

“Christ is come in the flesh,” Heavenly and Earthly Witnesses, Summary Notes

Introduction

The expression ***“Christ is come in the flesh”*** 1 John 4:3 and the testimonies of the heavenly and earthly witnesses, 1 John 5:7-8, as in the 1611 Holy Bible have consistent testimony as ***“The words of the LORD”*** Psalm 12:6 and impinge on major doctrine. However, modern bible versions cut out or dispute those testimonies. This summary will show that the 1611 Holy Bible is correct in 1 John 4:3, 5:7-8 and should not be doubted or impugned in any way with respect to 1 John 4:3, 5:7-8.

Note that the different formats in the notes that follow arise because extracts have been taken from other works and retained in the format of those works. Brief insertions have been made using the current format.

Note further the list of sources for pre-1611 Bibles and post-1611 versions with the key for abbreviations for post-1611 versions:

See **References** for the sites used for:

1385, 1395 Wycliffe and 16th century Bibles; Tyndale, Coverdale, Matthew, Great, Geneva, Bishops'¹

DR = Catholic Douay-Rheims Version, Challoner's Revision 1749-1752²

RV = English Revised Version, 1885

Ne = Nestle's 21st Edition Greek-English Interlinear New Testament³. Nestle is largely the underlying Greek New Testament Text for the 20th century cut-outs i.e. NIVs, NKJV f.n.s, JB, NJB, NWTs and most critics use Nestle to attack the AV1611. However Nestle's text is based on a small number of heavily corrupted Greek manuscripts and not fit for purpose as Dr Gipp and Sister Riplinger have shown⁴.

NIV = 1984, 2011 Editions New International Version⁵

NKJV = New King James Version⁶

NKJV f.n. = New King James Version footnote

JB, NJB = Catholic Jerusalem, New Jerusalem Bibles, respectively⁷

NWT = Jehovah's Witness Watchtower 1984, 2013 New World Translation⁸

Berry = George Ricker Berry's Interlinear Edition of Stephanus' 1550 Edition of the Received Greek New Testament Text, hard copy⁹

1 John 4:3¹⁰

2012 updates in blue

“Christ is come in the flesh” has been omitted by the DR, RV, Ne, NIV, NKJV f.n., JB, NJB, NWT.

Dr J. A. Moorman¹¹ cites A, B, Psi and some copies of the Old Latin as the main sources of this omission. Berry's Greek text supports the AV1611.

The pre-1611 Bibles; Tyndale, Coverdale, Matthew, Great, Geneva, Bishops' all contain ***“Christ is come in the flesh”*** in 1 John 4:3. Dr Moorman¹² notes that the omission of ***“Christ is come in the flesh”*** from 1 John 4:3 stems from an early heresy that claimed that the Lord Jesus Christ was merely a man named Jesus who only became Christ at his baptism. This heresy denies the coming of the Messiah according to Isaiah's prophecy and Matthew and John's record.

“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel” Isaiah 7:14.

Note that the 1385, 1395 Wycliffe, Coverdale, Matthew, Great, Bishops' Bibles have *“a virgin”* or the equivalent *“a mayde (maid)”* 1385 Wycliffe in Isaiah 7:14. The 1599 Geneva Bible has *“the virgine.”*

Note therefore the following exchange between Gail Riplinger, authoress of the highly acclaimed *New Age Bible Versions* and myself with respect to Isaiah 7:14.

Dear Gail

*I was going over New Age Bible Versions Chapter 7 Mystery Babylon the Great, noting your citations concerning THE Virgin. You will have observed that some modern versions, NIVs, NKJV, ESV [English Standard Version], HCSB [Holman Christian Standard Bible], NLT [New Living Translation], read “the virgin” in Isaiah 7:14, not “**a virgin**” as in the 1611 Holy Bible. This reading is a fairly modern change in that even the DRB, RV, ASV, NASVs read a virgin and almost all the historic versions from Wycliffe onward read “a virgin” with the 1611 Holy Bible, as Bro. Kinney’s article shows¹³. Bro. Kinney shows that the 1587 Geneva Bible reads “a virgin” but the reading was changed to “the virgin” for the 1599 Edition. Just as well that the 1611 Holy Bible came out 12 years later. See*

It appears to me that the modern reading in Isaiah 7:14 is yet another satanic New Age change, aimed at glorifying the demonic queen of heaven Jeremiah 7:18, 44:17, 18, 19, 25 and substituting antichrist for the Lord Jesus Christ, in the same manner as you showed for Isaiah 14:12 with the devil trying to put the Lord Jesus Christ there in place of himself.

