

The Johannine Comma in 1 John 5:7-8

1. Textual Evidence of Authenticity and Inerrancy

Scholars disdain the Johannine Comma in 1 Jn.5, due to minor Greek manuscript support, but textual proof of its authenticity is so extensive, intricate and unique that it illustrates inerrancy preservation.

KJV

5:5. *Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*

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 Comma is the text in bold script below)

5:7. ***For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost and these three are one.***

5:8. ***And there are three that bear witness in earth, the Spirit, and the water and the blood: and these three agree in one.***

5:9...*this is the witness of God which he hath testified of his Son.*

NIV

5:6. *This is the one who came by water and blood – Jesus Christ. He did not come by water only, but by water and blood. And it is the Spirit who testifies, because the Spirit is the truth.*

5:7. *For there are three that testify: _____? _____? _____?*

5:8. *the Spirit, the water and the blood; and the three are in agreement.*

NASV

5:6. *This is the one who came by water and blood, Jesus Christ; not with water only, but with the water and with the blood.*

5:7. *And it is the Spirit who bears witness, because the Spirit is truth.*

5:8. *For there are three that bear witness, the Spirit and the water and the blood; and the three are in agreement.*

Background

The Comma is in just ten 10th-18th century Greek manuscripts, in the margins of some.¹ It's said Erasmus adopted it due to a falsified Greek manuscript, which is just speculation.² Latin texts notably support the Comma, the oldest extant being 5th-8th century Old Latin manuscripts and 3rd-4th century notes.^{3,4,5} Priscillian quoted it ~385 A.D, Cyprian ~250 A.D. said *the Father, the Son and the Holy Spirit, and these three are one* (Word is Son), and Tertullian in 215 A.D. said of the Father, Son and Comforter, *which three are one essence*,⁶ a Comma reference.⁷

The earliest known Latin text is a mid-2nd century Old-Latin Italic.⁸ Allix, 17th-century, said the Waldensian Bible was *the ancient version called the Italic*,⁹ and Kenyon said its New Testament had a Traditional-Text basis (Received-Text ancestor).¹⁰ Tepl/Romaunt Waldensian and Vulgate New Testaments all reflect the

Italic, but the two refute the Vulgate at places,¹¹ likely at Jerome's 4th-century variance from the Traditional Text. Italic history ties the Received Text, and potentially the Comma, to the 2nd century. Actually the Comma proves to be authentic, tying it to the 1st-century autograph, to the Italic of the 2nd century and medieval era, to the Received Text, to the KJV.

Censorship marks Comma history, even in the Latin west. A prologue of Jerome's Vulgate notes its removal in 4th-century manuscripts of his day.¹² In a 5th century council of Carthage, 400 North African bishops affirmed it, despite an anti-Comma Arian threat,⁶ so it was a holy standard under attack then. Facundus, 6th-century Latin, censored it, claiming that Cyprian quoted the 1 Jn.5:8 *three agree in one*.³

Grammatical authentication

A. Comma absence makes a clause improperly divide between verses 5:7 and 8 to make *the Spirit, the water and the blood* a clause fragment in 5:8 and make a fragment serve as verse 5:7,¹³ as in the NIV; this is masked in the NASV by clause/verse shuffling that joins the 5:7 fragment to 5:8 and creates a verse 5:7 from the latter half of 5:6. Now early Greek manuscripts lacked verse numbers, chapters and even punctuation, but all this was resolved in a standard system beginning with Stephanus in the 16th century. Translators of modern English versions cannot properly deviate from this language convention in the Johannine Comma passage, while adhering to that convention elsewhere.

B. Comma absence causes a verse 5:7 grammatical-masculine participle, to link directly to the 5:8 grammatical-neuter *Spirit, water and blood*.¹⁴ New-Testament multiple nouns lack gender agreement, and various gender links occur, but scholars are not comfortable with this masculine-neuter link, and seek another explanation.¹⁵ It was rejected by Nolan in the early 19th century and Dr. Hills, Dr. Strouse and Dr. Holland¹⁶ in recent years, but they didn't refute the link with detailed textual proof. We'll offer detailed textual proof that shows they were correct.

