



BBC UPDATE



Dr. Thomas M. Strouse

TWO NEW BOOKS FROM BIBLE BAPTIST THEOLOGICAL PRESS

Bible Baptist Church is pleased to announce the soon printing of two new books on biblical truth. Dr. M. Ryan Strouse has ready for printing his expanded material from the Bible Baptist Theological Seminary Fall Lecture Series entitled *A Biblical Primer on Madness* (50 pages). See Page 8.

As well, the new commentary entitled *Keep Yourselfes From Idols. A Commentary on the Johannine Epistles* (325 pages) by Dr. Thomas M. Strouse will be soon published. The following is an excerpt of *Keep Yourselfes From Idols*.

The Verification of the Person of the Three Tests (5:6-12)

Verses 5:6-8 *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. 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 Apostle John began his *Epistle* with the strong biblical declaration about the Lord Jesus Christ, Whose Person received constant deceptive attacks by the Gnostic heretics to eviscerate the truth that He is God manifest in the flesh (I Jn. 1:1-3; Jn. 1:1; I Tim. 3:16). John had inclined his head upon the bosom of Jesus (Jn. 13:23) and saw Him fulfill messianic prophecy (Isa. 6:1-2; Lk. 4:18 ff.). Pastor John knew that Jesus was no adoptionistic “Christ” or docetic phantom “Jesus Christ,” and instructed his church with irrefutable argumentation.

John the Apostle verified to his church members about the public ministry of the Lord Jesus Christ. As a personal witness, the apostle of the Lord declared, “*This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood*” (οὗτος¹ ἐστὶν ὁ ἐλθὼν² δι’ ὕδατος³ καὶ αἵματος,⁴ Ἰησοῦς ὁ Χριστός· οὐκ ἐν τῷ ὕδατι μόνον,⁵ ἀλλ’ ἐν τῷ ὕδατι καὶ τῷ αἵματι *houtos estin ho elthon di’ hudatos kai haimatos, Iesous ho Christos. ouk en to hudati monon, all’ en to hudati kai to haimati*). John alluded to beginning and end of the earthly ministry of the Lord Jesus Christ.

The Lord began His earthly ministry by submitting to the baptism of His forerunner John the Baptist (cf. Isa. 40:3; Mal. 3:1). The Baptist recognized that Jesus was the Messiah. The Apostle John reported the account, saying, “*The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come*

¹The demonstrative pronoun οὗτος *houtos* (1415x) is the postcedent to ὁ Χριστός *ho christos*.

²The *aorist* participle form comes from the verb ἔρχομαι *erchomai* (see 2:18) which connoted the historical public arrival of the God-Man.

³The noun ὕδωρ *hudor* (79x) means “water.” The English word “hydration” comes from this source.

⁴Cf. note on 1:7.

⁵See 2:2 for the adverb.

baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God" (Jn. 1:29-34). Apparently, the son of Zebedee saw the baptism of Jesus (cf. Jn. 1:28-40 and Mt. 4:18-22).

The Lord Jesus Christ ended His public ministry on the Cross shedding His precious blood. The Apostle John recorded his eyewitness account, saying, "And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst...When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home...When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost" (Jn. 19:17-18, 26-27, 30).⁶

The eyewitness account of John the Apostle repudiated the Gnostic notion of Adoptionism that the divine Spirit "adopted" the mere man Jesus, whereas in fact He was "the Son of God" (Jn. 1:32-24). Furthermore, the eyewitness apostle saw the shed blood of the Messiah, repudiating the Docetic heresy that Jesus Christ was a mere phantom, because phantoms do not bleed!⁷

In addition, the Spirit appeared as a dove and publicly verified that Jesus was the "beloved son" of God. Matthew recorded the divine inauguration, saying, "And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Mt. 3:15-17). The Lord Jesus Christ vindicated the Father's will by fulfilling all righteousness and submitting to the baptism of John (cf. Lk. 7:29). The Apostle Paul confirmed the verification of the Holy Ghost, saying, "And without controversy great is the mystery of godliness: **God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory**" (I Tim. 3:16).

