol. 8. Toronto: University of Toronto Press.

1988 MOORMAN, Jack A. "The Most Famous Minority Verse-1 John 5:7" *When the KJV Departs from the "Majority Text" A New Twist in the Continuing Attack on the Authorized Version*. Collingswood, NJ: Bible For Today. 115-123.

Jack A. Moorman's collection and summary of evidence for this verse is a welcome relief from eyes wearied from reading

hackneyed accounts of Erasmus and his "promise." He presents his case admirably and in only nine pages. Credit is due to him for gleaning data on MSS evidence from various works, especially from Scrivener's 3rd edition of *A Plain Introduction to Criticism of the New Testament*. From Scrivener alone, he draws our attention to the interesting Eastern editions which contain 1 John v.7f.

1. 1569 Tremellius' 2nd Syriac Peshitta (place in margin)
2. 1664 A. Gutbier's Syriac edition (Hamburg)
3. 1666 Bishop Usan's edition (1st printed Armenian Bible)
4. 1789 John Zohrob's Armenian Bible (1 of 18 Armenian MSS contain 1 John v.7f.)
5. 1743 The first printed Georgian Bible.
6. Scrivener's mention of a "few recent Slavonic MSS"

1989 WALLACE, Daniel B. "Some Second Thoughts on the Majority Text" *Bibliotheca Sacra*. Jul-Sep, 270-290.

Porson granted the possibility that 97.5% to 98% of the Latin MSS may contain the verse. See above (1790: PORSON). Metzger reported that there are "more than 10,000"<sup>563</sup> Latin MSS. If Metzger's estimate<sup>564</sup> is fair, and if each of these 10,000 Latin MSS contained a reading of the fifth chapter of John's epistle, and if Porson guessed correctly, then between 9750 and 9800 Latin MSS contain the Comma.

Although Tregelles said "The disputed clause is wanting in more than fifty of the OLDEST Latin manuscripts containing the ENTIRE NEW TESTAMENT."<sup>565</sup> the claim (expressed by Tregelles himself) remains undisputed that "most of the manuscripts of the Vulgate Latin contain the disputed clause. . ."

1989 SAWYER, John Wesley (ed.) [reprint of Tyndale's 1526 NT]

1989 DANIELL, David (ed.) [reprint of Tyndale's 1534 NT]

<sup>563</sup>R. Metzger, *The Early Versions of the New Testament* (Oxford: Oxford Clarendon Press, 1977) 293.

<sup>564</sup>Presumably, Metzger knew that H.J. White's estimate of "at least 8000" was out-dated. It seems Metzger merely tagged on 2000 more. Dr. W. Thiele of the VLI does not agree with the figure. When asked for an estimate, he replies "Niemand weiß." (No one knows).

<sup>565</sup>T. H. Horne, *Introduction to the Critical Study* . . . (London: Longmans, Green, and Co.) 362. His source is Bishop Marsh's Lectures.

1989 PICKERING, Wilbur N. [July 7: Interview with G. Hudson]

Now one of the criticisms that Waite levels against us is that we have not yet collated all the manuscripts. That's entirely true. I grant that. We have not. But he tries to argue that Burgon would not have us revise the text until such an hour that all the manuscripts were collated. . . . But, the problem is that Burgon himself did not do that. He left behind his own edition of the Gospel of Matthew long before. . . .<sup>566</sup>

Why did Burgon prematurely begin to "correct" the Gospel of Matthew? Hills explained why Burgon "looked askance at the Textus Receptus and declined to defend it. . . ."<sup>567</sup> It was due to his high Anglicanism. Thus, unless the MTA share the theology of high Anglicanism, they cannot justify why they also look askance at the TR, by pointing back in history to a heritage of non-Anglican MTA as their exemplary pattern to follow. Apparently none existed. Is it any wonder why the MTA of today suppress the issue of theology?

1990 BARNETT-HUDSON correspondence debate [Jan 11]

In Pastor Robert J. Barnett's letter of January 11 to Pastor Gary Hudson, he informed Gary that he had been straining at gnats. He challenged Gary with the question:

If you are going to approach the Bible from a naturalistic position, why don't you move up to verse level like my favorite verse 1 John 5:7?

1990 HUDSON, Gary R. "Why Dean Burgon Would Not Join the Dean Burgon Society." [May 12].

In this paper, Evangelist Gary Hudson accepted, to a degree, Barnett's challenge. On pages 11 and 12 Gary announced "I plan to give 1 John 5:7 a complete treatment answering most of the arguments set forth in its favor by Hills and others . . . Hills'

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<sup>566</sup>As quote by Gary Hudson in "Why Dean Burgon Would Not Join the Dean Burgon Society" p. 10.

<sup>567</sup>Hills, *The King James Version Defended* . . . 4th ed. p. 192.

argument about the 'gender argument' of this passage necessitating its place is absolutely unfounded". [Emphasis is his.]

One year later, May 1991, Gary informed me that he is still working on it. However, in December 1990, he did provide me a preview of his argument. See appendix 7 for an evaluation.

Mr. Hudson also attempted (but failed) to prove from Burgon's quote of Griesbach, that this indicated Burgon's view on 1 John 5:7.

1990 MAYNARD, Michael A *Select Annotated Bibliography on the Johannine Comma*. [May 15] [30 pp.]

This paper was submitted for fulfillment of the requirement in Classical Philology, a core class for Classics majors at the University of Arizona. The 510 course consists of an "Introduction to the various disciplines of classical scholarship: philology, textual criticism, paleography, papyrology, archaeology."<sup>568</sup>

1990 ROBINSON, Maurice and W. G. PIERPONT [MJT on diskette]

The Robinson-Pierpont edition (henceforth R/P) supplements the two editions (1982 and 1985) of the Hodges-Farstad printed edition of the "Majority text". W. N. Pickering said the R/P text "differs somewhat from the Hodges-Farstad edition."

Dr. Robinson wrote in the same year (1990): "In a properly balanced methodology (followed by Burgon himself), one should maintain that it is in the aggregate consentient testimony of all textual witnesses-- good as well as bad-- that one finds preserved providentially the data necessary whereby to establish the near-autograph NT text."<sup>569</sup> Did Burgon follow this methodology? Robinson did not. Dr. Pickering admitted in July 1989 that "Burgon himself did not do that". Hence, Burgon was inconsistent. His suggested 150 "corrections" of Matthew implies impatience. Thus, to justify the Majority text of the late 20th century, the argument amounts to this:

If Burgon was inconsistent and did not follow his own methodology of waiting for all the collated evidence to be before him, then we also may be as inconsistent and as impatient to correct the TR as he was.

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<sup>568</sup> *University of Arizona Graduate Catalog 1989-90* (Tucson: University of Arizona Press, 1989) 70.

<sup>569</sup> M. Robinson, "Whose Unholy Hands on What? A Review Article" p. 10.



1990 PIERPONT, William G. *Some Improvements to the King James Version From the Majority Greek Manuscripts*.

1990 MOORMAN, Jack A. *Early Manuscripts and the Authorized Version*. Collingswood, N.J.: Bible For Today. 147.

1990 JAMES, Kevin R. *The Corruption of the Word: The Failure of New Testament Scholarship*. Williamsburg, N.M.: Micro-Load Press, 230-238.

Greek writers did not quote 1John v.7f against Sabellianism. The explanation of K. R. James (p. 233) is convincing as to why they did not. He notes a similarity of using Jn 14:28 vs. Jehovah Witnesses.

1990 HUA, Andrew S. P. "Rediscovering the Complutensian Text".

Hua employed the abbreviation "Mc" for the Complutensian text. He remarked:

As expected, Mc contains the Comma Johanneum of 1 John 5:7-8. It is interesting to note that Greg. 629 which according to Metzger (p. 101) is one of the only 3 extant manuscripts which contain the Comma, is in fact a 14th century manuscript which is part of the Vatican collection and could possibly have been available to Ximenes.

Hua claims the Complutensian is similar to the current Majority Text. There is a similarity. But there are differences to be noted.

(1) Mt 6:13, (2) Jo 3:25, (3) Ac 10:21, (4) Ac 15:34, (5) Ac 24:6, (6) Ac 24:7, (7) Ac 24:8, (8) 1 Jo 2:14, (9) 1 Jo 5:7-8.

verse		1		2		3		4		5		6		7		8		9	
MJT		in		sg		outl		outl		outl		outl		outl		in		outl	
CPG		outl		pl		in		in		in		in		in		in		outl	

The differences are shown in detail in appendix 5.

1990 METZGER, Bruce M. (et al.). *New Revised Standard Version*

To no one's surprise, the Comma is omitted.

1990 ROBINSON, Maurice A. "Whose Unholy Hands on What?"

This review<sup>570</sup> portrays an MTA perspective far different than A. J. Brown's. Dr. Robinson warned against passionate invective. However, he himself proceeds to use "highly intemperate and abusive" language such as the "modern insistence of fundamentalist extremists on a particular Greek texttype [sic]" and "those extremists" and "the extremist TR/KJV defenders".

1990 Quarterly Record of the TBS announces replacement of certain TBS officers. [April issue]

1990 [Andrew J. Brown's open letter of May 1st]  
An excerpt from A. J. Brown's letter:

In fact, my support for the Society's historic position on the Authorized Version and its underlying Greek and Hebrew texts is well known to members of the Society. . . On the other hand it has been necessary to point out from time to time that no translation or printed edition of the Greek and Hebrew text is perfect. . .

There are four concepts within his last statement, two for Hebrew, and two for Greek, which are: 1. no translation is perfect and 2. No printed edition is perfect. Let us focus on the claim that "no translation . . . of the Greek . . . is perfect." Can A. J. Brown be faulted for this statement alone? No, because S. C. Malan said a century ago, concerning the Authorized Version English "Not that it is perfect."<sup>571</sup>

We may surely expect non-RTa to someday quote this out of context. Does A. J. Brown agree with Malan? Surely not. Malan continues, "It only is the best of the modern versions and inferior to none of the old ones." He further says the Authorized Version has a few blemishes but:

Yet, let those few blemishes remain rather than accept the ready services of eager revisers, who, under the pretext of new discoveries- which, after all, amount to

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<sup>570</sup>The article is a welcome exposure of how Jay P. Green, Sr. placed his own grubby hands upon selected works of J.W. Burgon and nearly distorted them beyond recognition.

<sup>571</sup>S. C. Malan, *A Plea for the Received Greek Text* (London: 1869) v.

very, very, little of any real utility- fain would, if they could, introduce a new Bible of their own; that by so doing they might cut asunder one of the few remaining links of fellowship between men of the same nation, who are yet estranged one from another on all points but that of using the same Bible, and thus occasionally listening together to the same words.<sup>572</sup>

Earl Radmacher (Conservative Baptist) and Zane Hodges perceive problems<sup>573</sup> of the 1980's. They say "Our plea would be for a standard, common translation for pulpit and pew."<sup>574</sup> This is said as if a standard did not ever exist from 1611 to 1960! As if the Authorized Version no longer provides words of wisdom.

1990 [Open letter from Trinitarian Bible Society, May 21]

In reference to A. J. Brown, the TBS Committee reported "there had been evidence over the years of his leanings away from the Received Text and his support for the Authorized Version."

1990 [Question to Dr. W. Thiele on December 13th, 4:30 PM.]

After his only lecture that day, Thiele and I went into the library of the Theologicum of Universität Tübingen. I had brought his article, which he wrote over 30 years ago (1959), and I pointed to the part in which he insisted that Cyprian quoted directly from a manuscript which contained the Comma. I asked if he still held this view. He firmly nodded his head and replied:

Ja. Doch! Aber, ich bin allein.

which means "Yes, indeed, but I'm alone." Other scholars in Germany do not share his viewpoint. After we talked further, he began to depart. I realized I had forgot to ask him about the ex-director B. Fischer. So I ran after W. Thiele, caught up, and asked

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<sup>572</sup>Ibid.

<sup>573</sup>The problems include decrease in 1.confidence in the inspired text 2. basis for correct interpretation. 3. use of scripture in the worship services 4. expository preaching from the Bible 5. memorizing of scripture. Why the decay? They say "multiplying translations". Their remedy? A new translation!

<sup>574</sup>*The NIV Reconsidered; A Fresh Look at a Popular Translation*  
(Dallas: Redencion Viva, 1990) 12-15.

him if Fischer agreed with him on the matter. He said "Ja. Ja. Fischer auch". [Yes, even Fischer]. Thus, two directors of the VLI both accept the antiquity of the Comma back to the time of Cyprian (d. 258)!

Incidentally, I asked Dr. Thiele if he had ever heard of Wilbur N. Pickering. He had not. I wrote to W. N. Pickering and asked him if he had ever heard of W. Thiele. Pickering replied "I know nothing of Dr. W. Thiele."<sup>575</sup>

How is it that the president (as of January 1991) of the Majority Text Society is not acquainted with the most prolific scholar on Latin MSS of the Bible?

1991 MAYNARD, Michael, "In Defense of 1 John 5:7-8" [25 minute message presented May 25th at the 13th annual meeting of the Dean Burgon Society.] The video cassette (DBS #2002VC) containing this presentation is available from the BFT, 900 Park Ave, Collingswood, NJ 08108.

1992 OSBURN, Carroll D. "Johannine Comma". *Anchor Bible Dictionary*. New York: Doubleday.

1992 METZGER, Bruce. *The Text of the New Testament : Its Transmission, Corruption, and Restoration*. (3rd ed.) Oxford: Oxford Univ. Press.

In a footnote on page 291 of this third edition, Metzger admitted that an error "needs to be corrected" :

What is said on p. 101 above about Erasmus' promise to include the Comma Johanneum if one Greek manuscript were found that contained it, and his subsequent suspicion that MS.61 was written expressly to force him to do so, needs to be corrected in the light of the research of H. J. de Jonge, a specialist in Erasmian studies who finds no explicit evidence that supports this frequently made assertion . . .

When readers look on page 101, they still read Metzger's words that:

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<sup>575</sup>Letter from W. Pickering to the author, Jan 30, 1991.



Dr. Walter Thiele in the Theologicum

Several minutes after Dr. Thiele informed me that he still regards the text used by Cyprian as containing 1 John v.7f, I went to the second floor. Looking down, I spotted him again, called out to him, and took this photograph.

(Photograph taken by M. Maynard on December 13, 1990)

Verso of the photograph of Walter Thiele

In an unguarded moment Erasmus promised that he would insert the *Comma Johanneum*, . . . (1st, 2nd, & 3rd ed.)

1993 ALAND, (Barbara & Kurt), KARAVIKOPOULOS, Johannes, MARTINI, Carlo M., METZGER, Bruce M. *The Greek New Testament*. (4th ed. rev.). Stuttgart: Biblia-Druck. 819.

From 30,000 extant variants (per John Mill), the UBS<sup>4</sup> editors selected only 1438 passages (including 1 John v.7f) as significant for inclusion in their apparatus. Although the UBS<sup>4</sup> editors indicate that some Armenian MSS omit the verse, their notes also indicate, by the symbol "arm<sup>mss</sup>", that other Armenian MSS include 1 John v.7f.

Their notes also indicate that 1 John v.7f appears in "/AD". the recent edition representing lectionaries.

1995 WHITE, James Robert. *The King James Only Controversy: Can You Trust the Modern Translations?* Minneapolis: Bethany House. 60-62, 85.

In endnote 29 (p. 85) White claimed "controversy exists over the specifics of Erasmus' challenge and the insertion of the *Comma*." White insists that Rummel<sup>576</sup> "maintains that Erasmus did issue the challenge". Who is disputing that this remark of Erasmus was issued? No one. The point is not whether he issued one! What de Jonge proved 15 years ago is that the remark was "far from being a promise" It was a "retrospective account of what he had done." (ASD, IX-2, 12, n.46), not a prior "challenge." Neither R. E. Brown, nor C. Osburn, nor even Metzger expressed any disagreement on this.

White noted that "Metzger cites H. J. de Jonge's work" (p. 85). But how is it that White totally missed every major point of this article by de Jonge? His words give every indication, that James R. White himself still had not read H. J. de Jonge's article:

Since Erasmus had promised, in his response to Lee, to include the passage should a Greek manuscript be found that contained it, he was constrained to insert the phrase in the third edition when presented with an Irish manuscript that contained the disputed phrase, Codex Montfortianus, now at Trinity College, Dublin. -James R. White, p. 61.

[White said he was "constrained" to restore it. But Rummel said he did so "willingly" (p. 133)]. White then mentions not the Britannicus, but the Montfort. Why? Rummel cited the outdated Harris (1887) for her endnote 30 (p. 194), which White simply reworded (p. 61).

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<sup>576</sup>Erika Rummel, *Erasmus' Annotations on the New Testament: From Philologist to Theologian* (Toronto, 1986) 194 n. 30. She cites de Jonge's article EThL 56 (1980) from her page 194 n. 29. (The remark of Erasmus, shown no longer to be a promise, is now converted by Rummel into a challenge.)

## CONCLUSION

Having surveyed the history of the controversy over the disputed verse, the most evident conclusion is that many of the arguments against the verse are defective. Consequently, the arguments as a whole seem neither threatening nor formidable.

What single criteria constitutes disproof of the authenticity of a passage? Although many prefer a quick and simple criteria for this, no such single criteria suffices.

Consider a majority of Greek MSS. Does such a majority of Greek MSS with an omission constitute disproof? It does not because no one (not even the majority text advocates) argues that a majority of MSS is the sole sufficient proof.

Consider the absence of a verse from any Greek manuscript before the sixteenth century. Does such an absence constitute disproof? Despite the frequency with which this assumption is made, such absence can neither necessarily nor conclusively constitute final disproof for two reasons.

First, a layout displaying when Greek MSS chronologically appeared in each century must be considered. An ideal chronological layout must be based on objective criteria for dating of MSS. But it can be argued that the process of assigning dates to the MSS is still largely based upon subjective criteria.

In appendix ten, it was supposed that the system of dating MSS employed by the INTF is reliable, but where is any elaborate discussion in print describing their system? Nevertheless, using their system, results from the INTF indicate the following layout:

--3---4--5--6---7---8--9--10--11--12---13---14---15--16--17--18 century  
(0)(2)(2)(1)(0)(1)(8)(30)(80)(79)(98)(119)(55)(15)(6) (1) MSS

A simplified layout is provided:

13rd -----8-1-9-1-10th -----13-14--115--16|17-18| century  
|<-----6-MSS----->|<8>|<---287 MSS--->|<119>|<70>|<-7->| MSS  
|<-----14 MSS----->|<-----482 MSS----->| MSS



If there were about 5000 Greek MSS hostile to 1 John v.7f, and if they were equally distributed in the first fifteen centuries (2nd to the 16th) in consideration, then the implication is that there are about 333 Greek MSS in each of these fifteen centuries which omit 1 John v.7f !! But such an implied quantity of hostile Greek MSS is bloated. Further, the distribution is not equal.

Statements such as: "Out of 5000 Greek manuscripts there are only two (61 and 629) that have the text. . ." (S. Custer) imply that 5000 Greek MSS contain the fifth chapter of 1 John, but less than 525 Greek MSS do. Such statements occur with wide frequency. Some even imply that there are 5000 Greek MSS hostile to the verse. But, it cannot be emphasized too strongly, that there are not 5000 Greek MSS hostile to 1 John v.7f, but only 498. (See appendix 10).

If the quantity of these 498 hostile Greek witnesses were equally distributed in the first fifteen centuries in consideration (2nd to 16th), then 33 MSS would be assigned to each century. The period "before the 16th century" implies 15 centuries, viz., the 2nd through the 16th. Consider the first eight of these fifteen centuries (the 2nd through the 9th). If 33 MSS were dated to each of these first eight centuries, then 264 ( $33 \times 8$ ) of the hostile MSS would justly be understood to belong to these first 8 centuries.

However, the distribution of Greek MSS hostile to 1 John v.7f is not equal. The distribution is skewed toward the late centuries. As mentioned before, there are not 5000 hostile Greek MSS. There are neither 333 nor 33 hostile MSS from each century. (In fact, there is not even an average of two hostile Greek MSS per century, for the first eight centuries, since there are only 14 which predate the ninth century. 16 MSS would be required for an average of 2/century.)

Not even 3 percent ( $14/498 = 2.8\%$ ) of all the Greek MSS hostile to 1 John v.7f are in these first eight centuries. Let it be emphasized again, from published statistics (as of 1987) compiled from data at the manuscript institute in Münster, Germany:

There are only 14 Greek MSS which omit 1 John v.7f (less than 3% of all hostile Greek MSS) in the first eight centuries. All the rest (482 MSS or 97.2% of the hostile MSS) are dated to the tenth century or later. Many opponents of the Received Text, consider MSS dated to the tenth century or later as "late and conflated".

Many of these same opponents claim the TR is based on "late and inferior" MSS, because they scorn any MSS from these late centuries (10th and later).

Even though they have much scorn for MSS from these late centuries, they use, as the bulk of their evidence against 1 John v.7f, Greek MSS from these very same late centuries!

In summary of the first reason, the absence of 1 John v.7f in any Greek MS before the sixteenth century, does not constitute disproof, since:

1. Many regard late MSS (10th century or later) as inferior.
2. The distribution of hostile MSS is skewed toward late centuries.
3. 97% of their evidence(as witnesses hostile to 1 Jn v.7f) is late.

In other words, opposers of 1 John v.7f are not admitting, that after four centuries (the 17th to 20th) of scholars searching for MSS, they could not even muster 3% of all their evidence against 1 John v.7 as being significant, by their standards. Only 14 Greek MSS (2.8%) of the 482 hostile MSS they would consider boasting about, were dated from the ninth century or earlier.

The second reason that the absence of 1 John v.7f in Greek MSS before the sixteenth century does not constitute disproof, is that God is not obligated to have a regular transmission through Greek MSS for every authentic verse. One ought to allow for a possibility of a variety in the Greek text, decreed by God, before the foundation of the world. God "has done whatsoever he hath pleased" (Psalm 115:3). If God decreed for 1 John v.7f to be wanting in ancient versions, in over 400 late Greek MSS, and in only 14 relatively early MSS, so as to result in more controversy over a verse than over any other verse in history, then one becomes curious about His reason.

John Owen suggested that God, while preserving the whole scripture entire, allowed a certain variety "to fall out, in or among the copies we have, for the quickening and exercising of our diligence in our search into his Word."<sup>576</sup>

The context of Owen's idea, deals with Hebrew texts with "things of less, indeed of no importance." But his ideas can surely be applied to the Greek text, with matters of great significance, such as the Trinity. Why then would God decree to allow 1 John v.7f to fall out of 14 relatively early Greek MSS and in many ancient versions? His purpose may have been to draw attention (or to highlight) the importance of the doctrines of the deity and of the Trinity. That

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<sup>576</sup>"The Divine Original of the Scripture", *Works of John Owen*, (Banner of Truth, 1980) 16: 301.



Copy of a photograph of Hermann Kunst from his book  
*Politische Liberismus und Evangelische Kirche*

Verso of page with a photograph of Herman Kunst

almost all the objections to the inclusion of the verse (as Adam Clarke said in 1807) came from "Unitarians of all classes" demonstrates that it indeed did draw attention to these doctrines. (It would explain the dispute over θεός vs. ος in 1 Timothy 3:16). It is difficult to suppose that it was merely incidental that the objections to such a verse came from so many Unitarians.

With the discovery of codex Aleph (1859) and the publishing of codex Vaticanus (c. 1881), more attention and reliance from Orthodox scholars was placed upon these two exalted codices.

The doctrine of the deity of Jesus Christ, as well as the triune nature of the godhead are at the heart of Christianity.