To begin with, we note the three neuters aren't encumbered by immediate links to other nouns and can act in unison as one neuter, so linking them to one masculine participle clearly would be contrary to Greek grammar. As we'll see, the 1 Jn.5:7 masc-uline participle doesn't directly link to the three neuters, yet a verse 5:8 masculine participle in the Comma does just that since the neuters act in unison, in a unique way. This becomes clear as we study two aspects of grammar involving the Comma, and relate our conclusions to context.

1. In verse 5:7 the Comma *Father, Word and Holy Ghost* is the subject of the participle that is an adjectival substantive (noun-like term) functioning as an appositive that denotes and describes its subject, repeating grammatical gender when possible, and the participle repeats that of the Comma masculine *Father and Word*.

Now some will object, saying the participle is the subject, for it appears first in 5:7, in accord with a perceived grammar rule. But that's an over-generalization of the rule. Word order can't consistently determine the subject/appositive relationship, for it varies among passages according to emphasis. A term is often emphasized in the Greek by bringing it forward in a clause or a sentence. In verse 5:7 emphasis on *three*, a triune witness that follows and expands a singular 5:6 Spirit witness, places *three* before the divine names to make the participle appear first. The participle is an adjectival substantive that denotes divine persons and describes their role, as expected in its appositive role. The participle fills the adjectival appositive role, and Trinity names, nominatives, are the subject, so rule over-generalization causes a mere apparent subject/appositive reversal. Emphasis on the real subject would rearrange language, as noted below.

For the Father, the Word and the Holy Ghost (subject), that bear record (appositive) in heaven, are three, and these three are one. And the Spirit, the water and the blood (subject), that bear witness (appositive) on earth, are three, and the three agree in one.

In another subject/appositive apparent reversal by emphasis, Jn.14:26 says in the Greek, *But the Comforter, the Holy Ghost, ... Comforter* is noted first, for Jesus emphasizes comfort to His disciples. *Holy Ghost* is the subject, and *Comforter* is the appositive, an adjectival noun that denotes the Holy Ghost and describes His role.

1 Jn.5:6 illustrates the subject participle as an appositive, with emphasis on the Spirit clearly revealing Him as the subject. Here we read, *And it is the Spirit* (subject) *that beareth witness* (the appositive), *because the Spirit is truth*.

2. The verse 5:7 masculine participle links to the Trinity in the Comma for another reason, one that eliminates all multiple-noun grammatical-gender issues. Predicate-nominative grammar *three are one* treats *Father, Son* and *Holy Ghost* as a single natural-masculine essence, so the 5:7 participle is grammatically masculine, grammatical and natural gender often corresponding, yet participle plurality treats the Trinity persons as individuals. Grammar in verse 7, including the Comma portion, describes the unique 3-in-1 nature of the Trinity, and the Comma portion in this verse is authenticated by the participle outside the Comma.

Now the verse-7 description of the Trinity 3-in-one nature was known only to God when 1 John was written, so John didn't write this through his own knowledge,¹⁷ indicating the Comma portion in verse 5:7, like the rest of the verse, is inspired by the Spirit. The deity of Jesus Christ and the Spirit were known early, but the relationship of Trinity persons in verse 7, including the Comma portion, was unknown to men in the latter 1st century when 1 John was written. Elsewhere in scripture the Trinity is only implied, so discrediting the Comma effectively removes the one direct scriptural testimony to the Trinity doctrine.

The Trinitarian pattern repeats as verse 5:8 *three agree in one* treats grammatical-neuter *Spirit, water* and *blood* as one natural-masculine essence of deity in Jesus, resulting in a 5:8 grammatical-masculine participle in the Comma, grammatical and natural masculinity corresponding; yet participle plurality reveals individuality of three neuters of one essence, reflecting the image of the Trinity in Jesus Christ (we'll soon verify this).

