

THESE THREE ARE ONE?



LATE CENTURY TRANSLATORS VS.
THE GOSPEL OF JOHN

ONE WHAT?

**A close examination of
1 John 5:7-8 from a
Biblical and historical record.**

**What is the text saying,
and what is the text not saying.**

1 John 5:7- 8

These Three are One. One What? One Who?

“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.”

The witness of John who had a first account of the story and life of Jesus gives us a testimony that many people don't believe. John's writings have been twisted more than any other writer of the Bible. This starts with academia of theology, handed to the pastors and then handed down to the attendees of church services.

We will start with what Jesus states in chapter 5 of John, then John 8, 10 and 18. All of these have clear cut clues that the Father and Son are closely intertwined, as Jesus is working to reveal the Father. In other Scriptures we see that Jesus speaks the words that he hears from His Father. [John 5:30, John 7:17-18, John 8:28, John 12:49-50, John 14:10, John 14:24, John 17:8, Revelation 1:1]

John 5:30-38 — **“I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. v31 If I bear witness of myself, my witness is not true. v32 There is another that beareth witness of me; [GOD as in the Father] and I know that the witness which he witnesseth of me is true. v33 Ye sent unto John, and he bare witness unto the truth. v34 But I receive not testimony from man: but these things I say, that ye might be saved. v35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light. v36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. v37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. v38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.”**

John 8:12-19, 27-30 — “Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. v13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. v14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. v15 Ye judge after the flesh; I judge no man. v16 And yet if I judge, my judgment is true: for **I am not alone, but I and the Father that sent me.** v17 It is also written in your law, that the testimony of two men is true. v18 **I am one that bear witness of myself, and the Father that sent me beareth witness of me.** v19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had know me, ye should have known my Father also. v27 They understood not that he spake to them of the Father. v28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. v29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. v30 As he spake these words, many believed on him.”

Here we see that the Father is bearing witness of His Son.

John 10:22-30 — “And it was at Jerusalem the feast of the dedication, and it was winter. v23 And Jesus walked in the temple in Solomon's porch. v24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. v25 **Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.** v26 But ye believe not, because ye are not of my sheep, as I said unto you. v27 **My sheep hear my voice, and I know them, and they follow me:** v28 **And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.** v29 **My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.** v30 I and my Father are one.”

John 18:37 — “Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, **that I should bear witness unto the truth. Every one that is of the truth heareth my voice.**”

1 John 1:1-3 — “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; v2 For the life was manifested, and we have seen it, and **bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;** v3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and **truly our fellowship is with the Father, and with his Son Jesus Christ.**”

Lets now review 1 John 5 as a chapter. Most people have not read this short 20 verse chapter. It's just too long for them. So, they take what the pastor gives them (verse 7 & 8) and believe what they are told, never questioning anything.

We will actually start with verse 9 through 20 and then come back around to the beginning of the chapter. The reason for this is to get a real foundation on the teaching of this chapter and so we won't miss vital points.

1 John 5:9-12 — “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.** v10 **He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.** v11 **And this is the record, that God hath given to us eternal life, and this life is in his Son.** v12 **He that hath the Son hath life; and he that hath not the Son of God hath not life.**”

1 John 5:13-20 — “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son

of God. v14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: v15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. v16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. v17 All unrighteousness is sin: and there is a sin not unto death. v18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. v19 And we know that we are of God, and the whole world lieth in wickedness. v20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, **[Father]** and we are in him that is true, **[Father]** even in his Son Jesus Christ. This is the true God, and eternal life.” **[Father]**

Note: *[added for clarification]

“Him that is true,” is God the Father. And eternal life originates from Him, and is then given to His Son for us to have if we chose to have it. But not if we have a false understanding of “Him” through Scripture. The context here so far, is that God has given us a record, a witness that He hath given to us about His Son. And through His Son is eternal life. If you don’t have the real begotten Son of God (not a metaphor as many theologians now are teaching), then there is no chance for eternal life. And not a son that started at the incarnation of Mary. But a son that was begotten in Heaven sometime in eternity. For God would have to have a Son to give in order to send him into the world to save the world.