Consider how these doctrines might be threatened.

Consider first, for a moment, the most dangerous religion. Because of its persistency (throughout the centuries) of causing gross evil and doctrinal error, consider Roman Catholicism. What other religious system throughout the centuries has been responsible for the persecution of more believers? or has propagated more false doctrine through the centuries? But further, it is particularly more dangerous than any other system because it is relatively correct on the fundamental doctrines of the Trinity and the deity of Christ.

Consider next, the most destructive doctrine concerning Christ. If the Trinity and Christ's deity are the most fundamental doctrines about the person and nature of Jesus Christ, then the denial of either becomes the most dangerous attack on His person and nature. That is exactly what Satan would attack.

From this observation, and from historical attestation, the two most persistent attacks upon Christianity appear to be forms of:

UNITARIANISM

and

ROMANISM

Of course, by Unitarianism, it is intended to be inclusive of the ancient form known as Arianism. Romanism is far worse, since history indicates that Romanists are to blame for most of the persecutions of believers throughout the centuries.

In what manner, then, might God have drawn attention to the importance of these fundamental doctrines on the nature of Christ? His manner may have been by allowing Satan to attack these very doctrines, knowing the end from the beginning that Satan would ultimately be defeated. Since the incarnate Word is identified by the inscripturated Word, Satan would attack both. He did. His attacks on both persist even today.

In summary of the second reason for the inadequacy of the absence of 1 John v.7f in 14 Greek MSS before the 16th century as constituting disproof, this absence is likely to have been decreed for the purpose of drawing attention to the importance of Christ's deity, by allowing Satan to influence men to corrupt certain proof texts of the Trinity and of the deity. Satan did not miss the opportunity to attack such texts which are pillars for such important doctrines.

Why it is that 1 John v.7f appeared sometimes with parentheses (e.g., Tyndale's 2nd ed., 1534), or small script (e.g., a German edition, 1596), or with Latin letters within a German Bible (e.g. an edition of 1599). From the perspective of the translator, it may indicate only his uncertainty. From the perspective of God who is sovereign, it may again be part of His decree to highlight the verse. It must be admitted, how small script (e.g.) causes the verse to stand out, and draws attention to it. Otherwise, the alternative is to believe that God is not sovereign, and was not able to preserve His word entire and uncorrupt, since He would be said to have failed to prevent an interpolation from persisting in an English version (the Authorized Version) that was to dominate for over 350 years.

In an article "First John 5:7", Conjurske argues that parentheses were first placed around 1 John v.7f by Tyndale in his second edition of 1534. He said these parentheses reappeared in Matthew's Bible (1537), Taverner's Bible (1539), and the Great Bible (1539) and its revision (1540). He traced the eventual omission (though, not the first) of the parentheses to an edition of Tyndale revised by Richard Jugge (1552), which he said is significant since "it was used five years latter by William Whittingham as the basis for the Geneva New Testament of 1557. . . ." <sup>577</sup>

What Greek edition did Tyndale use in his editions? Conjurske said "he no doubt had in his hand the latest edition of Erasmus' Greek Testament, the third edition of 1522 . . . and from that he translated." But by observing 1 John v.7 in the 1522 edition, there is nothing that supports that this edition was used for Tyndale's 1534 English edition. There are questions which Conjurske has not answered. Why did Tyndale not have parentheses in his edition of 1526? Why did he introduce them, as he did (not around the entire disputed verse) in his edition of 1534?

Incidentally, Conjurske misrepresented a portion from Erasmus' 3rd edition as *πατηρ και λογος*, instead of the actual *πατηρ λογος*.

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<sup>577</sup>Glenn Conjurske, "First John 5:7", *Old Paths and Ancient Landmarks*, (post 1981) 206.

The disputed verse is italicized and placed in bold print:

For there are thre which bear record *in heaven / the father / the worde / and the wholly goost. And these thre are one*  
**for there are thre which beare recorde in earth: the Sprete**

For emphasis, the portion which Tyndale actually set off, is italicized and placed in bold print:

*(For there are thre which bear record in heaven/the father/  
the worde / and the wholly goost. And these thre are one)*  
**for there are thre which beare recorde (in earth:) the Sprete**

The Froschauer New Testament (1524 or 1525) is part of the complete Swiss German Bible of 1531. One would expect the disputed portion to be marked off from "im himel . . ." to ". . . auf erden", but curiously, the superscripted portion corresponds to the portion Tyndale placed in parentheses.

The portion one would expect to be superscripted:

dan deer geyst ist die warheyt. Dan drey sind die zeugnub  
gebend im himel: Der vater das wordt unnd die drey  
dienend in eins. Unnd drey sind die da zeugend auff erden

The actual superscripted portion:

dan deer geyst ist die warheyt. Dan drey sind die zeugnub  
gebend im himel: Der vater das wordt unnd die drey  
dienend in eins. Unnd drey sind die da zeugend auff erden

Perhaps future research may provide the answer why the Swiss -German edition of 1531 and the Tyndale edition of 1534 began and ended their highlighted portions as they did. Perhaps the fourth edition of Erasmus' Greek NT (1527) may provide a clue.

Returning to the consideration of the serious nature of the specific attack upon the divine nature of Christ, it is curious that Roman Catholics have zealously sought to defend the deity of Christ. So they could admire any noteworthy work on the defense of the deity even by a Protestant.

One example of this occurred with George Bull (1634-1710), who wrote a trilogy on the trinitarian question: *Defensio Fidei Nicaenae* (1685), *Judicium Ecclesiae Catholicae* (1694), and *Primitiva et Apostolica Traditio*. Since the great Catholic scholar, Jacques Bossuet had such praise for Bull's first work, the *Defensio*, Robert Nelson (Bull's pupil and biographer) decided to send Bossuet a copy of the *Judicium*.

Bossuet was equally pleased with this work . . . and Bull had the unique honor (for an Anglican divine) of receiving 'the unfeigned congratulations of the whole clergy of France . . . for the service he had done to the catholic church by defending the determination of the necessity of believing in the divinity of the Son of God.' At the same time, Bossuet expressed his wonder as to what Bull meant by the word 'catholic,' and why it was that he remained separated from the unity of Rome.<sup>578</sup>

George Bull gave his reply in a treatise entitled *The Corruptions of the Church of Rome* which became so popular that it reached a fourth edition in 1714. His reaction to Bossuet's wonderment is exemplary!

Some have suggested that, ultimately, Romanism is the chief culprit behind so much textual corruption. This possibility cannot be denied. There are claims about "Jesuit Bibles" and claims about the Rheims-Douay version, but there has been no recent detailed exposure of these versions, which would be helpful. History does, however, reveal that Romanists originally despised the Greek texts in favor of the Latin Vulgate tradition.

If the situation involving Sepulveda's manner of defending the Vulgate tradition is representative of Romanists in the 16th century, then it can be said that Romanists did not necessarily despise all Greek texts, but that they despised only the "common Greek text", (which is weighty evidence not only of Romanist disdain for the Received Text, but of the concept of a "rival Greek text"). As mentioned above (p. 88), Sepulveda, in 1533, actually employed a Greek text, (although a deviant one- Vaticanus), and selected 365 readings from it to attempt to persuade Erasmus that the Vulgate MS of his day is superior, and to show that the text of Erasmus (in essence the Received Text) constitutes a "diversely corrupt text". But Erasmus suspected Vaticanus as being influenced by the Vulgate.

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<sup>578</sup>DNB 2: 237-238.



Today, many agree with Sepulveda. E.g., "from a modern point of view . . . one must admit that the Vulgate contained a more reliable form" (1983: de Jonge) of the NT than the MSS of Erasmus.

The implications are serious. The analysis of J. K. Elliott shows that the UBS "committee . . . tended by and large to adopt readings supported by what it called the best MSS. i.e. Aleph B."<sup>580</sup> Thus, Elliott continued, the "Alexandrian text was preferred" in the UBS text. Thus, since UBS3 is very close to codex B, which in turn, (as Sepulveda showed) is close to the Vulgate, then UBS3 and UBS4<sup>581</sup> are modern representatives (in Greek) of the Latin Vulgate of the Romanists!

Restrictions barring the publication of the Apocrypha were removed by the ABS in 1964 and the BFBS in 1966.<sup>582</sup>

Cooperation between Romanists and the United Bible Society (of which the ABS is part) was stimulated by Vatican II (1962-65). The UBS1 Greek text appeared one year later, in 1966.

Since the Second Vatican Council the cooperation between the UBS and the Roman Catholic church has increased.<sup>583</sup>

Romanists corrupt the text for the goal of ecumenism. The strategy is not new. As shown above (p. 65) Erasmus believed that the Ecumenical Council of 1438-1445 modified Greek MSS to conform to the Latin to effect "reunion of the Latin and Greek churches." Romanists for centuries accepted 1 John v.7, and in 1897 they even forbade doubt or denial of it. Why did they reverse views in 1927?

No one denies that Satan is the Enemy. But there is debate about his major tools and strategy. It may be observed that the strategy of Satan shifts in nearly every century. He does use cults, etc., but Romanism always seem to be his major tool. His present intent is ecumenism. The principle factor for the means to this end is textual corruption. Since this is at the basis of ecumenism, then the present debate over Bible versions is not unnecessary as many claim. Since the Scriptures are the basis to settle all doctrinal controversies, then when compared with all other serious challenges that face Christians today, it is surely the single most crucial issue.

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<sup>580</sup>J. K. Elliott, "The United Bible Societies' Textual Commentary Evaluated" *Novum Testamentum* 27(1975) 132.

<sup>581</sup>The UBS4 has a larger apparatus than UBS3, but the text is identical.

<sup>582</sup> *Dictionary of the Ecumenical Movement* (Grand Rapids: Eerdmans, 1991) 100.

<sup>583</sup>*Ibid.* p. 96.

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APPENDIX 1: Theology/character of the opposers of 1 John v.7f

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- (d. 1662) J. Biddle "unitarian"<sup>1</sup>
- (d. 1680) C. Sandius "the Arian"<sup>2</sup>
- (d. 1712) R. Simon "Roman Catholic", "quarrelsome in disposition"<sup>3</sup>
- (d. 1727) I. Newton "His leanings to Arianism"<sup>4</sup>
- (d. 1729) S. Clarke "was accused of Arianism"<sup>5</sup>
- (d. 1741) T. Emlyn "first unitarian minister in England"<sup>6</sup>
- (d. 1742) R. Bentley, his "arrogance which...provoked the feud"<sup>7</sup>
- (d. 1752) W. Whiston "Arian theologian"<sup>8</sup>
- (d. 1754) J. J. Wettstein "became suspected of Socinian tendencies"<sup>9</sup>
- (d. 1762) G. Benson "He was undoubtedly a Socinian"<sup>10</sup>
- (d. 1777) Bowyer "depended upon the judgement of J. J. Wettstein"<sup>11</sup>
- (d. 1791) Michaelis "secretly he had tried to renounce"<sup>12</sup> orthodoxy
- (d. 1791) J. S. Semler "alchemy, mystical theosophy, & freemasonry"<sup>13</sup>
- (d. 1794) Gibbon "had so little sympathy for the aims of the Church"<sup>14</sup>
- (d. 1804) J. Priestley "embraced Arianism"<sup>15</sup>
- (d. 1808) R. Porson had "doubts... especially about ... the trinity"<sup>16</sup>
- (d. 1812) J. J. Griesbach "with...Semler, with whom he lived"<sup>17</sup>
- (d. 1812) J. Buckminster "forerunner of the Unitarian movement"<sup>18</sup>
- (d. 1821) J. Barrett "indulged in cursing and swearing"<sup>19</sup>
- (d. 1832) A. Clarke "he denied his eternal sonship"<sup>20</sup>

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<sup>1</sup>DNB 5:13

<sup>2</sup>R. Porson, *Letters to Mr Archdeacon Travis*, ii.

<sup>3</sup>NSHE 10:422.

<sup>4</sup>W. Orme, *Memoir of the Controversy*, 43

<sup>5</sup>DNB 10: 444.

<sup>6</sup>DNB 17:356.

<sup>7</sup>DNB 2:312

<sup>8</sup>NSHE 12: 338.

<sup>9</sup>Scrivener, *A Plain Introduction to Criticism of the NT*, 3rd ed., 460.

<sup>10</sup>DNB 4:256

<sup>11</sup>B. Metzger, *Chapters in the History of NT Textual Criticism and Text of the New Testament*, 116.

<sup>12</sup>NSHE 7:364.

<sup>13</sup>NSHE 10:355.

<sup>14</sup>NSHE 4:483

<sup>15</sup>NSHE 9:254

<sup>16</sup>*Secrets of Mount Sinai*, 31

<sup>17</sup>Orchard & Longstaff, *J.J. Griesbach; Synoptic and text-critical studies 1776-1976* (London: Cambridge University Press, 1978)

<sup>18</sup>NSHE 2:290.

<sup>19</sup>DNB 1:1203.

<sup>20</sup>DNB 10:414.

- (d. 1853) A. Norton "the position of conservative Unitarianism"<sup>21</sup>  
 (d. 1880) J. S. Porter "unitarian divine"<sup>22</sup>  
 (d. 1881) S. Sharpe "a Unitarian scholar"<sup>23</sup>  
 (d. 1884) E. Abbot "Unitarian layman"<sup>24</sup>  
 (d. 1901) J. Thayer "was a Unitarian"<sup>25</sup>  
 (d. 1930) A. von Harnack held "liberal theological views"<sup>26</sup>  
 (b. 1914) E. A. Nida. "initiated, organized, and administered" the UBS N.T. (preface to UBS1)

(1615-1662) John Biddle -his comments against 1 John v.7f are found in his *A Brief History of the Unitarians called Also Socinians in Four Letters written to a Friend*, 2nd ed. (1691). See letter #4. On 1 Timothy 3:16 he says (p.40) "It appears by the Syriac, Latin, Ethiopick, Armenian, Arabick, and most ancient Greek Bibles. . .that the word God was not originally in this Text, but added to it."

(1615-1680) Christopher Sandius "In the year 1670, the Arian Sandius made a formidable attack upon this verse. . ." <sup>27</sup>

(1638-1712) Richard Simon "French Roman Catholic", who "on May 21, 1678, was expelled from the Oratorians because of the publication of his *Histoire critique du Vieux Testaments*"<sup>28</sup>

(1638-1725) Daniel Whitby wrote about the Trinity, in which "he began with the orthodox doctrine. . .[Oxford, 1691], but his views changed, and his *Last Thoughts* . . . reveals him as convinced Unitarian"<sup>29</sup>

(1642-1727) Isaac Newton "His leanings to Arianism, which were no doubt promoted by his acquaintance with Clarke, Whiston, and other eminent persons of that school, are to be deplored."<sup>30</sup>

(1675-1729) Samuel Clarke "was accused of Arianism, the general tendency of the book [Scripture Doctrine of the Trinity] being clearly in that direction."

(1663-1741) Thomas Emlyn "was the first preacher who described himself as a unitarian, a term introduced by Thomas Firmin. . . He maintains, however, that he 'never once' preached unitarianism, advocating his theology only through the press." *DNB* 17:358.

(1662-1742) Richard Bentley was a Trinitarian. He even lived with Stillingfleet for six years 1683-89. In 1720 he published his proposals to reconstruct Jerome's Vulgate. He then intended to compare this with the oldest Greek manuscripts. By this means he

<sup>21</sup>*Dictionary of Amer. Biography* 13:568.

<sup>22</sup>*DNB* 46:185.

<sup>23</sup>F.F. Bruce, *English Bible: History of Translations* (1961) 130.

<sup>24</sup>*NSHE* 1:4.

<sup>25</sup>W. Martin, *The Kingdom of the Cults* (rev. ed.) 59.

<sup>26</sup>*EBrit* 5:712

<sup>27</sup>R. Porson, *Letters to Mr. Archdeacon Travis*, ii

<sup>28</sup>*NSHE*, 10:422.

<sup>29</sup>*DNB* 12:339.

<sup>30</sup>W. Orme, *Memoir of the Controversy*, 43.

"believed that he could restore the Greek text as generally received by the church at the time of the Council of Nice (325 A. D.)" *DNB* 4:314.

(1667-1752) W. Whiston : His own inquiries led him to the view that "the accepted doctrine of the Trinity was erroneous." he was "banished from the university" *DNB* 51:11 " and in Oct., 1710 he was deprived of his professorship" *NSHE* 12:338. In 1988, Harold P. Scanlin, misleadingly portrayed Whiston as a "controversial Baptist"<sup>31</sup>. But Scanlin failed to provide the rest of the account. Huge Pope says "Only in 1747, after the publication of his *Primitive New Testament*, did Whiston, then eighty years old, abandon communion with the Church of England and join the Baptists"<sup>32</sup>.

(1693-1754) J.J. Wetstein "became suspected of Socinian tendencies . . . so that in the end he was deposed from the pastorate (1730), driven into exile"<sup>33</sup>

(1699-1762) George Benson "one of the professors 'spoke of him with abhorrence as an avowed Socinian' (*Biog. Britannica*)"<sup>34</sup>

(1684-1768) Nathaniel Lardner "he 'was much inclined' to the Arianism adopted by Samuel Clarke"<sup>35</sup>

(1725-1791) Johann S. Semler "felt a profound disinclination toward all manner of Pietism" [see also H. Hoffman's *Die Theologie Semlers* (Leipzig: 1905)]

(1733-1804) Joseph Priestley "By reading with care, 'Dr. Lardner's Letter on the Logos', I became what is called a Socinian soon after my settlement at Leeds [Sept. 1767];"<sup>36</sup>

(1759-1808) Richard Porson "Byron described him as the most bestial of all the disgusting brutes that he knew. Porson, he wrote, was sulky, abusive, and intolerable, adding, 'In private parties he was always drunk or brutal, and generally both'. He became librarian to the London institution, but scarcely attended to any of his duties, frequently coming home dead-drunk long after midnight."<sup>37</sup> R.C. Jabbs says Byron's account refers "to the years 1805-8"<sup>38</sup> "In any case, his doubts about orthodoxy and especially about the doctrine of the Trinity-were all too obvious." (p. 31)

(1745-1812) Johann J. Griesbach "Here [at Halle] he soon came in contact with Johann Salomo Semler, with whom he lived as a student, and also after his great

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<sup>31</sup>"Bible Translation as a Means of Communicating New Testament Criticism to the Public" *Technical Papers for the Bible Translator*, 39 (Jan 1988) 103.

<sup>32</sup>*English Versions of the Bible* (1952) 526.

<sup>33</sup>F. H. A. Scrivener, *A Plain Introduction to the Criticism of the New Testament*, 3rd ed. p. 460.

<sup>34</sup>*DNB* 4:256.

<sup>35</sup>*DNB* 32:149.

<sup>36</sup>*Autobiography of Joseph Priestley*, (reprint of *Memoirs*, 1806, Somerset : Adams & Dart, 1970) 93.

<sup>37</sup>James Bentley, *Secrets of Mount Sinai*, 30.

<sup>38</sup>*DNB* 46: 159.

tour abroad (40:18)" Also: "... even in the eyes of the Weimar government, Griesbach was regarded as a representative of a more liberal theology" <sup>39</sup>

(1784-1812) Joseph S. Buckminster "In theology he was liberal, a forerunner of the Unitarian movement; ... He superintended the publication of the American edition of Greisbach's Greek Testament (1808);" <sup>40</sup>

(1753-1821) John Barrett "He was very attentive to his religious duties, but freely indulged in cursing and swearing" <sup>41</sup>

(1762-1832) Adam Clarke "on the person of Jesus Christ, while maintaining his divinity, he denied his eternal sonship" <sup>42</sup>

(1786-1853) Andrews Norton "occupied the position of conservative Unitarianism." He wrote *A Statement of Reasons for Not Believing the Doctrines of Trinitarians*.

(1801-1880) John S. Porter "His views were Arian, and he became the editor (1826-8) of an Arian monthly, the 'Christian Moderator'" <sup>43</sup>

(1799-1884) Samuel Sharp was "president of the British and Foreign Unitarian Association in 1869-70" <sup>44</sup>

(1828-1901) Joseph Henry Thayer "was a Unitarian who denied Christ's deity" and "denied the visible second coming of Christ" <sup>45</sup>

(1846-1917) Caspar R. Gregory. The unitarian, Ezra Abbot, "cooperated with his pupil, Prof. Caspar Rene Gregory" <sup>46</sup>

(1851-1930) Adolf von Harnack "because of his liberal theological views, especially with respect to the historical Christian creeds, his appointment to the post at Berlin was opposed by supreme council of the Evangelical Church of Prussia" Throughout his life. ... he was denied ecclesiastical posts" <sup>47</sup>

(1914- ) E. A. Nida "bases himself on the literature ... written from a non-Christian and immanentistic point of view. Nida also shows appreciation for ... existentialism." (p. 78). "Nida and others reject this [sufficiency of biblical revelation over limitations of speech] because of their unbiblical view of man." (p. 80). J. van Bruggen, *Future of the Bible*.

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<sup>39</sup>Gerhard Deling "Johann Jakob Griesbach: his life, work, and times" *J. J. Griesbach; Synoptic and Text-Critical Studies 1776-1976* (Cambridge: Cambridge Univ. Press, 1978) 15.

<sup>40</sup>*NSHE* 2:290.

<sup>41</sup>*DNB* 1: 1203.

<sup>42</sup>*DNB* 10: 414.

<sup>43</sup>*DNB* 46:185.

<sup>44</sup>*DNB* 51:426.

<sup>45</sup>W. R. Martin, *The Kingdom of the Cults*, rev. ed. (Minneapolis: Bethany, 1977) 59, 71.

<sup>46</sup>*Dict of Amer. Biog.* 7:601

<sup>47</sup>*EBrit* 5:712.

## APPENDIX 2: Pertinent quotations

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An irrefutable theory to explain the preservation of the verse, 1 John v 7-8 will be of interest, although one has not been widely accepted yet. One theory is that those rare instances where the Greek MS evidence is weak, the Italic has preserved it. There may be some 10,000 Latin MSS of the New Testament. Although Dr. Thiele, in 1958, dealt with the Latin text types K, C, S, T, V, LUC, and AU, he has said to me in 1990, that the subject of the Latin text is still largely unknown.

Upon my inquiry to the ABS whether a listing of Latin MSS similar to that available for Greek MSS is extant, the response was from the Senior Historical Researcher for the American Bible Society (and the translator of *Der Text des Neuen Testaments* by Kurt and Barbara Aland), who replied, "For Biblical manuscripts in Latin, there is no single listing."<sup>48</sup>

Recent discoveries: In 1975 at St. Catherine's monastery, 836 Greek MSS were discovered. Questions we ought to ask include: How many contain the fifth chapter of first John? Among them, how many have 1 John v. 7-8? Pieper remarked "... the hope voiced by Bengel that old documents might still be discovered that would throw further light on our text might not be so foolish in view of recent discoveries."

1690 ALLIX, Peter. *Some Remarks upon the Ecclesiastical History of the Ancient Churches of Piedmont*. (Gallatin, Tenn.: Church History Research and Archives. 1989 reprint) p. 39:

By Italy, I do not understand here the several countries which, at this day, bear that name, but only the seven provinces to which that name was given, by way of distinction, and which constituted a particular government under the care of the lieutenant on the western Praetorian Prefect. These provinces were Liguria, Aemilia, Flaminia, Venetia, the Alps, both Cottian and Greek, and Rhaetia, or the country of the Grisons.

A quote on the diocese of Waldenses in Italy in the 7th century and the liturgy they used:

... this Liturgy has the Psalms, and diverse other texts of Scripture of the ancient version called the Italic.