Contextual authentication of the Comma

Affirmative context: Verse 5:7 masculines *three* and the participle *that bear record* refer to *Father, Word* and *Holy Ghost*, the participle reflecting natural masculinity of the three of the Trinity (as well as grammatical masculinity of *Father/Word*), and a 5:8 identical number and participle refer to neuters *Spirit, water* and *blood*. As *Father, Word* and *Holy Ghost* in heaven testify of Jesus, so *Spirit, water* and *blood* in Jesus on earth testify of Him. Parallelism ties natural-masculine *Father, Word* and *Holy Ghost* to grammatical-neuter nouns to relate a natural-masculine sense to the neuters, verifying the indication of a masculine participle by a relation of *three agree in one* to the Trinity *three are one*. The divine Trinity illuminates the neuters, and they reflect the image of the Trinity in the divine Savior.¹⁸

Further, with the Comma present, verse 5:9 sums-up 5:7,8, saying, *this is the witness of God* (5:7 Comma-Trinity witness) *which he hath testified of His Son* (5:8 Comma earthly witness in Jesus). And the Comma Trinity witness of Jesus reflects John's gospel; and other epistles; e.g. in Jn.5:37; 8:18; 1:1, 14; 16: 13,14, 1 Jn. 5:6 the *Father, the Word* and the *Spirit* testify of Jesus.¹⁹ And *Spirit, water & blood* (of Jesus) testify on earth, verifying the Comma portion, *And there are three that bear witness in earth*. And Comma absence omits *Word*, John's unique name for Christ (Jn.1:1, 1 Jn.1:1,14, Rev.19:13). And *three agree in one*, three divine aspects of Jesus' person, implies comparison with *three are one* of the Comma Trinity.

Conclusive context: Above-noted grammatical/contextual points fit into a conclusive proof of Comma authenticity that emerges as we address the main topic of 1 John in chapters 4 and 5. John declares Jesus is God incarnate to refute Gnostic-type attacks on His deity. 1 Jn.4:3 denies a docetist claim that Jesus was a spirit that only seemed to have a body, and 1 Jn.5:6-8 denies a cerinthian claim that Jesus was a man temporarily indwelt by Christ in a temporary deity. Proof of authenticity relates to the verse 5:6 *by water and blood* that scholars say means He came by baptism and blood-shedding, but He came for those acts. 1 Jn.5:5 declares His deity as God's Son as the basis of salvation, and 5:6 further says of His deity, it's *not by water only, but by water and blood* (This relates 5:5 to 5:6, and For relates both to 5:7 and the Comma). Greek grammar indicates that *by* has the sense, *by means of*,²⁰ so He came by means of the power of deity signified by water and blood. Now we discuss the signification.

Spirit signifies Jesus' deity by the Holy Spirit. In Rom.8:9 *Spirit of Christ* is equated with *Spirit of God*. In Jn.3:34 the Spirit is in Him beyond measure, joined to His human spirit.

Water signifies Jesus' deity by the word. Washing of water by the word sanctifies (Eph.5:26). Like water, His word cleanses (Jn.15:3). Salvation is by water and the Spirit (Jn.3:5), the Spirit in the word (*living water*, Jn.4:10). *Water* signifies the word of Jesus' human soul, that calmed a storm at sea, tied to the divine Word of heaven, that spoke the universe into existence, both being part of His person.

Blood signifies Jesus' divine nature by the Father. His Acts 20:28 blood is that of God – what but blood of divine nature, free of sin-stain, could remove sin? Human blood forms in a fetus, both parents contributing, and Mary alone can't produce human blood.²¹ In creating Jesus' body from Mary's genetics, the Holy Ghost would exclude her contribution to the blood to eliminate any sin-stain (the *precious blood of Christ* -1 Pet.1:19). The Holy Ghost would impart to the blood the deity of the Father, who is thus revealed as part of Jesus' person. Jesus said *the Father is in me*, Jn.10: 38, and the blood is the logical way this would apply. Col.2:9 says, *in Him dwelleth all the fullness of the Godhead bodily*, the Holy Ghost by the Spirit, Christ by the Word and the Father by the blood. The body was human, joined to His human soul and spirit, the body being created from the genetics of Mary, who was a descendant of David. Rom.1:3 says...*Jesus Christ, our Lord, which was made of the seed of David according to the flesh*.

