

## Matthew 28:19 & 1 John 5:7 – Quicksand or Stable Ground?

Matthew 28:19 and 1 John 5:7, are these two verses Quicksand or Stable Ground?

2 Timothy 3:16 tells us, **“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.”** Therefore, since all scripture, written by men and inspired by the omnipresent Spirit of God our Father, we can say that it is stable ground. But does that mean every single verse in the Bible is therefore stable ground?

A quicksand verse would be any verse in the Bible that would sink a person who stands on it. If we forget that we have an adversary who has been in the deceiving business ever since he was still Lucifer in heaven, then we are prone to overlook the fact that he is a sworn enemy of God who will attack everything that is holy.

He attacked God’s law and His Sabbath, until he had in place, his counterfeit Sabbath in which he has deceived most of the Christian world. Why wouldn’t his poison arrows attack the Bible, especially the King James Version, which many think cannot be wrong. Time has always worked in Satan’s favor.

So, by using his deceptive influence on finite minds to corrupting certain verses, to make them appear to support his false teaching, along with having a plethora of Bible versions created to dilute the truth and make prophecies near impossible to understand, Satan has accomplished his goals in deceiving, almost the whole world.

Are there any specific verses in the KJV of the Bible that would be considered a quicksand verse? Yes, there are two in particular. One is Matthew 28:19, and the other is 1 John 5:7, often referred to as the Comma Johanneum. In this study we will deal with 1 John 5:7 first. A Trinitarian will stand on 1 John 5:7 as their strongest biblical proof of a trinity. That’s amazing because the apostle John was not a Trinitarian, neither was any of the other 40 or so Bible authors.

Why would the Spirit of the Father, that we call the Holy Spirit, also called the Spirit of Christ, ever inspire an apostle of Christ, to write something that is so false about the Godhead? The fingerprints of Satan are all over this quicksand verse.

So now it is time to dig into the history of the origin of this deception, so that we can separate the truth from the error. The only verse in the Bible that explicitly states God, Jesus and the Holy Spirit are one Triune being is 1 John 5:7. Here is what the KJV says: **“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”** This would be considered the type of Scripture that you would expect to find in the Bible if the Godhead was literally a three in one god, or three separate and distinct beings.

Scripture translator Benjamin Wilson gave the following explanation in his “Emphatic Diaglott.” Mr. Wilson says, “This text concerning the heavenly witness is not contained in any Greek manuscript which was written earlier than the fifteenth century. It is not cited by any of the ecclesiastical writers; not by any of early Latin fathers even when the subjects upon which they treated would naturally have lead them to appeal to its authority. It is therefore evidently spurious.”

What does the SDA Bible Commentary say about this verse? "The passage as given in the KJV is in no Greek MS earlier than the 15th and the 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 SDA Bible Commentary, comments on 1 John 5:7.

**Conclusion: A 21<sup>st</sup> century noble Berean would see Satan's fingerprint and discard the verse. But let's continue.**

What does the BRI (The Biblical Research Institute) say about this verse? The Biblical Research Institute staff exists to promote the study and practice of Adventist theology and lifestyle as understood by the world church. The below statement is by Ángel Manuel Rodríguez, in answer to a question about 1 John 5:7 addressed to the BRI. The question was: "I understand that not all of 1 John 5:7 was originally written by John. How can that be?" Here is the specific part of the reply Brother Rodriguez gave in his answer, "How did it become part of the Greek text? "When Erasmus published his version of the Greek New Testament, he left out the additions to 1 John 5:7 from his first two editions (1516, 1519), arguing that he could not find those words in any Greek manuscript. Pressured by some to include this addition to the Greek text, Erasmus proposed that if they could show him a single Greek manuscript in which the addition was found, he would include it in his next edition. "Sure enough, they came up with a Greek manuscript in which the addition was found, one scholars believe, was dated from the sixteenth century A.D., translated from the Latin to the Greek and added to the Greek text. Erasmus subsequently included it in his 1522 edition of the Greek New Testament."

