

There are three witnesses in heaven

and these three are one

- **1 Jn 5.7 is clearly a post-apostolic doctrinal stance**
- **Let us come to the full stature of Jesus Christ, Yeshua HaMaschiach (Paul)**
- **A few thoughts to enlighten our minds and to keep us faithful to Biblical Truth**
- **More on Holy Spirit**

The quotation (1 Jn 5.7) comes undoubtedly from the KJV translation [also known as the Authorized Bible (authorized by the Crown of England)]. All the translations connected with the KJV has the old 1 Jn 5.7 text still well in place (three witnesses in heaven, the Father, the Word and the Spirit) whereas all the newer texts are based on Erasmus' Constantinople MS omitting this text and then for a good reason.

The KJV tradition clearly reflects a Latin tradition the learned Erasmus was forced to follow (to insert in his new translation), however, not appearing in the original Greek text. All (learned or not) who uphold the KJV tradition, standing firmly thereon as if it is the pure Word of God, are doing so contrary to Erasmus' break-through findings as 1 Jn 5.7 (appearing in the KJV version) is clearly based on a tradition that was not apostolic but post-apostolic as the Trinity was not propagated by the apostles of Jesus but it was systematized from the Scriptures after the apostles of Jesus had left the scene – the propagators thereof based it on their own doctrines and these early spokesmen for the Trinity were clearly those ones the apostles of Jesus had warned against in their epistles.

On reading the New Testament apocrypha we quickly discover strong faith in a Trinity and although the apocryphal gospels and literature are on the whole pertaining to later post-apostolic times, we can indeed make associations between the mother worship and the Holy Spirit, which veneration was not confessed by the Apostles of Jesus, namely her assumption, her pleading and intercession on high for the saints and which practice alludes to a trinitarian approach to the Godhead for this tradition was prominent among the post-apostolic Fathers, also the mother worship. Accepting that all three persons in the Godhead manifested at Jesus' baptism is for instance a good reflection of 1 Jn 5.7¹.

¹In the *Gospel of Bartholomew* (presumably a second/third century Gnostic apocryphal work - *The Apocryphal New Testament, translated by M.R. James*, and with which St Jerome was acquainted - the Tigris River was linked to the Trinity and seemingly believed by the Ebionites, although it also seems that by the time this spurious gospel was written, belief in a Trinity was already flourishing. The following quotation (p. 179) lauding the Tigris, in relation to the other three rivers in the Garden of Eden, reads as follows: “... because by Thee was revealed unto us the consubstantial Trinity in the heavens...”, yet another example correlating well with 1 Jn 5.7 but of course coming from an apostate source. A further association between the Tigris River and *Babylon* may perhaps also be made, namely with the place where a trinitarian god was also worshiped. And of course again aligning neatly with 1 Jn 5.7, however, not upheld by the newer Bible translations and seemingly then for a very good reason. The source

1 Jn 5.7 is then indeed debatable and it is therefore a text we can with a good conscience in Christ discard for it is not substantiated by any other New Testament text (compare such a stance with Math. 18.16, namely that by the mouth of two or three witnesses every word shall stand).

Those who insist on the validity of 1 Jn 5.7 are doing so contrary to the original Greek text trying to uphold an Essene tradition - the KJV tradition stating that there are three witnesses in heaven, the Father, the Word and the Spirit corresponds only with Math. 28.19 which is also a post-apostolic baptism as the Apostles of Jesus exclusively baptised in the Name of the Saviour. Those who vote in favour of Math. 28.19, claiming that Jesus uttered these exact words, are doing so in line with post-apostolic Catholicism. We enter the Kingdom of God through the New and Better Covenant that was written and sealed for us by the shed blood of *Jesus* (Yeshua), the Son of God. This is the door to life in Christ (1 Jn. 5.12; Jn 10). Therefore we clothe ourselves with the Name of the Son of God (Acts. 2.38; Col. 3.17; Gal. 3.27)².

The blood and the Holy Spirit always go along for the Holy Spirit cannot be given to us without us believing in the power God has vested in the shed blood of His Son, likewise in the Name of His Son linking us with the blood of Jesus and with the Holy Spirit (Acts 1.8; 1 Cor. 6.11; Jn 15.26; Jn 14.26)!

Paul's letters were clearly tampered with by an apostate sect arising in its full splendor after the majority of the apostles of Jesus were gone from the scene (2 Pet. 3.17; 2 Pet. 3; 2 Tim. 3.1+; 2 Tim. 4.1-5; 1 Tim. 4). However, not only Paul's but also John's. Paul warned that "they" will exchange the truth for a lie - an apostolic stance was to oppose emerging doctrinal lies timely, something that was also done by the other apostles who circulated letters among their disciples (2 Pet. 2.1; Rom. 1.25; Jude v3).