This is Sister Riplinger’s reply.

Dear Brother,

When I was a Catholic as a child, I recall Mary being called, The Blessed Virgin. So when I saw the Virgin, I immediately recognized it [as] a Catholic intrusion. I like your idea about it. It is very good.

Gail

“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us” Matthew 1:23.

Observe that the 1385, 1395 Wycliffe, Tyndale, Coverdale, Matthew, Great, 1587, 1599 Geneva, Bishops’ Bibles all have “a virgin” or the equivalent “a mayd(e) (maid)” Tyndale, Coverdale, Great, Matthew Bibles in Matthew 1:23.

That is, “**a virgin**” not “the virgin” is correct in Isaiah 7:14. When the scripture needs to use “**the**” with respect to the Lord Jesus Christ it does so:

“He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ” John 1:41.

That is, the Lord Jesus Christ is “**the Messiah the Prince**” Daniel 9:25. “**The**” is correct in Daniel 9:25, John 1:41 just as “**a virgin**” is correct in Isaiah 7:14 because “**thy word is truth**” John 17:17.

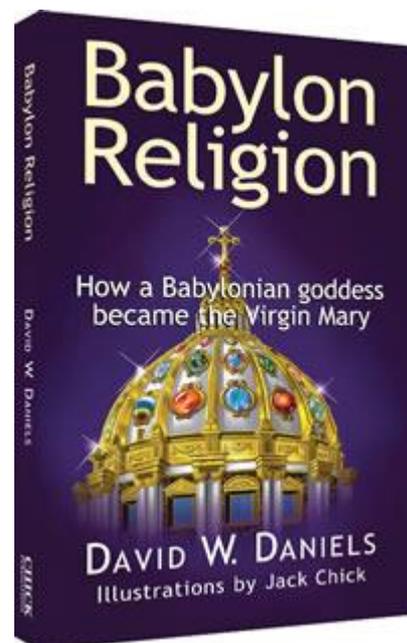
The contemporary application of the omission or disputation of “**Christ is come in the flesh**” in 1 John 4:3 by the modern versions is to cater for New Age doctrine whereby all religions are brought together under the final antichrist, Revelation 13, including those such as Judaism and Mohammedanism, each of which “**confesseth not that Jesus Christ is come in the flesh**” but will “*acknowledge Jesus.*” Although it is more subtle, Catholicism also “**confesseth not that Jesus Christ is come in the flesh**” in that although a Catholic will confess that Jesus Christ is come in the flesh, a Catholic also wants to confess that Jesus Christ is come in the wafer at the Catholic Mass. The expression “**confesseth not that Jesus Christ is come in the flesh**” disallows that false added Catholic confession, just as it disallows Jewish and Mohammedan denial “**that Jesus Christ is come in the flesh.**”

See David W. Daniels' remarks¹⁴ with respect to *Queen of All*¹⁵ by Jim Tetlow, Roger Oakland, Brad Meyers. David Daniels rightly says of *Queen of All* that "This book is an amazing exposé of Satan's plan for the Roman Catholic "Mary" as the all-compassing "goddess" who will unite all religions in the End of Time."

See further Gail Riplinger's observation¹⁶.

Scanning I John 4:2, 3 in a new version will show how their wording fits precisely into the New Age One World Religion.

NIV	KJV
This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God. This is the spirit of antichrist...	Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist...
I John 4:2-3	



The MAIN tenet of the New World Religion is TOLERANCE for the religious beliefs of others. Therefore Christians *may* still believe that "Jesus Christ is come in the flesh" as stated in verse 2 above. BUT the broad way forbids that we say that one who "confesseth **not** that Jesus Christ is come in the flesh is **not** of God." Therefore, I John 4:2 can stand with little alteration. BUT, I John 4:3 MUST change to conform to the unjudgmental broad way. "Christ is come in the **flesh**" must be removed. All New World Religion advocates will "acknowledge Jesus."

See remarks following on 1 John 5:7-8. Note that 1 John 5:7-8 in the AV1611 is found in the 1385, 1395 Wycliffe Bibles and the Bibles of the 16th century English Protestant Reformation; Tyndale, Coverdale, Great, Matthew, Bishops', Geneva.