Romans 8:3 — “For God has done what the law, weakened by the flesh, could not do. **By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh.**”

John 3:17 — “For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”

Getting back now to **1 John 5**, pay close attention to this:

1 John 5:10 — “He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a

liar; because he believeth not the record that God gave of His son.”

Here in **verse 10**, the title “God” is used and refers to the Father. **“God” is never used in Scripture to refer to “The Father, The Son, and The Holy Spirit.”**

The record being shown here is that God gave His son. Not God the Father, Son and Holy Spirit gave THEIR son. God is the Father, and that is a part of the context of **1 John 5**.

Now read 1 John 5, verses 1 through 5:

1 John 5:1-5 — “Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. v2 By this we know that we love the children of God, when we love God, and keep his commandments. v3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. v4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. v5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?”

Something of great significance to ponder on is found in the next verse, **1 John 5:6**:

“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.**”

The human body is made up of water and blood. But let's look at **who** this is identifying in a special way when it says “**he that came by water and blood.**” This is part of the testimony or record. The water represents Jesus' baptism. And at the time, God anointed Jesus with His Spirit. (**Matthew 3:16** “...the Spirit of God descending like a dove, and lighting upon him.”

The blood represents the crucifixion, death and sacrifice that Jesus made for our sins. Hopefully so far, we have seen that the Father bears record or a witness of His Son, over and over. So when it

comes to the Spirit mentioned in verse 6, why would it be any different?

*‘And it is the **Father that beareth witness, because the Father is truth.**’*

Who is this Spirit?? The Bible tells us plainly that **God is a Spirit. God is also truth!**

John 4:23-24 — “But the hour cometh, and now is, when **the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.** v24 **God is a Spirit: and they that worship him must worship *him* in spirit and in truth.**”

Nowhere else in the Scripture would we come up with the idea that the Spirit could be anyone else without adding to the Scripture. Unless we were to mystify God and add additional personality or personhood to his God head. Unfortunately, people are taught to do this to prop up a mystery ghost. And then it takes a whole lot of effort to unravel the lies.

God is Holy, His existence is referred to as Holy — “**I AM HOLY**” — Joshua 24:19, Leviticus 11:44, 45, 19:2, 21:8, 21:22, 1 Samuel 2:2, 6:20, 1 Chronicles 29:16, Psalm 71:22, 78:41, 99:5, 99:9, 106:47, Isaiah 5:16, 29:23, 30:15, 43:3, 48:17, 52:10, 54:5, 55:5, 60:9, Jeremiah 60:9, 51:5, Ezekiel 20:39, 36:22, 39:25, Hosea 11:9, Habakkuk 1:12, 3:3, Ephesians 4:30, Revelation 4:8.

What God is, is a Holy Spirit! It is His Spirit, the Spirit of GOD. That is why the sin against the Holy Spirit will not be forgiven, for it is a sin against God Himself. The one living and true God. No one else.

Romans 8:16 — “The Spirit himself bears witness with our spirit that we are children of God.”

This “Spirit” in Romans 8 is expounded upon in earlier verses in the chapter. The context of “the Spirit” is the Father’s Spirit, the Spirit of God. And it is the same “Spirit” found in verse 26 “...the

Spirit intercedes for the saints according to the will of God.” People are hand fed this one verse in verse 26 and are led to believe in a mystery ghost. But the answer to all of this is found earlier in the same chapter.

Romans 8:9-11, 14-17 — “You, however, are not in the flesh but in the Spirit, if in fact **the Spirit of God dwells in you**. Anyone who does not have **the Spirit of Christ** does not belong to him. v10 But if **Christ is in you**, although the body is dead because of sin, the Spirit is life because of righteousness. v11 **If the Spirit of him who raised Jesus from the dead dwells in you, [Father]** he who raised Christ Jesus from the dead will also give life to your mortal bodies through **his Spirit who dwells in you**. v14 For all who are led by the **Spirit of God** are sons of God. v15 For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” v16 **The Spirit himself bears witness with our spirit that we are children of God**, v17 and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.”

So why is this so hard to understand? Because we have serpent theology being whispered in our ears in the very church buildings that we go to for trust, wisdom, learning and understanding. So far from what we have read and seen, it is the Father bearing witness of His Son. The Son is a reflection of the Father, his express image. There is no one else involved. Why would that change all of a sudden? It doesn't.