Compare the former text (Rom. 1.25) with Apostle John's reference in his pastoral letters, namely to a certain Diotrephes who opposed him (and by implication on doctrinal issues), and we almost have the full picture of a Hellenistic Jewish onslaught (coming from the Ebionites) against apostolic truth. By doing so in an unbiased way, we will be able to understand how this very onslaught rapidly gained momentum after the death of the chief (NT) apostles of Jesus, coming full-blast against the Apostle John in his old-age (round about 70-100 A.D).

This specific approach to act against wrong teachings (unbiblical teachings) is also adopted by Paul in 2 Thes. 2 – predicting the rise of Antichrist, and clearly emerging from the "many antichrists" mentioned by Apostle John in his pastoral letters (1 Jn 2.18 - with specific reference to v. 22, namely that Antichrist (2 Thes. 2) was in time to come³ deny "the Father and the Son" - somewhat of a theological riddle expressed here by the apostle and especially for those living today, however, we can, through analysis of this apostolic statement, arrive at its proper meaning, namely that the Father AND the Son apostolic teaching (!) was going to be changed/adapted by them.

This was, should we remain objective, of course done by those Hellenistic Jewish brothers who have done away with this apostolic division between Father and Son, rather opting for an Essene standing on one God, something this sect fiercely propagated, however, doing so in accordance with their own kind of doctrinal interpretation of the Scriptures : making God three yet

advising of course that, in order to make anything of this (riddle), "...we must read Trigris" in stead of Tigris!

² We always give thanks to God the Father through Jesus Christ (Col. 3.17)! And therefore we must acknowledge the Name of Jesus (Yeshua) for this is the New and Better Covenantal Name of that One from the Old Testament who became flesh to dwell among man. Baptism make us partakers of the New and Better Covenant (Gal. 3.27; Isa. 53 – of the One who died on the Cross – Rom. 6.4-5). We are baptized into the Covenant!

³This is seemingly what the Apostle Paul implied with this prophetic word, namely that it was still in the process of fulfilment, however which is also something about to happen, i.e. after he himself was removed from the scene – rf v7. Not meaning then that it was only going to happen in our day and age (!).

declaring a type of unity (indivisibility) shared by the “three in heaven”.

Such a stance corresponds neatly with 1 Jn 5.7, a text that does not appear in other texts (the Alexandrian Codex, the Sinaiticus and the Vaticanus⁴), and therefore we can confidently accept that 1 Jn 5.7 (before Erasmus' translation appeared on the scene) was a product of the Essenes just as Math. 28.19 is only substantiated in their *Didache* (deceptively worded by them as “Teachings of the Twelve Apostles” (as if the Apostles of Jesus applied a trinitarian baptism!) The Gnostics had a way to lay claim to apostolic teachings, using their names to give validity to their own apostate teachings and a gnostic influence is also detectable in Ebionism (Essenism).

Modern-day Trinitarians who insist on the authenticity of 1 Jn 5.7, claiming it to be apostolic, like even the late Dr Ron Wyatt (an archaeologist who has discovered the site of the Ark of the Covenant) implicitly has done, quoting it with great confidence as Scriptural truth and therefore validated this way, does so contrary to knowledgeable Trinitarians (Biblical scholars like Dr Michael L Brown, famous for his “Ask me Anything” teachings) and who support the findings of Erasmus – in other words to do away with the old version of 1 Jn 5.7. Everything then points to 1 Jn 5.7 (KJV) as an interpolation.

The best is therefore to do away with 1 Jn 5.7 (“There are three witnesses in heaven, the Father, the Word and the Spirit *and these three are one*”) as three beings in heaven is also contrary to the Trinitarian doctrine declaring the *indivisibility* of the Trinity, namely one being (one Essence) although, ironically, strongly making a division between God the Father, God the Son and God the Spirit in order to stress a three person Godhead – also wording that does not appear as such in the New Testament but which clearly boils down to systematization of the Scriptures – a Trinitarian doctrinal approach read into the Scriptures just as a Unitarian stance also is.

Should we then want to condemn a one being (one divinity presence) in heaven, claiming that there are three beings instead, we must keep in mind that the one Deity on the Throne doctrine corresponds neatly with Stephen's vision (at his stoning) of the glory of God (the Father's majesty) and Jesus standing at the right hand of the Father (Acts 8.55; Acts 2.30) – Christ as the One sitting on the Throne of God and of course appearing as such in visions received from God [Acts 7.49: “Heaven is My Throne and earth is the footstool of My feet” (rf Isa. 6; Ezek. 1.26; Heb. 1.7-9)].

What we must then grasp here, is that Stephen did not see God (the Father) but He saw His *glory* and Jesus (the One who rose from the grave in an *incorruptible* body, Acts 2.31), standing at the right hand (the right side) of God the Father (whose being no one can ever see and live – God to Moses – the right side is the side of authority/power/the most important place). Paul then emphatically affirmed a Torah truth, namely that God is a consuming fire (Heb. 12.29; Deut. 4.24; Ps. 21.10). It is this consuming fire Christ is sharing on high with His Father (2 Thes. 1.8-9).