He came by divine power of *Spirit, water* and *blood*, elements of His person that signify the divine Trinity (Son of God, Christ) accompanying a human trinity (Son of man, Jesus), deity and humanity being in each part of His person. The divine elements testify of His salvation power as perfect God and perfect man, and so perfect mediator between God and man.

This brings us to how *Spirit, water* and *blood* reflect the natural-masculine Trinity. Each appears in the form of natural-neuter gender of a part (it) of Jesus' person, yet each signifies natural-masculine gender of deity (He) in Jesus by the Comma heavenly Trinity witness. The divine Father testifies of His divine-blood tie to Jesus, so blood (it) signifying the Father reflects masculinity of deity; earthly father/son ties are of blood, and Jesus' divine blood represents the Father/Son tie, finalized by a divine eternal resurrected body with hand and foot wounds (Lk.24:39,40). The divine Word testifies by the water of Jesus' word that He came as the Son in a holy body, so water (it) signifying Him reflects masculinity of deity. The divine Holy Ghost testifies of His earthly role as Jesus' Spirit (it) verifying the water and blood witnesses, so the Spirit on earth reflects masculinity of deity. He came as divine Savior by the power of divine blood (Father) and divine water (Word) attested by the divine Spirit (Holy Ghost). His three aspects of deity *agree*

in one essence, reflecting three divine Trinity persons who *are one* essence. Three neuters in Him are treated as the image of the masculine Trinity, requiring a grammatical-masculine participle in verse 5:8 of the Comma, and participle plurality signifies individuality of the neuters, as in the Trinity. No man knew the basic nature of the Trinity until the early 3rd century, so no man could know the exact nature of the image of the Trinity in Jesus Christ any earlier, and the Comma in verse 5:8, like the rest of the verse, is inspired by the Spirit.

Authenticity proved: God's Son came to us, not by water only, or not as the eternal Word (Christ) unembodied, as in docetism, or in some man's body, as in cerinthianism. He came by blood also, divine blood of His own body able to redeem. The body is His, as proved by the divine-blood witness in particular, and by divine Word and Spirit witnesses. As our study shows, the irrefutable witness of the Comma heavenly divine Trinity proves the deity of the Comma earthly *Spirit, water* and *blood* witness in Jesus, defeating heresy. Authenticity of the Comma is proved, its heavenly witness and earthly aspect of the *Spirit, water* and *blood* witness being vital to 1 Jn.5:6-9 meaning. 1 Jn.5:6-9 is all about truth that refutes gnostic-type heresy attacking Jesus' deity, and the Comma is this truth, its Trinity heavenly witness irrefutably verifying the deity of the earthly witnesses in Jesus Christ.

Likely Comma history

Modern scholars believe Westcott and Hort who said there is no evidence of dogmatic tampering in any Greek manuscripts. But Alexandrian texts promoted by these two show evidence of tampering by Gnostics who attacked the deity of Jesus and served the cause of satan who hates Christ and the Trinity, wanting to take the place of the Son of God. In Isa.14:12-15 satan says, *I will be like the most High*, a title reserved for the Son of God). In the Comma the entire Trinity declares the deity of Jesus Christ, so it would be a prime target of Gnostics. It would be deleted in Alexandrian-type Greek texts of "churches" supporting Gnosticism, and many unbiblical churches using the Traditional Text wouldn't safeguard it against this.