Ellen White NEVER ONCE quoted 1 John 5:7. A great majority of the Bible Commentaries tell us that this verse has NO legitimate place in the Scriptures.

Adam Clarke's Commentary on the Bible, a well respected study resource by many Bible scholars, explains in detail: "The words as they exist in every Greek MSS. With the exception of the Codex Montfortii, are the following: 1 John 5:6 "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." 1 John 5:7 "For there are three that bear witness, the Spirit, the water and the blood: and these three agree in one."

1 John 5:9 "If we receive the witness of man, the witness of God is greater, etc." In most newer versions, verse 7 as it appears in the KJV is excluded and verse 7 as shown above is made into verses 7 & 8. The NIV is an example.

Here is the NIV\* : 1 John 5:7 "For there are three that testify: 8 the Spirit, the water and the blood; and the three are in agreement." Note - This is not an endorsement of the NIV, but is only showing that this version has a correct rendering.

Looking at the KJV again, 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. 8. And there are three that bear witness in

earth,] the Spirit, and the water, and the blood: and these three agree in one.” The KJV, NKJV and the Amplified Bible have included the added text.

The added text (Comma Johanneum) does not appear in any one of the following 31 Bible versions: - (A Conservative Version) (Analytical-Literal Translation) (An Understandable Version-The New Testament) (American Standard Version) (Bible Basic English) (Contemporary English Version) (The Complete Jewish Bible) (Common Edition, New Testament) (Darby) (English Majority Text Version) (English Standard Version) (Good News Bible) (God's Word) (Holman Christian Standard Bible) (The Hebrew Names Version) (International Standard Version) (Living Oracles New Testament) (The Message) (New American Standard Bible) (New Century Version) (NET Bible) (New International Reader's Version) (New International Version) (New Living Translation) (New Revised Standard Version Bible) (Revised Standard Version) (Revised Version) (The Scriptures 1998) (Twentieth Century New Testament) (Updated Bible Version) (World English Bible)

No other modern Bible now contains the interpolation called the Comma Johanneum. Sadly, the Bible in the hands of many Christians, the KJV, still, without hesitation, includes this counterfeit verse as the inspired word of God. Without so much as a footnote to inform the reader, that all scholars of Christianity of note, unanimously recognize it as a later fabrication.

Right now, I want to talk about that second quicksand verse which Trinitarians stand on, believing it proves a trinity, namely Matthew 28:19. Does it belong in the Bible as it is written? As you will see, it too is a quicksand verse and if you stand on it, you too will sink with it.

But brother Vaughn, don't you realize the KJV is the Textus Receptus? We can't go wrong if we believe every word as inspired by God. Isn't that right?

Now let me ask you a couple of questions. Do you really believe that Satan is as stupid as you seem to believe he must be? Do you think that his gigantic intellect is inferior to finite minds? We just learned how scripture was tampered with and changed in the 15<sup>th</sup> century with 1 John 5:7.

Now we will learn how Matthew 28:19 was tampered with in the 2<sup>nd</sup> century. We are to be sober and vigilant, noble Bereans and study to show ourselves approved and recognize our adversary is out to make us embrace his doctrines while destroying the non-trinitarian faith of our pioneers.

We are advised of this in the inspired writings, ***“If there is a point of truth that you do not understand, upon which you do not agree, investigate, compare scripture with scripture, sink the shaft of truth down deep into the mine of God's word. You must lay yourselves and your opinions on the altar of God, put away your preconceived ideas, and let the Spirit of Heaven guide you into all truth.”*** {RH, February 18, 1890 par. 17}

And we have this clear warning, ***“Our faith is not to stand in the ability of men but in the power of God. There is danger of trusting in men, even though they may have been used as instruments of God to do a great and good work. Christ must be our strength and our refuge. The best of men may fall from their steadfastness, and the best of religion, when corrupted, is ever the most dangerous in its influence upon minds. Pure, living religion is found in obedience to every word that proceeds out of the mouth of God. Righteousness exalts a nation, and the absence of it degrades and ruins man.”*** — Faith and Works, p. 89. 1