Thus, the apostle continued, saying, "And it is the Spirit that beareth witness, because the Spirit is truth." (καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν,⁸ ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια⁹ kai to Pneuma esti to marturoun, hoti to Pneuma estin he aletheia). The Lord Jesus informed the apostles including John, saying, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (Jn. 15:26). The Spirit of God, Who indwells believers, testifies to the truth. He has testified about the truth of Jesus, that He is the incarnate God. Therefore, John had prepared his readership about their spiritual privilege, saying, "Hereby know we the spirit of truth, and the spirit of error" (I Jn. 4:6).

Literally and theologically, John gave the three-fold earthly testimony of verification, namely, the water, the blood, and the Spirit of God. With his following chiasmic structure, he acknowledged the Triadic Earthly Verification (v. 6), then declared the Triadic Heavenly Verification (v. 7), and then returned to the Triadic

⁶Cf. "And, having made peace through **the blood of his cross**, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Col. 1:20).

⁷Cf. "But one of the soldiers with a spear pierced his side, and forthwith came there out **blood and water**" (Jn. 19:34). The Apostle John included this event in his *Gospel* account as an unbiased testimony against Docetism. Perhaps as well he symbolized the reference to water for the Spirit of God (cf. Jn. 7:38-39).

⁸The present participle comes from the verb μαρτυρέω *martureo* (Cf. 1:2). The present tense indicated the ongoing Spirit ministry of verification of the Lord Jesus Christ.

⁹Vide 4:6.

Earthly Verification again (v. 8). Structurally, the focus of the chiasm is on the Trinity doctrine, the Father, the Word, and the Holy Ghost (v. 7).

A. The Triadic Earthly Verification (v. 6)

B. The Triadic Heavenly Verification (v. 7)

A.' The Triadic Earthly Verification (v. 8)¹⁰

The apostle of the Lord Jesus Christ gave the most powerful argumentation for the divine-human nature of “Jesus the Christ” and against the Gnostic heresies of the Adoptionistic and Docetic “Jesus Christ,” giving the three-fold earthly and the three-fold heavenly verifications. John followed the Scripture verification requirement which declared, “*One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established*” (Dt. 19:15). The Apostle John had written earlier about witnesses, citing the Lord Who said, “*If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?*” (Jn. 3:12).

He expanded on the superiority of the heavenly witness of the Triune God, saying, “*He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom **God** hath sent speaketh the **words** of God: for God giveth not the **Spirit** by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him*” (Jn. 3:31-36).

Following his Triadic Earthly Verification, John revealed the biblically authoritative Triadic Heavenly Verification, saying, “*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one*”¹¹ (ὅτι τρεῖς¹² εἰσιν οἱ μαρτυροῦντες¹³ ἐν¹⁴ τῷ οὐρανῷ, ὁ πατήρ,¹⁵ ὁ λόγος,¹⁶

¹⁰The chiastic parallelism of Triadic Verification is destroyed in the *NASV*:

- A. Water and blood (v. 6)
- B. Spirit (v. 7)
- A.' Spirit, water, blood (v. 8)

¹¹*Tyndale* (1534) followed the TR and rendered the Greek as “(For ther are thre which beare recorde in heuen the **father** the **worde** and the **wholy goost**. And **these thre are one**).” Likewise, the *Luther Translation* (1545) gave the rendering *Denn drei sind, die da zeugen im Himmel: der Vater, das Wort und der Heilige Geist; und diese drei sind eins*.

¹²This is the 1st of four references to the numeral τρεῖς *treis* (68x). See I Jn. 5:7 (2x) and 8 (2x).