When we think about the Centurion piercing the side of Christ as he was dying on the cross: Water and blood spilled out of Christ upon the spearing. The Spirit (his breath, mind and personality) had left its life in the body of the Son of Man, who was also the Son of God.

John 19:34-37 — “But one of the soldiers with a spear pierced his side, and forthwith came there out **blood and water**. **v35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.** **v36** For these things were done, that the scripture should be fulfilled, A bone of him shall

not be broken. v37 And again another scripture saith, They shall look on him whom they pierced.”

Now, lets read verses 7 through 8. You should have a completely different outlook on these verses by examining the whole chapter more fully. **The entire chapter is about witnessing that Jesus is truly the Son of God. And the Father bears that as a witness.**

SIX TIMES in this one chapter alone we are told that Jesus is the Son of God.

So, by the time we come to the troubled verses of 7 and 8, we will now see it in the light that the Bible gives us, not in the dribble of learned men from the Universities. While there is deep historical record of an issue with the authenticity of verses of 7 and 8, as far as their completeness as they were printed in the King James Bible, we will first address it as if they are authentic and nothing is wrong.

1 John 5:7 — “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”

This verse does NOT say that these three are one God. The title “God” is MISSING COMPLETELY. It is NOT teaching us that God is a community of three persons, or that God is a Father, Son and Holy Spirit. Many try and approach this verse as support for a trinity doctrine. But if you look up the definition of the word trinity, that word by itself only represents a number; the number of “three.” If you try and apply it to this Scripture, then three what? The chapter doesn’t tell us. It doesn’t apply here. And the chapter doesn’t support a “trinity doctrine” either. Not even close. Because it is void of the identity of a God the Father, god the son, god the holy spirit. It doesn’t say there are three co-equal, co-eternal beings, NO!

There are three that bear record in heaven. They are one in the record that they bear. In other testimony or references we have seen it referred to as bearing witness. So, who is involved in this record? GOD is, as in the Father!

The Record:

The **Father** “bears record” that God the Father gave his Son and gave us eternal life which is in his Son.

The **Word** “bears record” that God the Father gave his Son and gave us eternal life which is in his Son.

The **Holy Ghost (Spirit)** “bears record” that God the Father gave his Son and gave us eternal life which is in his Son.

The Father is the Supreme being of the universe. **He is the source of all things, and the original “word.”** If we look up the Greek for the “word” in this Scripture, **Strong’s Concordance G3056** states:

logos: a word (as embodying an idea), a statement, a speech

Original Word: λόγος, ου, ό

Part of Speech: Noun, Masculine

Transliteration: logos **Phonetic Spelling:** (log'-os)

Definition: a word (as embodying an idea), a statement, a speech

Usage: a word, speech, divine utterance, analogy.

It is through the trinitarian world of academia that the “word” in John 1:1 is commonly used to express the Logos, or Jesus. But in the context of this Passage, when understanding all else that has taken place in the witness and record that is being given, what the Greek says and how it is interpreted needs to be considered. Because making it out to be Jesus is just completely wrong.

Additionally Strong’s says:

3056 λόγος (from **3004** / **λέγō**, “speaking to a conclusion”) – a word, being the expression of a thought; a saying.

3056 / logos (“word”) is preeminently used of *Christ* (Jn 1:1), expressing the *thoughts* of the Father through the Spirit.

[**3056 (λόγος)** is a common term (used 330 times in the NT) with regards to a person sharing a message (discourse, “communication-speech”). **3056 (λόγος)** is a broad term meaning “*reasoning expressed by words.*”]

And Thayer's Greek Lexicon does not differ in this.

λόγος, **λόγου**, **ὁ (λέγω)** (from Homer down), the Sept. especially for דָּבָר, also for אָמַר and מִלָּה; properly, a **collecting, collection** (see **λέγω**) — and that, as well of those things which are put together in thought, as of those which, having been thought i. e. gathered together in the mind, are expressed in words. Accordingly, a twofold use of the term is to be distinguished: one which relates to speaking, and one which relates to thinking.