A quote from chapter 27, p. 315 entitled "That the Churches of the Valleys of Piedmont have constantly persevered in the same faith, until the time of the Reformation." Allix reported that Seisselius was his source for the following quote concerning the articles of their faith:

They say that the Popes of Rome, and other Priests, have depraved the Scriptures by their doctrines and glosses.

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<sup>48</sup>Letter of April 7, 1989, from Dr. Errol F. Rhodes to the present author.

1815 NOLAN, Frederic. *An Inquiry into the Integrity of the Greek Vulgate or Received Text.* xvi

... the author perceived ... that it derived its name from that diocese, which had been termed the Italic, as contradistinguished from the Roman. This is a supposition, which receives a sufficient confirmation from the fact, -that the principle copies of that version have been preserved in that diocese ... The circumstance is at present mentioned, as the author thence formed a hope, that some remains of the primitive Italic version might be found in the early translations made by the Waldenses, who were the lineal descendants of the Italic Church and who have asserted their independence against the usurpations of the Church of Rome and have ever enjoyed the free use of the Scriptures. In the search to which these considerations have led the author, his fondest expectations have been fully realized. It has furnished him with abundant proof on that point to which his Inquiry was chiefly directed; as it has supplied him with the unequivocal testimony of a truly apostolical branch of the primitive church, that of the celebrated text of the heavenly witnesses, was adopted in the version which prevailed in the Latin Church previously to the introduction of the modern Vulgate.

1886 MILLER, Edward. *Guide to Textual Criticism of the New Testament* (London: ) p. 85.

The best of the Old Latin Versions -- were made two hundred years before those two manuscripts, and -- especially the former--supports the Traditional Text.

1922 DEANESLY, Margaret. *The Lollard Bible and Other Medieval Biblical Versions.* (Cambridge: Cambridge Univ. Press, 1960) p. 65.

The earliest existent Waldensian texts, Provencal, Catalan and Italian, were founded on a Latin Bible, the use of which prevailed widely in the Visigothic kingdom of Narbonne, up to the thirteenth century ...

In any case, the strongest argument for the antiquity of origin of the original of the Tepl manuscript, is S. Berger's verdict on its Latin source.

1922 CHRISTIAN, John Tyler. *History of the Baptists*, 2 vols. (Texarkana: Bogard Press) 1:91

The Waldenses translated the Bible into the Romance and Teutonic languages early in the thirteenth century, the Baptists retained these versions two hundred years after Luther's version. The oldest German Bible is of Baptist origin.



1922? KENYON, Frederick *Our Bible and Ancient Manuscripts*.

What is certain is that the version exists in two different forms, probably representing two independent translations, known, from the regions in which they were circulated, as the African and the European; and that a revised form of the latter was current in Italy towards the end of the fourth century and was known as the Italic.

But the Old Latin was made long before any of our manuscripts were written, and takes us back almost to within a generation of the time at which the sacred books were themselves composed. The Old Latin Version is consequently one of the most valuable and interesting evidences which we possess for the condition of the New Testament Text in the earliest times. It has already been said (p. 78) that it was originally made in the second century perhaps not very far from A.D. 150, and probably, though not certainly, in Africa. Another version, apparently independently appeared in Europe.

Codex Brixianus (f), sixth century, with an Italian Text.

1930 WILKINSON, Benjamin G. *Our Authorized Bible Vindicated*. (Washington, D.C., 1982 reprint)

It is recognized that the Itala was translated from the Received Text. (Syrian, Hort calls it); that the Vulgate is the Itala with the readings of the Received Text removed.

1932? WILKINSON, Benjamin G. *Answers to Objections to Our Authorized Bible*. (Payson, Ariz. : Leaves of Autumn, 1989)

A quote concerning Kenyon's words "The Italian Text being evidently due to a revision of those with the help of Greek copies of a Syrian type"

Now note Dr. Kenyon's remarkable statement to the effect that the Italian text was the revision with the help of Greek copies of a Syrian type. Since Dr. Kenyon had adopted Hort's words "Syrian" to mean the Textus Receptus, here we have positive evidence that the Itala or the Italic type of Latin manuscript was of the Textus Receptus type. It is this Itala which Dr. Nolan proves was the Bible of the Waldenses.

1940 KENYON, Frederic G. *Our Bible and Ancient Manuscripts*, 4th ed. (New York: Harpers and Brothers) p. 174.

Jerome's version, which was based on MSS of a "Neutral" (or as it seems preferable to call it Alexandrian) character, removed many of the Syrian interpolations, but still left the Vulgate a mixed text

1977 METZGER, Bruce M. *The Early Versions of the New Testament Text; Their Origin, Transmission and Limitations* (Oxford: Clarendon Press) p. 285-286.

Our information concerning the Old Latin translation of the New Testament is very defective, but it is certain that it was not one uniform work; the books were translated a number of times and no single translator did all twenty-seven books.

The question has been raised whether the birthplace of the Latin New Testament might not have been at Rome after all.

1986 KUTILEK, Doug (The Kutilek-Johnson correspondence debate)

A quote from Doug Kutilek's letter (of June 6, 1986) to Dr. C. Ken Johnson:

No authority I know of declares the Waldensian Bible was the Old Latin; uniformly they say it was the Vulgate translated into the vernacular.

1986 BROWN, Robert & Rosemary. *They Lie in Wait to Deceive*. vol. 3 (Mesa, AZ: Brownsworth Publishing)

Walter R. "Martin testified . . . in several court cases, that he earned his Ph.D. in Comparative Religion from California Western University in 1976. . . ." (Steve Levicoff, *Name it & Frame It?* p. 43, 2nd ed., 1992). However CWU, an unaccredited correspondence school, was never authorized to grant degrees in Comparative Religion. The Browns published this 320 page book exposing Martin, the founder of Christian Research Institute. Steve Levicoff remarked "I'm pressed to admit that their research is, in fact, accurate."

Other opposers of 1 John v.7f include Stewart Custer, who obtained his Ph.D. from the unaccredited Bob Jones University, and Philip Wesley Comfort, who obtained his Ph.D. from Fairfax University, which Levicoff includes in his chapter on degree mills. Fairfax is an "unaccredited institution" (p. 107) in New Orleans, Louisiana.

1988 N.M.Sa. *The New Encyclopedias Britannica*, Biblical Literature. Later and Modern Versions. "Gothic and pre-Reformational Bibles." (Chicago: Encyclopedia Britannica, Inc., 1988), 14: 768.

There is evidence ... for the existence of German Psalters from the 9th century on. By the 13th century the different sects and movements that characterized the religious situation in Germany had stimulated a demand for popular Bible reading. Since all the early printed Bibles derived from a single family of late 14th century manuscripts, German translations must have gained a wide popularity. Another impetus towards the use of the German Scriptures in this period can be traced to mystics of the Upper Rhine. A complete New Testament, the Augsburg Bible, can be dated to 1350, and another from Bohemia, Codex Teplensis (C. 1400), has also survived.

1989 VERDUIN, Leonard. *Mr. L. Verduin interviewed by M. Maynard*. (Apache Junction, Arizona).

A quote from the recorded interview of December 29, 1989:

M: Where can I find information on what the Waldenses used as far as their translations?

V: Ludwig Keller has quite a bit on the Tepler Codex which he contends comes out of the Waldensian camp. I think he's right. You know, he got a lot of people on his neck<sup>49</sup> right away, because they didn't like to hear this... But the Tepler Codex, to my way of thinking, is quite certainly of "heretical" origin, whether the Waldensians [or Bohemian brethren] did it. From my way of thinking, it doesn't matter whether you say Waldensian or Lollard or half a dozen other names. They all agreed with each other on this point. . . They were all influenced by the Tepl Codex which came out of the camp of the underworld, the *Nebenkirche*.

1990 MOORMAN, Jack A. *Early Manuscripts and the Authorized Version*. (Collingswood, N.J.: Bible for Today) p. 29

Research into the text and history of the Waldensian Bible has shown that it is a lineal descendant of the Old Latin Itala. In other words, the Itala has come down to us in the Waldensian form, and firmly supports the Traditional Texts.

1990 VERDUIN, Leonard. *Where We Went Wrong* (unpublished)

Quote from chapter 5, p. 62, concerning the Waldensians knowing the Gospels by heart "...so that they could repeat them without a halt and with scarcely [missing] a word here or there".

This remark about "a word here or there" may be taken to imply that they of the *Nebenkirche* translated from a Latin text other than the one approved by "Christendom". The question of the Latin text favored by the *Nebenkirche* is one that deserves to be researched further than has been done.

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<sup>49</sup>This is verified by the statement "Keller was violently attacked" ME 3:162. This German Reformed scholar "published his epoch-making works, vindicating Anabaptism." He was also attacked for being an "ardent exponent that there was a direct connection between the Waldenses and the Anabaptists."

### APPENDIX 3: Reply to anticipated objections & other quotes

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Objection #1. H. J. de Jonge said the earliest reference to the legend of the promise is T. H. Horne in 1818. Yet the following quote (from *Letters to Travis*, 111) proves that R. Porson knew of the promise back in 1790:

Erasmus said, in his answer to Lee, that if he found a single Greek manuscript containing the three heavenly witnesses, he would have inserted them in his text.

Reply to objection #1: Upon a first glance, this might appear to be a promise, but it is essential to grasp the historical context. Let us quote from H.J. de Jonge, a major contributor on the editorial board of the recent Erasmus project, who wrote the 58 page introduction to volume IX-2 of "ASD" or *Erasmi Opera Omnia* (1983):

A quote from page 12 of his introduction:

... by arguing that if... he had found the passage in a single Greek manuscript, he would have introduced it into his edition ...

A quote from page 12, footnote 46:

This remark of Erasmus is sometimes misinterpreted as if he promised to restore the so-called *Comma Iohanneum* if it could be found. . . It is one of the cherished legends about the history of New Testament scholarship that Erasmus kept his promise and restored the verse when one such manuscript was produced. But this is no more than a legend. In fact, far from being a promise, Erasmus' words are only a simple account of the facts owing to which he had felt obliged to exclude the *Comma Iohanneum* from his first and second edition. His words are not a promise, but a retrospective account of what he had done. [boldface emphasis was added]

Accordingly, the reason why Erasmus inserted the *Comma Iohanneum* in the third edition ... was not that he felt bound to keep any promise, but, as he declared himself in his annotations on I Ioh. 5,7 and in his first apology against Stunica (see p. 258 below), "to take away any handle for calumniating" him. It may be useful to quote Erasmus' words in full:

Quod si mihi contigisset vnum exemplar in quo fuisset quod nos legimus, nimirum illinc adiecissem quod in caeteris aberat. Id quia non contigit, quod solum licuit feci, indicaui quid in Graecis codicibus minus esset" (LB IX, 275 B-C)

Objection #2: The Comma cannot be authentic because there is overwhelming Greek manuscript evidence against it. The Church could not be wrong for all those centuries.

Reply to objection #2: First, there is an underlying presupposition inherent in the use of this word "Church". The intent of the objector may be to use one word (Church) to signify "believers in all ages", which is NOT what the

universal church consists of. The universal church has erred miserably in every doctrine. Consider Romanism. The question must be asked: "Could believers be wrong about the identity of the text for all those centuries?" (wrong, to the extent that the critical text advocates imagine). By no means. Dr. Hills was correct about a Maximum of Certainty and a Minimum of Uncertainty. Another question must be asked "What text did believers actually use?" During the Reformation, no one questions that the Received Text was used. So we ask "What text was MOST COMMONLY USED during the Medieval and pre-Reformation ages?"

Many Protestants would say: "The Vulgate was used then" This is inadequate. It does not indicate which recension of the Vulgate tradition. E. F. Hills did not take into account the "remarkable longevity" of the Old Latin in the Medieval age. D. D. Shields correctly noted that "difficulty arises in Hills' exclusion of the Western Church." (*Recent Attempts* ... p. 100) Shields is absolutely correct that "Further, this exclusion contradicts his demand for a public perpetuation of the true text . . .". However, it is difficult to agree with Shields that "this true text was hidden from the West until the Protestant Reformation." (p. 100). How can one rule out the possibility that preservation of the true text occurred with usage of faithful Old Latin texts, that were later destroyed, among masses of poorer brethren in rural regions of the West?

Less than 550 Greek MSS (see below, p. 339) can be checked for inclusion of 1 John v.7f. If one assumes 1 MS in use by each believer then this represents what only 550 believers in Medieval days used! Fair representation is merely assumed. It is more likely that 550,000 Greek MSS were in existence.

F. A. G. Tholuck's essay "The Doctrine of Inspiration" was included in A Collection of Theological Essays from Various Authors with an Introduction by George R. Noyes, D.D. (Boston: American Unitarian Assoc., 1856). On page 92, Tholuck said:

What does it avail you, says the Roman Catholic, to have an infallible document, unless you have also an infallible translation? And what could an infallible translation avail you, without an infallible interpretation? Nay, verily, your learned men themselves, who abide by the original text, -whence derive they certainly concerning its correctness? Does not the number of various readings in the New Testament alone, according to modern calculations, exceed fifty thousand? One can and must yield to our pious friend, Professor Gaussen, and confess that, essentially, the great majority of these readings are immaterial. But this is by no means the case with them all. This it is not indifferent, for example, whether the passage concerning the Trinity in 1 John v.7,8 be genuine or not, Professor Gaussen so decidedly acknowledges, that he believes the defence of the received reading must at all risks be undertaken, notwithstanding the passage is found in no Greek Codex except the Codex Britannicus of the sixteenth century; in the Codex Ravianus, which is a copy partly from the Complutensian Polyglot and partly from the third edition of Erasmus; and in the Vulgate only since the tenth century. If one credible testimony in reference to this subject were not of equal weight with many, a host of others might easily be added; but this must now suffice.

From John Biddle's *The Faith of One God Who is only the Father; and of One Mediator between God and Men, Who is only the Man Christ Jesus; and of One Holy Spirit, the Gift (and sent) of God; asserted and Defended*. (London, 1691)

For tho the Expression varieth somewhat in the ordinary Greek Testaments, in that the Preposition ΕΙΣ is prefixed (altho the Complutensian Bible readeth ΕΙΣ ΤΟ ΕΥ ΕΙΩΤΙΝ in both Verses,) yet is the sense the same; this latter being spoken after the Hebrew Idiom, the former according to the ordinary Phrase. For Confirmation whereof, see *Mat. 19.* comparing Ver. 5 and 6, together in the Original: Wherefore this Expression ought to be rendered alike in both Verses, as the former Interpreters did it, thus the latter Interpreters in Verse 8, have rendered it *agree in one* putting the Gloss instead of the Translation. So that this place maketh nothing for them that hold the Holy Spirit to have one and the same Essence with the Father, unless they can prove that those who are one in Agreement must likewise necessarily be one in Essence; or that two or three cannot be one, but it must presently be in Essence. I omit for the present to speak of the Suspectedness of this place, how it is not extant in the ancient Greek Copies, and namely in that famous one of Tecla here in England, nor in the Syriack Translation, nor in most ancient Books of the Latin Edition, and rejected by sundry Interpreters both Ancient and Modern.

In John Biddle's *A Brief History of the Unitarians Called also Socinians in Four Letters written to a Friend*. 2nd ed. (1691), the author says on page 43:

1 John 5.7 *There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.* Answ. 1. This Verse was not originally in the Bible, but has been added to it. 'Tis not found in the most ancient Copies of the *Greek*, nor in the *Syriack*, or *Arabick*, or *Ethiopick* or *Armenian* Bibles. 'Tis not acknowledged by the Fathers, who treated professedly of this Question of the Trinity; 'tis wholly rejected by abundance of the most Learned Criticks and Interpreters, and by all acknowledged to be doubtful and uncertain 2. Admitting this Verse to be genuine, yet the most Learned *Trinitarians* confess the sense is, not *these three are one God*, but *these three are one in their Testimony*, or they agree in their testimony; for they are here considered and spoken of as Witnesses. So *Beza*, *Vatablus*, *Calvin*, *Erasmus*, the English *Geneva* Notes. And accordingly most of the Greek Bibles which have this Verse in them, read here as they do in the next Verse (not *these three are one*, but) *three agree in one*: i.e. in one and the same testimony.

Pre-view of conclusions from the tabulation of appendix 10. (p. 339).

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Greek MSS: papyri hostile to 1 John v.7f:

\*\*\*\*\*

none

early Greek MSS: Uncials and minuscules hostile to 1 John v.7f:

\*\*\*\*\*

2 MSS/498 (or 0.4%) are from the 4th century  
2 MSS/498 (or 0.4%) are from the 5th century  
1 MS/498 (or 0.2%) are from the 6th century  
0 MS/498 (or 0.0%) are from the 7th century  
1 MS/498 (or 0.2%) are from the 8th century  
8 MSS/498 (or 1.6%) are from the 9th century

There are only 5 Greek MSS from the 6th century or earlier which omit 1 John v.7f. These are:

Aleph      B      A      048   0296

Only 8 Greek MSS from the 9th century omit 1 John v.7f. These are:

K      L      P      049              1424              1841              1862              1895

late Greek MSS: Uncials and minuscules hostile to 1 John v.7f:

\*\*\*\*\*

[482/498 (or 97.2%) are from the 10th century or later! ]

30 MSS/498 (or 6.02%) are from the 10th century  
80 MSS/498 (or 16.02%) are from the 11th century  
79 MSS/498 (or 15.86%) are from the 12th century  
98 MSS/498 (or 19.67%) are from the 13th century  
119 MSS/498 (or 23.89%) are from the 14th century  
55 MSS/498 (or 11.04%) are from the 15th century  
15 MSS/498 (or 3.01%) are from the 16th century  
06 MSS/498 (or 1.2%) are from the 17th century  
01 MS/498 (or 0.2%) are from the 18th century

14 Greek MSS from the 9th century or earlier omit 1 John v.7f:

Aleph   B   A   048   0296   ψ   K   L   P   049   1424   1841   1862   1895

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The section on "irrelevant MSS" (appendix 10, p. 340-42) refers to p. 155 of (1987: ALAND).

#### APPENDIX 4. A New Reformation: Is it needed today?

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A variety of denominations is crying out for a new Reformation.<sup>50</sup> In my view, a new Great Awakening is far more preferable. One of the problems of the Reformation is the inevitable consequence of conductal-averagism. Leonard Verduin defines this as the event in which "Christian behavior and ordinary behavior become indistinguishable." Verduin, who is Christian Reformed by denomination, speaks favorably of the Donatists! He speaks of Christendom as the "fallen" Church which was:

... filling the country side with clerics who gave no evidence of being regenerate and all sorts of evidence that they were not. It was against this alarming development that the Donatists protested -saying that a cleric who lives in sin cannot convey salvation.<sup>51</sup>

L. Verduin, who earned his degrees from Calvin College (A.B.), Calvin Seminary (Th.B.), and the University of Michigan (A.M. in history, 1945) then shifts to the age of the Reformation and quotes from Luther:

Luther himself acknowledged that his Reform had done little to correct conductal-averagism, but had left things in the main as they had been before. It is a sad fact that he sought to justify this, moreover.<sup>52</sup>

Verduin continues: "In an attempt to get away from the evidently indisputable fact that the Stepchildren [i.e., the Anabaptists] were doing much better, he [Martin Luther] said"

Doctrine and life are to be distinguished, the one from the other. With us conduct is as bad as it is with the papists. We don't suppose them on account of conduct. Hus and Wycliffe, who made an issue of conduct, were not aware of this . . . but to treat of doctrine, that is really to come to grips with things.<sup>53</sup>

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<sup>50</sup>The founder of the recently formed organization, CURE, (Christians United for Reformation) Michael Scott Horton, speaks of the Reformation as a cure-all. See Horton's last chapter in the *Agony of Deceit*, (Chicago, Moody Press, 1990).

<sup>51</sup>L. Verduin, *The Reformers and Their Stepchildren*, 96.

<sup>52</sup>L. Verduin, 108.

<sup>53</sup>*Luthers Werke*, vol. 1, p. 296 as quoted by Verduin.



Verduin says further: "The Reformed preachers at Berne admitted as much in a letter which they sent to the City Council"

The Anabaptists have the semblance of outward piety to a far greater degree than we and all the other churches which in union with us confess Christ: and they avoid the offensive sins that are very common among us.<sup>54</sup>

Why were Reformed preachers lacking piety? There may be many reasons. One may be due to their departure from *sola scriptura*. For elaboration on the departure of the Reformers from the principle of *sola scriptura* see Kenneth Good's chapter "Baptists Differ from the Reformed in Their Views of the Word of God." in *Are Baptists Reformed?* (Lorain, Ohio: Regular Baptist Heritage Fellowship, 1986).

(Those who are still clamoring for a new Reformation are kindly encouraged to consider what the church historian, Philip Schaff said):

The Reformation everywhere had its defects and sins, which it is impossible to justify. How cruel was the persecutions of the Anabaptists. . . And how sad were the moral state and the rude theological quarrels in Germany. No wonder that Melancthon longed for deliverance from the *rabies theologorum*. I hope God has something better and greater in store than the Reformation.<sup>55</sup>

The situation of Georg Witzel is only one example of those dissatisfied with the Reformation. "Seeing in Lutheranism, disagreement between doctrine and life, he at a later time returned to the Roman Catholic Church."<sup>56</sup>

Those calling for a new Reformation are also encouraged to read the accounts of the Great Awakening of 1740-42, and to compare the visible effects on the souls of individuals.

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<sup>54</sup>W. J. McGlothlin, *Die Berner Täufer* (1902) as quoted by Verduin, 109.

<sup>55</sup>The Life of Philip Schaff, 462 as cited by J.T. Christian, *History of the Baptists*.

<sup>56</sup>"Witzel", *NSHE*, 12:400.

# APPENDIX 5: Selection of non-Majority readings from German Bibles

For the presentation that follows, readings from the Received Text (TBS) and from the Hodges/Farstad and Robinson/Pierpont text are provided for immediate comparison with the German readings.

Old Latin selections from *p* and Old English readings (WYC) are also included  
'p' = (xiii) Peripignan Codex of the 13 century (S. France)  
WYC = (c.1380) Wycliffe Bible

The codes that follow represent a selection of German Bibles, Greek editions, and other versions examined in several distinctive Received Text non-Majority readings.