1 John 5:7, 8¹⁷

2012 updates in blue. Further amendments have since been made to the material on 1 John 5:7 in this work and in the earlier work "*O Biblios*" – *The Book*.

"**in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth...in one**" is omitted by the RV, Ne, NIV, NKJV f.n., JB, NJB, NWT.

This passage, known as the 'Johannine Comma,' is lacking from most of the 500-600 extant Greek manuscripts which contain 1 John, although Dr Gill¹⁸ stated in the 18th century that *out of sixteen ancient copies of Robert Stephens', nine of them had (the passage)*.

Citing Nestle's 26th Edition as the source, Dr J. A. Moorman¹⁹ lists nine Greek manuscripts in his work which contain the Comma, four in the text and five in the margin.

The former include Ms 61 of the 15th-16th century, kept in Dublin and known as the Montfort manuscript and Mss 629, 918, 2318. The latter include Mss 88, 221, 429, 635, 636²⁰. Dr J. A. Moorman designates Ms 629 as a 14th century manuscript, citing Metzger, 918, 2318 of the 16th, 18th centuries respectively, 88, 221, 429, 635, 636 of the 12th, 10th, 14th 11th, 15th centuries respectively. Dr Ruckman cites an 8th century Latin ms Wizanburgensis as containing the passage. See also Will Kinney's article. Codex Ravianus, listed in earlier editions of this work, as a source for 1 John 5:7 is evidently a direct

copy of the Complutensian Polyglot Bible²¹ and is therefore no longer listed as a particular historical witness to 1 John 5:7.

The main authorities for the passage are the Old Latin Text of the 2nd century, including manuscript r, written in the 5th-6th century and the *Speculum*, a treatise containing the Old Latin Text, written, according to Moorman, early in the 5th century and several fathers. Fuller²², citing Wilkinson^{*2012}, states that the passage was found in the Old Latin Bibles of the Waldenses, whose text pre-dated Jerome's Vulgate.

^{*2012}See also Wilkinson²³.

See also Ray²⁴, who states that this Italic Bible dates from 157 AD. The Old Latin text carried sufficient weight to influence the later copies of the Vulgate, most of which from 800 AD onward incorporated the passage.

The fathers who cite the passage include Tatian, Tertullian (both 2nd century), Cyprian (250 AD), Priscillian (385 AD), Idacius Clarus (385 AD), several African writers of the 5th century and Cassiodorus (480-570 AD). The combined influence of these authorities, together with grammatical difficulties which arise if the Comma is omitted, was sufficient to ensure its place in most editions of the Textus Receptus - see Berry's text - and hence in the AV1611, where it undoubtedly belongs.

For more detailed discussion see Hills, the TBS, Ruckman, Kinney, Riplinger, Moorman. The omission of the Comma from the majority of the manuscripts most likely stems from the influence of Origen and some of his supporters, who did not accept the doctrine of the Trinity²⁵. ^{*2019}.

^{*2019}Drs Hills, Moorman, Riplinger explain why the words of 1 John 5:7-8 were removed from the Greek manuscripts, through the influence of anti-Trinitarian heretics.

The following material²⁶ shows how ***"the scripture of truth"*** Daniel 10:21 ***"maketh the judges fools"*** Job 12:17 with respect to Bible critics with particular application to 1 John 5:7.

14.1 1 John 5:7

2012 updates in blue. Further amendments have since been made to the material on 1 John 5:7 in this work and in the earlier work *"O Biblios" – The Book*.

I now address the final section of our critic's document, where he seeks to justify the excision^{*2012} of several verses or words of scripture from the Holy Bible.

^{*2012}Note again from Section 7.3 that Dr Mrs Riplinger has explained²⁷ why two verses that our critic attacks, 1 John 5:7 in this section and Acts 8:37 in Section 14.3, were cut out of most Greek manuscripts by Greek Orthodox priests and/or their ecclesiastical forbears. Drs Hills and Moorman²⁸ likewise address 1 John 5:7 and its omission in considerable detail.

The first is 1 John 5:7, 8 ***"in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth."*** See Sections 1.2, 7.3 for a summary of the manuscript evidence in support of these verses.