¹³The nominative **masculine** plural present participle from μαρτυρέω *martureo* (cf. 1:2) demands a **masculine** plural postcedent; ὁ πατήρ, ὁ λόγος, καὶ τὸ Ἅγιον Πνεῦμα *ho pater, ho logos, kai to Hagion Pneuma*. If this postcedent were excised, the grammatically incongruent postcedent would be the **neuter** expression τὸ Πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα *to Pneuma, kai to hudor, kai to haima* of the CT!

¹⁴The expression τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν *treis eisin hoi marturountes en* occurs twice in the Johannine parallelism (vv. 7 and 8).

¹⁵Cf. 1:2.

¹⁶In John’s writing the λόγος *logos* refers to “*the only begotten Son*” (Jn. 1:1, 14, and 18).

καὶ τὸ Ἅγιον Πνεῦμα¹⁷ καὶ οὗτοι οἱ τρεῖς ἓν εἰσι¹⁸ *hoti treis eisin hoi marturountes en to ourano, ho pater, ho logos, kai to Hagion Pneuma. kai houtoi hoi treis hen eisi*).

John's expression of the Trinity is unique and definitive. It is unique because he employed the term "*the Word*" instead of the normative expression "*the Son*" or "*Christ*."¹⁹ It is definitive because it refers to the "*logosmatic*" theme of John (cf. Jn. 1:1, *et al*). For instance, in the initial and standard rendering of the Trinitarian Formula, Matthew expressed thusly, "*the Father, and of the Son, and of the Holy Ghost*" (Mt. 28:19). Paul employed the Trinitarian formula in several ways, namely, "*Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood*" (Acts 20:28), "*The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen*" (II Cor. 13:14), "*For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love*" (Eph. 3:14-17), and "*How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*" (Heb. 9:14). Peter gave expression to the Trinitarian Formula, "*Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied*" (I Pet. 1:2). Finally, the Lord's half-brother Jude averred, saying, "*But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*" (Jude 1:20-21).

The Trinitarian Formula culminated the "*Logos*" theology of the Apostle John. He had expressed that "*the Word*" was eternal, distinct from God (the Father), and co-equal with God (Jn. 1:1). John expanded his teaching by revealing that the apostles had heard, seen, and touched "*the Word of life*," Jesus the Christ (I Jn. 1:1). Now, the apostle declared the Trinity doctrine and included that "*the Word*" is co-equal with God the Father and with the Holy Ghost (I Jn. 5:7).²⁰

The Apostle John concluded the parallel chiasmic form (v. 8) with his Triadic Earthly Verification (v. 6). In contrast with the Triadic Heavenly Verification (v. 7) but repeating and expanding on his Triadic Earthly Verification (v. 8), John confirmed his irrefragable defense of the true nature of "*Jesus the Christ*." He attested, saying, "*And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one*" (καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες²¹ ἐν τῇ γῆ,²² τὸ Πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα καὶ²³ οἱ τρεῖς εἰς τὸ ἓν εἰσιν *kai treis eisin hoi marturountes en te ge, to Pneuma, kai to hudor, kai to haima. kai hoi treis eis to en eisin*). The three earthly triads "agreed with the one" or with the Trinitarian unity of the three heavenly triads. John paralleled the three witnesses on earth ("*the Spirit, and the water, and the*

¹⁷The rare Greek form τὸ Ἅγιον Πνεῦμα *to Hagion Pneuma* for the 3rd member of the Triune Godhead occurs only here and in Lk. 12:10.

¹⁸The Greek expression οὗτοι οἱ τρεῖς ἓν εἰσι *houtoi hoi treis hen eisi* has as its antecedent ὁ πατήρ, ὁ λόγος, καὶ τὸ Ἅγιον Πνεῦμα *ho pater, ho logos, kai to Hagion Pneuma* and declares the Triune Godhead or Trinity doctrine!

¹⁹If the *Johannine Comma* was an inserted forgery or "pious" scribe entry, its uniqueness would have failed to convince any knowledgeable believer!

²⁰The apostle also prepared his readership for the blanket theological truth, "...*we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life*" (I Jn. 5:20).