AUG = (c.1350) Augsburg Codex (German) "2 Cod 3"  
TEP = (c.1400) Tepl Codex (German)  
G01 = (1466) pre-Lutheran German: (Strassburg: J. Mentel)  
G02 = (1470) pre-Lutheran German: (Strassburg: H. Eggestein) [not included]  
G03 = (1475) pre-Lutheran German: (Strassburg: J. Pflanzmann)  
G04 = (1476) pre-Lutheran German: (Augsburg: G. Zainer)  
G05 = (1476) pre-Lutheran German: (Nuremburg: Sensenschmidt & Frisner)  
G06 = (1477) pre-Lutheran German: (Augsburg: G. Zainer)  
G07 = (1477) pre-Lutheran German: (Augsburg: Anton Sorg)  
G08 = (1480) pre-Lutheran German: (Augsburg: Anton Sorg)  
G09 = (1483) pre-Lutheran German: (Nuremburg: A. Koberger)  
G10 = (1485) pre-Lutheran German: (Strassburg: J.R. de Grüningen)  
G12 = (1490) pre-Lutheran German: (Augsburg: Schönsperger)  
G13 = (1507) pre-Lutheran German: (Augsburg: Hans Otmar) [not included]  
G14 = (1518) pre-Lutheran German: (Augsburg: Silvan Otmar)  
CPG = (1514) Complutensian Polyglott  
ZÜR = (1531) *Die Zürcher Bibel von 1531* (1983 reprint)  
ENZ = (1543) Spanish Received Text, edition by Francisco de Enzinas  
LTH = (1545) Luther's last edition in his lifetime  
BGL = (1734) *Novum Testamentum graecum* by J. A. Bengel  
TBS = (1976) Received Greek NT of the Trinitarian Bible Society  
H/F = (1982) *New Testament According to the Majority Text*, ed. Hodges-Farstad  
UBS = (1983) United Bible Society Greek NT, 3rd ed. corrected  
R/P = (1991) The edition of the Majority Text by Robinson/Pierpont  
MP<sup>1</sup>, M<sup>1</sup> = readings from large quantity of MSS, not followed by H/F

modern German

L1956 = "den Text Martin Luthers (in der Fassung der Revision von 1956)"  
[Tetrapla 1964; *Das Neue Testament in vier Übersetzungen*]  
Z1964 = "den Text der Zürcher Bibel" [Tetrapla 1964; *Das NT in vier Übersetzungen*]  
G1973 = German: *Biblisch-pastoralen Arbeitstelle der Berliner Bischofskonferenz*  
L1984 = German: *Die Bibel nach der Übersetzung Martin Luthers* (in der "revidierten Fassung von 1984", Stuttgart: Deutsche Bibelgesellschaft, 1985)  
E1985 = German: Elberfelder (3rd ed. 1986) [*Das Neue Testament; Sechs Bibelübersetzungen in einer Übersicht*, 1989]  
G1989 = German: Evangelische Haupt-Bibelgesellschaft zu Berlin und Altenburg

Matthew 6: 13

-----  
TBS πονηρου οτι σου σετιν η βασιλεια και η δυναμις και η δοξα εις τους αιωνας

TEP ubeln \_\_\_\_\_

G03 ubeln Amen. \_\_\_\_\_

G04 ubel amen. \_\_\_\_\_

G05 ubel Ame \_\_\_\_\_

CPG πονηρου \_\_\_\_\_

ENZ por que tuio es el reyno y la potencia y la gloria en los siglos de los siglos. Amen.

LTH vbel. Denn dein ist das Reich, und die Krafft, vnd die Herrligkeit in Ewigkeit Amen.

ZUR ubel. Dan dein ists reych, \_\_\_\_\_ macht vnd \_\_\_\_\_ herrligkeit, \_\_\_\_\_ Amen

L1912 Übel. Denn dein ist das Reich und die Kraft und die Herrlichkeit in Ewigkeit Amen.

L1956 Übel. Denn dein ist das Reich und die Kraft und die Herrlichkeit in Ewigkeit Amen.

Z1964 Bösen. \_\_\_\_\_

H/F πονηρου οτι σου σετιν η βασιλεια και η δυναμις και η δοξα εις τους αιωνας

L1984 Bösen. [Denn dein ist das Reich und die Kraft und die Herrlichkeit in Ewigkeit.]

E 1985 Bösen. \_\_\_\_\_

R/P πονηρου οτι σου σετιν η βασιλεια και η δυναμις και η δοξα εις τους  
αιωνας

Matthew 10: 3

-----  
TBS και ματθαιος ο τελωνης

TEP und Mathes der offensunder

G01 vnd matheus der offen sunder

G03 vnd mathias der offen sunder

G04 vnd Matheus der offen sunder

G05 und Matheus des offen sunder

G06 vn Matheus o' offen sund'

G07 vnd Matheus der offensunder

G08 und Matheus o offensunder

G09 und matheus o offensunder

G10 vnd matheus der offensunder

G12 vnd matheus der offensunder

CPG και ματθαιος ο τελωνης

ZÜR vnd Matheus der zoller

ENZ y Mattheo, que abia sido publicano

LTH vnd Matheus der Zölner

BGL και ματθαιος ο τελωνης

H/F και ματθαιος ο τελωνης

R/P και ματθαιος ο τελωνης

Matthew 10: 8

-----  
 (B) νεπρους εγειρετε λεπρους καθαριζετε [Vaticanus]  
 TBS λεπρους καθαριζετε νεκρους εγειρετε [Aleph C D I vg]  
 TEP derstet de toten  
 G01 derstet die dotten,  
 G03 erktee die toten, gereinigt die aßsetzige  
 G04 Erkuckend die toten reynigent die außsetzigen  
 G05 erkuckend die todten reymgend die ussetzige  
 G06 Erkucker die tote  
 G07 erkuckend die todten  
 G08 erkucket die todte  
 G09 Erkucket die todten  
 G10 Erkucket die todten  
 G12 erkucket die todten  
 CPG \_\_\_\_\_ λεπρους καθαριζετε  
 ZÜR wecked die todten auf  
 ENZ resuscitad los muertos  
 LTH Wecket die Todten auff  
 KJV raise the dead  
 BGL λεπρους καθαριζετε νεκρους εγειρετε  
 L1956 weckt Tote auf  
 Z1964 wecket Tote auf  
 G1973 weckt Tote auf  
 H/F \_\_\_\_\_ λεπρους καθαριζετε  
 UBS νεπρους εγειρετε λεπρους καθαριζετε [Aleph\* B\* C]  
 L1984 weckt Tote auf  
 E1985 weckt Tote auf  
 R/P \_\_\_\_\_ λεπρους καθαριζετε

Matt 27:35a

-----  
 TBS ινα πληρωθη το ρηθεν υπο του προφητου [Eus I syr<sup>h</sup> SYRTr it vg]  
 TEP daz da gesagt ist durch den weissagen sagent  
 G01 das defullt wurde das gesait ist durch den weyssagen sagent  
 G03 dz erfultt wurd dz geseyt ist durch de weyssagen saget  
 G04 das erfultt wurd das geseit ist durch den weyssagen sagent  
 G05 dz erfultt wurd daz geseyt ist durch den wysssage sagent  
 G06 dz erfultt wurd dz gheseit ist durch den weisgen sagent  
 G07 das erfultt wurd das geseyt ist durch den weyssagen sagent  
 G08 das erfultt wurd daz geseit ist durch den weis-sagten saget  
 G09 das erfultt wurd das gesagt ist durch den weyssage, saged  
 G10 das erfultt wurde das gesagt ist durch den weissage, sagend  
 G12 das erfultt word das gesagt ist durch den propheten  
 CPG ○○ ○○○○ ○○○ ○○○○ ○○○○ ○○○○ ○○○○ ○○○○  
 ZÜR das erfultt wurde das gesagt ist durch den propheten  
 ENZ Por que fuese cumplido lo que esta dicho por el propheta

LTH das erfüllet würde das gesagt ist durch den Propheten  
 KJV that it might be fulfilled which was spoken by the prophet  
 BGL ινα πληρωθη το ρηθεν υπο του προφητου  
 L1956 damit erfüllt würde, was gesagt ist durch den Propheten  
 Z1964 \_\_\_\_\_  
 G1973 \_\_\_\_\_  
 H/F \_\_\_\_\_  
 UBS \_\_\_\_\_  
 L1984 \_\_\_\_\_  
 E1985 \_\_\_\_\_  
 G1989 \_\_\_\_\_  
 R/P \_\_\_\_\_

# Matthew 27: 35b

TBS Διεμερισαντο το ιματια μου εαυτοις και επι τον ιματισμον μου εβαλον  
 κληρον [Eus 1 syr<sup>h</sup> SYR<sup>Tr-mg</sup> it vg]

TEP Si teilten in mein gewant und auf mein gewantd legten si daz lozz  
 G01 Sy teilten in meine gewand. vnd auf meine gewand legten sy daz loß  
 G03 Sy teilte im meine gewand, vn auff meine gewand legten sy dz loß  
 G04 Sy teylten in meine gewand, vnd auff meinem gewandt legten sy das loß  
 G05 Sie teyletn yn mine gewand. und vff mimen gewandt legten sie das losz  
 G06 Sy teylte im mein gewade, vnd auf meine gewand legten sy das loß  
 G07 Sy teylten im meme gewand, vn auff memem gewand legten sy das lop  
 G08 Sý teilten im mein gewade/un auf meinem gewand legtent sý das loß  
 G09 Sy teylten ine meine gewannd, vnnd, uber meyne gewand leften sye das loß  
 G10 Sie teylten ine meine gewannd, vnnd, uber meyne gewand legten sye das loß  
 G12 Sy teylten im meine gewand, un über meine gewand legten sy dz loß  
 CPG 00 0000 00 0000 0000 0 000 0000 0000 0000 0 0 00  
 ZÜR Sy habend meine kleyder vnder jnen geteylt, vnnd uber mein gwand  
 habend sy das looß geworffen  
 ENZ Diuidieron entre si mis vestiduras, y sobre mi vestidura echaron suertes  
 LTH Sie haben meine Kleider vnter sich geteilet, Vnd vber mein Gewand  
 haben sie das Los geworffen  
 KJV they parted my garments among them, and upon my vesture did they cast lots  
 BGL Διεμερισαντο το ιματια μου εαυτοις και επι τον ιματισμον μου εβαλον  
 κληρον

L1956 Sie haben meine Kleider unter sich geteilt und haben über meinen Rock  
 das Los geworfen

Z1964 \_\_\_\_\_  
 G1973 \_\_\_\_\_  
 H/F \_\_\_\_\_  
 UBS \_\_\_\_\_  
 L1984 \_\_\_\_\_  
 E1985 \_\_\_\_\_  
 G1989 \_\_\_\_\_  
 R/P \_\_\_\_\_

John 3: 25

-----

TBS μετα Ιουδαιων [plural] [as in: p<sup>66</sup> Aleph I it]

TEP mit den Juden [plural]

G01 mit den iuden [plural]

G03 mit den iuden [plural]

G04 mit den iuden [plural]

G05 mit den juden [plural]

G06 mit den juden [plural]

G07 mit den juden [plural]

G08 mit den juden [plural]

G09 mit den iude [plural]

G10 mit de iuden [plural]

G12 mit den juden [plural]

CPG μετα Ιουδαιων [plural !]

ZÜR mit den Juden [plural]

ENZ con los Judios [plural]

LTH sampt den Jüden [plural]

KJV and the Jews [plural]

BGL μετα Ιουδαιων [plural]

L1956 und einem Juden [singular]

Z1964 und einem Juden [singular]

G1973 und einem Juden [singular]

H/F μετα Ιουδαιου [singular] [as in: *Μ* p75 B A]

UBS μετα Ιουδαιου [singular]

L1984 und einem Juden [singular]

E1985 mit einem Juden [singular]

G1989 und einem Juden [singular]

R/P μετα Ιουδαιου [singular]

Acts 7: 37

-----

TBS αυτου ακουσεσθε [as in C]

TEP den werdet ir horn

'p' audite (*deux lettres grates te*)

G03 den wert ir horen

G04 den wert ir horen

G05 den wert ir horen

CPG \_\_\_\_\_

ZÜR den sollend ir horen

ENZ aquel oyreis

LTH Den soilt jr hören

KJV him shall ye hear

L1912 denn sollt ihr hören

L1956 \_\_\_\_\_

Z1964 \_\_\_\_\_

H/F \_\_\_\_\_

L1984 \_\_\_\_\_

E 1985 \_\_\_\_\_

R/P \_\_\_\_\_

Acts 8: 37a

-----

TBS ειπε δε ο φιλιππος, Ει πιστευεις εξ ολης της καρδιας, εξεστιν  
 'p' Tunc dixit philippus. si credis ex toto corde tuo licet.  
 AUG So sprach philipp' Ob du gelaubt aus ganze d' hert, ib ist der zimlich gelaust w'rtē  
 TEP Und Philipp sprach: Ob du glaubst von allem diem herram Gotze, es gesimt.  
 WYC Forsoth Philip seide, If thou bileuyst of all the herte, it is lawful  
 G01 vnd philipp sprach. Es gezimpt ob du gelaubst von gantzem hertzen  
 G03 vnd philip aprach Es getzimpt ob du glabst vo gantze hertzen  
 G04 vn philippus sprach. Es gezimpt. Ob du gelaubest auß gantzem hertzen  
 G05 vnd philippus sprach, es gezimpt ob du gelaubest vsz gantzem hertzen  
 G06 vnnd philippus sprach. Es gezympt Ob du glaubest auß gantzem hertzen  
 G07 vnd philippus sprach, Es gezympt, Ob du gelaubest auß gantzem hertzen  
 G08 vnd philippus sprach, Es gezympt, Ob du gelaubest auß gantzem hertzen  
 G09 vn philippus sprach. Es gezyint. Ob du gelaugbest auß gatze hertze  
 G10 Unnd philoppus sprach, Es gezympt, Ob du glaubest auß gantzem hertzen  
 G12 und philippus sprach, Es gezymp, Ob du gelaubst auß ganczem hercze  
 CPG 000 00000 0000 00 00000 0 00 00000 00 00000 0000  
 ZÜR Philippus aber sprach: Glaubst du von ganzem herzen so mags wol sein  
 ENZ y dixo Philippo: Si tu creis de todo corazon, es cosa licita  
 LTH Philippus aber sprach Gleubestu von gantzem hertzen. So mags wol sein  
 KJV and Philip said, if thou believest with all thine heart, thou mayest  
 BGL ειπε δε ο φιλιππος, Ει πιστευεις εξ ολης της καρδιας, εξεστιν  
 L1956 Philippus aber sprach: Wenn d von ganzem Herzen glaubst, so mag es  
                   geschen  
 Z1964 Philippus aber sagte zu ihm: Wenn due aus ganzem Herzen glaubst, darf  
 es                  geschehen  
 G1973 \_\_\_\_\_ [margin: "gehört nicht zum ursprünglichen Text"]  
 H/F \_\_\_\_\_  
 UBS \_\_\_\_\_  
 L1964 \_\_\_\_\_ ["Vers 37 findet sich erst in der späteren . . ."]  
 E1985 \_\_\_\_\_ ["spHs. fügen hinzu: <Philippus aber sprach . . ."]  
 R/P \_\_\_\_\_

Acts 8: 37b

-----

TBS αποκριθεις δε ειπε, Πιστευω τον υιον του θεου ειναι τον Ιησουν Επιστον  
                   [as in: E it vg Cyprian Irenaeus]  
 'p' et respondet spado (et) dixit. Credo filium esse dei ihm xpm.  
 AUG Und er antwurtent sprach Ich gelaub den gotz sun seim ih'm xp'm  
 TEP Er antwurt und sprach: Ich glaub Jhesum Cristum zesein den sun Gotz  
 WYC he answeringe, seith, I bileue the sone of God for to be Jhesu  
 G01 Er antwurt vnd sprach. Ich gelaube ihesus cristum zesein den sun gotz  
 G03 Er antwurt vnd sprach Ich glaub ihesum cristum zesein den sun gottes  
 G04 Er antwurt. vn sprach. Ich gelaub das ihesus cristus sey der sun gotz.  
 G05 er antwurt vn sprach Ich geloub das iesuys christus sye der sun gottes  
 G06 Er antwurt, vn sprach, Ich gelaub das ihesus cristus sey der sun gottes  
 G07 Er antwurtr vn sprach, Ich gelaub das Jhesus cristus sey der sun gots  
 G08 er antwurt unnd sprach, Ich gelaub das ihesus cristus sey sersun gotes  
 G09 Er antwurt, vn sprach, Ich gelaub das ihesus christus sey der sun gots





Acts 9: 6

-----  
TBS τρεμων τε και θαμβων ειπε κυριε τι με θελεις μοιησαι; [ as in: vg E 431 syP]  
'p' *quis tremens. dixit. Domine quit me uis facere*  
AUG schrikent sprach herr was wild du mich machert  
TEP und der schrocken und pidment sprach er: O herr was wilt du das ich tu?  
WYC And he trmblinge and wondringe, seide, Lord, what wolt thou me for to do  
G01 Vnd erschrocken vnd pidempt sprach er. O herr: waz wild das ich tun  
G03 Und erschrocken vn bidment sprach er O herz was wild dz ich thu  
G04 Vnd erschrocken vnnd pidempt sprach er. Herr, was willt das ich thun  
G05 Und erschrocken umd bidempt sprach er, herr was wilt das ich thun  
G06 vnd erschrocken vn pidmempt sprach er Herr was willt daz ich thun  
G07 vnd erschrocken vnd pidempt sprach er, Herz was wilt das ich thun  
G08 und erschzocken un pedempt sprach er Herr waas wilt das ich thun  
G09 Un erschrocke un bidempt sprach er. Herz was willt das ich thu  
G10 Und erschrockend vnd Bidempt sprach er. Herz wz wilt dz ich tu  
G12 Und eresrocken, vnd bidment spsrach er Her was wilt das ich thu  
CPG OOOO O OO OOOOO OOO OOOO O O OOOO OOOO OO O OOOOO  
ZÜR Und er sprach mit zitteren vn zagen: Herr, was wilt du das ich thun  
ENZ El qual tremiendo y atonito, dixo: Senor, que quieres tu que yo haga  
LTH Vnd er sprach mit zittern vnd zagen, Herr, was wilt du das ich thun sol  
KJV and he trembling and astonished said, Lord, what wilt thou have me to do?  
BGL \_\_\_\_\_; \_\_\_\_\_  
L1956 \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_  
Z1964 \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_  
G1973 \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_  
H/F \_\_\_\_\_; \_\_\_\_\_  
UBS \_\_\_\_\_; \_\_\_\_\_  
L1964 \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_  
E1985 \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_  
R/P \_\_\_\_\_; \_\_\_\_\_

Acts 10: 6

-----  
TBS ουτος λαλησει σοι τι σε δει ποιειν  
'p' (Hic decit tibi quid te oporteat facere, la 2<sup>e</sup> m. ajoute)  
TEP der sagt dir waz dir gezimt zetun  
G03 Der sagt dir, was dir getzimt zetun  
G04 Der sagy dir, was dir gezympt cze thun  
G05 Der sagt dir was dir gezimpt zethun  
CPG \_\_\_\_\_  
ZÜR der wirdt dir sagen was du thun solt  
ENZ este te dira lo que tu debes de hazer  
L1575 Der wird dir sagen, was du thun solt  
KJV he shall tell thee what thou oughtest to do  
L1912 der wird dir sagan, was du tun sollst  
L1956 \_\_\_\_\_, \_\_\_\_\_  
Z1964 \_\_\_\_\_, \_\_\_\_\_

G1973 \_\_\_\_\_  
 H/F \_\_\_\_\_  
 UBS \_\_\_\_\_  
 L1984 \_\_\_\_\_  
 E1985 \_\_\_\_\_  
 R/P \_\_\_\_\_

Acts 10: 21a

-----  
 TBS τους ανδρας τους απεσταλμενους απο του κοπνηλιου προς αυτον  
 'p' (qui missi erant a cornelio, la 2<sup>e</sup> m. ajoute)  
 TEP Wan Peter staig ab zu den mannen und sprach: Secht ich binz der den ir  
 soht welhz ist di sache um di ir seit kumen. si sprachen zu im: Cornelius  
 den centrio ain gerechter man und furchtend Got  
 G03 Und petrus steig ab zu den mannen er sprach Secht ich bi es den ir sucht,  
 whlchs ist die sach vm die ir seyt kumen Sy sprachen zu im Cornelius  
 ein centurio ein gerechter man vnd vorchtet got  
 G04 Vnnd petrus gieng ab zu den mannen vn sprach. Secht ich bins den ir  
 sucht. Wolchs ist die lache vn die ir seyt kummen. Sy sprachen czu im.  
 Cornelius ein centurio ein gerechter man vnd vorchtent got  
 G05 Und petrus gienge ab zu den manen vnd sprach Secht ich bins de ir sicht  
 Wol [remainder of page is torn from the copy in Tübingen]

TBS τους ανδρας τους απεσταλμενους απο του κοπνηλιου προς αυτον  
 CPG τους ανδρας τους απεσταλμενους απο του κοπνηλιου ειπε προς αυτον  
 ZÜR die vom Cornelio zu im gesandt  
 ENZ que le auian sido embiados de Cornelio  
 LTH die von Cornelio zu jm gesand waren  
 KJV which were sent unto him from Cornelius  
 L1912 die von Kornelius zu ihm gesandt waren  
 L1956 \_\_\_\_\_  
 Z1964 \_\_\_\_\_  
 G1973 \_\_\_\_\_  
 H/F \_\_\_\_\_  
 UBS \_\_\_\_\_  
 L1984 \_\_\_\_\_  
 E1985 \_\_\_\_\_  
 R/P \_\_\_\_\_

Acts 15: 34

-----  
 TBS εδοξε δε τω σιλα επιμειναιε αυτου  
 'p' [defective: cannot be checked]  
 TEP Wan es wart gesehen Sile do zu bleiben  
 CPG εδοξε δε τω σιλα επιμειναιε αυτο  
 MPI εδοξε δε τω σιλα επιμειναιε αυτους

ZÜR Es duncket aber Silan gut da zebleyben  
 ENZ Y parescio le a Silas de se quedar alli  
 LTH Es gefiel aber Sila, das er da bleibe  
 KJV it pleased Silas to abide there still  
 L1912 Es gefiel aber Silas, daß er debleibe  
 L1956 Es schien aber Silas gut, dort zu bleiben  
 Z1964 Silas aber fand für gut, dort zu bleiben  
 H/F \_\_\_\_\_  
 UBS \_\_\_\_\_  
 L1964 \_\_\_\_\_  
 E1985 \_\_\_\_\_  
 R/P \_\_\_\_\_

# Acts 20: 28

-----  
 TBS εκκλησιαν του θεου  
 ΜΡ<sup>1</sup> εκκλησιαν του κυριου και θεου  
 ΜΡ<sup>1</sup> εκκλησιαν του κυριου του θεου  
 TEP kirchen Gotz  
 CPG εκκλησιαν του κυριου και θεου  
 ZÜR gemeynd Gottes  
 ENZ yglesia de Dios  
 LTH gemeine Gottes  
 KJV church of God  
 UBS3 εκκλησιαν του θεου  
 H/F εκκλησιαν του κυριου και θεου  
 E1985 Gemeinde Gottes  
 R/P εκκλησιαν του κυριου και θεου

# Acts 24:6

-----  
 TBS εκρατησαμεν και κατα τον ημετερον νομον ηθελησαμεν κρινειν  
 CPG εκρατησαμεν και κατα τον ημετερον νομον ηθελησαμεν κριναι  
 TEP wir wolten in urtailen nach unser ee  
 ZÜR vnd woltend jn gerichtet haben nach vnserem gesatz  
 ENZ Al qual nosotros prendimos, y le quisimos juzgar conforme a nuestra ley  
 LTH vnd wolten jn gerichtet haben nach vnserm Gesetz  
 KJV we took and would have judge according to our law  
 L1912 und wollten ihn gerichtet haben nach unserm Gesetz  
 L1956 und wir wollten ihn richten nach unserem Gesetz  
 Z1964 wir ach festnahmen und nach unserem Gesetz richten wollten  
 H/F εκρατησαμεν \_\_\_\_\_  
 UBS εκρατησαμεν \_\_\_\_\_  
 L1984 \_\_\_\_\_  
 E1985 \_\_\_\_\_  
 R/P εκρατησαμεν \_\_\_\_\_