So **“the word”** here is the physical commands or voice of God. In other words, His speech, or even His message. And this is recognized at the baptism of Christ when we read in **Matthew 3:17**, **“And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”** How else could God bear record other than by His mouth (voice) and Spirit (omnipresence) being sent.

In the first book of Genesis, God was speaking throughout His creation. **“God said”** can be found ten times, and **“God called”** can be found three times. Both of these words deal with the mouth, or verbalization of the action. The speech of God from his mouth is creating the action of creation. And this lines up with John 1:1.

I know the majority that read this is going to have a hard time with this, but you have a major stumbling block with 1 John 5:7-8. It is because you have chosen to believe this lie as for perhaps all your Christian life. There are a number of Bible verses that if you pick them out by themselves, you can make them say just about one of many things. That is very dishonest. This writer is not here to pick on you, but to reveal the lie and show the truth. Truth can hurt our feelings at times when we realize we have been wrong. But let's face it, error will flat out kill you in the end. If you were doing something wrong and didn't realize it, wouldn't you want a friend to reveal it and to show you the right path or right way in doing something rather than to leave you alone on a destructive path?

Getting back to our three that bear record, all three bear record in verse 7 that **“God” is a Father**, not a Father, Son and Holy Spirit.

1 John 5 is telling us that God is a Father alone. And that God gave his Son. Verse 7 is all about the Father. And when we understand verse 8, it is all about the Son of God. Read and study all of this until this sinks in. A third of something or someone else does not fit the chapter or topic at all. Look at the totality of everything. Everything is about the Father and the Son.

In **verse 8**, it says that, **“And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.”**

It would have been better if this verse was written or printed as **“on earth.”** Because Christ was “on earth.” All through the life of Christ while he was **on earth**, we have the testimony that he gave. If you read the Scripture as it is plainly laid out without having colored lenses to look thru, you will see the witness of Jesus in these verses that these three testimonies agree as one:

**Water = the baptism of Jesus; God anointed Jesus
with His Spirit**

Blood = the crucifixion, death, sacrifice of Jesus for our sins

**Spirit = the resurrection of Jesus, the new life, eternal life,
He now comes to us as the Spirit of Christ!**

They agree as one, as they are in harmony with everything that God has laid out for us, which is **“the plan of salvation,”** through His Son, Jesus Christ.

It is important to understand Christ's identity as the Son of God. That is what John is telling us and reinforcing over and over. But he is also telling us the identity of God. Since Christ is the Son of God, this would identify God as our Father. And that is who God is here in this context in all of these passages. These three bear record that our God is a Father. Again, these verses cannot be repeated enough until it sinks into us.

1 John 5:11-13 — “And this is the record, that God hath given to us eternal life, and this life is in his Son. v12 He that hath the Son hath life; and he that hath not the Son of God hath not

life. v13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”

And who is 1 John 5 all about?

1 John 1:3 — “That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and **truly our fellowship is with the Father, and with his Son Jesus Christ.**”

John was a Jew and had first hand account of who Jesus was. Jews ARE NOT Trinitarians. And John never taught trinitarianism! The verse above reinforces that there is a specific relationship and it involves a Father and a Son. Is this role playing? No, this is real and literal. It says that our fellowship is with the Father and the Son. No one else is mentioned here. Just two, not three.

1 John 4:9 — “In this was manifested the love of God toward us, because that **God sent his only begotten Son into the world, that we might live through him.**”

This is how God manifested his love. God is love. He did this by giving up his only begotten Son. That is how he has shown us his love. By receiving God’s love, it draws us to make a change to our character. Love is what draws us to repentance. By holding onto his love, we become changed into the image of him.

1 John 4:14-15 — “And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world. **v15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.**”

Confession of Jesus being the Son of God is important. Also refer to the following scripture texts as God the Father bore witness of his Son: **Matt. 3:17, 17:5 and Mark 1:11, 9:7.**

Matthew 3:17 — “**And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.**”

Matthew 17:5 — “While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.”

Mark 1:11 — “And there came a voice from heaven, [saying], Thou art my beloved Son, in whom I am well pleased.”

Mark 9:7 — “And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.”

