

1 Johannesbrevet 5:7-8

*“For there are three that bear witness **in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness on earth: the Spirit, the water, and the blood, and these three agree as one.**” (NKJV)*

I *The Believers Study Bible* har man i fotnoten gett en kommentar som motsätter sig denna typ av översättning:

“The Words from ‘in heaven’ (v.7) through ‘on earth’ (v.8) are only found in a few Greek manuscripts, none dating earlier than the fourteenth century. Furthermore, the passage is not quoted by any of the Greek church fathers. The textual data suggest that these words were absent from the original letter.”¹

Bruce M. Metzger (d. 2007) anses ha varit en av århundradets främsta textkritiker av Nya Testamentet. I sin *A Textual Commentary on the Greek New Testament* har han gett en övertygande förklaring till att den översättning man gjort i *New King James Version* inte är trovärdig:

“That these words are spurious and have no right to stand in the New Testament is certain in the light of the following considerations. (A) EXTERNAL EVIDENCE. (1) The passage is absent from every known Greek manuscript except eight, and these contain the passage in what appears to be a translation from a late recension of the Latin Vulgate. Four of the eight manuscripts contain the passage as a variant reading in the margin as a later addition to the manuscript ... (2) The passage is quoted by none of the Greek Fathers, who, had they known it, would most certainly have employed it in the Trinitarian controversies (Sabellian and Arian). Its first appearance in Greek is in a Greek version of the (Latin) Acts of the Lateran Council in 1215. (3) The passage is absent from the manuscripts of all ancient versions (Syriac, Coptic, Armenian, Ethiopic, Arabic, Slavonic), except the Latin ... (B) INTERNAL PROBABILITIES. (1) As regards transcriptional probability, if the passage were original, no good reason can be found to account for its omission, either accidentally or intentionally, by copyists of hundreds of Greek manuscripts, and by translators of ancient versions. (2) As regards intrinsic probability, the passage makes an awkward break in the sense.”²

Daniel B. Wallace, en framstående textkritiker av Nya Testamentet, ger på samma sätt som Bruce M. Metzger en tydlig förklaring till de båda verserna:

“Regarding 1 John 5.7–8, virtually no modern translation of the Bible includes the ‘Trinitarian formula,’ since scholars for centuries have recognized it as added later. Only a few very late manuscripts have the verses ... The passage made its way into our Bibles through political pressure, appearing for the first time in 1522, even though scholars then and now knew that it was not authentic. The early church did not know of this text, yet the Council of Constantinople in AD 381 explicitly affirmed the Trinity! How could they do this without the benefit of a text that didn’t get into the Greek NT for another millennium?”³

¹ Criswell, W. A. *The Believers Study Bible*. Thomas Nelson Publishers, 1991 (s. 1788).

² Metzger, Bruce M. *A Textual Commentary on the Greek New Testament*. Second edition. German Bible Society, 1994 (s. 647-649).

³ Wallace, Daniel B. *The Gospel according to Bart*. <http://bible.org/article/gospel-according-bart> 2009-12-24