

Gospel Churches and the True and Proper I John 5:7 and John 1:18

in Distinction from

Bible Societies and the Corrupted I John 5:7 and John 1:18

Being a Further Validation of the Black Rock Address

The Divine Role Model

Introduction: Our Lord Jesus Christ set up and established a Divine Model for circulating the Sacred Scriptures. This Divine Model is to continue until He returns the Second Time. This Divine Role Model is the Gospel Church. The men whom Christ entrusted with the keeping and circulating of the Sacred Scriptures are the members of the Gospel Church and in particular its Officers. The Gospel Church contains all that is necessary to carry out and fulfill the work of Christ as contained in Matthew 28:18-20. Please see H. Collins, *The Temple Repaired: London, 1701*.

Antioch and the Textual Canon

After the completion of the New Testament Textual Canon, with the last of John's writings, the Gentile Church at Antioch collected these Sacred Writings and began to translate both the Old and New Testaments into Latin and Syrian. They accomplished this by 150 AD. As the Gospel spread into the Western World, the preachers and workers for Christ carried these Sacred Books with them as they went forth preaching, baptizing and gathering new churches.

Apostates and their Private Academies

Of course the true followers of Christ met with severe persecution and Satan called forth many of his apostles to corrupt the Scriptures. These corruptors were men mostly within the churches who were apostates. However, these apostates or heretics had one thing in common, they set up and used private academies to help them in producing what they considered to be the true texts of the Sacred Scriptures. Dean Burgon gives a very good account of all this in his *The Causes of the Corruptions, 1896*.

The Pagan Persecutions

As time went on the Pagan Governments both East and West, tried their best to exterminate the Christian religion by burning down the Christian meeting houses and murdering the Christian ministers and other saints. The height of this was during the Persecutions of Diocletian.

Diocletian's Efforts

As Diocletian sought to please the Jews and others by murdering the Christians and burning their meeting houses, he also gathered as many of the Christians' Sacred Books as he could and burned them by piles in the ashes of the meeting houses. This is the reason why so few of the ancient manuscripts exist, if indeed, any do. However, the Lord Jesus Christ already prepared an escape for His churches and His written Word and preserved them even in the face of the Pagan Roman persecutions.

The Western Christians Preserved the Old Texts

The Gentile Church at Antioch already translated the Sacred Scriptures in both Latin, the Old Italic, and the Syrian, by about 150 AD and sent them into the Western World. The Christians kept and preserved the Latin texts among their mountain retreats and churches even before Diocletian and his deadly persecutions.

Conflicts, Private Academies and Corrupted Bible Texts

As Christian conflicts arose so did various Biblical Manuscripts. Each leading heretic, as they were called, produced, from his own private academy, his own version of the Sacred Text. The heretics corrupted the sacred texts in large numbers, but they were not alone.

Corruptions by the Orthodox

As the so called Orthodox divines attempted to stem the tide of the heretics, they also corrupted the Sacred Scriptures by omitting those texts that favored the heretics and their unorthodox doctrines. Eusebius the historian was one of the main so-called Bible corruptors among the orthodox. He understood well the position of the heretics on many points and had many dealings with them.

The Influence of Constantine

As the Arian controversy came to its head Constantine the Great called for the Nicene Council and they in turn issued the Nicene Creed. This Creed was and is founded upon the corrupt Great Uncial Manuscripts and their descendents. This is the Creed that introduced the false concept of Begotten Gods into Imperial Christianity. The false John 1:18 came in to replace the regular form of John 1:18. “No man has seen God at any time, the Only BEGOTTEN GOD Who is in the bosom of the Father, has declared Him.” The Nicenists simply used the older theology of the mythological Greeks and changed the name of the Supreme Being from Zeus into God.

Eusebius and the Constantine Bibles

Constantine not only brought forth the Nicene Creed, but he wanted to unify His new church even further and commissioned Eusebius the Historian to gather and produce one standard and uniform Bible, the Fifty Bibles of Constantine and their usage in the Roman Empire. This Eusebius did.