²¹See v. 7.

²²This is the only reference in the *Johannine Epistles* for the noun γῆ *ge* (252x) which means "*earth*."

²³Significantly, the conjunction καί *kai* connected the following phrase of "the three" with the previous phrase of "the three."

blood”) with the three witnesses in heaven (“the Father, the Word, and the Holy Ghost”), connecting the two triadic groupings with the conjunction καὶ kai (“and”):

καὶ οὗτοι οἱ τρεῖς ἓν εἶσι (v. 7)
with
καὶ οἱ τρεῖς εἰς τὸ ἓν εἶσιν (v. 8)

In conclusion, John revealed that the two sets of three witnesses testified to the Triune Godhead that obviously included “the Word,” the God-Man, “God was manifest in the flesh,” “Jesus the Christ”! With great biblical and revelatory dogmatism and literary skill under the inspiration of God, John declared that the Lord Jesus Christ affirmed along with the other members of the Triune Godhead that He was indeed true deity and true man, the eternal Saviour of the world. The writing style of John is simple yet biblically exquisite, and gives a clear and balanced defence of the true God Jesus Christ,²⁴ which any change in writing would cause irretrievable damage to his desired defense for his assembly.²⁵ Those indwelt with the Spirit of Truth through the centuries have received by faith the inscripturation of the so-called “Johannine Comma”²⁶ passage that clearly refutes all idols of the Gnostics’ Adoptionistic and Docetic “Christs.”

Nevertheless, the Gnostics of the first century attacked the canon of Scripture and the text of Scripture. For instance, some Gnostic attacked the authoritative Canon of the NT by writing a forged letter as if from Paul. The apostle revealed, saying, “That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, **nor by letter as from us, as that the day of Christ is at hand**” (II Thes. 2:2). Peter averred that Gnostic heretics assailed the Scriptures of Paul by twisting the Greek text, saying, “And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable **wrest**, as they do also the other scriptures, unto their own destruction” (II Pet. 3:15-16).²⁷

Copies of these wrested texts perpetuated through the centuries and ultimately identified as *Textus Criticus* or Critical Text (CT). The elite members of the coalition of the scholars of the modern textual critics²⁸

²⁴Cf. “I and my Father are one” (Jn. 10:30).

²⁵The reading of the modern versions is severally truncated! Cf. the rendering of the *NET*: “Jesus Christ is the one who came by water and blood— not by the water only, but by the water and the blood. And the Spirit is the one who testifies, because the Spirit is the truth (v. 6). **For there are three that testify (v. 7).** And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one” (v. 8)!

²⁶The name “Johannine” derives from the verse I Jn. 5:7 that is in *First John* and the term “comma” refers to a portion of a written statement set off by the punctuation mark comma. The so-called *Johanneum Comma* is the biblical text “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 Gnostic-laced CT omits these words.

²⁷The proponents of excising the *Johannine Comma* have attempted to refute the defenders of the *KJV* reading by denying heretical reasons for removing the biblical text. For instance, Daniel Wallace, editor of the New Testament *NET* posits, “In reality, the issue is history, not heresy... Faith must be rooted in history.” See note in the *NET*, *loc. cit.* Apparently, he rejects the truth of heretical textual criticism revealed by Peter (II Pet. 3:15-16).

²⁸The “scholarly experts” of the *A Textual Commentary on the Greek New Testament* (NY: United Bible Society, 1971), included the editors Kurt Aland, Matthew Black, Carlo M. Martini, Bruce Metzger, and Allen Wikgrin, all of which were associated with apostate churches and denominations and had no credible testimony of the new birth. The psalmist quoted the query of Jehovah, saying, “But unto the wicked God saith, **What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee**” (Ps. 50:16-17).