Our critic states ***"These words are not quoted by any of the Greek Fathers and are absent from all early versions. The oldest citation of this verse is in a 4th Century Latin treatise called Liber apologeticus...It probably began as allegorical exegesis in a marginal gloss."***

Our critic gives no evidence to prove that ONLY Greek writers are to be taken as authentic witnesses. Christian writers who cited the words in question BEFORE the 4th Century are Tatian (A.D. 180), Tertullian (A.D. 200) and Cyprian (A.D. 225). Athanasius cited the words in A.D. 350²⁹. Dr J. A. Moorman³⁰ indicates that Priscillian, who cited the verse in 385 A.D., is the author of *Liber apologeticus*.

The early versions which cite the verse are the Old Syriac (170 A.D.) and the Old Latin (A.D. 200)³¹ despite our critic's opinion that ***"This verse did not become established in the Old Latin until the fifth century."*** Wilkinson³², citing Nolan, says of the Old Italic Bible, which existed in A.D. 157, that

it has supplied him with the unequivocal testimony of a truly apostolical branch of the primitive church, that the celebrated text of the heavenly witnesses (1 John 5:7) was adopted in the version which prevailed in the Latin Church, previously to the introduction of the modern Vulgate.

Our critic then states ***“It was not in Jerome’s Vulgate despite the opinion of John Gill...this text was not in the Vulgate till the beginning of the 9th Century.”*** Our critic did not read Section 7.3 very carefully. I quoted from Maclean³³ with respect to GREEK copies in the possession of Robert Stephanus. Maclean cites Gill as saying *As to its (1 John 5:7-8) being wanting in some Greek manuscripts...it need only be said that it is found in many others...out of sixteen ancient copies of Robert Stephens’, nine of them had it.*

I made no reference to Gill’s opinion of the text of the Vulgate, although Jerome cites the words in 450 A.D. *in his epistle to Eustochium and wants to know why it was excluded from some texts.*³⁴

Our critic continues ***“the words are not an integral part of the Byzantine textual tradition.”*** This is of no consequence because the AV1611 translators were not obliged to adhere rigidly to *“the Byzantine textual tradition”* where that *“tradition”* was defective. Their text was ECLECTIC³⁵. See Section 9.8 and they had with them six Waldensian Bibles, whose Text contained 1 John 5:7-8 and which dated from the 2nd Century.

Our critic then states ***“The verse is found in only four very late Greek MSS...probably all post date Erasmus’ second edition. It is generally agreed that Erasmus reluctantly included the verse in his third edition under pressure from Rome. The Greek manuscript which was “found” for him was translated at the time from the Vulgate.”***

I originally stated in Section 7.3 that the words are found in only two of the 500-600 extant Greek manuscripts of 1 John and in the margins of two others³⁶. A more comprehensive picture is as now shown.

Citing Nestle’s 26th Edition as the source, Dr J. A. Moorman³⁷ lists nine Greek manuscripts in his work which contain the Comma, four in the text and five in the margin.

The former include Ms 61 of the 15th-16th century, kept in Dublin and known as the Montfort manuscript and Mss 629, 918, 2318. The latter include Mss 88, 221, 429, 635, 636³⁸. Dr J. A. Moorman designates Ms 629 as a 14th century manuscript, citing Metzger, 918, 2318 of the 16th, 18th centuries respectively, 88, 221, 429, 635, 636 of the 12th, 10th, 14th, 11th, 15th centuries respectively. Dr Ruckman cites an 8th century Latin ms Wizanburgensis as containing the passage. See also Will Kinney’s article. Codex Ravianus, listed in earlier editions of this work, as a source for 1 John 5:7 is evidently a direct copy of the Complutensian Polyglot Bible³⁹ and is therefore no longer listed as a particular historical witness to 1 John 5:7.

Concerning Erasmus’ inclusion of 1 John 5:7-8 in his 3rd Edition of the TR, Dr Hills⁴⁰ explains that it was NOT *“pressure from Rome”* that influenced him but Erasmus’ promise *to restore (1 John 5:7-8) if but one Greek manuscript could be found which contained it...Many critics believe that (Codex 61) was written at Oxford for the special purpose of refuting Erasmus, and this is what Erasmus himself suggested in his notes.*

This is clearly our critic’s belief. He also assumes that Manuscript 61 came from the Vulgate. However, Dr Ruckman⁴¹ has a more searching analysis:

How about that Manuscript 61 at Dublin?