Now we need to look at Matthew 28:19, keeping in mind that no Trinitarian ever wrote a single Scripture. ***“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:”*** Matthew 28:19 KJV. ***“...in the name of the Father, and of the***

**Son, and of the Holy Ghost:**” is called the “*Trinity formula*” and as it reads, it very weakly supports a Trinitarian position. I say very weakly because to support the Trinity, it would have to say “... in the name of God the Father, and God the Son, and God the Holy Ghost.” It however, as written supports the non-trinitarian position. And for that reason, Sister White did quote Matthew 28:19, However, Matthew 28:19 was tampered with and many scholars say they were not Jesus’ words, Father, Son and Holy Ghost, rather simply stated it was “**in my name.**” (Jesus). So, I ask, who is right? That we will now explore.

Let us bear in mind what Paul wrote to the church at Corinth in 2 Corinthians 13:1. “**In the mouth of two or three witnesses shall every word be established.**” We will now look at the words of many credible witnesses, giving evidence of Satan’s tampering with scripture, to prove his invention of the trinity, will appear exposed.

First, in the Encyclopedia – Religion and Ethics it says, “As to Matthew 28:19, the obvious explanation of the silence of the New Testament on the triune name and the use of another (Jesus name) formula in Acts and Paul, is that this other formula was the earlier and the triune formula is a later addition.”

And from “The Doctrine of Baptism” page 28, it says, “The baptism command in its Matthew 28:19 form cannot be the historical origin of Christian baptism. At the very least, it must be assumed that the text has been transmitted in a form expanded by the Catholic Church.”

We find In Tyndale’s New Testament Commentaries, book 1, page 275, where it says, “It is often affirmed that the words, “in the name of the Father, and of the Son, and of the Holy Ghost, are not the ‘ipissima verba’ (exact words) of Jesus, but a later liturgical addition.”

Wilhelm Bousset (3 Sept. 1865 – 8 March 1920) was a German theologian and New Testament scholar. He was of Huguenot ancestry and a native of Lübeck. He was the author of ‘Kyrios Christos’; A History of the Belief in Christ from the Beginnings of Christianity. In “Kyrios Christos.” On page 295 he wrote, “The testimony for the wide distribution of the simple baptismal formula “In the name of Jesus,” down into the second century is so overwhelming that even in Matthew 28:19, the Trinitarian formula was later inserted.”

In the Catholic Encyclopedia, Book II, page 263, it says, “The Baptismal formula was changed from the name of Jesus Christ to the words Father, Son and Holy Spirit by the Catholic Church in the second century.

In Hastings Dictionary of the Bible 1963, page 1015, it says, “The chief Trinitarian text in the New Testament is the Baptismal formula in Matthew 28:19 ... This late post-resurrection saying, not found in any other gospel or anywhere else in the New Testament, has been viewed by some scholars as an interpolation into Matthew. It has also been pointed out that the idea of making disciples is continued in teaching them so that intervening reference to baptism with its Trinitarian formula was perhaps a later insertion into the saying.”

Eusebius of Caesarea, AD 260/265 – 339/340), also known as Eusebius Pamphili, was a Roman historian and Christian polemicist of Greek descent. He became the bishop of Caesarea Maritima about 314. He was a scholar of the Biblical canon and is regarded as an extremely well learned Christian of his time. (By the way, a polemicist is one who strongly argues his point). Eusebius’s form of the (ancient text) “IN MY NAME” rather than in the name of the Trinity, has had certain advocates. It is doubtless

that his position was that it is better to view the Trinitarian formula as DERIVED from early (Catholic) Christianity.”

In the “Schaff-Herzog Encyclopedia of Religious Knowledge” page 435, it says, “Jesus, however, cannot have given His disciples the Trinitarian order of baptism after His resurrection; for the New Testament knows only one baptism in the name of Jesus Christ. (Acts 2:38; 8:16; 10:43; 19:5; Gal. 3:27; Rom. 6:3; 1 Cor. 1:13-15). Finally, the distinct LITURGICAL CHARACTER of the formula is strange; it was not the way of Jesus to make such formulas ... The formula authenticity of Matthew 28:19 MUST BE DISPUTED ...”