believe that they have put forth the formidable manuscript evidence argument against the inclusion of the *Comma Johanneum*.²⁹ After all, they posit that only nine “late” (after 10th century)³⁰ and therefore inferior Mss. include the *Johannine Comma* (Mss. 221, 2318, 2473, 61, 88, 429, 629, 636, and 918). Of course, they fail to mention that there are only twelve Mss. before the 10th century that testify to the omission of I Jn. 5:7, namely, Mss. 01, A, B, K, L, P, Φ, 048, 049, 056, 0142, and 0296. Certainly, the number of “early” Mss. omitting the *Comma Johanneum* (12x) is not overwhelming considering that some 480 Greek Mss. of *First John* exist.³¹ In fact, there is historical testimony that Greek Texts existed in the past that did contain the *Johannine Comma*. One point of fact occurs in the work of the president of St. John’s College, Oxford (1648-1650), Francis Cheynell, who made several telling affirmations about the disputed verse I Jn. 5:7:

“But it is objected by some that the words, ‘These three are one’ I Joh.5.7 are not to be found in some ancient Copies, and therefore it will not be safe to build a point of such weight and consequence upon such a weake foundation. To which we answer, It is true that these words are not to be found in the Syriak Edition, but they who speake most modestly, do acknowledge that the Syriack Edition is not Authentick”...“But then it is farther objected, that these words ‘These three are one’ are wanting in some other Greek copies; for answer I proceed with my observations”...“8. These words, I Ioh.5.7. are to be found in copies of great antiquity and best credit.”³²

The Latin patristic Cyprian (AD 210-258) referenced the disputed passage, saying, “*Dicit Dominus, Ego et Pater unum sumus; et iterum de Patre et Filio et Spiritu sancto scriptum est: ‘Et tres unum sunt.’*” Translated, the references to Jn. 10:30 and I Jn. 5:7 read as the following: “The Lord says, ‘I and the Father are one;’ and again it is written of the Father, and of the Son, and of the Holy Spirit, ‘And these three are one.’³³ Cyprian the Gnostic knew of the existence of these references whether he believed them or not.

The *Johannine Comma* has an unbroken trail from the first century to the present, albeit found in Latin texts as well as Greek texts. Although some may balk at the textual lineage going through Latin Mss., one should remember the profound gnomic “that all granddaughters have grandmothers.” In other words, later ancient translations (i.e, Latin texts) came ultimately from the first century Greek texts. The preservation of the *Comma Johanneum* came through the Western Latin texts following this lineage of citations, texts, and translations: Old Latin, Cyprian, Priscillian, the African patristics, Codex Fuldensis, Cassiodorus, Codex Legionensis, 635 margin, Lateran Council, 629, Wyclif, Erasmus *Textus Receptus* (1622), Clementine *Vulgate*,

²⁹Several beneficial works have responded to the scholars of *academia* who have attempted to recover the mirage of the non-preserved Greek text of the NT. The exhaustive work by the late Michael Maynard, *A History of the Debate over I John 5:7-8: A Tracing of the Longevity of the Comma Johanneum*. Tempe, AZ: Comma Publ. 1995, is invaluable. Also, those of Edward F. Hills, *The King James Version Defended!* (Des Moines: The Christian Research Press), 1973, Donald A. Waite, *Defending the King James Version* (Collingswood, NJ: The Bible for Today Press, 1992, and Jack A. Moorman, *Early Manuscripts, Church Fathers, and the Authorized Version* (Collingswood, NJ The Bible for Today Press, 2005), will edify the Christian.

³⁰The contrived textual criticism mantra that “oldest is best” is feckless because doctrinal deviation in textual changes occurred in the first century (cf. II Pet. 3:15-16). Error followed on the heels of truth!

³¹Arguments from “majority” and “antiquity” are not how truth is established for church members. They have the Spirit of God indwelling who guides into all truth. The “office” of textual critics is unbiblical and therefore worthless!

³²Francis Cheynell, *The Divine Trinity of the Father, Son, and Holy Spirit: Or, the Blessed Doctrine of the Three Coessentiall Subsistents in the Eternall Godhead Without any Confusion or Division of the Distinct Subsistencies, or Multiplication of the Most Single and Entire Godhead* (London: T.R. and E. M., 1650), pp. 251-255.