Acts 24: 7a

-----  
TBS παρελθων Δε Λυσιας ο χιλιαρχος  
424 ελθων δε ο χιλιαρχος Λυσιας  
Μῆτι παρελθων Δε Λυσιας ο χιλιαρχος  
CPG παρελθων Δε Λυσιας ο χιλιαρχος  
TEP Wan Lisias der tribuner der uberkam er  
ZÜR Aber Lysias der oberhauptmann fürkam das,  
ENZ Pero sobreuiniendo el Capitan Lisias  
LTH aber Lysias der Heubtman vnterkam das,  
KJV But the chief captian Lysias came upon us,  
L1912 aber Lῆsias, der Hauptmann, kam dazu  
L1956 aber Lysias, der Oberhauptmann, kam dazu  
Z1964 der Oberst Lysias aber kam dazu,  
H/F \_\_\_\_\_  
UBS \_\_\_\_\_  
L1964 \_\_\_\_\_  
E1985 \_\_\_\_\_  
R/P \_\_\_\_\_

Acts 24: 7b

-----  
TBS μετα πολλης βιας εκ των χειπων ημων απηγαγε  
Μῆτι μετα πολλης βιας εκ των χειπων ημων απηγαγε  
424 βια πολλη εκ των χειπων ημων αφιετο και προς σε απεστειλε  
CPG βια πολλη εκ των χειπων ημων αφειλετο και προς σε απεστειλε  
TEP derlost in von unsern henden mit grozzem gewaalt  
ZÜR vnnd furt jnn mit grossem gewalt aub vnseren handen  
ENZ con grand violencia le libro de nuestras manos  
LTH vnd füret jn mit grosser gewalt aus vnsern henden  
KJV and with great violence took him away out of our hands  
L1956 und führte ihn mit grober Gewalt aus unseren Händen  
Z1964 lieb ihn mit grober Gewalt aus unsern Händen hinwegführen  
H/F \_\_\_\_\_  
UBS \_\_\_\_\_  
L1964 \_\_\_\_\_  
E1985 \_\_\_\_\_  
R/P \_\_\_\_\_

Acts 24: 8

-----  
TBS κελευσας τους κατηγορους αυτου ερχεσθαι επι σε  
Μῆτι κελευσας τους κατηγορους αυτου ερχεσθαι επι σε  
424 κελευσας τους κατηγορους αυτου ερχεσθαι προς σε  
CPG κελευσας και τους κατηγορους αυτου ερχεσθαι \_\_\_\_  
ZÜR vnnd hieb seine verklieger zu dir komen

ENZ mandando que sus acusadores biniesen a ti  
 LTH vnd hies seine Verkleger zu dir komen  
 KJV commanding his accusers to come unto thee  
 L1912 und hieb seine Verkläger zu dir kommen  
 L1956 und hieb seine Ankläger zu dir kommen  
 Z1964 und befahl seinen Ankläger, vor dich zu kommen  
 H/F \_\_\_\_\_  
 UBS \_\_\_\_\_  
 L1964 \_\_\_\_\_  
 E1985 \_\_\_\_\_  
 R/P \_\_\_\_\_

### 1 Timothy 3: 16

-----  
 TBS θεος εφανερωθη εν σαρκι  
 AUG der geoffenbart ist in dem fleische  
 TEP di da ist der offent in dem fleisch  
 G01 die do ist eroffent im fleisch  
 G03 de do ist eroffen im fleisch  
 G04 die da ist eroffet im fleysch  
 G05 die da ist eroffent im fleysch  
 G06 die do ist eroffent im fleisch  
 G07 die da ist eroffent im fleysch  
 G08 die do ist eroffet im fleisch  
 G09 die da ist eroffent im fleysch  
 G10 die da ist eroffent im fleysch  
 CPG<sup>Gk</sup> θεος εφανερωθη εν σαρκι  
 ZÜR<sup>Lt</sup> quod manifestu est i carne  
 ENZ Dios es manifestado en la carne  
 LTH Gott is offenbaret im Fleisch  
 KJV God is manifest in the flesh  
 L1912 Gott ist offen bart im Fleisch  
 L1956 ER is offenbart im Fleisch  
 Z1964 Der goefferbart worden ist im Fleisch  
 G1973 Er wurde offenbar im Fleisch  
 H/F θεος εφανερωθη εν σαρκι  
 UBS ος εφανερωθη εν σαρκι  
 L1984 Er ist offenbart im Fleisch  
 E1985 Der geoffenbart worden ist im Fleisch  
 R/P θεος εφανερωθη εν σαρκι

### 1 John 2: 14a

-----  
 TBS οτι εγνωκατε τον απ αρχης,  
 CPG \_\_\_\_\_  
 ENZ que vosotros aueis conoscido aquel, que es desde el principio.  
 KJV because ye have known him that is from the beginning.  
 UB3 οτι εγνωκατε τον απ αρχης  
 H/F οτι εγνωκατε τον απ αρχης  
 R/P οτι εγνωκατε τον απ αρχης

1 John 2: 14b

-----  
TBS εγραψα υμιν νεανισκοι, οτι ισχυροι

CPG \_\_\_\_\_, οτι ισχυροι

ENZ Mancebos yo os he escrito, que vosotros sois fuertes

KJV I have written unto you, young men, because ye are strong

UB3 εγραψα υμιν νεανισκοι, οτι ισχυροι

H/F εγραψα υμιν νεανισκοι, οτι ισχυροι

R/P εγραψα υμιν νεανισκοι, οτι ισχυροι

1 John 5:7b

-----  
TBS εν το ουρανω, ο πατηρ, ο λογος, και το αγιον πνευμα

'p' *in celo. Pater, uerbum. sps scs.*

AUG i dem himel det vat' d'slun od' das wort, un d' hilige geist

TEP im himel; der Vater, das Wort, und der heilige Geist,

G01 im himel, der vatter, das wort, vnd der heilig geist,

G03 im himel Der vattere, das wort, vnd der heylic geist,

G04 im himel Der vatter, das wort,vnd der heylic geist,

G05 im himel Der vatter, das wort, vn deer heylic geyst,

G06 i himel. Der vater dz wort vn d' heylic geyst,

G07 im hymel, Der vater, das wort vnd der heylic geyst,

G08 im himel. Der vater dz wort un d' heilig geist,

G09 im hymel. Der vater, das wor, un der heylic geyst,

G10 imm hymel. Der vatter das wort, vnd der heilig geist,

G12 im hymmel, Der vater,das wortt, vmd der heylige geyst,

CPG εν το ουρανω, ο πατηρ, ο λογος, και το αγιον πνευμα

ZÜR im himel: Des vatter, das wort, vnnd der heylic geyst,

ENZ en el cielo: El Padre, La Palabra, y el Espirito sancto:

LTH \_\_\_\_\_

KJV in heaven, the Father, the Word, and the Holy Ghost;

BGL εν το ουρανω, ο πατηρ, ο λογος, και το αγιον πνευμα

L1956 \_\_\_\_\_

Z1964 \_\_\_\_\_

H/F \_\_\_\_\_

UBS \_\_\_\_\_

E1985 \_\_\_\_\_

R/P \_\_\_\_\_

1 John 5:7c

-----  
TBS και ουτοι οι τρεις εν εισι

'p' *Et hii tres; unum sunt*

AUG und dis drie sind eines

TEP und dise drei sint aint

G01 vnd dise drey seind ein

G03 vn dise drey seind ein

G04 vnd dise drey seind cyns  
 G05 vnnd dise dry sind eins  
 G06 vnd dise drei seind eins  
 G07 vnd dise drey seind eins  
 G08 un dise drei seind eins  
 G09 vn dise drey sind eins  
 G10 vnd dyse drey seind eins  
 G12 vn dise drey sind eins  
 CPG και οι τρεις εις το εν εισι  
 ZÜR und die drey dienend in eines  
 ENZ Y estos tres son vna misma cosa.  
 LTH \_\_\_\_\_  
 KJV and these three are one  
 BGL και ουτοι οι τρεις εν εισι  
 L1956 \_\_\_\_\_  
 Z1964 \_\_\_\_\_  
 H/F \_\_\_\_\_  
 UBS \_\_\_\_\_  
 L1984 \_\_\_\_\_  
 E1985 \_\_\_\_\_  
 R/P \_\_\_\_\_

# 1 John 5: 8a

-----  
 TBS και τρεις εισιν οι μαρτυρουντες εν τη γη  
 'p' Quit tres sunt; qui testimonium dant in terra  
 AUG und drie sint di den geziuchnisse gebent (i dem himel . . .)  
 G01 Vnd drey seind die gebent gezeug (im himel . . .)  
 G03 Und drey seind die gebet gezeug (im himel . . .)  
 G04 Vnd drey seind die da gebent gezeugknuß (im himel . . .)  
 G05 und dry sind die da gebent gezugknusz (im himel . . .)  
 G06 Vn drei seind die do gebent zeugknuß (i himel . . .)  
 G07 Un drey seind die da gebent gezeugknuß (im hymel . . .)  
 G08 un drey seind die do gebet zeugknuß (im himel . . .)  
 G09 Und drey sind die da geben gezewgknuß (im hymel . . .)  
 G10 Unnd drey sind dye da geben gezewgknuß (imm hymel . . .)  
 G12 umd drey sind die da geben gezeugknuß (im himmel . . .)  
 CPG και τρεις εισιν οι μαρτυρουντες επι της γης  
 ZÜR Unnd drey sind die da zeugend auff erden  
 ENZ Tambien son tres los que dan testimonio en la tierra  
 LTH \_\_\_\_\_  
 KJV and there are three that bear witness in earth  
 BGL και τρεις εισιν οι μαρτυρουντες εν τη γη  
 L1956 \_\_\_\_\_  
 Z1964 \_\_\_\_\_  
 H/F \_\_\_\_\_  
 UBS \_\_\_\_\_  
 L1984 \_\_\_\_\_  
 E1985 \_\_\_\_\_  
 R/P \_\_\_\_\_

## Conclusions from appendix 5

It would be interesting to trace the point at which commonly used versions both in America and in Germany first began to depart from the basis of the Greek Received Text.

In regard to American translations, it was noted earlier that a team of evangelical translators gathered in the 1950s to produce the NT translation of the New American Standard Bible, completed in 1960. Chin and Newman observed that fundamentalists prior to this time rejected prior versions due to liberal translators. But with the advent of the NASB, "a product of fundamental and evangelical translators, the situation changed." Thus for American translations, 1960 marks a major turning point which gave rise to much controversy.

In regard to German translations, it was demonstrated from the German readings, that a 1912 German Received Text was still in use. But since the so-called "text of Martin Luther" of 1956 departs so widely from the TR Greek, it can actually no longer resemble Luther's translation at all. Certainly the popular Elberfelder Bible and many other modern German Bibles are no longer based on the TR, despite the claim in the titles of being mere revisions of Luther. It thus appears that 1956 is the major turning point among German New Testaments, when Lutheran editions no longer represent Luther's German translation based on the Erasmus Greek text.

1522 -----1956

duration of a relatively unrivaled dominance of the TR in  
German New Testaments

1525 -----1960

duration of a relatively unrivaled dominance of the TR in  
American New Testaments



APPENDIX 7 Reply to Evangelist Gary Hudson's attack

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Reply to an alleged refutation of the grammatical defense  
First, a display of readings is presented:

MS 629:

(7) οτι τρεις εισιν οι μαρτυρουντες απο του ουρανου πατηρ λογος  
και πνευμα αγιον και οι τρεις εις το εν εισι. (8) και τρεις εισιν οι  
μαρτυρουντες επι της γης; το πνευμα το υδωρ, και το αιμα

TBS (1976)

(7) οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω, ο πατηρ, ο λογος,  
και το αγιον πνευμα και ουτοι οι τρεις εν εισι (8) και τρεις εισιν οι  
μαρτυρουντες εν τη γη, το πνευμα, και το υδωρ, και το αιμα, και οι  
τρεις εις το εν εισιν.

m:pl = masculine plural; n = neuter; f = feminine;

Mr. Hudson argues that the *Comma* is spurious because of what Scrivener said about the missing article. But Scrivener was referring to MS 629. Actually, one missing article, while others were present does not prove interpolation. It proves nothing. However, an entire verse (7b-8a) missing, leaving a grammatical difficulty does prove something.

(6) ουτος εστιν ο ελθων δι' υδατος [n] και αιματος [n], Ιησους  
Ξριστος ουκ εν τω υδατι[n] μονον αλλ' εν τω υδατι[n] και εν τω  
αιματι[n], και το πνευμα[n] εστιν το μαρτυουν[n] οτι το πνευμα[n]  
εστιν [n] αληθεια[n]

Why are the 3 witness treated as masculine in verse 8? Some denying the *Comma* have replied that they are treated as masculine in verse 8 to "personalize" them. But that does not explain verse 6. Note that the Spirit, πνευμα, as the third person of the Trinity, was not provided as a masculine to "personalize" the Spirit. It remained neuter:

(6) This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

(7) οτι τρεις [m:pl] εισιν οι [m:pl] μαρτυρουντες [m:pl] εν τω ουρανω ο πατηρ [m] ο λογος [m] και το αγιον πνευμα [n] και οντοι οι τρεις εν εισι

(8) και τρεις [m] εισιν οι μαρτυρουντες [m: pl] εν τη γη, το πνευμα [n], και το υδωρ [n], και οι [m:pl] εις το εν εισιν

When the *Comma* is omitted, it implies that from verse 7, m:pl = n+n+n, in verse 8. When the *Comma* is not omitted, it implies 7. m:pl = 7. m+m+n, and 8. m:pl = n1+n+n (where n1 = m, from m+m+n in v. 7). In other words, m:pl = n+n+n is hard to follow, unless it is preceded immediately by the explanatory pattern m:pl = m+m+n, with the masculine nouns πατηρ and λογος.

In this display of verses 7-8, the *Comma* is underlined. This collective term "that bear witness" in verse 7 is masculine, and if the *Comma* is removed, it refers to three neuter nouns (Spirit, water, and blood). The result is n+n+n = m:pl, without masculinity superinduced upon the leading noun (the attraction of the second occurrence of τρεις μαρτυρουντες to the first occurrence of it) which is a grammatical difficulty. If the *Comma* is included, the result is m+m+m = m:pl (v.7) and m:pl = n+n+n (v. 8), with masculinity superinduced upon the leading noun "by its previous position in the masculine group"<sup>57</sup>.

The argument by Gary Hudson, is that, in v. 8 "the Spirit was used collectively"! But if it is collective, why is it then singular? Why does it not say "the Spirits"? He implies that if f+f+f = n:pl occurs in 1 Corinthians 13:13, then n+n+n = m:pl is possible in 1 John. But how does n+n+n = m:pl follow from f+f+f = n:pl? He does not explain how. The final clause in verse 8 is decisive. ΚΑΙ ΟΙ [m:pl] ΤΡΕΙΣ [m:pl] ΕΙΣ ΤΟ ΕΝ ΕΙΣΙΝ. "These three" imply masculine nouns. But without the *Comma*, where are the masculine nouns?

1 Corinthians 13:13

νυνι δε μενει πιστις[η], ελπις[η], αγαπη[η], τα τρια[n] ταυτα. μειζων δε τουτων η αγαπη.

The three abstract nouns (faith, hope, love) are feminine. The collective term (these three) is neuter. f+f+f = n:pl.

<sup>57</sup>R. L. Dabney, "The Doctrinal Various Readings of the New Testament Greek" *The Works of Robert L. Dabney*, 3:377-382.

APPENDIX 8 Reply to Dr. Stewart Custer.

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1983 WAITE, D. A. /QUIROLLO vs S. CUSTER/ PRICE, Debate on W/H Text vs. Textus Receptus (October 11) Marquette Manor Baptist Church, Schaumborg, Ill. Cassette #1175. Collingswood, N.J. : Bible for Today.

A quote for Dr. Custer's 10 minute segment:

Now Erasmus made a rash promise. He said "If you can show me a Greek manuscript that has that text in it, I will print it in there." Of course, that was a minor detail. They went back and summoned their scribes and got them to translated the Latin Vulgate into Greek and put that verse in. [It] came right back to him. The ink was hardly dry on the manuscript. Presented it to him. Those two manuscripts are 61 -- One of them is in Dublin today. The date is the 16th century, the time of Erasmus. The other one is 629. It's in the Vatican right now. Those are the only two manuscripts out of those 5000 that have verse 7 in it. There are two other manuscripts that have it written in the margin, centuries after this fact, that are utterly worthless for evidence. Those two manuscripts, they held Erasmus to. Told him frankly that if he didn't put that verse in, they'd excommunicate him. He, being a good Roman Catholic, put it in. He did it over protest, knowing that there was no Greek manuscript that had that, except one that they had just produced.

A review of Dr. Custer's claims on the verse 1 John v.7f

claim: Erasmus made a rash promise

fact: De Jonge demonstrated in 1980 that no evidence exists for such a promise

claim: "It [MS 61] came right back to him"

reply: The reading in MS. 61 was pointed out to Erasmus "between May 1520 and June 1521."<sup>58</sup>

claim: "The ink was hardly dry"

reply: C.R. Gregory speculates the MS was produced in Oxford in 1520. If Erasmus didn't see it until June 1521, how could the ink be wet? Without any proof, this is deliberate exaggeration.

claim: "Presented it to him. Those two manuscripts are 61. . ."

reply: This is not a coherent thought. He may have spoke ahead of himself. Perhaps he intended to say that both 61 and 629 were presented to Erasmus. Later, he provides another clue, that this may have been what he intended to say.

claim: "the only two MSS out of those 5000 that have verse 7 in it"

note: The given ratio 2/5000 has a wrong numerator and denominator.

fact: In 1982, R.E. Brown listed 8 Greek MSS. How was it reduced to 2?

note: The ratio has a wrong denominator

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<sup>58</sup>R. Brown, "Appendix IV: Johannine Comma," *The Anchor Bible*, vol. 30. *The Epistles of John* (New York: Doubleday, 1982), 779.

fact: As of 1987, only 498 Greek MSS contain the section which can be checked for inclusion of the verse. See *ANTF* 9, p. 163-66.

fact: The numerator must reflect the quantity of MSS which contain 1 John 5. Custer said 5000, but it cannot be greater than c. 500!  
fact: 2/5000 is an exaggeration of the 8/498.

claim: It is in the margin of 2 MSS "centuries after the fact"

fact: All 5 MSS with the *Comma* in the margin, are dated BEFORE "the fact" of the 16th century.<sup>59</sup>

claim: "if he didn't put the verse in, they'd excommunicate him"

fact: This is a fabricated claim. There was no threat of excommunication based on the omission of the *Comma*.<sup>60</sup>

claim: "except one that they had just produced"

note: This provides a second clue that Custer was claiming that the Catholics produced two Greek MSS.

reply: Metzger says of MS. 61 "It was on the basis of this single, late witness that Erasmus was compelled to insert"<sup>61</sup> the *Comma*.

Was Erasmus a Catholic or a Protestant? Richard L. DeMolen in his book *The Spirituality of Erasmus of Rotterdam* (Nieuwkoop: De Graaf Publishers, 1987) notes that "Erasmus has been the victim of more distortion and misunderstanding than any other great figure of his age." (p. 203). He observed that biographers of Erasmus in the twentieth century have tended to perceive Erasmus in one of three ways:

(1) as a precursor of the Reformation, but of too weak a personality to openly commit himself to it; (2) as the spokesman for the middle way, neither fully Catholic nor Protestant; and (3) as fully orthodox and committed to the reform of the Christian church from within. (p. 200).

M. M. Phillips argued that Erasmus showed incredible fortitude, because if he had been weak "he would surely have fled for refuge to one camp or the other". DeMolen concludes that he was a man of courage.

Recently (perhaps beginning in the 1970's), a fourth view arose. It distorts the character of Erasmus by presenting him as a "good Catholic". Promoters of this view take advantage of the fact that he was not a Protestant. So they claim he was a loyal and "good Roman Catholic", as if he was unconcerned about reform. (Interestingly, they do not speak of Wycliffe in the same way, although Wycliffe never left Catholicism, and was never excommunicated.) Some speak of Erasmus as a "Catholic priest". (So was Wycliffe.) Why then do they not explain that "cohesion and financial

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<sup>59</sup>Metzger does say the marginal reading of MS 635<sup>m8</sup> has a 17th century hand. But other opinions must be heard.

<sup>60</sup>Modern accounts imply that Stunica and Lee had one objection with Erasmus, the verse, 1 John v.7f. A reading of *Erasmi Opera Omnia* IX-1, IX-2 shows they were outspoken with hundred of objections. The claim that excommunication was contingent on this one verse, 1 John v.7, further promotes the "one-objection against Erasmus" myth.

<sup>61</sup>Metzger, *The Text of the New Testament*, 2nd ed. (1968) 62.

exigencies were the principal reasons behind his entrance into the religious life" (DeMolen, p. 32) when Erasmus was a 16 year old boy?

Erasmus in an age of partisan loyalties "did not represent any of the contemporary schools of thought nor any national or party interests." (DeMolen, p. 203). Note that no one claims Erasmus as a Romanist. At least, not yet!

### Was Erasmus a "good Roman Catholic"?

claim: "Erasmus, being a good Roman Catholic." <sup>62</sup>

reply: How could he be a "good" Catholic if the staunch Catholics referred to him as a "Lutheran at heart" prior to 1524, (which was after he had completed his first 3 Greek editions)?

Hochsteten of Colegne, Egmond, Aleander, and other stanch [sic] romanists constantly taunted Erasmus with the accusation that were he not a Lutheran at heart he would publicly rebuke the heretic [Luther]. <sup>63</sup>

Roland Bainton, throughout his book, *Erasmus of Christendom* (1969), portrays Erasmus as "rejected by the Catholics as subversive and by the Protestants as evasive" (p. vii.). He was "rancorous toward Pope Julius but chary of alienating him, because only popes can grant dispensations from certain canonical regulations and Erasmus stood in need of dispensations." (p. 103). Privately he wrote "a scathing epigram" (p. 104) against Pope Julius.

Why would Luther, who despised Catholicism, select a Greek translation made by a lifelong devoted Catholic, and call it his "wife"? E. Emerton said "There can be no doubt that Erasmus was in sympathy with the main points in the Lutheran criticism of the Church." <sup>64</sup> Of Erasmus, "his name has generally had an evil sound in Roman Catholic ears." <sup>65</sup>

Was Erasmus an adherent of the Pope or of Luther? Many biographers (Renaudet, Phillips, Bainton, etc.) said he adhered to neither. C. H. Turner said:

Was Erasmus an adherent of the Pope or of Luther? His friends and his enemies alike answered the question according to their predispositions. Bombasius begged him to enter the arena as a Papal champion: Melanchthon was assured that 'Erasmus nobiscum est' <sup>66</sup>

Melanchthon's quote means "Erasmus is with us."

But Erasmus refused to be drawn. He temporized, and published in 1524 *Apologia contra conclusiones Siuicae*. He would not break with either side.

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<sup>62</sup>D. Kutilek, in his article "Erasmus and his theology" *Biblical Evangelist*, Oct 16, 1985, said "He was a lifelong devoted Catholic."

<sup>63</sup>E. G. Schwiebert, *Luther and His Times* (St. Louis, Concordia Publ., 1950) 686.

<sup>64</sup>*NSHE* 4:165.

<sup>65</sup>*NSHE* 4:166.

<sup>66</sup>Turner, *Early Printed Editions of the Greek Testament*, 24.

What was the attitude of Erasmus towards the Bohemian Brethren, who regard the Pope as Antichrist? The following excerpt is taken from P.S. Allen's account<sup>67</sup> of the correspondence between Erasmus and Jan Schlecta, who was describing the Bohemian Brethren (the reply of Erasmus is dated November 1, 1519):

Schl: They chose their own bishops, rude unlettered laymen . . .

Eras: Their practice of electing their own priests and bishops has authority in antiquity.

Schl: They salute one another as Brother and Sister.

Eras: With the titles of Brother and Sister I see no fault to find: it is a pity they are not more widely used among Christians.