Well, according to Professor Michaelis (cited in Prof. Armin Panning’s “New Testament Criticism”), Manuscript 61 has four chapters in Mark that possess three coincidences with Old Syriac, two of which also agree with the Old Itala: ALL READINGS DIFFER FROM EVERY GREEK MANUSCRIPT EX-TANT IN ANY FAMILY. The Old Itala was written long before 200 A.D., and the Old Syriac dates from before 170 (Tatian’s Diatessaron).

Manuscript 61 was supposed to have been written between 1519 and 1522; the question becomes us, "FROM WHAT?" Not from Ximenes's Polyglot - his wasn't out yet. Not from Erasmus, for it doesn't match his "Greek" in many places. The literal affinities of Manuscript 61 are with the SYRIAC (Acts 11:26), and that version WAS NOT KNOWN IN EUROPE UNTIL 1552 (Moses Mardin).

Our critic adds **"Luther did not include the verse in his translation of the Bible."** This is a half truth. Beale⁴² states *The passage of the three witnesses (1 John 5:7b-8a) did not appear in Luther's Bible until 1574-1575, when a Frankfort publisher inserted it for the first time...The passage does not appear in a Wittenberg edition until 1596.*

However, since then, 1 John 5:7-8 has remained in Luther's Bible⁴³. Moreover, Tyndale DID include 1 John 5:7-8 in his New Testament.

Dr Mrs Riplinger⁴⁴ states, this author's emphases, that ***"In fact, following 'Greek' led Luther to error in omitting 1 John 5:7, which had been in all previous German Bibles. It was restored by the German people after Luther."***

Our critic did not mention those facts. Again, Solomon warns ***"A false balance is abomination to the LORD..."*** Proverbs 11:1...

Our critic remarks that ***"some defenders of the KJV are prepared to agree now that it did not form part of the original text,"*** which shows that even Bible believers can give way to apostasy. Our critic observes that J. N. Darby omitted the verse from his New Testament, which I knew anyway⁴⁵. I would add that Darby's New Testament, like Wesley's, the RV, RSV etc. has long since joined the ranks of versions now obsolete or nearly obsolete. In any event, Darby's New Testament had little influence outside of the exclusive Brethren.

Our critic lied again in his concluding statements on 1 John 5:7-8:

"To imply that the doctrine of the Trinity depends on this verse and that to question it is to deny that doctrine, is absolutely unacceptable."

Our critic is here springing to the defence of Origen, who *would correct the word of God (in the originals or otherwise) as quickly as (he) would take a breath of air*⁴⁶.

I did not imply ANYWHERE that the doctrine of the Trinity DEPENDS on this verse, to the extent that the doctrine cannot be proved without it, although I would never seek to do so.

However, 1 John 5:7-8 is undoubtedly the strongest verse in the Bible on the Trinity. There is no doubt that Origen rejected the doctrine of the Trinity and his infidelity to this doctrine very likely prompted him to attack the verse. See Section 1.2.

The TBS⁴⁷ cites R. L. Dabney as follows:

There are strong probable grounds to conclude, that the text of Scriptures current in the East received a mischievous modification at the hands of the famous Origen. Those who are best acquainted with the history of Christian opinion know best, that Origen was the great corrupter, and the source, or at least earliest channel, of nearly all the speculative errors which plagued the church in after ages...He disbelieved the full inspiration and infallibility of the Scriptures, holding that the inspired men apprehended and stated many things obscurely...He expressly denied the consubstantial unity of the Persons and the proper incarnation of the Godhead - the very propositions most clearly asserted in the doctrinal various readings we have under review.

The weight of probability is greatly in favour of this theory, viz., THAT THE ANTI-TRINITARIANS, FINDING CERTAIN CODICES IN WHICH THESE DOCTRINAL READINGS HAD BEEN ALREADY LOST THROUGH THE LICENTIOUS CRITICISM OF ORIGEN AND HIS SCHOOL, INDUSTRIOUSLY DIFFUSED THEM, WHILE THEY ALSO DID WHAT THEY DARED TO ADD TO THE OMISSIONS OF SIMILAR READINGS.

Given our critic's offer to teach me Greek, it is instructive to quote from the TBS *Notes on the Vindication of 1 John 5:7*. See also Riplinger, Ruckman [and the extensive article by the TBS](#)⁴⁸.