1 John 5:1 — “Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.”

So Christ is born of him, begotten. The Father is the begetter, Christ is begotten of Him. This theme is what we find summarized in John’s gospel, in John 20:31.

John 20:31 — “But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”

This is important to our salvation. Our eternal life. This is not a side issue. The question comes down to, “Is God three co-eternal, co-equal beings?”

OR Is God a loving Father who begat a Son, who had to sacrifice his Son in order to save us? Yes. Did God the Father give Christ equality? Yes. Or did this Son possess it of himself, totally on his own? No.

John 5:26 — “For as the Father hath life in himself; so hath he given to the Son to have life in himself.”

Is this an act performed by 3 co-eternal beings? No. Is this a show, a theatrical performance? No. Is God really a Father, or is he just pretending to be a Father? Is this role-playing like some theologians have claimed in the past? In recent times we have

theologians publicly making statements that they don't believe the Bible to be literal. They don't believe that the Father and Son is a literal relationship even thou we are given testimony of it in one way or another, stated hundreds of times in the Bible. They say the Son of God is to be taken metaphorically or as a role that Jesus takes on. The definition of Jesus Christ taking on a role and not the literal Son of the Father is actually anti-Christ according to the Bible.

1 John 2:22-24 — “Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. v23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. v24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.”

It is true that Christ existed in eternity. But the bible says that he “came out from God”, “proceeded forth and came from God”, “came out from thee”, “whose goings forth have been from of old, from everlasting”, “set up from everlasting, from the beginning, or ever the earth was”, I was brought forth”. (John 8:42, 16:27, 17:8, Micah 5:2, Prov. 8:23-24)

Did the Father really have a literal Son? Yes. Can you be drawn to him if you cannot see the manifestation of the Father's love? No. If we don't believe, we make him a liar if we don't believe that he gave his literal Son.

John 17:3 — “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

Jesus spoke these words to his Father. And it was the Father that sent Jesus Christ to us.

To know the only true God is the only way that man can be elevated through the knowledge of God. The knowledge of God is the most important thing in making us like God in character. This is life

eternal. Yet so many people are told by their pastors or leaders that God is a mystery. This leads only to confusion and delusion.

The most reputable authorities agree that part of 1 John 5:7-8 was most certainly added to the Bible during the period known as the "Dark Ages". And we have plenty of comments about that in Study Bibles and historical statements.

Some people would object strongly to the very suggestion that errors may have crept into the text of the Bible in any way whatsoever.

While we have seen that there is true support for the verses of 7 and 8 in 1 John 5 can be made when a real study of John's writings are done. But now we will take a look at the flip side of this and address some troubling history pertaining to our key text topic. Let the following explain accordingly, as you will see there is authentic text that was inspired by the Spirit of God to John. And then there was a spirit from another that inspired translators. The text in **(Brackets)** is text that was not found in the original manuscripts, but later added.

v7 For there are three that bear record (in heaven, the Father, the Word, and the Holy Ghost, and these three are one. v8 And there are three that bear witness in earth), the Spirit, and the water, and the blood, and these three agree in one."

So the original text would read in the King James: ***"For there are three that bear record, the Spirit, and the water, and the blood, and these three agree in one."***

1 John 5:7

New International Version - For there are three that testify:

New Living Translation - So we have these three witnesses

English Standard Version - For there are three that testify:

Berean Study Bible - For there are three that testify:

New American Std Bible - For there are three that testify:

Holman Christian Std Bible - For there are three that testify:

International Standard Version - For there are three witnesses

As you can see, this matches up well with all the other versions of Bibles whose translators chose not to add the controversial text. They knew the historical addition to the text and was on guard not to use it. Other Bible versions confirm EXACTLY what is being shown and illustrated here. Compare them to the King James.

1 John 5:8:

New Int'l Version - the Spirit, the water and the blood; and the three are in agreement.

New Living Translation - the Spirit, the water, and the blood—and all three agree.

English Std. Version - the Spirit and the water and the blood; and these three agree.

Berean Study Bible - the Spirit, the water, and the blood—and these three are in agreement.

New American Std. Bible - the Spirit and the water and the blood; and the three are in agreement.

Holman Christian Std. Bible - the Spirit, the water, and the blood—and these three are in agreement.