Schl: and [they] recognize no authority but the Bible.

Eras: To prefer God's word in the Bible to the judgements of Doctors is sound . . .

Schl: Their priests celebrate mass without vestments.

Eras: To celebrate mass in everyday dress is not contrary to the truth. . .

Schl: and they keep no holy days but Sundays, Christmas, and Whitsun.

Eras: About festivals they seem to follow the usage current in the days of Jerome.

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In 1505, the Dominican Jacobus Liliestayn wrote *A Treatise against the erroneos Waldensian Brethren, commonly known as the Pickards, without rule, without law, and without obedience, of whom there are many in Moravia, more than in Bohemia.*

The Bohemian Brethren replied in 1507 with their *Apologia*. They "presented it to Erasmus at Antwerp with the request that he would read it through . . ."<sup>68</sup> and give his comments. Erasmus said, as far as he had gone, he found no error. "He declined, however, to bear testimony about it, as this would bring them no help, and only danger to himself."<sup>69</sup> P.S. Allen translated a few lines of Erasmus here, in which he refrained from publicly announcing his agreements with the Bohemian Brethren:

You must not think that any words of mine will bring you support; indeed, my own influence, such as it is, require the backing of others. If it is true that my writings are of any value to divine and useful learning, it seems to me unwise to jeopardize their influence by proclaiming publicly the agreement between us: such actions might lead to their being condemned and torn from the hands of the public. Forgive me for this caution, you will perhaps call it fear: and be assured that I wish you well and will most gladly help you in other matters.

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<sup>67</sup>See the chapter "The Bohemian Brethren" in *The Age of Erasmus* (Oxford: Clarendon Press, 1914) 285-287.

<sup>68</sup>Ibid. p. 295-296.

<sup>69</sup>Ibid.

The attitude of Rev. Hugh Pope (professor of N.T. exegesis in Colegio Angelico at Rome) towards Erasmus is noteworthy:

But the real trouble was Erasmus' lack of theology . . . He seemed to take pleasure in suggesting doubts about almost every article of Catholic teaching: the Mass, confession, the primacy of the Apostolic See, clerical celibacy, fasting and abstinence, and so forth. Small wonder, then, that he came to be regarded as the man who paved the way for the Reformation . . .<sup>70</sup>

A devoted Catholic, in that day, would not dare question the "Latin Vulgate". But Erasmus did, and Peter Sutor rebuked him for daring. (Erasmus responded to Sutor in 1525.) A good Catholic would honor the 365 Vaticanus readings collected by J. G. Sepulveda, which agreed with the Vulgate. But Erasmus rejected these.

Summarizing an aspect of E. Bulkeley's debate (1588) with the Rhemists, Rev. Hugh Pope said "When the Rhemists acclaim the Vulgate as the best of versions, Bulkeley pronounces those by Erasmus and Beza to be Better."<sup>71</sup>

Now, let us return to Carlo M. Martini, an issue raised by Dr. Quorllo in the debate of 1983, but which Dr. Custer dodged. From a publication of the United Bible Societies, we may note:

Professor Carlo Martini . . . has been appointed Archbishop of Milan.

The article continues that:

Professor Martini, 53, is a Jesuit. He was formerly rector of the Gregorian University, the most renowned Roman Catholic institution for theological studies. The archdiocese of Milan is considered one of the most important dioceses in Italy. In this century two Archbishops of Milan have been elected Pope - Pius XI and Paul VI.<sup>72</sup>

The motive behind this new fourth view of Erasmus being a "good Catholic" appears to be an attempt to retaliate. Since its advocates can justify neither the recent (1968) inclusion of the Jesuit, Carlo Martini, on the UBS editorial committee, nor their reliance on ecumenical institutes, nor Roman Catholic involvement in UBS translations, they instead attempt to create the impression of a Catholic origin of the printed Received Text!

Meanwhile, Received Text advocates are still waiting for the fundamentalists mta (minority text advocates) to explain why they trust four liberals and a Jesuit, who is in line to become the next pope, with the identity of the New Testament!

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<sup>70</sup>H. Pope, *English Versions of the Bible*, revised by Rev. S. Bullough, O.P. (St. Louis: Herder, 1952) 105.

<sup>71</sup>Ibid. p. 290. In footnote 52, Rev. Pope said "Erasmus was Bulkeley's 'god', and Bulkeley constituted himself Erasmus' 'prophet'. But note that Bulkeley was a Protestant.

<sup>72</sup>UBS *World Report*, March 1980.

APPENDIX 9: Is the Received Text part of our Baptist heritage?

A. T. Robertson, the world famous Greek scholar, regarded the *Comma Johanneum* as spurious. Thus, some have suggested that Baptists ought to follow the example of him and other noted 19th century Southern Baptists (such as J. A. Broadus and J. P. Boyce), who regarded the Received Text as an inferior Greek text. This ought to be addressed.

Two aspects ought to be considered: 1) The Baptist perspective of the doctrine of the perpetuity of local churches, and 2) the antiquity of the Greek Received Text.

Concerning the first point, Ludwig Keller, a German Reformed scholar and former director of the Münster and Berlin Archives, stated that "Baptist churches existed for many decades and even centuries before the Reformation"<sup>73</sup> though they did not call themselves "Baptists". Can we imagine that these believers had an inferior text for centuries before the Reformation? The argument of usage is a powerful argument. At best, opponents can only label it as a "theological argument". But such a label is a feeble response. It does label, but it does not answer why God, in His sovereignty, would decretively ordain that His believers would have (for centuries before the Reformation) only an inferior text of the New Testament. If an inferior text of the NT was ordained for centuries before the Reformation, then the dominance of the Received Text (1516-1898) must necessarily have interfered with the doctrine of preservation, since much material would be added, that did not belong.

Secondly, if we consider that J. W. Burgon admitted that "the Received Text is a full 1500 years old -(yes, and a vast deal older)"<sup>74</sup> it ought not to surprise any Baptist, that the Received Text is not only part of the Reformed, and Lutheran heritage, but even for centuries before theirs, it has been the heritage-text of dissident groups, such as were ancestors of the Baptists.

It will not suffice to say that the Particular Baptist, D.A. Carson, betrayed his Baptist heritage<sup>75</sup>, when he attacked the Received Text in his *King James Version Debate: a Plea for Realism*, unless Baptists also admit that not only W. H. Whitsitt<sup>76</sup>, but also J. A. Broadus, and his student, A.T. Robertson, have betrayed their Baptist heritage when they adopted the textual theories of the Anglican scholar F. J. A. Hort, the Presbyterian B. B. Warfield, and the Lutheran, K. Tischendorf.

The signatories of the First and Second London Baptist Confessions of Faith were not able to depend of the textual theories of Hort, Warfield, and Tischendorf, for they had not yet been born. We do know that despite the reputation and learning of Broadus, Robertson, and Boyce, they were not only influenced by these non-Baptist textual critics, but they also went astray in New Testament textual criticism. For example, A. T. Robertson praised the work of the Anglican F.J.A. Hort in this manner (p. viii):

<sup>73</sup>Baptist Quarterly Review, VII, 28-31, cited by J. T. Christian, *History of the Baptists*, 1:88.

<sup>74</sup>J. Burgon, *Revision Revised*, 392.

<sup>75</sup>D.A. Carson was a speaker at the 1982 Councils on Baptist Theology (Richardson, Texas).

<sup>76</sup>W. H. Whitsitt "went to Europe and studied . . . under such outstanding scholars as Constantine von Tischendorf . . ." W. H. Brackney, *The Baptists* (New York: Greenwood Press, 1988) 281. A.T. Robertson was under the tutelage of Whitsitt, among others (p. 252).



No one outside Hort, in his famous Introduction and Appendix (vol. II, *The New Testament in the Original Greek* by Westcott and Hort in 1882) had so clearly set forth the principles of textual criticism that the student could readily grasp the science and apply it.

When B. B. Warfield's book on textual criticism went out of print, A. T. Robertson urged him to revise it. But Warfield declined and even asked Robertson many times to revise it. Not even W.H. Davis was able to revise it. Robertson continued (p. viii)

In sheer desperation I have come back to it [the project to revise Warfield's handbook] that my own students and others may have the method of Hort with sufficient fulness for the student.<sup>77</sup>

Theodore Letis, an RTa, has demonstrated the defects of Warfield's "common sense approach" to textual criticism, in the *Contribution of Edward Freer Hills to the Revival of the Ecclesiastical Text*. Warfield mainly followed the method of Hort. The Baptist scholar, A. T. Robertson, merely patterned his thinking from the Presbyterian<sup>78</sup> Warfield. In modern days, this is repeated with the Baptist, D.A. Carson who largely follows the liberal Presbyterian, Bruce M. Metzger.<sup>79</sup>

Since the conservative views of Baptists of former days on the matter of 1 John v.7-8 were already in print [e.g., John Gill (1748) and Andrew Fuller (1815)], A. T. Robertson may have been oblivious to these views, since he did not acknowledge them in his book on textual criticism of the NT in 1925, over a century after Andrew Fuller's death.

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<sup>77</sup>For anyone who is familiar to Burgon's thorough refutation of the "method of Hort" in *Revision Revised*, they will find this comment of Robertson's to be a grievous statement. It ought to be a warning to any young Baptist aspiring to become proficient in Greek studies.

<sup>78</sup>A. T. Robertson was also greatly influenced by the works of Tischendorf. Though Tischendorf's edition VIII of the Greek NT differed from his seventh in 3572 places, Robertson used it anyway! On p. vii, Robertson says without any shame "Until it passed out of print, I used Warfield's *Introduction to the Textual Criticism of the New Testament* and Tischendorf's *Novum Testamentum Graece*, ed. VIII".

<sup>79</sup>It was astonishing how dependent Carson was upon Metzger in *The King James Version Debate* (1979). It causes one to wonder if his confidence in Metzger abided, after the appearance of the *Reader's Digest Bible* (1982), and the *New Revised Standard Version* (1990).

## APPENDIX 10

.....  
Manuscript evidence for and against the Johannine Comma  
.....

The sources for this digest:

C. R. Gregory, *Textkritik des Neuen Testamentes*, vol 2, (1902)

J. R. Clemons, *An Index of Syriac MSS Containing the Epistles and the Apocalypse*  
(Salt Lake City: Univ of Utah Press, 1968)

Kurt Aland, *Text und Textwert der Griechischen Handschriften des Neuen  
Testaments: Die Katholischen Briefe* (1987)

Philip Schaff, referring to 1 John v.7f, commented:

It is a wonder that Dean Burgon has not come up  
to the defense of this forlorn post. He might summon  
any number of *Latin* witnesses.<sup>80</sup>

Actually, if Burgon had done that very deed, it would have been profitable, since a century has passed and the question of the complete Latin evidence for 1 John v.7f remains neglected. Richard Porson's estimate (which Scrivener agreed with) that perhaps 49 of every 50 Latin Vulgate MSS contain the verse remains unverified. We do not know if some are actually Old Latin. We do not even have an estimate of the quantity of MSS which contain the fifth chapter of 1 John.

Syriac MSS continue to be neglected. Armenian MSS have also been neglected. In 1958, A.W. Adams still gave a false impression of their scarcity. In 1959, E.F. Rhodes listed 267 Armenian MSS in the Erevan repository. But as of 1977, at Erevan, there are "more than 1,500 Gospel manuscripts and 100 complete Bible manuscripts, not to mention incomplete and fragmentary manuscripts." Metzger said "more manuscripts of this version are extant than of any other ancient version, with the exception of the Latin Vulgate"<sup>81</sup> Finally, a recent Greek edition of the NT (and perhaps for the first time in any Greek edition of the 20th century), viz., the UBS Greek text (4th ed., 1993) acknowledged that some "arm<sup>mss</sup>" contain 1 John v.7f.

In 1958 G. Zuntz said "The agreement between our modern editions does not mean that we have recovered the original text." (This restlessness of Zuntz is fascinating.) He continued, "It is due to the simple fact that their editors, whatever theories, they may hold or reject, follow one narrow section of the evidence, namely, the non-Western Old Unicals"<sup>82</sup> [emphasis added]

Even today, the mta, and MTA each follow one narrow section of the evidence. The mta depend largely upon early Greek uncials, though, they do not seem to consider Old Latin MSS, and editions of early versions. The MTA of the 1990's are worse in that they depend only on the narrow section of evidence consisting of late Greek cursives, plus a narrow section of the Greek papyri.

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<sup>80</sup> *Companion to the Greek Testament and the English Version*  
(London: MacMillan, 1883) 193.

<sup>81</sup> *Early Versions of the New Testament*, 157.

<sup>82</sup> Zuntz, *The Text of the Epistles : A Disquisition upon the Corpus Paulicum*, 8.

VETUS LATINA INSTITUT  
W. Thiele

D-7702 BEURON 23.1.1991  
TELEFON (0714) 9117111

Herrn  
Michael Maynard  
Fichtenweg 3/112  
7400 Tübingen

Sehr geehrter Herr Maynard!

Auf Ihre Zeilen vom 21.1.91 kann ich Ihnen auch in diesem Brief nicht mehr sagen, als was ich bereits mit Ihnen mündlich besprochen habe. Maßgeblich (und meines Wissens ~~und~~ auch nicht durch neuere Arbeiten überholt) für die lateinische Überlieferung des 1. Johannesbriefes ist die Vetus Latina Ausgabe: Epistulae Catholicae, Freiburg 1956-1969 = Vetus Latina. Die Reste der altlateinischen Bibel 26/1. In Einleitung und Textdarstellung; sind dort die Zeugen und ihre Stellung zu 1 Jo 5,7-8 angegeben, soweit sie die Grenzen unserer Ausgabe (bis ca. 8. Jahrhundert; aber für diese Stelle auch noch darüber hinausgehend) nicht überschreiten. Die Teilung nach Väterzitaten (und hier wieder nach "altlateinischen" oder Vulgatahandschriften) wird dem Problem nicht gerecht. Das ergibt sich schon auch aus der Angabe bei United Bible Societies wo o, den, div, p, Vulgatazeugen sind, von denen ich c, div, p aufgenommen habe ( $\mathcal{Q}^c$ ,  $\mathcal{Q}^p$ , 54, den druckteile: m ist das pseudo-augustinische Speculum.

1. und Hand-  
schriften

Wer über 1 Jo, 5,7-8 arbeitet, kann unmöglich von den Handausgaben des griechischen Neuen Testaments ausgehen, sondern muß diese umgekehrt an den großen Ausgaben der lateinischen Bibel messen; schon die große Vulgataausgabe von Wordsworth-White hat diese Handausgabe für diese Frage zum Comma Johanneum überholt.

Für die spätere Geschichte des Comma Johanneum müßten Sie die vielfältige Literatur einsehen, die es zu diesem Thema gibt. Aber dazu kann ich Ihnen keine Hilfe leisten: soweit ich sie übersehe, tragen sie nichts zur Textgestalt bei; sondern handeln mehr über die "dogmatische" Frage, die sich aus der Annahme oder Ablehnung des Comma Johanneum ergibt.

Hoffentlich habe ich Ihnen damit etwas helfen können; wir werden uns ja auch persönlich im Theologikum noch sehen.

Mit freundlichen Grüßen

W. Thiele

Copy of a letter from Walter Thiele

WESTFÄLISCHE WILHELMS-UNIVERSITÄT  
INSTITUT FÜR NEUTESTAMENTLICHE TEXTFORSCHUNG

Herrn  
Michael Maynard  
Pichtenweg 3/112

D. 44 KOMPTON/WESTF. am 7.2.91  
Kompton  
12. 02. 1991

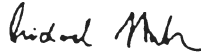
7400 Tübingen

Sehr geehrter Herr Maynard,

auf Ihre Anfrage vom 21.1.91 möchte ich Ihnen mitteilen,  
daß es unter den in Betracht kommenden Papyri keinen gibt,  
der den Bereich um 1.Joh. 5 so abdeckt, daß sich die Sie  
interessierende Lücke erkennen ließe. So schicke ich Ihnen  
anbei Ihren Verrechnungsscheck über DM 7,50 zurück.  
Monatliche Berichte, nach denen Sie fragen, haben wir nicht.  
Sie sind uns aber jederzeit herzlich willkommen, wenn Sie  
sich einmal an Ort und Stelle über unsere Arbeit informieren  
wollen.

Mit freundlichen Grüßen

Ihr



(Michael Welte, Wiss. Mitarbeiter)

Anlage

What was Dean Burgon's view of this mass of MSS?  
 So far from regarding the whole body of ancient  
 authorities as untrustworthy, it is precisely "the  
 whole body of ancient authorities" to which I insist  
 that we make our appeal, and to which we must  
 eventually defer. I regard them therefore with more  
 than reverence.<sup>83</sup>

#### abbreviations

f = fragmentary, p = part is included, i = incomplete  
 "hostile" = describes MSS which omit 1 John v.7f in the text  
 "silent" = describes MSS with mysterious gaps in 1 John v.7f  
 h = number of hostile MSS  
 H = number of hostile MSS including variants

The nomenclature used for designation of the MSS has been modified using the  
 following code:

ALQ = Alqosh	AMS = Amsterdam	AQR = Aqra
ATL = Atlanta	BEI = Beirut	BIR = Birmingham
CHA = Charfet	CHG = Chicago	CMB = Cambridge
DIY = Diyarbakir	ECH = Echmiadzin	FLO = Florence
Garl = Garrett 1	GEN = Geneva	HAV = Haverford
IST = Deissman	JER = Jerusalem	LEN = Leningrad
LEY = Leyden	LON = London	LONw = London (Wright)
L)OR = London (Margoliowitz)		
LUN = Lund	MAN = Manchester	MLN = Milan
MOS = Mossoul	MRD = Mardin	NHV = New Haven
NYR = New York	OXF = Oxford	PAR = Paris
PMP = Pampakuda	PRI = Princeton	SIN = Sinai
SMR = San Marino	STR = Strassbourg	TUR = Turin
UTI = Utica, NY	WSH = Washington	

-----3rd century -----  
 GREEK MSS (silent)  
 (5 MSS) p<sup>9</sup> p<sup>20</sup> p<sup>23</sup> p<sup>72</sup> p<sup>78</sup> See footnote.<sup>84</sup>  
 -----4th century -----  
 GREEK MSS without 1 John v.7f  
 [h = 2] Aleph B silent: p<sup>81</sup>

<sup>83</sup> *Traditional Text of the Holy Gospels Vindicated and Established*, 10

<sup>84</sup> Upon my request for a copy of the page from these 5 papyri with the  
 position of 1 John v.7f, the INTF refused my request and returned my check.  
 Michael Welt of the INTF replied on Feb 21, 1991 "There are no papyri which  
 come into consideration, which cover the area around 1 John 5 that allow you  
 to recognize the interesting lacuna. So I am sending the check back to you for  
 DM 7.50"

-----5th century-----

GREEK MSS without 1 John v.7f

[h = 2] A 048                      silent: p<sup>54</sup>+

LATIN MSS extant:

*a*<sup>2</sup> *b e h i k n s m* 694

-----6th century-----

GREEK MSS without 1 John v.7f

[h=1] 0296

LATIN MSS extant

*d f q r s t e gue : for fuld guelect harl per san* 19 246 615 1610 1612  
1947 1949 2082 2225

SYRIAC MSS: Do scholars say they contain the 5th chapter of 1 John?

--An index says these do:(4 MSS) LONw63; LONw125, LONw126;

LONw127

-----7th century-----

GREEK MSS with the 5th chapter of 1 John

[h=0]                      silent: p74

LATIN MSS containing 1 John v.7f:

(? MSS) perhaps "some" from : *bold reg taur* 137 253 707 1221  
1284 1457 1609 1972 1986

SYRIAC MSS: Do scholars say they contain the 5th chapter of 1 John?

--An index says these do:(4 MSS) LONw64, LONw128, ROM266, SIN5

--An index says "partly": (1 MS) LONw129-7i

-----8th century-----

GREEK MSS without 1 John v.7f:

[h=1] Ψ+

LATIN MSS containing 1 John v.7f:

(?) perhaps "most" from: *am foss gat lux tol* 3 5 20 95 96 (102a)  
115 116 131 153 154 184 228 231 234 238 493 502 510 590 610  
614 669 682 689 774 850 851 934 985 1034 1237 1254 1263 1265  
1267 1269 1271 1278 1444 1526 1606 1607 1608 1633 1673 1699  
1843 1855 1859 1877 1888 1918 1923 1928 1937 1946 1958 1970  
1973 2000 2080 2085 2105 2157 2218

SYRIAC MSS: Do scholars say they contain the 5th chapter of 1 John?  
 --An index says these do: BIR103, LON13, NYK286, SIN15L SIN54  
 --An index says "partly": CHG199f  
 --No one has checked !! : UNLJG1b?

-----9th century-----

GREEK MSS without 1 John v.7f:

[h= 8] K L P 049 1424+ 1841+ 1862 1895

LATIN MSS which contain 1 John v.7f:

perhaps "most" from:  $\Delta^M \Theta^H \Theta^A \Theta^M \Sigma^C \Sigma^A \Phi^T \Phi^B \Phi^G \Phi^V \tau^{68} \text{cav}$   
*em iac ing mt ter vallic sanPaul* 25 63 64 109 113 159 185 186 187  
 206 209 235 239 240 241 242 243 254 442 611 618 654 657 671  
 672 791 804 812 813 814 815 817 831 846 852 893 (894?) 895  
 (896?) 897 913 914 921 924 925 926 927 1022 1027 1035

1045 1065 1082 1095 1120 1183 1184 1185 1186 1199 1216 1222  
 1223 1224 1226 1227 1228 1229 1230 1223 1248 1249 1264 1266  
 1268 1270 1272 1273 1274 1280 1281 1285 1286 1289 1317 1324  
 1329 1343 1363 1396 1406 1419 1429 1447 1451 1474 1478 1479  
 1482 1486 1489 1517 1521 1525 1611 1627 1666 1672 1683 1714  
 1725 1768 1777 1791 1807 1838 1875 1878 1881 1883 1893 1895  
 1901 1904 1907 1919 1921 1922 1924 1925 1931 1935 1939 1941  
 1944 1948 1953 1967 1968 1971 1974 1991 1992 2083 2084 2088  
 2138 2139 2140 2142 2144 2158 2161 2164 2166 2171 2219 2247  
 2249 2312

SYRIAC MSS: Do scholars say they contain the 5th chapter of 1 John?

--An index says these do: BEI)Hall. LONw121, PAR85, SIN17, UNL3

--An index says "partly": LONw161p, LONw781.7p, LONw793.13p.

--No one has checked !! : CHG198?

-----10th century-----

GREEK MSS without 1 John v.7f

[H= 30] 056 0142 82 175 221 307 314 450 454 457 602 605 619  
 627 832 920 1066 1611 1720 1739 1829 1839 1845 1851 1874  
 1880 1891 2125 [h= 28] 456 2464

LATIN MSS with 1 John v.7f

(? MSS) perhaps "most" of :  $\Delta^L \Delta^B \Lambda^L \Sigma^T \text{mm}$  136 156 158 170 203  
 204 213 230 232 449 604 613 616 617 769 802 803 827 930 935

953 958 1031 1036 1105 1187 1188 1203 1231 1244 1353 1364  
 1386 1408 1409 1413 1418 (1419a) 1427 1440 1441 1442 1443  
 1452 1469 1483 1487 1572 1574 1575 1612a 1625 1632 1693  
 1696 1697 1700 1701 1755 1756 1769 1771 1821 1851 1882 1888  
 1897 1902 1903 1908 1909 1910 1915 1916 1917 1926 1943 1950  
 1951 1985 1987 1993 2053 2055 2120 2125 2137 2167 2158 2169  
 2172 2185 2288 2289

SYRIAC MSS: Do scholars say they contain the 5th chapter of 1 John?  
 --An index says these do: NHM249 LEN8 LON1 LON72 PAR89  
 PARsyr335 PARsyr360 PARsyr361 PARsyr363  
 --An index says "partly": BIR635f LONw162.32p SIN87p  
 --No one has checked !! : LONw223L? L)OR2288?