The internal evidence against the omission is as follows:

The masculine article, numeral and participle HOI TREIS MARTUROUNTES, are made to agree directly with three neuters, an insuperable and very bald grammatical difficulty. If the disputed words are allowed to remain, they agree with two masculines and one neuter noun HO PATER, HO LOGOS, KAI TO HAGION PNEUMA and, according to the rule of syntax, the masculines among the group control the gender over a neuter connected with them. Then the occurrence of the masculines TREIS MARTUROUNTES in verse 8 agreeing with the neuters PNEUMA, HUDOR, and HAIMA may be accounted for by the power of attraction, well known in Greek syntax. This is probably sufficient. How did our critic miss it?

When one reviews ALL the evidence, it is noteworthy that 1 John 5:7-8 satisfies at least 5, if not 6 of Burgon's 7 tests of truth, Section 6.2⁴⁹. Only *number of witnesses* and in consequence some *respectability of witnesses* is lacking, through omission.

Finally, in view of our critic's high regard for the Westminster Confession, Sections 11.1, 11.3, I quote from the TBS article again, citing *These supporters believe the passage rightly belongs in the Scriptures, as does the Society, as did the writers of the Westminster Confession of Faith (3)...Note 3. Westminster Confession of Faith, Chapter II. iii. In the Scripture proofs for the statement of the Trinity, "God the Father, God the Son, and God the Holy Ghost", 1 John 5:7 is quoted. That is more "evidence inconvenient,"* which our critic ignored. See again [Will Kinney's detailed article](#)⁵⁰.

Note also [Dr Ruckman's summary of the witnesses for 1 John 5:7](#)⁵¹.

Watch God Almighty preserving His words. In spite of the negative, critical, destructive work of "godly Conservative and Evangelical scholars." AD 170: Old Syriac and Old Latin, AD 180: Tatian and Old Syriac, AD 200: Tertullian and Old Latin, AD 250: Cyprian and Old Latin, AD 350: Priscillian and Athanasius, AD 415: Council of Carthage, AD 450: Jerome's Vulgate, AD 510: Fulgentius, AD 750: Wianburgensis, AD 1150: Miniscule manuscript 88, AD 1200-1500: Four Waldensian Bibles, AD 1519: Greek Manuscript 61, AD 1520-1611: Erasmus TR, AD 1611: King James Authorized Version of the Holy Bible. God had to work a miracle to get the truth of 1 John 5:7-8 preserved; He preserved it. You have it; but not in an RV, RSV, NRSV, CEV, ASV, NASV, or NIV.

Observe how 1 John 5:7-8 in the 1611 Holy Bible are essential contributions to the three threefold cords of witnesses to the Lord Jesus Christ in 1 John 5:6-10⁵².

Three Threefold Cords of Witnesses

As shown, 1 John 5:6-10 gives a total of nine witnesses to the Person of the Saviour as ***"God...manifest in the flesh,"*** in 3 sets of 3 or 3 triads of witnesses.

- *The Heavenly Triad "the Father, the Word, and the Holy Ghost: and these three are one" 1 John 5:7*
- *The earthly triad "the spirit, and the water, and the blood: and these three agree in one" 1 John 5:6, 8*
- *The testimonial triad "The witness of men," "He that...hath the witness in himself" the witness in men, "The record that God gave of his Son" a record by men, 1 John 5:9, 10.*

These triads are a ***"threefold cord"*** of witnesses, as in Ecclesiastes 4:12. ***"And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken."***

Conclusion

"Christ is come in the flesh" 1 John 4:3 and the testimonies of the heavenly and earthly witnesses, 1 John 5:7-8, as found in the 1611 Holy Bible have been shown to be ***words of "The words of the LORD"*** Psalm 12:6, ***"the scripture of truth"*** Daniel 10:21 and ***"the book of the LORD"*** Isaiah 34:16.

“Christ is come in the flesh” 1 John 4:3 and the testimonies of the heavenly and earthly witnesses, 1 John 5:7-8, as found in the 1611 Holy Bible are indeed major contributors to **“sound doctrine”** 1 Timothy 1:10, 2 Timothy 4:3, Titus 1:9, 2:1 with respect to the Lord Jesus Christ. They should steadfastly be kept as such. **“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him”** John 14:23.