Eusebius and his Private Academy

Eusebius worked hard in his private academy with his students and friends and they produced the Constantine Bibles. Not only did these new Bibles leave out the true version of John 1:18, but they left out the true I John 5:7 because it helped the so-called heretics. The true doctrine of the Divine Trinity, as the Three Heavenly Witnesses, could not be endured in Constantine’s new church or new Bibles. Eusebius and his friends and co-workers, produced a false Bible and Constantine made it the official Bible of Imperial Christianity. For further information concerning Eusebius please see Noland’s *AN INQUIRY INTO THE INTEGRITY OF THE GREEK VULGATE OR RECEIVED TEXT OF THE NEW TESTAMENT, London; 1815.*

The Priscillians

The Pagan Roman government tried to destroy all true Bible Manuscripts, but failed. The so called Christian Church of Constantine then tried to destroy the true Scriptures by adopting corrupted texts and murdering those who followed the true Scriptures such as the Priscillians and many others known by different names.

The Priscillians are very note worthy in this preservation of the Sacred Scriptures because, shortly after Constantine the Great adopted and made official the Eusebius Bibles, the Priscillians opposed it and used the older Italic Texts that contained the Three Heavenly Witnesses in I John 5:7. The Imperial Church of Constantine murdered the Priscillians because of their stand for the true and uncorrupted Bible texts.

The Corrupted Texts of Constantine the Great came from the private academy of

Eusebius. The churches and ministers of Christ refused to use these corrupted Bibles and preserved the true Scriptures among themselves.

The Lord Jesus Christ preserved His true church and His true Bible by His true followers in the Western World. These later became known as the Waldenses and Albigenses and as they spread over the Western World, they also carried the True Bibles with them. They made their way even into England and later Wales. See William Jones, *Church History*, for an enlarged account of these efforts.

The Private Academies or Bible Societies and the Corrupted Bibles

Strictly speaking the various private academies were not Bible Societies, but loosely speaking they were. What I mean is they did not at the first have the governmental power and influences as an Oxford later would have, but they both have this in common, they are extra church and built upon an anti-Biblical concept of central power headed up by a man. Eusebius headed up Constantine's Bible Society. All the corrupted Bibles have come forth from Constantine's Bible Society headed by Eusebius and the Texts he helped to produce.

The Dissenting Christians and the Preservation of the Old Texts

For several centuries the dissenting Christians, ministers and churches, under a variety of different names, preserved, used and spread true Christianity and Christ's true Sacred Books in distinction from the Imperial ministers, churches and bibles of the Beast's system.

The ancient Albigenses, in southern France, the spiritual forefathers of the English and Welsh old school Particular Baptists, used and published their Bibles founded upon the Old Italic text in distinction from the corrupted Bibles of the papacy founded upon Jerome's Latin Vulgate which was founded upon the corrupted Constantine-Eusebius Bibles.

Albi and the Albigenses

During the Dark Ages for limited periods of time, the English Crown possessed parts of Southern France, and in particular Albi. See Israel Newman's *The Jewish Influence Upon Christian Reform Movements*, and William Jones, *Eccle. Lectures* in three volumes. Albi was well known as a hot bed for dissent from the papacy and the reputed home of the large body of dissenters known as the Albigenses. These historical dissenters preserved and used the older Italic Texts of the original Latin Christians well before either Constantine, Eusebius or Jerome and their corrupted Bibles.

Strictly speaking the Albigenses were one with the Waldenses, but they came from a different origin. The Waldenses came from the Dissenters outside of Rome, dating back as early as Nero. The Albigenses came from the older Paulicians and others who moved from the East to the West by means of the Baltic states. In time the Albigenses would work their way from Boshnia into southern France and make contact with those of the Western world who were one with them in their faith, order, worship and works. They all held in common the historic Bibles of the Dissenters or the Old Texts we would identify today as the Textus Receptus. They would preserve the older Latin Texts.

Peter was a noteworthy Albigensian leader and some unformed historians regard him as the reputed founder of the Petrobrussians. William Jones identifies Peter as the writer of the old Waldensian work, *Treatise on Antichrist*. As time would favor them, the Petrobrussians-Albigenses would work their way into England and Wales. This they did when the English Crown controlled Albi and other parts of Southern France. The Petrobrussians brought their Scriptures with them and exercised a strong influence later on John Wycliffe and others like him. See *D'Anvers on The French Connection* and our joint work on *The French Connection*, with D'Anvers' *The History of Christianity among the Ancient Britains*.

While Wycliffe used Jerome's Latin Vulgate as his basic text, many of his friends and others later, such as the Lollards, did not. They used the older Latin Texts the Petrobrussians-Albigenses brought into England. These old dissenters not only carried the Gospel with them, but they also carried the older and true Gospel Texts with them and translated them into the languages of the common people much to the dismay of the Papal Church.