-----11th century-----  
 GREEK MSS without 1 John v.7f  
 [H= 80] 35 42 81 93 103 104 133 142 177 181 250 256 302 312  
 323 398 424 431 451 458 459 464 465 466 491 506 517 547 606  
 607 617 623 624 625 635 638 639 641 699 796 901 910 919 945  
 1162 1175 1243 1244 1270 1311 1384 1521 1668 1724 1730  
 (1734)1735 1738 1828 1835 1837 1838 1846 1847 1849 1854  
 1870 1871 1888 2138 2147 2298 2344 2587 2723 [h= 75] + various  
 436 1448 1875 2475 2746

SYRIAC MSS: Do scholars say they contain the 5th chapter of 1 John?  
 --An index says these do: CMB)Add.1968 MRD4 MRD5 LON14  
 OXF333 PAR28 PRI)Gar1 UNL5 ROM510  
 --An index says "partly": LONw820 PRI)Gar2  
 --No one has checked !! : LONw245L?

-----12th century-----  
 GREEK MSS without 1 John v.7f  
 [H=79] 1 2 3 36 43 57 88T 94 97 105 110 189 203 226 319 321  
 326 330 337 378 440 452 618 620 622 632 637 656 808 876 917  
 922 927 1058 1115 1127 1241 1245 1315 1319 1360 1390 1505  
 1573+ 1673 1737 1752 1754 1843 1853 1863 1864 1867 1868  
 1872 1885 1893 1894 1897+ 2127 2143 2186 2191 2194 2242  
 2243 2289 2412 2625 2805+ [h=70] +variants 1359 1490 1646  
 1718 1743 1889 2401 2541  
 [note: 1241 also omits the *pericope*]



SYRIAC MSS: Do scholars say they contain the 5th chapter of 1 John?  
 --An index says these do: ALQ15 CMB001.2 CMB)Add.2810  
 CMB)Add.1700 CAM175 MAN2 MOS7 MOS8 LEY2344 LON15 NYK293  
 OXF)syr.d7 PAR29 PAR30 PAR50 PARsyr364 ROM275 ROM470  
 --An index says "partly": (none)  
 --No one has checked !! : CAM10? MLN25L? ROM21?

-----13th century-----  
 GREEK MSS without 1 John v.7f  
 [H= 98] 6 38 141 172+ 180 204 234 463 309 325 327 328 365 383  
 384 390 421 442 460 462 468 469 479 483 592 601 614 665 676  
 720 757 912 914 915 941 1069 1070 1072 1094 1103 1107 1149  
 1161 1242 1251 1292 1297 1398 1400 1404 1501 1509 1594 1595  
 1597 1642 1717 1719 1722 1728 1731 1736 1740 1742 1758 1780  
 1827 1839 1852 1855 1857 1858 1860 1865 1873 2261 2374 2400  
 2404 2423 2492 2502 2516 2558 2627 2696 2712 2718(-s) [h=89]  
 + variants 51 206 218 999 1456 1352a 1563 1727 1850

SYRIAC MSS: Do scholars say they contain the 5th chapter of 1 John?  
 --An index says these do: BIR368 CMB)Add.1967 CMB)Add.1969  
 L)OR.2695 L)OR.4051 L)OR.5265 DIY10 DIY11 HAV)RoH28 JER9  
 LON2 LON16 LONw65 LONw122 LONw123 NYK260 NYK285 PAR31  
 PAR32 PAR48 PAR297 PARsyr365 PRI379 PRI317 PRI)Gar3 PRI)McC1  
 WSH405 UNL6 UNL138 UNL)D ROM16 ROM471  
 --An index says "partly": LONw131i LONw167p LONw228Mp NYK275f  
 PAR46i UNL1Lp  
 --No one has checked !! : CAM19? CAM52? CAM53? LONw229M?  
 MLN32M? MOS9?

-----14th century-----  
 GREEK MSS without 1 John v.7f  
 [H= 119] 5 18 131 201 209 216 254-c 308 363 367 386 393 394  
 404 425 453 489 498 582 603 604 608 621 630 633 634 643 680  
 743 794 824 913 921 928 935 959 986 996 1022 1040 1075 1099  
 1100 1102 1106 1248 1249 1354 1482 1495 1503 1523 1524 1548  
 1598 1599 1609 1610 1619 1622 1637 1643 1678 1721 1723 1725  
 1726 (1732) 1733 1744 1746 1747 1761 1762 1765 1769 1842  
 1856 1877 1890 1892 1899 1902 2080 2085 2086 2197 2200 2356  
 2431 2466 2484 2494 2495+ 2527 2626 2653 2716 2774 2777  
 [h= 100] + variants 62 223 254 429 628 1732 1741 1753 1831 1832  
 1881 1896+ 2180 2279 2508 2511 2705 1067 1409

SYRIAC MSS: Do scholars say they contain the 5th chapter of 1 John?  
--An index says these do: BIR334 MLN)B20 LONw24 PAR474  
--An index says "partly": OXF34  
--No one has checked !! : IST59L? MLN33L? ROM22L?

-----15th century-----  
-----

GREEK MSS without 1 John v.7f:  
[H= 55] 69 102 149 205 322 368 385 400 432 467 616 636\* 642  
664 801 1003 1105 1247 1250 1367+ 1508 1617 1626 1628 1636  
1649 1656 1661 1729 1745 1750 1751 1763 1767 1830 1840 1844  
1876 1882 2221 2288 2352 2523 2544 2554 2652 2691 2704 2736  
[h= 49] + variants 4 1405 2131 2675-c 444 615

SYRIAC MSS: Do scholars say they contain the 5th chapter of 1 John?  
--An index says these do: BIR551 BIR41 AMScod13 LON18 UTI)Wm  
UNL140 UNL)Peck  
--An index says "partly": ROM277Mp  
--No one has checked !! : AMS156? LONw235M? L)OR.2292M?  
PMP77L?

-----16th century-----

GREEK MSS without 1 John v.7f  
[H= 15] 90 296 631 1618 1704 1749 1768 1861 2130 2218 2255  
2378 2501 [h= 13] + variants 522 1702

SYRIAC MSS: Do scholars say they contain the 5th chapter of 1 John?  
--An index says these do: CMB)Ff2.15 MLN70 PAR49 ROM276 UNL31  
ROM17 ROM486  
--An index says "partly": ROM118p  
--No one has checked !! : ROM25M?

-----17th century-----

GREEK MSS without 1 John v.7f  
[h= 6] 1101 1748 1869 1903 2674 2776

SYRIAC MSS: Do scholars say they contain the 5th chapter of 1 John?  
--An index says these do: BIR148 ALQ17 BEI)I FLO2 JER33 PAR1p5  
PRI)Cab.C37 STR4117 ROM461  
--An index says "partly": (none)  
--No one has checked !! : MOS11?

-----18th century-----  
 GREEK MSS without 1 John v.7f  
 [h= 1] 1104

SYRIAC MSS: Do scholars say they contain the 5th chapter of 1 John?  
 --An index says these do: ALQ18-18 ALQ19-18 AQR3-18 BIR480-18  
 BIR540-18 CAM176-18 MAN12-18 MRB7-18 MRD7-18 MOS10-18  
 LEY2350 OXF36-18 OXF)syr.e6-18 PMP104-18  
 --An index says "partly": CMBool.31-18  
 --No one has checked !! : CAM33-18? NYK308L-18? NYKunnmb-18?

-----19th century-----  
 SYRIAC MSS: Do scholars say they contain the 5th chapter of 1 John?  
 --An index says these do: BIR356-19 PMP237-19  
 --An index says "partly": BIR331M-19p  
 --No one has checked !! : AQR4-19?

-----20th century-----  
 SYRIAC MSS: Do scholars say they contain the 5th chapter of 1 John?  
 --An index says these do: MAN11-20

-----  
 Total Greek MSS without 1 John v.7f: 445 +53 variants = 498 MSS

Summary of these 498 MSS: (1) papyri and (2) uncials & minuscules  
 (1) Papyri: witnesses hostile to 1 Jn v.7f; Papyri:silent witnesses

-----  
 0 MSS -----none from the 2nd century 0 MSS from the 2nd century  
 0 MSS -----none from the 3rd century 5 MSS from the 3rd century  
 0 MSS -----none from the 4th century 1 MS from the 4th century  
 0 MSS -----none from the 5th century 1 MS from the 5th century  
 0 MSS -----none from the 6th century 1 MS from the 7th century  
 Total hostile Greek papyri = 0 MSS Total silent Greek papyri= 8

Thus, of papyri, none are hostile! 8 have curious gaps in 1 Jn v.7f !

(2)Greek uncial and minuscules: witnesses hostile to 1 Jn v.7f

2 MSS/498 (or 0.4%) from the 4th century  
 2 MSS/498 (or 0.4%) from the 5th century  
 1 MS/498 (or 0.2%) from the 6th century  
 0 MS/498 (or 0.0%) from the 7th century  
 1 MS/498 (or 0.2%) from the 8th century  
 8 MSS/498 (or 1.6%) from the 9th century

Summary of uncial and minuscule MSS hostile to 1 Jn v.7f:

only 5 MSS/498 (or 1.0%) from the 6th century or earlier  
 only 14 MSS/498 (or 2.8%) from the 9th century or earlier

\*\*\*\*\*  
 Hostile Greek MSS minus Aland's irrelevant MSS: new counts of MSS  
 \*\*\*\*\*

-----9th century Greek MSS-----

[h= 8] K L P 049 1424+ 1841+ 1862 1895

new count of 9th century Greek MSS-----

[h= 7] K L P 049 1424+ 1841+ 1895 [1MS dropped]

----- 10th century Greek MSS-----

[H= 30] 056 0142 82 175 221 307 314 450 454 457 602 605  
 619 627 832 920 1066 1611 1720 1739 1829 1839 1845 1851  
 1874 1880 1891 2125 [h= 28] 456 2464

new count of 10th century Greek MSS-----

[H= 15] 056 0142 175 307 619 832 1066 1611 1739 1839 1845  
 1874 1891 [h= 13] 456 2464 [15 MSS dropped]

----- 11th century Greek MSS-----

[H= 80] 35 42 81 93 103 104 133 142 177 181 250 256 302 312  
 323 398 424 431 451 458 459 464 465 466 491 506 517 547  
 606 607 617 623 624 625 635 638 639 641 699 796 901 910  
 919 945 1162 1175 1243 1244 1270 1311 1384 1521 1668 1724  
 1730 (1734)1735 1738 1828 1835 1837 1838 1846 1847  
 1849 1854 1870 1871 1888 2138 2147 2298 2344 2587 2723  
 [h= 75] + various 436 1448 1875 2475 2746

----- new count of 11th century Greek MSS-----

[H= 44] 35 42 81 93 103 104 181 256 312 323 398 424 431 451  
 459 464 517 606 617 623 635 641 796 945 1162 1175 1243 1270  
 1311 1384 1724 1735 1837 1838 1846 1854 1871 2138 2147 2298  
 2344 [h= 41] + various 436 1448 1875 2475 2746  
 [36 MSS dropped]

----- 12th century Greek MSS-----

[H=79] 1 2 3 36 43 57 88T 94 97 105 110 189 203 226 319  
 321 326 330 337 378 440 452 618 620 622 632 637 656 808  
 876 917 922 927 1058 1115 1127 1241 1245 1315 1319 1360  
 1390 1505 1573+ 1673 1737 1752 1754 1843 1853 1863 1864  
 1867 1868 1872 1885 1893 1894 1897+ 2127 2143 2186 2191  
 2194 2242 2243 2289 2412 2625 2805+ [h=70] +variants 76 1359  
 1490 1646 1718 1743 1889 2401 2541

----- new count of 12th century Greek MSS-----

[H=48] 1 43 88T 94 189 321 326 330 378 440 808 876 917 927  
1058 1115 1127 1241 1245 1315 1319 1390 1505 1573+ 1843  
1853 1863 1864 1867 1868 1885 1893 1894 2127 2143 2186 2194  
2242 2243 2412 2625 2805+ [h=42] +variants 1359 1490 1646  
1718 2401 2541

[31 MSS dropped]

-----13th century Greek MSS -----

[H= 98] 6 38 141 172+ 180 204 234 463 309 325 327 328 365  
383 384 390 421 442 460 462 468 469 479 483 592 601 614  
665 676 720 757 912 914 915 941 1069 1070 1072 1094 1103  
1107 1149 1161 1242 1251 1292 1297 1398 1400 1404 1501  
1509 1594 1595 1597 1642 1717 1719 1722 1728 1731 1736  
1740 1742 1758 1780 1827 1839 1852 1855 1857 1858 1860  
1865 1873 2261 2374 2400 2404 2423 2483 2492 2502 2516  
2558 2627 2696 2712 2718(-s) [h=89]  
+ variants 51 206 218 999 1456 1352a 1563 1727 1850

----- new count of 13th century Greek MSS -----

[H= 54] 6 38 172+ 180 234 463 365 383 421 442 460 462 468 479  
483 614 665 676 720 757 915 941 1242 1251 1292 1297 1398  
1404 1501 1509 1595 1642 1719 1722 1758 1780 1827 1839 1852  
1857 1865 1873 2374 2400 2404 2492 2516 2718(-s) [h=48] +  
variants 51 206 218 999 1456 1850 [44 MSS dropped]

----- 14th century Greek MSS-----

[H= 119] 5 18 131 201 209 216 254-c308 363 367 386 393 394  
404 425 453 489 498 582 603 604 608 621 630 633 634 643  
680 743 794 824 913 921 928 935 959 986 996 1022 1040  
1075 1099 1100 1102 1106 1248 1249 1354 1482 1495 1503  
1523 1524 1548 1598 1599 1609 1610 1619 1622 1637 1643  
1678 1721 1723 1725 1726 (1732) 1733 1744 1746 1747  
1761 1762 1765 1769 1842 1856 1877 1890 1892 1899 1902  
2080 2085 2086 2197 2200 2356 2431 2466 2484 2494 2495+  
2527 2626 2653 2716 2774 2777 [h= 100] + variants 62 223 254  
429 628 1732 1741 1753 1831 1832 1881 1896+ 2180 2279 2508  
2511 2705 1067 1409

----- new count of 14th century Greek MSS-----

[H= 67] 5 131 209 216 254-c 363 386 453 489 582 608 621  
 630 643 743 913 935 986 996 1022 1040 1102 1106 1354 1495  
 1523 1524 1598 1599 1609 1610 1643 1678 1721 1744 1765  
 1769 1842 1877 1890 1892 2080 2086 2197 2200 2356 2494  
 2495+ 2527 2653 2774 2777 [h= 52] + variants 62 254 429 1753  
 1831 1832 1881 1896+ 2180 2279 2508 2511 2705 1067 1409  
 [52 MSS dropped]

-----15th century Greek MSS -----  
 [H= 55] 69 102 149 205 322 368 385 400 432 467 616 636\* 642  
 664 801 1003 1105 1247 1250 1367+ 1508 1617 1626 1628  
 1636 1649 1656 1661 1729 1745 1750 1751 1763 1767 1830  
 1840 1844 1876 1882 2221 2288 2352 2523 2544 2554 2652  
 2691 2704 2736 [h= 49] + variants 4 1405 2131 2675-c 444 615  
 1757

-----new count of 15th century Greek MSS -----  
 [H= 26] 69 102 149 205 322 400 467 636\* 642 1003 1367+ 1661  
 1729 1751 1830 1840 1844 2288 2352 2544 2652 2736 [h= 21] +  
 variants 4 1405 2131 444 615 [29 MSS dropped]

-----16th century Greek MSS-----  
 [H= 15] 90 296 631 1618 1704 1749 1768 1861 2130 2218  
 2255 2378 2501 [h= 13] + variants 522 1702

-----new count of 16th century Greek MSS-----  
 [H= 7] 296 631 1704 2130 2255 [h= 5] + variants 522 1702  
 [8 MSS dropped]

----- 17th century Greek MSS-----  
 [h= 6] 1101 1748 1869 1903 2674 2776

----- new count of 17th century Greek MSS-----  
 [h= 3] 1903 2674 2776 [3 MSS dropped]

-----18th century Greek MSS -----  
 [h= 1] 1104 [1 MS dropped]

-----new count of 18th century Greek MSS -----  
 [h= 0]

Total MSS dropped as being irrelevant by Aland = 220 MSS  
 old count 482/498 hostile MSS are 10th century or later (97%)  
 new count 262/498 hostile MSS are 10th century or later (50%)

## APPENDIX 11: Latin MSS

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Earlier in this work, a suggestion was made concerning a comment Dr. E. F. Hills had made. The proposed improvement was to say that God *chose* to preserve his text in a public way "that all the world may know where it is and what it is." It was not a necessity upon God. He chose not to leave his elect people wandering in darkness. Thus the questions that concerns us are: What text was used prior to Jerome? What text was used during the Middle Ages? and In which major language were these texts written? Generally speaking, Latin was the major language. Sturz had objected that for about 1000 years:

... the Western part of the church was largely ignorant of the Byzantine text, being shut up, for the most part, to the Latin Vulgate which differs in many respects from the Byzantine text.

But it is wrong to presuppose, that for "about 1000 years" that *only* the Latin Vulgate text was the dominant text used, for even Kenyon and Metzger speak of Old Latin exemplars which are "remarkable for their longevity into the Middle Ages." Those who argue likewise with Sturz, overlook not only these remnant pre-Jerome exemplars of the Middle Ages, but also overlook the persecutions of the Middle Ages and the widespread destruction of Latin MSS.

Pertaining to the use of the texts in the Middle Ages, and on the importance of the Latin language, some useful essays/books include Adolf von Harnack's "Über den Privaten Gebrauch der Heiligen Schriften in der Alten Kirche" in *Beiträge zur Einleitung in das Neue Testament* (Liepzig: J. C. Hinrich, 1912); Bonifatius Fischer's "Zur Überlieferung altlateinischer Biblertexte im Mittelalter" in *Lateinische Bibelhandschriften im Frühen Mittelalter* (Freiberg: Verlag Herder, 1985), and Carl Vossen's *Latein; Muttersprache Europas* (Düsseldorf: Verlag Hub. Hoch., 1978). Vossen's subheadings for chapter two include "Die Übergangszeit", "Die karolingische Renaissance", "Das scholastische Latein", "Latein als geistiges Band des Mittelalters", "Das Humanistenlatein der Renaissance", and "Die neulateinische Epoche."

F. H. A. Scrivener said the passage 1 John v.7f "is found in the printed Latin Vulgate, and in perhaps 49 out of every 50 of its manuscripts."<sup>85</sup> Many have said it occurs in only the late Vulgate MSS, but according to Horne, Richard Porson claimed "it is actually found in twenty-nine Latin manuscripts, the fairest, the oldest, and the most correct in general."<sup>86</sup>

J. H. Ropes of Harvard said that C. R. Gregory "probably examined more manuscripts of the New Testament than any other man that ever lived." His symbols for Greek MSS were adopted. Hence, the Gregorian notation. Strangely, his symbols for Latin MSS have been neglected. Dr. Walter Thiele, the world's leading expert on Latin MSS of the Bible, assigned, in the 1950's, his own symbols to the selection of Latin MSS he has worked with. In his works, "c" is  $\Omega^C$  "dem" is  $\Omega^D$ , etc.

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<sup>85</sup> Scrivener, *Plain Introduction to Criticism of the NT*, 3rd ed, p. 650.

<sup>86</sup> T. H. Horne (1922) p. 505 fnote 3, cited Porson's *Letters to Travis*, p. 152.

In the edition of the *Vetus Latina* by the VLI, Thiele's worked on the Johannine Epistles. From the church fathers and from his large selection of Latin MSS he worked with, he cited the evidence<sup>87</sup> (in 1966) for the Comma as follows:

KCT V(Var) (Comma Iohanneum) 67 64 LRY SUCΣX 91 94 95 54\*  
 Δ Θ<sup>M</sup> Φ<sup>V</sup> Ω DC 59, Paris lat. 315, lat.11533, Vat. lat. 10511\*  
 Vat. lat. 12958, Leningrad Q.v.I, 16<sup>2</sup>, Wien 1190<sup>2</sup>, CY; PS-CY cent;  
 POT?; PRIS; PS-ATH sy; PS-HI ep?; FID Am > Constitutum Constatini?  
 FID Aldama? AN Casp; PS-VIG tri; Var > PS-HYG, PS-JO II.;  
 PS-AU spe, sol; EUGE-C; FU; FEnd; PS-FU Pin; PROL; CA<sup>r</sup> cpl; KA  
 C?, Sp; PS-AM tern?; BEA; Wilhelm v. St. Thierry; et ~  
 Ω OW Λ H<sup>2</sup> Q<sup>2</sup> M<sup>2</sup> 54<sup>2</sup>, Paris lat.4<sup>2</sup>, Vat. lat.10511<sup>2</sup>, Vat.Pal.lat.93;  
 EUCH int (Var); BED cath (Var); PS-EUS-P (Var); > 61 629 88<sup>2</sup>

Among these unexamined Latin MSS, we cannot yet even declare whether any are actually Old Latin. The following array of 6000 question marks is displayed to provide some idea of the quantity of MSS which are being neglected. (Assume that 2000 Latin MSS are already displayed by a symbol in appendix 10.)

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<sup>87</sup>W. Thiele, "Epistulae Catholicae", vol. 24/2 *Vetus Latina; Die Reste der altlateinischen Bibel* (Freiberg: Verlag Herder, 1966).



--- 1000 Latin MSS

...

--- 2000 Latin MSS



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 ?

— — —

[illegible]

--- 4000 Latin MSS

[illegible]

— — —

[illegible]



Appendix 12 :      The value of the German language

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[excerpts from the article by Moses Stuart "Letter to the editor, on the study of the German language," *Christian Review*, vi (1841) 446f]

But I venture to assert, without fear of contradiction from intelligent judges, that there is more scientific knowledge of biblical criticism comprised in the German (including the *Latin* productions of Germans), than in all the other languages of the world taken together; nay, I venture to say even more, and to aver, that all the really sacred literature of the world besides will not amount to one-half of theirs. [p. 450]

In all works of philology, in the knowledge of languages ancient and modern, of antiquities, of criticism sacred and profane, of hermeneutics, of ecclesiastical history, of lexicography, of grammar, and of the kindred sciences, the world has no equal - not even any rival to Germany. To whom are all the *ultimate* appeals made in these sciences, but to the Germans? [p. 465]

- (d. 1721) Jacques LeLong: "librarian of the Oratory of St. Honore at Paris"<sup>88</sup>
- (d. 1739) M. V. de LaCroze: "a librarian at Berlin"<sup>89</sup>
- (d. 1790) C. G. Woide: "preacher at the Dutch Chapel and Assistant Librarian in the British Museum, a distinguished Coptic scholar."<sup>90</sup>
- (d. 1852) Thomas Pell Platt: librarian, British & Foreign Bible Society.
- (d. 1853) Andrews Norton: In 1813, he became librarian and Bible lecturer at Harvard College.
- (d. 1862) T. H. Horne: "[Anthony] Panizzi disbelieved in classified catalogs and even in subject classification for libraries. He had been left with the expensive failure of Thomas Horne (1780-1862) who compiled a classified catalog for the British Museum library and reclassified the shelves according to his own scheme."<sup>91</sup> He "Was also senior assistant librarian in the department of printed books in the British Museum from 1824 to 1860."<sup>92</sup>
- (d. 1884) Ezra Abbot: "From 1849 to 1852, Abbot held his first library position at the Harvard College Library. . . He then moved to Boston Athenaeum, assuming the post of assistant librarian from 1854 to 1856. . ."<sup>93</sup> At Harvard College, from 1856 to 1872 he was "Assistant Librarian with Exclusive Authority in Classifying and Cataloging the Books."
- (d. 1905) Herman Haupt: Professor and "Director of the University Library, Giessen"<sup>94</sup> Germany
- (d. 1913) Eberhard Nestle was a *Stiftbibliothekar*<sup>95</sup> [seminary librarian]
- (d. 1925) John T. Christian: "librarian at Baptist Bible Institute in New Orleans" 1919-1925
- (d. 1930) Adolf von Harnack: "From 1905 to 1921, director of the Prussian Royal Library, later called the Prussian State Library. . ."<sup>96</sup>
- (d. 1952) F. G. Kenyon: "was assistant keeper of manuscripts" (1898-1909), (*DNB* suppl 1951-1960, p. 577). "He was director and principal librarian, [at the] British Museum (1909-1930)"<sup>97</sup>

<sup>88</sup>"LeLong, Jacques", *NSHE* 6: 446.