International Std. Version - the Spirit, the water, and the blood—and these three are one.

The *Comma Johanneum*, also known as the *Comma Johannine*, is a textual variant in regards to 1 John 5:7-8. The word *comma* simply means “short clause,” and *Johanneum* means “pertaining to John.” Again, without the “comma,” 1 John 5:7-8 reads, “**For there are three that bear record, the spirit, the water and the blood; and these three agree in one.**”

With the “comma,” 1 John 5:7-8 reads, “**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.**”

As many do today teaching this *Comma Johanneum*, reading this by itself you could make up all kinds of variations of doctrine. But as we have read previously, looking at the totality of the witness of Christ, and the record that His Father gave, this is not teaching

anything to do with a God the Father, god the son, god the holy spirit as found in the trinity doctrine.

None of the oldest Greek manuscripts of 1 John contain the comma, and none of the very early church fathers include it when quoting or referencing 1 John 5:7-8. The presence of the *Comma Johanneum* in Greek manuscripts is actually quite rare until the 15th century A.D. Imagine that, the 15th century. That is well over a thousand years later after Christ was on earth and the writings of the New Testament were recorded by Paul, Luke, Matthew, Mark and John. It is primarily found in Latin manuscripts. While some of the Latin manuscripts containing the *Comma Johanneum* appear to be ancient, the *Comma Johanneum* did not appear in the original Latin Vulgate written by Jerome.

In the 16th century, when Desiderius Erasmus was compiling what became known as the Textus Receptus, he did not include the *Comma Johanneum* in the 1st or 2nd editions. Due to intense pressure from the Catholic Church and others who wanted it included because of its support for trinitarianism, Erasmus included the *Comma Johanneum* in later editions of the Textus Receptus. His decision resulted in the *Comma Johanneum* being included in the King James Version of the Bible and later in the New King James Version. None of the modern Greek texts (UBS 4, Nestle-Aland 27, Majority Text) contain the *Comma Johanneum*. Of all the modern English translations, only the New King James Version and Modern English Version include the *Comma Johanneum*.

While it would be convenient for there to be an explicit statement confirming some kind of a Trinity doctrine in the Bible, but the *Comma Johanneum* was not originally part of 1 John. Some scribe, either intentionally or accidentally added it to a Latin manuscript, and then that addition was copied thousands upon thousands of times. Latin manuscripts came way after the original Greek writings of the New Testament. This eventually resulted in the *Comma Johanneum* appearing in the vast majority of Latin manuscripts. Whatever the scribe's motives, whether intentionally or by accident, it is absolutely wrong to add to God's Word. The *Comma Johanneum* is not a God-breathed statement nor a writing

from the apostle John, and does not belong in the Bible. The doctrine of the Trinity is taught and implied from using human construction and man-made additions to many other biblical passages. If God thought an explicit mention of Him being a part of a trinity god was necessary, He Himself would have made sure it was very clear in His Word, and with the weight of evidence.

“The textual evidence is against 1 John 5:7,” explains Dr. Neil Lightfoot, a New Testament professor. *“Of all the Greek manuscripts, only two contain it. These two manuscripts are of very late dates, one from the fourteenth or fifteenth century and the other from the sixteenth century. Two other manuscripts have this verse written in the margin. All four manuscripts show that this verse was apparently translated from a late form of the Latin Vulgate,”* — *How We Got the Bible*, 2003, pp. 100-101.

SDA BIBLE COMMENTARY:

“Textual evidence attests (cf. p. 10) the omission of the passage “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 resultant reading of vs. 7, 8 is as follows:”

“For there are three that bear record, the Spirit, and the water, and the blood: and these three agree in one.”