The Traditional Text is far superior to the Alexandrian, yet lacks the Comma in most extant manuscripts, and has other differences from the Received Text. This is likely due in part to more limited tampering outside the sphere of Alexandrian influence among the unbiblical churches handling the Traditional Text. Excellent accuracy and the Comma presence in some manuscripts would be due to periodic text renewal by biblical churches applying an inerrant text preserved from the autographs. Preservation by renewal is God's plan, marking the beginning of text history as God restored law tables broken by Moses (Ex.32:15, 34:1).

The Traditional Text shows evidence of renewal in progress. In Eph.3:9 the Received text has the term *fellowship* and the clause, *God who created all things by Jesus Christ*. Alexandrian texts substitute a faulty *administration* for *fellowship* and also eliminate *by Jesus Christ* in the verse,²² the latter being a Cerinthian prefer-

ence, and the former being preferred by Gnostics in general who saw themselves as administrators of hidden knowledge. A Traditional-Text manuscript *by Jesus Christ* is intact, but faulty *adminstration* appears, and we see what looks like a partially complete renewal frozen in time for centuries, evidently to ensure that all readers can see an example of renewal in progress.

Indeed a Comma presence in 10 later Greek manuscripts, in the text or margins, suggests recognition of a need for renewal and initiation of it. The logical way a renewal would begin is by first placing it in the margin, and the Comma presence in the margins and in the text is evidently preserved to illustrate the beginning and the end of the renewal process for the benefit of readers.

The Received Text would finalize a history of text renewals in passages lacking major or earliest Greek support in Traditional-Text history. Any renewal like the Comma in the Received Text, that nullifies Cerinthian dogma depicting Jesus as a mere man, would be of particular note. Col.1:14 on Jesus' blood as crucial to remission of sin and Acts 8:37 on the Ethiopian eunuch who confessed Jesus Christ as the Son of God are notable examples of this. The Received Text, as finalized by KJV translators,²³ corrected limited Traditional-Text error to renew inerrancy for all new true churches established by the printed text.²⁴

The Received Text in its final state in the 16th-17th centuries, as perfected by outstanding scholars like Erasmus, Stephanus, Beza and KJV translators²³ shows much evidence of being God's final plan for New-Testament text history. Indeed this text and its Johannine Comma declare God's text-renewal plan, following soon after invention of movable-type printing that ended manuscript-tampering potential, and soon after Constantinople in the eastern Roman empire fell and sent Greek scholars west with Traditional-Text manuscripts that were the basis of the Received Text. Soon the Reformation spread this text throughout Europe and later to all churches faithful to the KJV, and soon the text was supplied with chapters, verse numbers and punctuation to greatly enhance readability by all interested parties. Ultimately, the Received Text was the true mark of the end of the Dark Ages in Europe by the light of God's inerrant Word, allowing all to know the true Word for in order to apply it and be able to give a good account of themselves to God one day.

Providential timing in great historical events marks the Received Text, the Comma and all renewals as God's Word preserved from the autographs. And comma potential ties to its autograph by references dating to the early 3rd century and Latin texts dating to the mid-2nd century are now clearly definite ties to the autograph.

Comma authenticity summarized

Comma divine authority refutes two well-known 1st-2nd century heresies. Doceticism was officially denounced in 110 A.D. by Ignatius of Antioch, and Cerinthian-

ism in 170 A.D. by Irenaeus, so they were pestilent heresies by then. 1 Jn.5:5-9 refutes both, saying Jesus Christ is God incarnate, not just a spirit or a man.

Internal proof: A Comma origin in the 1 John autograph of the 1st-century is verified by the following textual proofs:

1. Comma divine witness proves error of well-known 1st-century heresy.
2. Comma topics/terms are common in John's gospel & epistles.
3. There is an implied comparison of *three agree in one* outside the Comma with *three are one* in the Comma.
4. Comma portions in verses 7, 8 are authenticated by portions outside the Comma.
5. The Comma Trinity explains verse 5:7 participle masculinity, and the 5:8 Comma masculine participle is explained by the masculine deity indicated by *three agree in one*.
6. Spirit dictation of the Comma introduces the basic 3-in-1 nature of the Trinity and the image of the Trinity in Jesus Christ.
7. With the Comma present, verse 5:9 sums up verses 5:7,8
8. With the Comma present, *Spirit, water* and *blood* masculine-gender treatment is explained on the basis of both grammar and context parallelism.
9. Comma absence omits John's unique term *Word* for *Son*,
10. Comma absence omits *in earth* tied to the earthly nature of *Spirit, water* and *blood*.
11. Comma absence improperly divides a clause between two verses, as seen by the NIV and by NASV clause/verse shuffling needed to create logical syntax with the Comma absent.
12. Comma authenticity is conclusively proved by its heavenly and earthly-witness role in explaining the meaning of 1 Jn.5:6-9.

External proof: Comma continuity in Latin-church quotes dated to the early 3rd century and a mid 2nd century origin of the Italic Old Latin text, offer a potential manuscript link to the 1 John autograph.²⁵ This history and providential timing endowing the Received Text in a text-renewal plan of God, finalize authenticity already proven by internal evidence.

Manuscript weight

Proven Comma authenticity reveals text-criticism error in ignoring tampering. Traditional-Text minor support is attributable to many copyists in large un-biblical eastern churches repeating limited tampering vs. a few copying the true text in small true churches. From early times, some readings likely were preserved only in true churches. And Comma Latin-church history, its presence in 10th-18th century Greek manuscripts and its wide appearance in a providentially-timed

Received Text, qualify it as part of a text-renewal plan of God that defeated a history of censorship. The authenticity of the Comma illustrates the fact of God's Hand guiding chosen servants to determine content of the traditional texts of His people, and this is the final authority, not scholars' textual criticism and man's faulty hand on manuscripts.

Conclusion

Textual proof establishes Comma authenticity beyond a shadow of a doubt, and this seems to be God's plan to inform the mind of faith when manuscript support is minimal due to satan's work. Renewal is part of a preservation process ensuring that we have God's inerrant Word in texts that He has ordained for His people. We either trust God to intervene in text history to preserve His Word for His people by guiding chosen servants in handling of manuscripts, or we trust scholars who try to find truth obscured by man's faulty hand on widely variant texts, using text criticism so faulty that it's blind to evidence of tampering. To those who trust God, the Comma, the one literal scriptural testimony to the doctrine of the Trinity, is seen to be totally authentic, and inspired by the Spirit, and it reveals Jesus Christ's sacred relationship in the divine Trinity guaranteeing success of his salvation mission.

End Notes

1. Dr. T. Holland. 2000. *Crowned with Glory*. AV1611.com/kjbp/faq/Holland_1Jo5_7.html
2. Maynard, M. *A History of the Debate over 1 John 5:7-8*. p265
3. Hills, Op. Cit. p209-12.
4. Bultmann, R. 1973. *The Johannine Epistles*. Phila. Fortress Press. p81.
5. *Clarke's Commentary*. N.Y. Abingdon Cokesbury Press. p931-33.
6. Nolan, F. 1815. *An Inquiry into the Integ. of the Gr. Vulg...London*.
7. Tertullian's *one essence*, not *one person*, is the true sense of the Comma. Cyprian notes the Comma *are one*, not a suggested 1 Jn.5:8 *agree in one*. Greek for *are one* and *agree in one* differ.
8. Scrivener, F.H.A. *A Plain Introduction to N.T. Criticism*. Vo.2. p42-3.
9. Allix, P. *Remarks upon the Ecclesiastical History of the Ancient Churches of the Albigenses*. Ch.7, p51. 1989 ed. Reprint of 1821 ed
10. Kenyon, F. 1951. *Our Bible & the Ancient Manuscripts*. Harper. p169
11. Hurst, J.F. 1897. *Hist. of the Christ. Ch.*. Vol. 1. Eaton & Mains. p834
12. www.LibertyparkUSAfd.org/lp/Burgon/support.htm
13. Early lack of text punctuation/spacing won't negate vital reading sense.
14. Gregory of Nazianzus, *Oration 32*. Para.19. It's said that in 390 A.D. Gregory defended 1 Jn.5: 7,8 grammar without noting the Comma, suggesting it's not original, but, with the Comma present, there's no grammar issue, so the contest indicates Comma involvement. Some in that day said grammar in Gregory's text was faulty, and the likely reason is loss of the Comma, part of the censorship indicated by others.
15. A theory that the 5:7 participle ties to 5:9 *men* is unlikely. Here there's simply a contrast of any witness of men with that of God in the Trinity and Jesus' person, by the Comma. (Wallace, D. *Greek Grammar and the Personality of the Holy Spirit*. Bltn. for Bib. Res. 13.1. 2003. 97-125).
16. Dr. T. Holland. *Crowned with Glory* (AV1611.com/kjbp/faq/Holland_1Jn5_7.html & Dr. T. Strouse. *Refutation of Dr. Daniel Wallace's rejection of the KJV as the Best Translation*. www. Emmanuel-Newington.org/Seminary/Resources/Refutation