As Anglican persecution died down in England, during the early 1640s, our Particular Baptist forefathers in England and Wales came out of hiding and issued their Confessions of Faith and used the historic old Texts of their forefathers, the Petrobrussian-Albigenses. These old texts we today call the Textus Receptus, both in Latin and Greek.

An example of this is Hansard Knollys and his academy. Knollys taught his own private school and supported the ancient Hebrew Language, the Old Italic and the Old Greek languages and Biblical texts. He even wrote Grammars and Dictionaries on these three ancient languages. However, one thing Knollys did not do was to engage in textual alteration or what we now call Textual Criticism. While it is true that many of those brethren had problems with the new Anglican Bible, the King James Version as we call it, in due time these problems would die away. It is noteworthy that the older brethren did not reject any of the ancient texts the KJV was founded upon, but the translation itself.

Moving into America

As time moved on in the late 1630s our Old School Particular Baptist forefathers came into America and established lasting churches. These brethren came from England and Wales and were the spiritual descendents of the older Anabaptists, Waldenses and Albigenses.

Many of these first brethren were able men in the ancient languages and highly educated before they became Baptists. By becoming Baptists they lost their favors and standings in the educational institutions of that day. However they did not feel it was necessary to cast away the old Textus Receptus and adopt one of the Constantine-Eusebius texts.

The New School Baptists and the Unholy Alliance with the Pedobaptists in the American Bible Society

While Biblical Revision was tried here and there in the 1700s, it mostly failed until after the time of Andrew Fuller. In America the Biblical Revisionists did not at first try to destroy confidence in the underlying texts of the English Translation, but they wanted to correct that Translation itself. Later during the 1850s many among the New School would try to destroy confidence in the old Textus Receptus by the influence of the American and Foreign Bible Society. Most of the New School Baptists strongly favored this society, but most of the Old School Particular Baptists did not. The Old School Baptists had already denied the validity of Bible Societies in what is called The Black Rock Address, 1832. They properly denied the validity of the American Bible Society already operating in 1832.

Not a Rejection of the old Textus Reception

The issue then among the New School or Fullerite Baptists and the Pedobaptists was over the meaning and usage of immersion and other Greek terms and did not actually involve what we now call textual criticism, or the rejection of the old Textus Receptus texts in Latin and Greek. These old texts support the true and proper versions of I John 5:7 and John 1:18.

As the Fullerite or New School Baptists learned their lesson from their unholy alliance with the Pedobaptists, they started a movement that ended in The American and Foreign Bible Society. This society was mostly free from Pedobaptist control but it had within it the seeds of death as all extra church societies have. In this instance, while Pedobaptists did not exercise much influence or control over this new society, Alexander Campbell and his followers did.

Now A Rejection of the Older Textus Receptus

Alexander Campbell soon became the leading translator for the American and Foreign Bible Society. He started trying to undermine the old Textus Receptus and wanted to bring in the corrupted Constantine-Eusebius Texts. He was indeed a die hard Arian and tried his best to omit the true and proper I John 5:7. The Old School Particular Baptists had already taken a stand against all extra church societies and would not be influence by this new society. However the theology of the new schoolers would influence many of the old school and they would abandon their old Gill-based theology for the newer and more popular views of the day.

The Foundation of New School Theology and its Fruits

New School theology is founded upon General Atonement and a lack of respect for the Divine Model that Christ established to carry out His commission in Matthew 28:18-20, the Gospel Church. New School theology would not only preach a new gospel and another Jesus, but it would also establish and work with many so-called Christian societies based upon the money membership. New School Theology and its Bible Societies would in time produce a general lack of confidence in the old Bibles and the Greek and Latin Textus Receptus. The issue would soon be over the actual foundational texts used to produce the translations and not over the mistakes of the translations itself.

It is hare to imagine such men as J R Graves and Alexandra Campbell working together in the new Bible Society, but for a time they did. Dr. Graves published the notes and many of the translations of the new society in his *The Southern Baptist Review and Eclectic*. It was astonishing to me as I read from this otherwise outstanding publication how that Dr. Graves allowed A. Campbell to write tirade after tirade against the true I John 5:7 and the correct Three Heavenly Witnesses.