Therefore we will only see Jesus the Christ when He comes again for God the Father we will never be able to see and live but we see Him, the Father, always in and through Jesus for God and His Son are one – one as *in complete and perfect union* with one another – God remains a Spirit-being forever for mankind and therefore Paul states that the *Son* is the image of God (Col. 1.15; rf. Jn 1).

The Holy Spirit is the Spirit of the Holy One, namely of Jesus the Christ (Mark 1.24). Should we study the Old Testament properly and contextually, we will be able to see this Holy One operating as God the Father's *revealed* arm – in His angelic (messenger of God) appearances. “Spirit” cannot be seen therefore Christ had to put on flesh in order for man to get to know God and to also share in His glory! (Consult the articles on Jn 14 on this website, Christian Jewish Studies,

⁴ If I have missed something here, kindly bring it to my attention via our Home Page (Contact Us) facility.

Biblical Studies).

Jesus the Christ (Yeshua HaMaschiach) also shares God's Spirit and therefore He is the "Lord of Glory" on whom the Shekhinah (Presence of God) rests (Jn 15.26; Acts 2.33; Jn 14.26). This Presence of God is revealed in and through Jesus and so that we can share in the Son's glory (Acts 1.8; Rom. 1.4)! For this reason He is indeed "Immanuel" ("God with us").

The Holy Spirit becomes part of us (we are joined to God by His Spirit) not as a Third Person though for "person" in the Godhead is theologically reasoned terminology). Jesus said: "You will receive *power* (Gr *dunamis*) when the Holy Spirit has come over you (Acts 1.8)". "Holy Spirit" and power are one and the same, "power" only expresses the strength of Spirit baptism and endowment with it, namely coming from above and manifesting in unusual, supernatural ways through a vessel of God.

We may perhaps say that "Spirit" is the origin/originator of *divine life* emanating from God the Father and coming out to us in and through the Son (Acts 2.33). "Holy" Spirit can perhaps be worded not only as "the Spirit of the Holy One, namely Christ, Mar. 1.24) but as God's completely holy Spirit – therefore not of this world, but separated/apart from this world. "Holy Spirit" also relates to the Shekhinah Presence of God flowing out to us in power (from above).

According to Paul (1 Tim. 6.16) Jesus alone possesses immortality (rf also to 1 Cor. 15.50-55) and only He lives in unapproachable light (*an* unapproachable light in some translations), "whom no human has ever seen or is able to see" (affirming then God as Light and therefore His emphatic instruction to Moses that no man (no human being) can ever see God and live!⁵ This unapproachable light must then be God the Father who is a Spirit-being (Jn. 4.24; Jn 1.18) and whom none can see nor will ever see.

What Stephen clearly had seen - also seemingly Paul who had a vision of him having been caught up into the third heaven witnessing many unspoken things - was Jesus the risen Son of God who was not born of the will of a man (Joseph was not his biological father) but of God (Jn. 1) and who was taken up into heaven in that utterly holy body not belonging to this creation for it was a body brought forth by the Holy Spirit (Heb. 9.11-12; Lu 1.35; Acts 2.32-36; Acts 3.21)⁶. The One on the Throne whom Isaiah had seen, is then the same as the One speaking in Deut. 32.39 – see Acts 3.21; Ps 2.6; Jn 17.5; Ex. 23.20+; Heb. 1.8).

As we can never see God the consuming-fire-God (Heb. 12.29), we see His image, Jesus the Christ (Yeshua HaMaschiach) whom God raised from the grave, declaring Him with Power "Son of God" (Rom. 1.4), giving Him "*all* power in heaven and on earth" (Math. 28.18). However, we will always see through a mirror dimly until that time when we shall see face to face (1 Cor. 13)!

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5 God is Light but He also brought forth Christ as Light of the Creation (the world), Gen. 1.3 rf ACV 2 Cor. 4.6 ("who shone in our hearts" is Jesus who came from heaven, dwelling among man in order to save sinners (1 Tim. 1.15; rf NASB Jn 1). John the Baptist testified of the Light (the Messiah, Jn 1.6, also v9).

6 What this boils down to is that Jesus' conception was unique and that it was therefore not like that of any other human being. The fetus creates its own blood system and Jesus' blood was therefore utterly holy and not like that of the rest of the human race. This is the reason why only the Son of God could pay the penalty for man's sin (at the fullness of times, Gal. 4.4). Only the Son could save the sinner (1 Tim. 1.15). Therefore He was named (called) the "Son of God" since His birth (as Son of man). He was a human being indeed (He was carried in the womb of the virgin like any other baby is), and who paced the streets of Nazareth and Galilee, Samaria and Judah, as such but concerning His *conception* by the Holy Spirit, He was truly the Son of God (Lu 1.30-35). No wonder the carnal-minded teachers could not grasp His intimate, supernatural bond with His Father and especially His unique testimony (Jn. 6,8,10).