References

Note that page references to *Early Manuscripts, Church Fathers and the Authorized Version with Manuscript Digests and Summaries* by Dr J. A. Moorman actually refer to the earlier edition of his work entitled *Early Manuscripts, Church Fathers and the Authorized Version A Closer Look! with Manuscript Digests and Summaries*. This writer apologises for any mismatch caused thereby though it is hoped that the accompanying scripture references will obviate any difficulty.

¹ babel.hathitrust.org/cgi/pt?id=inu.30000011793225&view=1up&seq=12 left hand text for Wycliffe 1385, right hand text for Wycliffe 1395

www.e-sword.net/downloads.html

www.biblesupport.com/e-sword-downloads/category/2-bibles/

² www.e-sword.net/downloads.html

³ printed edition

⁴ www.timefortruth.co.uk/why-av-only/the-answer-book-by-sam-gipp.php *The Answer Book Q6, Q8 Don't the Best Manuscripts Support the New Versions?, Where Do Bible Manuscripts Come From?*

www.avpublications.com/avnew/home.html *New Age Bible Versions* by Gail Riplinger, Chapter 39

⁵ biblemegastore.com/outline-niv1984.html

Alternatively, use www.e-sword.net/downloads.html for the 2011 NIV and biblewebapp.com/niv2011-changes/ for changes from the 1984 NIV

⁶ www.e-sword.net/downloads.html

printed edition

⁷ [mullumbimbycatholic.com.au/wp-content/uploads/2015/12/Jerusalem Bible Readers Edition.pdf](http://mullumbimbycatholic.com.au/wp-content/uploads/2015/12/Jerusalem_Bible_Readers_Edition.pdf)

www.catholic.org/bible/

⁸ www.jw.org/en/publications/bible/

⁹ www.amazon.co.uk/Interlinear-Greek-English-Testament-Synonyms-1978-06-03/dp/B01FKSY3J0 *The Interlinear Greek-English New Testament, Stephens' 1550 Edition* edited by George Ricker Berry

¹⁰ www.timefortruth.co.uk/why-av-only/ 'O Biblios' – *The Book* p 64

¹¹ www.amazon.co.uk/Manuscripts-Fathers-Authorized-Manuscript-Summaries/dp/1568480482 *Early Manuscripts, Church Fathers and the Authorized Version with Manuscript Digests and Summaries* by Dr J. A. Moorman, p 146

¹² *Early Manuscripts, Church Fathers and the Authorized Version with Manuscript Digests and Summaries* p 147

¹³ brandplucked.webs.com/kjbarticles.htm *Matthew 1:23 and Isaiah 7:14 “a virgin”, “the virgin”*

¹⁴ www.chick.com/ *Babylon Religion* by David W. Daniels, pp 39-43, 177-178, 187, 213-214, 218

¹⁵ www.amazon.co.uk/Queen-All-Jim-Tetlow/dp/0971756112

¹⁶ www.avpublications.com/avnew/home.html *The James White Controversy Part 4*

¹⁷ 'O Biblios' – *The Book* p 64

¹⁸ www.temcat.com/005-Bible-versions/PROVIDENTIAL%20PRESERVATION.pdf *The Providential Preservation of the Greek Text of the New Testament* by Rev W. Maclean, p 25 printed edition

¹⁹ www.amazon.co.uk/When-KJV-Departs-Majority-Text/dp/1568480989 *When The KJV Departs From The “Majority” Text* by Dr J. A. Moorman, Chapter 6 pp 115ff

²⁰ standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf *The King James Version Defended 3rd Edition* by Dr Edward F. Hills, Chapter 8 p 209 printed edition

www.amazon.co.uk/King-James-Version-Defended/dp/0915923009 *The King James Version Defended 3rd Edition* by Dr Edward F. Hills, Chapter 8 p 209

store.kjv1611.org/ *Problem Texts* p 334 now *The “Errors” in the King James Bible* by Dr Peter S. Ruckman, p 337

Articles and Reprints from *The Quarterly Record* The Trinitarian Bible Society, London, 1 John 5:7

store.kjv1611.org/ 1 John 5:7 by Dr Peter S. Ruckman

brandplucked.webs.com/articles.htm 1 John 5:7 *These three are one*

- ²¹ en.wikipedia.org/wiki/Codex_Ravianus
- ²² www.amazon.co.uk/Which-Bible-David-Otis-Fuller/dp/0944355242 *Which Bible?* 5th Edition by Dr David Otis Fuller, p 213
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