<sup>89</sup>G. Travis, *Letters to Edward Gibbon, Esq.* (London: Rivington, 1785) 160

<sup>90</sup>Scrivener, *Plain Introduction to Criticism of the NT*, 3rd ed. p. 99.

<sup>91</sup>R. J. Hyman, "Organization of Information before the Nineteenth Century" *Information Access: Capabilities and Limitations of Printed and Computerized Sources* (Chicago, ALA, 1989) 11.

<sup>92</sup>E. S. Moyer, ed. *Wycliffe Biographical Dictionary of the Church* (Chicago: Moody Press, 1982) 195.

<sup>93</sup>"Abbot, Ezra", *Dictionary of American Library Biographies* (Littleton, Col.: Libraries Unlimited, Inc., 1978) 1.

<sup>94</sup>*NSHE*, 1: vi.

<sup>95</sup>Erwin Nestle, "Eberhard Nestle: zu seinem 100. Geburtstag" *Kirchlichtheologische Halbmonatsschrift*, Nr. 9 (1951).

<sup>96</sup>"Harnack, Adolf von" *New Encyclopedia Britannica*, 15th ed. 5: 712.

<sup>97</sup>*Twentieth Cent. Ency of Rel. Kn.* (Grand Rapids: Baker, 1955) 1:623.

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Appendix 14: A. Fuller's Defense In 1814 Andrew Fuller began a series of letters for an intended Body of Divinity. But due to illness, only nine letters had been completed "when he was called to his reward." In his last letter (no. IX) he defended 1 John v 7f:

And John in his First Epistle, introduces the Father, the Word, and the Holy Spirit, as bearing witness to the gospel . . . The last of these passages has been strongly opposed as an *interpolation*. It is not for me to decide this question by a reference to ancient versions of the New Testament; but there are two or three considerations which, after all that I have seen on the other side, weigh with me in its favor.

First, From the seventh verse being wanting in some copies and found in others, all that can be fairly inferred is, that there must have been either an interpolation by some copyist, or an omission by some other. The question is, Which is the most probable? If it is an omission in the copies where it is wanting, it might not have been from *design*, but from mere oversight, especially as the eighth verse begins so much like the seventh; whereas, if it be an interpolation, no oversight can account for it, but it must have arisen from wicked, wilful imposture. To which of these suppositions will candour give its vote?

Secondly, Supposing the omission or interpolation, whichever it was, to have arisen from design; which is the most probable, and the least likely to have escaped detection—that the antitrinitarians should omit what was unfavourable to them, or that the trinitarians should introduce what was favourable? An omission would escape detection seven times where an interpolation would escape it once.

Thirdly, the connexion of the passage is altogether in its favour. The phraseology is that of the apostle John; so that if the words are not his, it must have been the most successful imitation of him that can be imagined. As it stands in our translation, there is evidently a gradation of ideas, forming a kind of climax of witnesses; namely, that of the Three in heaven, of the three on earth, and the testimony which a believer has within himself. To leave out the first were to weaken the passage and destroy its beauty. Besides, it is not the omission of the seventh verse only that is necessary, to make any thing like sense of the passage. The words *on earth*, in the eighth verse, must also be left out, if not the whole of the ninth verse, in which the *witness of God* is supposed to have been introduced; but which, if the seventh verse be left out, had not been introduced. Those who are now for new-modelling the passage leave out *some* of these, but not all; nor can they prove that those words which they do leave out were uniformly left out of even those copies in which the seventh verse is omitted. <sup>98</sup>

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<sup>98</sup>"Letter IX" in *The Complete Works of the Rev. Andrew Fuller* (1845; Harrisonburg, VA: Sprinkle Pub., 1988) 1: 708-709.

APPENDIX 15: Time span of contestants for & against 1 Jo v.7f

quo = he quoted it in his writing pro= advocate; contra = opposer;

TERTULLIAN (c. 160-c.220)

CYPRIAN (200-258) *quo*

SABELLIUS (?-260)

ARIUS (c. 256-336)

PRISCILLIAN (?-385) *quo*

JOVINIAN (?-c. 405)

EUSTOCHIUM (c. 370-418)

JEROME (c.345-420) *quo*

AUGUSTINE (354-430)

FULGENTIUS (468-527) *quo*

CASSIODORUS (480-583) *quo*

ISIDORE of Seville (?-636) *quo*

JAQUB of Edessa (?-708) *quo*

BRUNO the Great (?-968) [Archbishop of Cologne]

BERENGER (c. 998-1088) [French ecclesiastic]

GUNDULF (?-1108) [Norman ecclesiastic]

PETER de BRUYS (?-1130) [French preacher]

BERNARD of CLAIRVAUX (1090-1153)

ARNOLD of BRESCIA (?-1155)

Thomas AQUINAS (c.1225-1274) *pro*

John WYCLIFFE (c.1329-1384) *pro*

F. XIMENES (1437-1517)

Ulrich ZWINGLI (1481-1531) *contra*

Desiderus ERASMUS (1465-1536) *contra*, then *pro*

Edward LEE (1482-1544) *pro*

Martin LUTHER (1483-1546) *contra*

Francisco de ENZINAS (1520-1552)

Johann A. WIDMANSTADT (?-1557) *contra*

Johannes BUGENHAGEN (1485-1558) *contra*

Lopez de ZUNIGA (c.1465-1564) *pro*

John CALVIN (1509-1564) *pro*

Juan Gines de SEPULVEDA (1490-1573)

Georg WITZEL (1501-1573)

Wilhelm SIRLETS (1514-1585) *pro?*

[Unitarian] Georgio BLANDRATA (?-c.1590)



Faustus SOCINIUS (1539-1604)  
     Theodore BEZA (1519-1605) *pro*  
     Elias HUTTER (1553-1605) *pro* [Syriac scholar]  
     Eugene VIGNAUX (fl. 1619?)  
     Jean Paul PERRIN (fl. 1619) [historian of the Vaudois]  
     Andre FAVYN (c.1555-1620) [French historical writer]  
 Cipriano de VALERA (c.1532-1625) [ed. of Spanish NT]  
     Johann CRELLIUS (1590-1633) [Socinian]  
     Pieter Jansz TWISK (1565-1636) [church historian]  
     Johann GERHARD (1582-1637) *pro*  
     John COTTON (1584-1652) *pro*  
     John SELDON (1584-1654)  
     Henry HAMMOND, D.D. (1605-1660) *pro*  
         John BIDDLE (?-1662) *contra* [Unitarian]  
         Aegidius GUTBIER (1617-1667) *pro* [Syriac scholar]  
         Christopher SANDIUS (1644-1680) *contra* [Arian]  
         John OWEN (1616-1683) *pro*  
         Francis TURRETIN (1623-1687) *pro*  
         Johann LEUDSEN (?-1699)  
 Jakob P. SPENER (1635-1705) *pro*  
 John MILL, S.T.P. (1645-1707) *pro*  
 George BULL, D.D. (1634-1710) *pro*  
     Thomas SMITH (1638-1710) *pro*  
     Richard SIMON (1638-1712) *contra*  
 Philip van LIMBORCH (1633-1712) [Dutch theologian]  
     Peter ALLIX, D.D. (1641-1717) *pro*  
     David MARTIN (1639-1721) *pro*  
     Jacques LeLONG (1665-1721) *contra* [librarian at St. Honore in Paris]  
 Frederic Ernest KETTNER (1671-1722) *pro*  
     Francis GASTRELL, D.D. (1662-1725) *pro*  
     Martin Sylvester GRABE (1674-1727) *pro*  
     Sir Isaac NEWTON (1642-1727) *contra* [Arian]  
     Karl SCHAAF (1647-1729) *pro* [Syriac scholar]  
     Edmond CALAMY, D.D. (1671-1732) *pro*  
     William WAKE, D.D. (1657-1737) *pro*  
     Matjrom Veyssiere de LaCROZE (1661-1739) *contra* [librarian at Berlin]  
     Daniel WATERLAND, D.D. (1683-1740) *pro*  
         Thomas EMYLYN (1663-1741) *contra* [Unitarian minister]  
         Leonard TWELLS, D.D. (?-1742) *pro*  
         William BERRIMAN, D.D. (1688-1750) *pro*  
         Johann Albert BENGEL (1687-1752) *pro*  
         Johann Jakob WETSTEIN (1693-1754) *contra* [Socinian]  
         Johann Lorenz von MOSHEIM (1694-1755) [church historian]  
         Augustine CALMET (1672-1757) *pro*  
 Nikolaus ZINZENDORF (1700-1761)  
     George BENSON, D.D. (1669-1762) *contra* [Socinian]  
     Giuseppe BIANCHINI (1704-1764)  
     Thomas SECKER (1693-1768) *pro*  
 John GILL, D.D. (1697-1771) *pro*  
     James SLOSS (1698-1772) *pro*  
     William BOWYER (1699-1777) *contra*  
     Johann A. ERNESTI (1707-1781) *pro*  
 Gotthold E. LESSING (1729-1781)  
 Johann Melchior GOEZE (1717-1786) *pro*

Charles Godfrey WOIDE (?-1790) [Assistant Librarian at British Museum]  
 Johann D. MICHAELIS (1717-1791) *contra*  
 Francis A. KNITTEL (1721-1792) *pro*  
 Edward GIBBON (1737-1794) *contra*  
 George TRAVIS (1741-1797) *pro*  
 Thomas KNOWLES, D.D. (1723-1802) *pro?*  
 SOSIPATER (c.1721-1803) *pro*  
 Joseph PRIESTLEY (1733-1804) *contra* [Arian]  
 Gottlob Christian STORR (1746-1805)  
 Samuel HORSLEY (1733-1806) *pro*  
 Richard PORSON (1759-1808) *contra*  
 Johann Jakob GRIESBACH (1745-1812) *contra*  
 Joseph S. BUCKMINSTER (1784-1812) *contra* [Unitarian]  
 John HEY, D.D. (1734-1815) *pro*  
 Andrew FULLER, D.D. (1854-1815) *pro*  
 John BARRETT, D.D. (1753-1821) *contra*  
 Thomas F. MIDDLETON, D.D. (1769-1822) *pro*  
 Cappel LOFFT (1751-1824) *contra*  
 Wilhelm Friedrich HEZEL (1754-1824) *pro*  
 William HALES, D.D. (1741-1831) *pro*  
 Charles BUTLER (1750-1832) *pro*  
 Adam CLARKE (1762-1832) *contra*  
 Thomas BURGESS, D.D. (1756-1837) *pro*  
 Richard LAURENCE (1760-1838)  
 Thomas FALCONER (1772-1839)  
 Herbert MARSH, D.D. (1757-1839) *contra*  
 Henry John TODD (1763-1845) *pro-TR*  
 William JONES (1762-1846) [Baptist]  
 Samuel MILLER, D.D. (1769-1850) [prof. of ch. history, Princeton Theol. Sem.]  
 John Martin August SCHOLZ (1794-1852) *contra*  
 Thomas Pell PLATT (1798-1852) [librarian of the BFBS]  
 Andrews NORTON (1786-1853) *contra* [Unitarian]  
 George Stanley FABER, B.D. (1773-1854) [historian of Waldenses]  
 Rev. John OXLEE (1779-1854) *contra*  
 Angelo MAI (1782-1854) *pro*  
 William Stephen GILLY, M.A. (1789-1855) [visitor & historian of Waldenses]  
 Friedrich LÜCKE (1791-1855) *contra*  
 Johann Georg REICHE (1794-18??)  
 Robert BAIRD, D.D. (1798-1863) [historian of Waldenses]  
 Louis GAUSSEN, D.D. (1790-1863) *pro*  
 Thomas TURTON, D.D. (1780-1864) *contra*  
 Frederick NOLAN, LL.D. (1784-1864) *pro*  
 Caesar H.A. MALAN, D.D. (1784-1864)  
 Nicholas WISEMAN, D.D. (1802-1865) *pro*  
 Charles FORSTER, B.D. (?-1871) *pro*  
 L.F.K. TISCHENDORF, D.D. (1815-1874) *contra*  
 Samuel P. TREGELLES, LL.D. (1813-1875) *contra*  
 Samuel SHARPE (1799-1881) *contra* [Coptic scholar]  
 Thomas R. BIRKS (1810-1883) *pro-TR*  
 Wilhelm F. BESSER, D.D. (1816-1884) *pro*  
 John William BURGON, B.D. (1813-1888)  
 Orlando Thomas DOBBIN, LL.D. (1807-1890) *contra*  
 James Aitken WYLIE, LL.D. (1808-1890) [hist. Waldenses]  
 Jean Pierre Paulin MARTIN (1840-1890)

Frederick H.A. SCRIVENER, LL.D. (1813-1891) *contra*, w. reserve  
 Fenton John Anthony HORT, D.D. (1828-1892) *contra*  
 Philip SCHAFF, D.D. (1819-1893) *contra*  
 Solomon Caesar MALAN, D.D. (1812-1894) *pro*  
 George W. SAMSON (1819-1896) *pro*  
 Charles John VAUGH, D.D. (1816-1897) *pro-TR*  
 Robert L. DABNEY, D.D. (1820-1898) *pro*  
 Henry T. ARMFIELD, M.A. (1836-1898) *pro*  
 Samuel BERGER (1843-1900) *pro*-{inferred}  
 Brook Foss WESTCOTT, D.D. (1825-1901) *contra*  
 Edward MILLER (1825-1901) *contra*  
 Franklin H. KERFOOT, D.D. (1847-1901)  
 Ernst LUTHARDT (1823-1902)  
 Alvah HOVEY (1820-1903)  
 Dr. Wilhelm KÖLLING (1836-1903) *pro*  
 Edmund BECKETT (1816-1905) *pro-TR*  
 Herman HAUPT, Ph.D. (1817-1905) [librarian at Giessen]  
 C.H. WALLER (1840-1910)  
 John WORDSWORTH (1843-1911) *contra*  
 Dr. Eberhard NESTLE (1851-1913) *contra*  
 Hans Freiherr von SODEN (1852-1914) *contra*  
 Dr. Ludwig KELLER (1849-1915) [archivist at Berlin]  
 Ernest Ch. BABUT (1875-1916) *pro-Priscillian* citation  
 Caspar Rene GREGORY, D.D. (1846-1917) *contra*  
 Albert HAUCK, Th.D. (1845-1918) [church historian]  
 B.B. WARFIELD, D.D. (1851-1921) *contra*  
 Eugene MANGENOT (1856-1922)  
 John Tyler CHRISTIAN, D.D. (1854-1925) [church historian]  
 Edward RIGGENBACH (1861-1927)  
 Dr. Adolf von HARNACK (1851-1930) *contra* [church historian]  
 Dr. August BLUDAU (1862-1930) *contra*  
 Francis PIEPER, D.D. (1852-1931) *pro*  
 Karl KÜNSTLE (1859-1932)  
 Albert H. NEWMAN, D.D. (1852-1933) [church historian]  
 Archibald T. ROBERTSON, D.D. (1836-1934) *contra*  
 Henry Julian WHITE (1859-1934)  
 Hildebrand HÖPFL (1872-1934) *pro*  
 Albert Curtis CLARK (1859-1937)  
 Adolf JULICHER (1857-1938)  
 Herman C. HOSKIER (1864-1938) *pro-TR*  
 Hans LEITZMANN (1875-1942) [church historian]  
 George Ricker BERRY (1865-1945) *pro-TR*  
 Hugh POPE, D.S.Scr. (1869-1946) *pro*  
 Kirsopp LAKE, Th.D. (1872-1946) *contra*  
 Mateo del ALAMO (1878-1947)  
 Dr. Anton BAUMSTARK (1872-1948) *pro*?  
 Frederick G. KENYON (1863-1952) *contra* [Asst. Director of British Museum]  
 Charles Digory BROCKENSHIRE, D.D. (1885-1954)  
 Teófilo AYUSO Marazuela (?-1962)  
 Dr. Bob JONES, Sr. (1883-1968)  
 Benjamin George WILKINSON (1872-1968) *pro-TR*  
 Erwin NESTLE (1883-1972) *contra*  
 Charles Harold DODD, Ph.D. (1884-1973) *contra*  
 Ernest Cadman COLWELL (1901-1974) *contra*

Chester E. TULGA, D.D. (1896-1976)  
 Margaret DEANESLY, M.A. (c.1885-1977) [church historian]  
 Kenneth Willis CLARK, D.D. (1898-1979)

Edward F. HILLS, Th.D. (1912-1981) *pro*  
 G. Archer WENIGER (1915-1982)  
 Jean DUPLACY (1916-1983)  
 David Otis FULLER, D.D. (1903-1988) *pro-TR*  
 Harry A. STURZ (?-1989)  
 Walter R. Martin (1928-1989) *contra*  
 Frederick Fyvie BRUCE, D.D. (1910-1990)  
 R. V. G. TASKER (1895- ) [Robert Vincent Greenwood]  
 Leonard VERDUIN, A.M. (1897- ) [church historian]  
 Allen Paul WIKGREN (1906- )  
 Heinrich GREEVEN (1906- )  
 Herman KUNST, D.D. (1907- )  
 Arthur VÖÖBUS, Dr. theol. (1909- )  
 Paul C. CLARKE (1912- ) [employee of American Bible Society]  
 Rudolf SCHNACKENBURG (1914- ) *contra*  
 Bruce M. METZGER, Ph.D. (1914- ) *contra*  
 Eugene Albert NIDA, Ph.D. (1914- ) *contra*  
 Kurt ALAND, D.D. (1915- ) *contra*  
 B. Myron CEDARHOLM (1915- )  
 Irvie Keil CROSS, Th.D. D.D. (1917- ) [historian]  
 Jay Patrick GREEN, Sr. (1918- ) *contra*  
 Walter THIELE, D. Theol. (1923- ) *pro-Cyprian* citation  
 Donald Allen WAITE, Th.D., Ph.D. (1927- ) *pro*  
 Carlo Maria MARTINI, S.J. (1927- )  
 Raymond Edward Brown, S.J. (1928- ) *contra*  
 Elton J. EPP, Ph.D. (1930- )  
 Stewart CUSTER, Ph.D. (1931- ) *contra*  
 Zane Clark HODGES, Th.M. (1932- ) *contra*  
 Norman L. GEISLER, Ph.D. (1932- ) *contra*  
 Robert J. BARNETT, D.D. (1933- ) *pro*  
 Gordon D. FEE, Ph. D. (1934- ) *contra*  
 Wilbur N. PICKERING, Ph.D. (1934- ) *contra*  
 Arthur Leonard FARSTAD, Th.D. (1935- ) *contra*  
 Dr. Jakob van BRUGGEN (1936- ) *contra*  
 C. Ken JOHNSON, D. Min (1936- ) *pro*  
 Barbara ALAND, D.D. (1937- ) *contra*

Dr. James Keith ELLIOTT (1943- )  
 Henk Jan de JONGE, D. Litt. (1943- )  
 Thomas M. STROUSE, Ph.D. (1945- ) *pro*  
 Donald Arthur CARSON, Ph.D. (1946- ) *contra*  
 Maurice A. ROBINSON, Ph.D. (1947- ) *contra*  
 Theodore P. LETIS, M.T.S. (1951- ) *pro*  
 Norman L. Geisler, in 1970, earned his Ph.D. at Loyola University of Chicago, a "privately supported Roman Catholic university."<sup>99</sup> Loyola was founded by Jesuits in 1870. The influence of Jesuits remains. For example, as of 1982, "A total of 102 Jesuits actively assist in this educational apostolate."<sup>100</sup>

<sup>99</sup>*College Blue Book: Narrative Descriptions* (NY: Macmillan, 1993) 207  
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1 article in Greek  
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9 articles in English  
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## About the author

Michael Maynard (b. 1955) was born and raised in Yuma, Arizona. There he attended Kofa High School, where in 1973 he became valedictorian in a class of 440 seniors. His conversion to the Christian faith occurred in 1977. In the U.S. Navy he was trained as an electronics technician. He then worked four years as a satellite communication technician.

He eventually became a Baptist. In 1980 he came to the knowledge of the Doctrines of Grace. After honorable discharge from the navy, he worked as a librarian in Florida. A year later, he returned to Arizona, and earned a *magna cum laude* A. A. S. in Engineering Technology (Phoenix College, 1986).

As an undergraduate student, he studied Greek and Latin - and earned a *cum laude* B. A. in German (Arizona State University, 1989).

As a graduate student, he studied classical philology in Tucson at the University of Arizona, where the Classics Department awarded him an appointment as Graduate Assistant in Teaching Classics (1989-90). He became a recipient of the Herman Weinel Scholarship, which enabled him to do research at the University in Leipzig, Germany (summer 1990). As a foreign exchange student, he engaged in graduate studies for a semester (1990-91) at the University in Tübingen, Germany. At Tübingen, he completed a class in Textual Criticism, taught by the foremost scholar of Latin manuscripts of the Bible, Walter Thiele.

Upon his return to the United States in 1991, he applied for admission to the Graduate Library School in Tucson, Arizona, which is accredited by the ALA. (Of over 300 library schools in the nation, only 51 are accredited by the ALA.) This particular library school in Tucson, regularly admits only 5% of its applicants. In the fall of 1991, Michael became one of the 75 selected (from 1800 applicants) for admission to this school, where he earned the Master of Library Science degree (University of Arizona, 1992).

Since then, he worked as assistant librarian at a Bible College library for a year and a half. At the time of this writing, he is serving as Library Director at a CSLA library in Arizona. He is also a member of the ACL (Association of Christian Librarians).

A few have suggested to Michael that he may shut himself out from having a wider outreach with all denominations on the subject of 1 John v.7f if only he would have refrained from dealing with Baptist history in this work. However, Michael agrees with the principle of the librarian T. P. Pell who said (ca. 1825) "I now see, first, that we ought to do what is right, without any regard to shutting ourselves out, or getting ourselves in . . ."

In order to avoid geographical provincialism, he continues his studies of foreign languages. At the publication date of this book, he has recently completed four semesters of French and is ready to begin the third year (at the 300 level). He continues to correspond in German. He has tutored first and second semester Latin. He has also studied Biblical Hebrew, Syriac, Koine and classical Greek.

CSLA = Church and Synagogue Library Association

ACL= Association of Christian Librarians

ALA= American Library Association