³³A. Cleveland Coxe, Revised Editor, *The Ante-Nicene Fathers. Translations of the Writing of the Fathers down to A/D. 325*, Volume V, Cyprian I:6, (Grand Rapids: Wm. B. Eerdmans Publ. Co., 1951), p. 423. *Conclusion on next page*

EXCERPT CONCLUSION

the Tyndale translation (1534), the Geneva Bible (1560), the Bishops' Bible (1599), the KJV (1611), Mt. Athos 1904 Patriarchal Text, and the NKJV (1982).³⁴

The idol of modern textual criticism is “the manuscript evidence” based on human postulations. Scripture easily destroys this manmade idol of Christian scholarship. Whereas textual criticism avows the scientific approach “to restore” the Greek text that the Lord purposefully did not preserve, its goal is obviously impossible. For them the Lord never promised to preserve His words but only the concepts. Therefore, the words are expendable because only the concepts matter for theological truth, including the truth about the Person of the Lord Jesus Christ and His promise of eternal salvation. For the believer, the Lord Jesus Christ did indeed promise to preserve His words, saying, “*Heaven and earth shall pass away, but my words shall not pass away*” (Mt. 24:35; cf. also Ps. 12:6-7).³⁵

The preserved Greek text of the NT that the Scriptures predicted was the text in the Received Bible Movement. The Lord Jesus received words from the Father and gave them to His disciples who received them, along with other regenerated sinners. Scripture gives the Received Bible Movement in the following passages. 1) “*For I have given unto them the words which thou gavest me; and **they have received** them, and have known surely that I came out from thee, and they have believed that thou didst send me*” (Jn. 17:8). 2) “*Then **they that gladly received his word** were baptized: and the same day there were added unto them about three thousand souls*” (Acts 2:41). 3) “*Now when the apostles which were at Jerusalem heard that **Samaria had received the word of God**, they sent unto them Peter and John*” (Acts 8:14). 4) “*And the apostles and brethren that were in Judaea heard that the Gentiles **had also received the word of God***” (Acts 11:1). 5) “*These were more noble than those in Thessalonica, in that **they received the word** with all readiness of mind, and searched the scriptures daily, whether those things were so*” (Acts 17:11). 6) “*For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe*” (I Thes. 2:13). Eventually, the Greek text of the Received Bible Movement received the term *Textus Receptus* coming from the Elzevir brothers entitling it *Textum...nunc ab omnibus receptum* (the text now received by all) in 1633.

Has the *Johannine Comma* been added to the authentic Greek text of First John as commonly argued? Solomon said, “*Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar*” (Prov. 30:5-6). Does the teaching that the Lord Jesus Christ is God and a member of the Triune Godhead make the proponent a liar? The precious Lord Jesus Christ averred, “*My sheep hear my voice*” (Jn. 10:27). Bible believers through the centuries have heard the Lord’s voice of confirmation that the *Johannine Comma* is inspired Scripture. The church audience of John received the truth that he declared, saying, “*But ye have an unction from the Holy One, and ye know all things*” (I Jn. 2:20), “*But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him*” (I Jn. 2:27), and “*We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error*” (I Jn. 4:6). Christians have the indwelling Spirit of God to teach them to discern between truth and error, ministering in the pillar and ground of truth church, the immersionist assembly of God, with the Word of truth, so that they do not need text critic scholars to pontificate on what words belong and what words should be excised from the Greek text. This commentator has put his spiritual ear to the text of I Jn. 5:7 and heard the affirming voice of his precious Saviour, the Lord Jesus Christ. His gracious voice is more than sufficient!

³⁴See the good reference, <https://www.kjvtoday.com/johannine-comma-1-john-57/>. Accessed 11-25-22.