The Jerusalem Bible, A scholarly work, states “It may be that the formula (Triune Matthew 28:19) so far as the fullness of the expression is concerned, is a reflection of the (Man-made) Liturgical usage established later in the primitive (Catholic) community ... it will be remembered that Acts speaks of baptizing in the NAME OF JESUS.”

In the International Standard Bible Encyclopedia, Volume 4, page 2637 under “Baptism it says, “Matthew 28:19 in particular only canonizes a later ecclesiastical situation, that its universalism is contrary to the facts of early Christian history, and its Trinitarian formula is foreign to the mouth of Jesus.”

The New Revised Standard Version says this about Matthew 28:19: “Modern critics claim this formula is FALSELY ascribed to Jesus and that it represents later (Catholic) church tradition, for nowhere in the book of Acts (or any other book of the Bible) is baptism performed with the name of the Trinity ...”

James Moffatt, DD (1870-1944) was a theologian and graduate of Glasgow University. In his New Testament translation he makes this statement in a footnote on page 64, “It may be that this (Trinitarian) formula, so far as the fullness of its expression is concerned, is a reflection of the (Catholic) Liturgical usage established later in the primitive (Catholic) community. It will be remembered that Acts speaks of Baptizing “In the name of Jesus.”

Tom Harpur, former religion editor of the Toronto Star, and author of many Christian books, in his book “For Christ’s Sake,” page 103, informs us of these facts: “All but the most conservative scholars agree that at least the latter part of this command, (the Triune part of Matthew 28:19) was inserted later. The Trinitarian formula occurs nowhere else in the New Testament, and we know from the only evidence available, (the rest of the New Testament) that the earliest church did not baptize people using these words (in the name of the Father, and of the Son and of the Holy Ghost). Baptism was in the Name of Jesus alone.

We need to examine these New Testament scriptures and see what all these witnesses have been telling us. We will examine all the aforementioned verses including Acts 2:38; 8:16; 10:43; 19:5; Gal. 3:27; Rom. 6:3; 1 Cor. 1:13-15.

**Acts 2:38 “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”**

**Acts 8:16 “(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)”**

**Acts 10:43 “To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.”**

Acts 19:5 **“When they heard this, they were baptized in the name of the Lord Jesus.”**

Galatians 3:27 **“For as many of you as have been baptized into Christ have put on Christ.”**

Romans 6:3 **“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?”**

1 Corinthians 1:13-15 **“Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name.”** Note - In whose name was Paul alluding to? Jesus and Jesus alone.

We previously read what the Catholic Encyclopedia said on the subject, now we want to hear from a man who is still living, when this study was produced, and was once serving in the highest position of the 1.2 billion member, Roman Catholic Church. He is a very intelligent authority from Rome. At the time of his statement he was known as: Cardinal Joseph Ratzinger, later to be known as: Pope Benedict XVI. Ratzinger, a church historian, made this confession as to the origin of the chief Trinity text of Matthew 28:19: “The basic form of our (Matthew 28:19 Trinitarian) profession of faith took shape during the course of the second and third centuries in connection with the ceremony of baptism. So far as its place of origin is concerned, the text (Matthew 28:19) came from the city of Rome. The Trinity baptism and text of Matthew 28:19 therefore did not originate from the original church that started in Jerusalem. It was rather as the evidence proves, a later invention of Roman Catholicism, completely fabricated. Very few know about these historical facts.” Note - That is quite an admission and confirms what we read earlier in the Catholic Encyclopedia.

Now you decide. You have the facts and you can decide to stay with the majority who will not investigate the matter, embracing the brilliance of Satan’s sophistry, or you can choose to be a modern day noble Berean who investigates before deciding, knowing that even the most highly educated in Adventism, can still be led into the clever and deceptive errors of our common enemy.

AMEN. Richard C. Vaughn