“The passage as given in the KJV is in no Greek MS earlier than the 15th and 16th centuries. The disputed words found their way into the KJV by way of the Greek text of Erasmus (see Vol. V, p. 141). It is said that Erasmus offered to include the disputed words in his Greek Testament if he were shown even one Greek MS that contained them. A library in Dublin produced such a MS (known as 34), and Erasmus included the passage in his text. It is now believed that the later editions of the Vulgate acquired the passage by the mistake of a scribe who included an exegetical marginal comment in the Bible text that he was copying. The disputed words have been widely used in support of the doctrine of the Trinity, but, in view of such overwhelming evidence against their

authenticity, their support is valueless and should not be used. In spite of their appearance in the Vulgate A Catholic Commentary on Holy Scripture freely admits regarding these words:

“It is now generally held that this passage, called the Comma Johanneum, is a gloss that crept into the text of the Old Latin and Vulgate at an early date, but found its way into the Greek text only in the 15th and 16th centuries.” (Thomas Nelson and Sons, 1951, p. 1186).” — The Seventh-day Adventist Bible Commentary, vol. 7, p. 675.

Interesting tidbit in that the one library in Dublin, Ireland that produced this supposed manuscript came from ‘Trinity College.’



In the following commentary, the words *“it is wanting”* means that they are looking. They searched, but it was not found. It is simply missing. Only in one manuscript could the words in question of this controversy be found, and that was in all places called, “Trinity College” in Dublin. However, in 112 other manuscripts, it could not be found.

Adam Clarke's Commentary on the Bible. Adam Clarke, LL.D., F.S.A., (1715-1832) explains in detail:

“It is wanting in every MS of this epistle written before the invention of printing, one excepted, the Codex Montfortii, in Trinity College, Dublin: the others which omit this verse amount to one hundred and twelve.

It is wanting in both the Syriac, all the Arabic, Ethiopic, the Coptic, Sahidic, Armenian, Slavonian, etc., in a word, in all the ancient versions but the Vulgate; and even of this version many of the most ancient and correct MSS have it not. It is wanting also in all the ancient Greek fathers; and in most even of the Latin.”

This is how the words are as they existed in all the Greek manuscripts with the exception of the Codex Montfortii, with the following: 1 John 5:6-9 – ***“This is he that came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness because the Spirit is truth. v7 For there are three that bear witness, v8 the Spirit, the water, and the blood; and these three agree in one. v9 If we receive the witness of man, the witness of God is greater, etc.”***

Theology professors Anthony and Richard Hanson, in their book *Reasonable Belief: A Survey of the Christian Faith*, explain the unwarranted addition to the text this way: ***“It was added by some enterprising person or persons in the ancient Church who felt that the New Testament was sadly deficient in direct witness to the kind of doctrine of the Trinity which he favoured and who determined to remedy that defect ... It is a waste of time to attempt to read Trinitarian doctrine directly off the pages of the New Testament.”*** — (1980, p. 171).

Peake's Commentary on the Bible is very incisive in its comments as well: ***“The famous interpolation after ‘three witnesses’ is not printed in RSV and rightly [so] No respectable Greek [manuscript] contains it. Appearing first in a late 4th century Latin text, it entered the Vulgate [the 5th-century Latin version, which became the common medieval***

translation] and finally NT [New Testament] of Erasmus [who produced newly collated Greek texts and a new Latin version in the 16th century].” — (p. 1038).

The Expositor’s Bible Commentary also dismisses the King James and New King James Versions’ additions in 1 John 5:7-8 as ***“obviously a late gloss with no merit.”*** — Glenn Barker, Vol. 12, 1981, p. 353.

The Big Book of Bible Difficulties tells us: ***“This verse has virtually no support among the early Greek manuscripts . . . Its appearance in late Greek manuscripts is based on the fact that Erasmus was placed under ecclesiastical pressure to include it in his Greek NT of 1522, having omitted it in his two earlier editions of 1516 and 1519 because he could not find any Greek manuscripts which contained it.”*** — Norman Geisler and Thomas Howe, 2008, pp. 540-541.

As you can see, 1 John 5 has NOTHING to do with God being a Father, Son and Holy Spirit. The word “trinity” did not come into common use as a religious term until after the Council of Nicaea in 325 A.D., several centuries after the last books of the New Testament were complete. It is simply NOT a Biblical concept.

Surely hellfire awaits those who take one verse, or even a few from the Bible and manipulate it for use of a false doctrine brought in by man’s fables, placed on the mind of the unsuspecting soul who just wants to worship God honestly in Spirit and in Truth. But the result is that they are led astray by Satan’s deceptions, falling for a strange god.

