

Test 3 for Antichrist:

Has Jesus Christ Come in the Flesh?

NIV, NASB, et al.	KJ V
every spirit that does not acknowledge Jesus is not from God	And every spirit that confesseth not that Jesus Christ Is come In the flesh is not of God: I John 4:3

Bruce Metzger, author of the *Reader's Digest New Testament*, as well as co-editor of the *UBS Greek New Testament*, picked the wrong verse to help create a slimline bible. By omitting "Christ" and "is come in the flesh," new versions are *not* confessing that "Jesus Christ is come in the flesh"; as John says, "this is that spirit of antichrist." Readers, who subscribe to these "deceivers," may have full bookshelves instead of a "full reward."

For many **deceivers** are entered into the world, who confess not that Jesus **Christ is come in the flesh**. This is a **deceiver** and an **antichrist**.

Look to yourselves that we **lose not** those things which we have wrought, but that we receive a full reward.

Whosoever transgresseth and abideth not in the **doctrine of Christ**, hath not God.. .

If there come any unto you and bring not this doctrine, **receive him** not into your **house**. II John 1:7-11

The previous documentation clearly shows that the new versions 'cross out' Christ over one dozen times. In addition, they blue-pencil, "Christ" has "come in the flesh." Since the apostle John warns that we are not to be receivers of "deceivers," new versions go into a heap, not "into your house."

To compound their crime, the new versions also deny that "God" has "come in the flesh" in I Timothy 3:16. The *Westminster Confession of Faith* cites I Timothy 3:16 as *the* verse attesting most strongly to the deity of Christ (Section 8, par. 2).

NIV, NASB, et al.	KJ V
And by common confession great is the mystery of godliness: He who was revealed in the flesh. NASB	And without controversy great is the mystery of godliness: God was manifest in the flesh, I Tim. 3:16
He appeared in a body. NIV	
He was made manifest in the flesh. <i>New World Translation</i> (J.W.)	
The One who shewed himself as a human being. <i>Phillip's Translation</i>	

1. Of the 300 Greek manuscripts containing I Timothy 3:16, only five late manuscripts (9th, 12th and 13th century) omit "God." The uncials, Aleph and especially A and C, have been altered here so that *either* "God" or "who" can be deduced.

2. The earliest witnesses support the inclusion of "God": Dionysius of Alexandria A.D. 265, Gregory of Nyssa A.D. 394, and Didymus A.D. 398. In addition, Ignatious A.D. 110, Barnabas and

Hippolytus A.D. 235, and Diodorus of Tarsus A.D. 370 allude to the inclusion of "God." Of writers before A.D. 400, Origen, the exiled heretic, stands alone in omitting "God".

3. Versions used around the world, such as the Italian *Diodati*, the French *Osterwald*, the Spanish *Valera*, the Portuguese *Almeida* and Luther's German Bible, all attest to "God was manifest in the flesh."

4. The overwhelming majority of manuscripts say, "God." The NIV and NASB footnote stating, "some later mss read God," should read "some later mss read who." Those few copies that have "who" in place of "God," do not have a complete sentence. There is no subject without "God." In addition, a neuter noun "mystery" cannot be followed by the masculine pronoun "who." To avoid having a clause with no subject, the NIV and J.W. bible arbitrarily drop the word "who" and invent a new word, "He." The NASB retains "who" and adds "He." By making these additions and subtractions, the new versions, in I Timothy 3:16, follows no Greek manuscripts at all, not even the five late uncials.

5. The omission of 'God' in the new versions is based on its deletion in 1881 by the Westcott and Hort revision which Metzger says, "was taken as the basis for the present United Bible Societies' edition."¹³⁷ Its omission resulted from the doctrinal stance of the 1881 committee, not from any overwhelming manuscript evidence. Of the committee's two Unitarian members, Smith and Thayer, the former reveals why the revisors dropped 'God'.

The old reading ["God"] has been pronounced untenable by the revisors. . . a reading that was the natural result of the growing tendency in early Christian times to look upon the humble Teacher as the incarnate word and therefore as God manifest in the flesh.¹³⁸

It was simple for the Unitarians of the 1881 committee to find a manuscript or two to support their denial of the deity of Christ. The Arians of the fourth century, became the Nestorians of the fifth century. These were followed later by the Socinians of the sixteenth century and the Jehovah Witnesses of today. Dr. George Bishop summarizes:

‘ [H]e who was manifest in the flesh' [is] the precise rendering for which all the Unitarians have been contending for the last 1800 years.¹³⁹

Other new version verses reinforce their denial that Jesus Christ was God "manifest in the flesh."

NEW VERSIONS	KJV
representation of of his nature	Heb.1:3 image of his person