The American Civil War

If the American Civil War did anything good it was this, it ended the existence of the American and Foreign Bible Society. The poor southern Christians had to print their Bibles for the Southern Troops on anything they could, even their costly wall paper torn down from the walls of their homes. This they willingly did and circulated Bibles among the Southern Troops that helped produce what we call the Great Revivals in the Southern Armies. See *Christ in the Camp*, by Jones, *The Attitude of the Northern Clergy Toward the South*, by Forrester, and Duncan's *History of the Baptist of Missouri*, the Text Oath Act.

Most of the printed Scriptures the Southerners produced at this time were large supplies of The Gospel of John. They were based upon the King James Version and not any of the corrupted texts of Constantine-Eusebius. The ill fated American and Foreign Bible Society was a thing of the past and its translations based upon the

corrupted texts of Constantine were forgotten for a time. There is an excellent study on this in *The Bibles of the Confederacy*.

Valid Points Favoring the Old School Baptists

Lambert, in his work against the Anti-Mission Baptists, as he calls us, complained that if the Civil War would not disturb the fellowship of the Old School Baptists then nothing would. But it did not. Here are some noteworthy points:

1. **The American Civil War did not divide the Old School Particular Baptists;**
2. **The Black Rock Address brethren were strongly vindicated in their stand against Bible Societies and other extra Biblical societies and methods by the evils of those Fullerite societies and their efforts to destroy confidence in the older Bible and its foundational texts;**
3. **S. Trott was certainly wise beyond his years in his treatment of *The Image of the Beast* when he identified this Image as the apostate Baptist Churches.**

Back to Mother England

The American Civil War drove the Constantine-Eusebius Bible into the American background until the 1900s so far as most Baptists were concerned, but this is not the case in Old England. At Oxford the Jesuits and others succeeded in producing the Constantine-Eusebius Bible under the heading of the Westcott-Hort text. This Bible, from a human university established by the Anglican Church, denies the true and proper I John 5:7 and John 1:18.

High Grace Baptists of England and the W-H Bible

The High Grace Baptists in England did not reject this corrupted version of the Bible as a whole. William Styles is an example of this. In the first edition of his excellent work, *A Manual of Faith and Practice*, 1897, he used the old Authorized Version of the Bible. This is an excellent work and should be republished before too much longer. However in his second edition published in 1902 *A Guide to Church Fellowship as Maintained by the Primitive or Strict and Particular Baptists*, he did not use the King James Version of the Bible, but used the newer and corrupted W-H text. Why he did this, I have no idea. His first edition came out in 1897 and is an excellent edition of this old work. If we take his chapters on the church, ministry and ordinances found in the second edition and place them in his first edition, we will have an excellent work on Biblical Theology and Ecclesiology. There are so many excellent points in this old work and it sad that he would adopt and use a corrupted Bible in his second edition. This is truly and soundly

anti-Nicenian and Styles opposed the concept of eternal generation and eternal procession and other points of the begotten gods dogma, just as those brethren of the First London Confession, edition of 1646 did, and later those who issued the Black Rock Address did. See the editorials of Gilbert Beebe and the writings of S. Trott on Christ's Godhead.

These doctrines would later come to a head even among the American Old School Baptists in what is known as *The Contest*. See S. Trott's *A Calm Reply*, 1853.

J C Philpot

J C Philpot, in his *The Gospel Standard*, earlier had ridiculed the Black Rock Address brethren because they took a stand against modern Sunday Schools. So, while the English brethren were strong on grace and other valuable points, they did not see the complete value of the Black Rock Address and did not reject in total the newer and corrupted Bibles.

Validating the Black Rock Address and Brethren

In conclusion let me note that the Brethren who issued the Black Rock Address and declared against Bible Societies and other human inventions *certainly did understand* that Christ established a proper and true Divine Method for the preservation and circulation of His Inspired and Written Word, the Gospel Church.

Bible societies have, in the main, tried to destroy the old and proper Bibles and the historic and ancient Greek and Latin texts used to produce them. However, throughout the long history of the Lord's true people, He has preserved His true and proper inspired, written word by means of His churches of saints and their in- church officers and teachers. The Gospel Church is the only true and proper Bible Society that Christ established, and it seeks to maintain and preserve the true Scriptures. All others are human inventions.

In the later part of his life, Dr. J R Graves would also validate the Black Rock Address by calling for the destruction of all human inventions and societies such as the Southern Baptist Convention and its various boards and agencies. See the Bogard - Picket Debate.