Here are just a few references to touch lightly on the history of the most pointed doctrine within all of Christendom, and that is on the Trinity.

“To briefly summarize what was pertinent, we start with mention of the famous Greek philosopher Plato (ca. 429-347 B.C.). He believed in a divine triad of “God, the ideas, [and] the World-Spirit,” though he “nowhere explained or

harmonized this triad.” — Charles Bigg, *Christian Platonists of Alexandria*, 1886, p. 249.

As Bible scholars John McClintock and James Strong explain: ***“Towards the end of the 1st century, and during the 2d, many learned men came over both from Judaism and paganism to Christianity. These brought with them into the Christian schools of theology their Platonic ideas and phraseology.”*** — *Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, 1891, Vol. 10, “Trinity,” p. 553.

“The Alexandria catechetical school, which revered Clement of Alexandria and Origen, the greatest theologian of the Greek Church, as its heads, applied the allegorical method to the explanation of Scripture. Its thought was influenced by Plato: its strong point was [pagan] theological speculations. Athanasius and the three Cappadocians [the men whose Trinitarian views were adopted by the Catholic Church at the Councils of Nicaea and Constantinople] had been included among its members.” — Hubert Jedin, *Ecumenical Councils of the Catholic Church: an Historical Outline*, 1960, p. 28.

“The word Trinity nowhere occurs in the Scriptures. The principal text supposed to teach it is 1 John 5:7, which is an interpolation. Clarke says, ‘Out of one hundred and thirteen manuscripts, the text is wanting in one hundred and twelve. It occurs in no MS. before the tenth century. And the first place the text occurs in Greek, is in the Greek translation of the acts of the Council of Latern, held A.D. 1215.’- Com. on John 1, and remarks at close of chap.” — John N. Loughborough, *Review and Herald*, Nov. 5, 1861.

“The doctrines of the Logos [i.e., the “Word,” a designation for Christ in John 1] and the Trinity received their shape from Greek Fathers, who . . . were much influenced, directly or indirectly, by the Platonic philosophy . . . That errors and corruptions crept into the Church from this source can not be denied.” — *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Samuel Macauley Jackson, editor, 1911, Vol. 9, p. 91.

The preface to historian Edward Gibbons' *History of Christianity* sums up the Greek influence on the adoption of the Trinity doctrine by stating: ***"If Paganism was conquered by Christianity, it is equally true that Christianity was corrupted by Paganism. The pure Deism [basic religion, in this context] of the first Christians ... was changed, by the Church of Rome, into the incomprehensible dogma of the trinity. Many of the pagan tenets, invented by the Egyptians and idealized by Plato, were retained as being worthy of belief."*** — (1883, p. xvi). See "How Ancient Trinitarian Gods Influenced Adoption of the Trinity."

Whether we hold to what has been printed in modern Bibles or hold onto that certain words were added, either way, we have shown that 1 John 5 has NOTHING to do with support for a supposed trinity doctrine.

Trinitarian creeds contradict the word of God thus :—

CREEDS SAY :

1. Trinity.
2. Triune.
3. God is three.
4. God is three Lords.
5. His name is three.
6. Holy three.
7. God the Spirit.
8. God died for us.
9. Worship the Trinity.
10. When ye pray say, "Holy Trinity."—*Ep. Pr. Book.*
11. The Son and Holy Ghost are Father, as much the true God as the Father.
12. Christ is equal with God.

BIBLE SAYS :

- God. Gen. 1:1.
 One.
 God is one. Gal. 3:20.
 God is one Lord. Deut. 6:4.
 His name is one. Zech. 14:9.
 Holy one. Isa. 12:6.
 The Spirit of God. Gen. 1:2.
 The Son of God died. Matt 27:54.
 Worship God. Rev. 22:9.
 When ye pray say, "Our Father." Luke 11:2.
 "that they might know thee, the ONLY true God." John 17:3.
 "My Father is greater than I." John 14:28.

The Bible says nothing about the trinity. God never mentions it, Jesus never named it, the apostles never did. Now men dare to call God, Trinity, Triune, etc. It is a great thing to name our God. We may name our horse, our child; but who presumes to name God? The child should not name its father. We should not name God.