³⁵Cf. Thomas M. Strouse, *The Lord GOD Hath Spoken. A Guide to Bibliology*, Revised and Expanded (Cromwell, CT: Bible Baptist Theological Press, 2018), pp. 15-36, 113-285 and Kent Brandenburg, ed. *Thou Shalt Keep Them: A Biblical Theology of the Perfect Preservation of Scripture*. El Sobrante, CA: Pillar & Ground Publ. 2003.

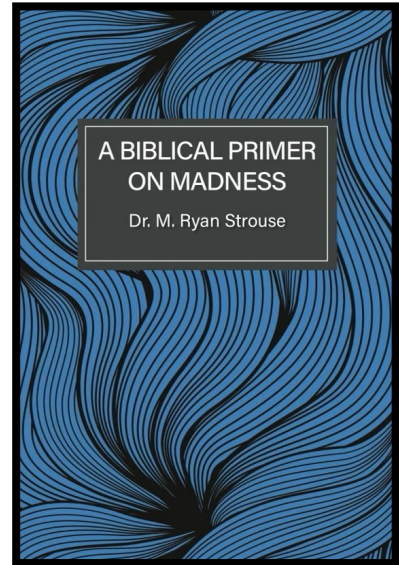


Dr. M. Ryan Strouse

A BIBLICAL PRIMER ON MADNESS

How should believers navigate the realities of mental illness and madness? How do you pull someone out of the pit of despair or walk them away from the paralysis of fear? Is mental illness just the result of a broken brain or chemical imbalance? What are the physical and spiritual ramifications of common psychoactive drugs? These are some of the questions that will be considered in *A Biblical Primer on Madness*.

All mankind faces the consequence of living in a fallen world with a desperately wicked heart under the curse of Adam. Subsequently, the diverse spectrum of challenges in a fallen world can induce anxiety, depression, mania, and self-deception, which should be expected and considered normal unless deterred by Christ and His Word. *A Biblical Primer on Madness* seeks to provide Pastors, Christians, and Churches the Biblical tools to navigate modern theories and to address the underlying heart issues of madness. In short, it directs individuals to trust in the Lord Jesus Christ “*who delivered us from so great a death, and doth deliver...*” (II Cor.1:9-10).



BBC/BBTS 2022-2023 SCHEDULE

December 18

13th Anniversary Banquet

January 9-14, 2023

Ireland Module
Gospel of John and Johannine Epistles



QUOTES FROM THE PAST

*"Joy to the world, the Lord is come,
Let earth receive her King;
Let every heart, prepare Him room,
And Heaven and nature sing!"*

ISAAC WATTS (1674 - 1748)