17. A description of the nature of the Trinity like that of verse 5:7 did not emerge until the writings of Tertullian in the early 3rd century. Now uniqueness of the Trinity and its tie to the neuters would make Comma validity seem uncertain in the early church, delaying quoting of it. It was cautiously referenced by Tertullian in the early 3rd century. Cyprian quoted it cautiously, in the mid-3rd century, his *Son* in place of *Word* avoiding a direct tie to 1 Jn.5:7. It was fully recognized by the late 4th century when even the non-Trinitarian Priscillian quoted it fully.

18. Marshall, I.H. 1978. *The Epistles of John*. Eerdmans. p237. Theory on masculine sense imposed on 1 Jn.5:8 *blood/water* by a tie to natural-masculine Spirit is credible, but lack of imposed natural masculinity on the verse 5:6 participle by *Spirit* argues against this. Masculine sense imposed on neuters by a tie to one natural-masculine term isn't as credible as masculine sense of all three terms individually related to Father, Word and Holy Ghost in a contextual tie overriding a less credible one.

19. Language in the Comma is common in scripture penned by John, the term *bear witness* appearing 20 times and a related *bear record*, 8 times.

20. *dia* with genitive *water/blood* in the 5:6 first clause, is *through* in the sense of, *by means of* (gen. of means). The same sense applies at 1 Jn. 4:9.

21. Blood forms in the fetus, both parents contributing, but with just one human parent, human blood cannot form (20 Tremendous Truths. Baptist Bible tribune. Springfield, MO. p88

22. Bednar, L. *Evidence of the Divine Hand on True Scripture*. p203-04.

23. *Comments on the Received Text of F.H.A. Scrivener*. www.wcBible.org

24. Bednar, Op. Cit. The entire book deals with inerrancy.

25. The mid-2nd century Italic is close to autographs, and underlying Greek is closer still. Comma references (not always exact, but clear) in Latin church history reveal its acceptance throughout this history: i.e. Tertullian in 215 A.D, Cyprian 258, Idacius Clarus 350, Priscillian 385, Cassian 435, Carthage council 484, Cassiodorus 580, Old Latin texts Wianburgensis, r and Speculum of 5-8th centuries, Vulgate ~800 A.D and 13th -15th century Waldensen versions. This partial listing, supported by Athanasius (4th century Greek church) and Greek 10th-18th century manuscripts, indicates Latin-church continuity of Comma acceptance from the start, with Greek-church support (N.T. texts all lack major extant pre-200 A.D. evidence).

The Italic text differs from faulty Old Latin texts of poor translators. Augustine said *Now among the translations themselves the Italian (Italic) is to be preferred to the others, for it keeps closer to the words without prejudice to clarity of expression*. Metzger, B.M. 1977. *The Early Versions of the N.T.* Clarendon. p290-93. He also said of the Itala (Italic), *which is more faithful in its renderings and more intelligible in its sense*. Nicol, T. 1915. *The Old Latin Versions*. Interntl. Std. Bible Encyclopedia.