English poet, theologian & hymn writer

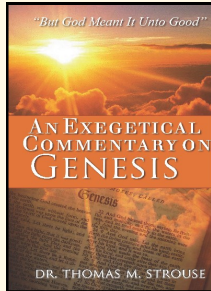
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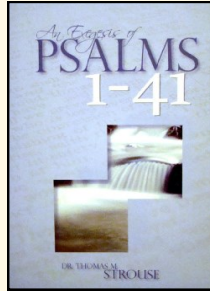
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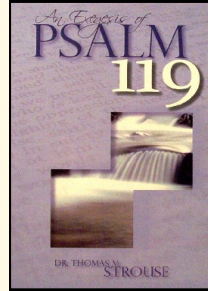
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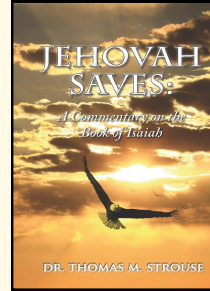
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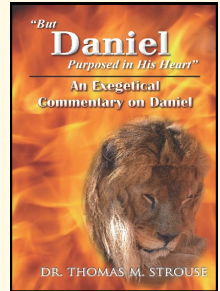
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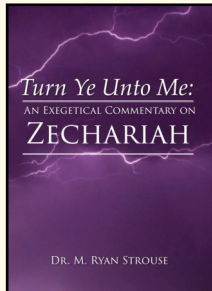
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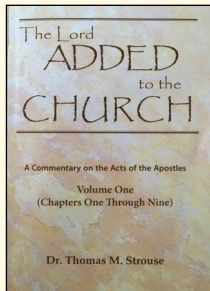
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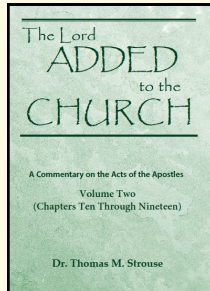
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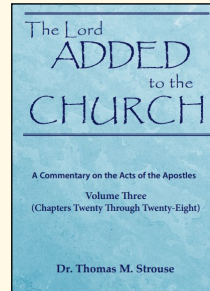
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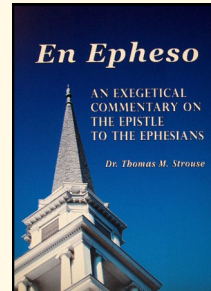
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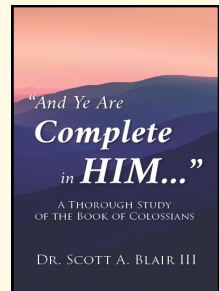
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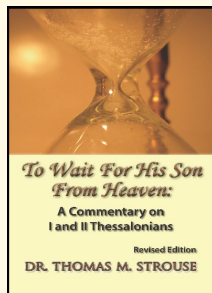
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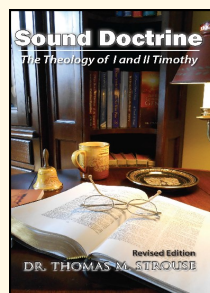
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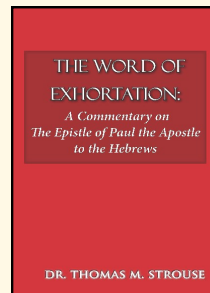
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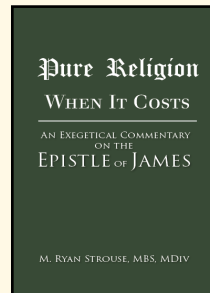
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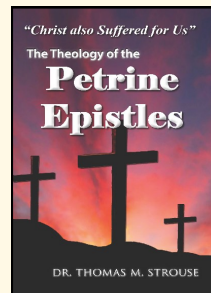
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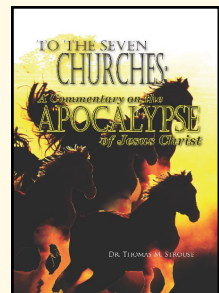
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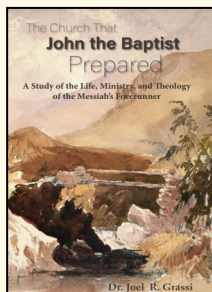
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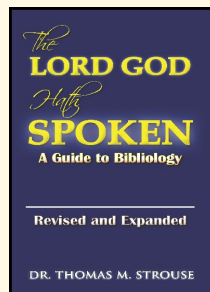
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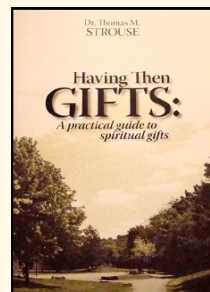
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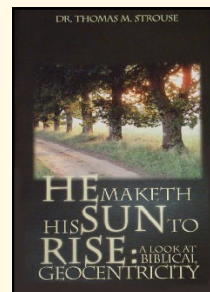
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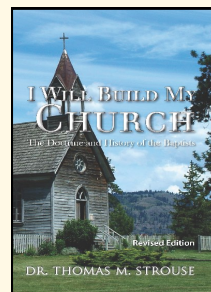
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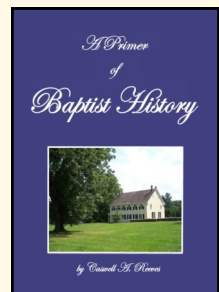
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