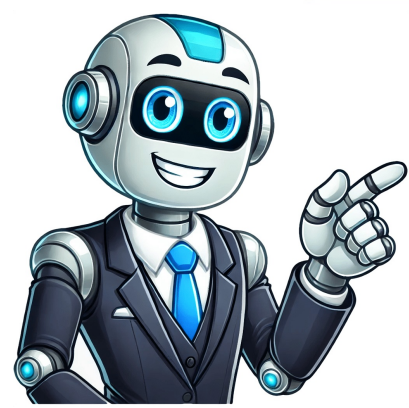


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longman, Hurst, Reese, Orme, and Brown, OCLC:] Tobit and his dog babai are altogether heathenish and apocryphal, and none but a prelatist or a papist would draw them into question. I doubt I have been mistaken in my friend.1920, Montagu Rhodes James, Introductory, in The Lost Apocrypha of the Old Testament:The Latins are throughout poorer. Tertullian and Cyprian will be referred to; but Jerome hates apocryphal literature, and says so, while Augustine, a valuable source of knowledge about some New Testament Apocrypha, never, it so happens, quotes spurious Old Testament literature at all.(by extension) Of doubtful authenticity, or lacking authority; not regarded as canonical. (from 1590s)Synonyms: anonymous, spurious;Antonym: canonical.Many scholars consider the stories of the monk Teilo to be apocryphal.1981, William Irwin Thompson, The Time-Falling Bodies Take to Light-Mythology, Sexuality and the Origins of Culture, page 11.The structural anthropologist urges us to ignore the orthodox who labor so patiently trying to eliminate the apocryphal variants from the one true text.(by extension) Of dubious veracity; of questionable accuracy or truthfulness; anecdotal or in the nature of a far legend.Synonym: anecdotal.There is an apocryphal tale of a little boy plugging the dike with his finger.1749, John Halliwell, [Letter to the First], in Memoirs of a Woman of Letters, 1749, 1750, 1751, 1752, 1753, 1754, 1755, 1756, 1757, 1758, 1759, 1760, 1761, 1762, 1763, 1764, 1765, 1766, 1767, 1768, 1769, 1770, 1771, 1772, 1773, 1774, 1775, 1776, 1777, 1778, 1779, 1780, 1781, 1782, 1783, 1784, 1785, 1786, 1787, 1788, 1789, 1790, 1791, 1792, 1793, 1794, 1795, 1796, 1797, 1798, 1799, 1800, 1801, 1802, 1803, 1804, 1805, 1806, 1807, 1808, 1809, 1810, 1811, 1812, 1813, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1828, 1829, 1830, 1831, 1832, 1833, 1834, 1835, 1836, 1837, 1838, 1839, 1840, 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 237



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celeberrimi de SS. trinitate loci, qui l. Joh. V. 7. extat, divina auctoritas et usus dissertatione theol. demonstret. theol. demonstratioe novae dicti vexatissimi de tribus in cap. v. 7. et Historia dicti Johannei de Sanctissae Trinitate. Joh. cap. V vers. 7." Bossuet (1703). "Instructions sur la version du N. T. [de R. Simon] impr. Trevoux". pp.18590. Bossuet also wrote in favor of the verse in correspondence with Newton's mathematical rival Gottfried Wilhelm Leibniz, Butler and Orme include Bossuet material. ^ Abraham Taylor, The True Scripture doctrine of the holy and ever-blessed Trinity, stated and defended, in opposition to the Arian scheme, pp. 3158, 1727. On p. 32 Taylor lists 17 recent writings on the verse, against authenticity were by Simon. Jean le Clerc, Samuel Clarke and Emlyn. ^ And, indeed, what the sun is in the world, what the heart is in a man, what the needle is in the mariner's compass, this verse is in the epistle." (John Wesley, with appreciation to Bengelius, Explanatory Notes, 1754) ^ The footkotes included "In 1689, the papist Simon strove to be free; in 1707, the protestant Mill wished to be a slave; in 1751, the Arminian Wetstein used the liberty of his times, and of his sect." The history of the decline and fall of the Roman empire ^ John William Burgon, Lives of Twelve Good Men, Volume 1 Martin Joseph Routh, the Learned Divine, p. 37, 1788. ^ Arthur-Marie Le Hir. Les Trois Tmoins Clestes tudes bibliques, 1869, pp. 189. ^ Denounced by evangelist Thomas DeWitt Talmage in a speech covered in the New York Times "Taking up the Bible he turned to the fifth chapter of John, but passed it with the remark, 'I will not read that, for it has been abolished or made doubtful by the new revision."The Revision Denounced; Strong Language from the Rev. Mr. Talmage, New York Times, 6 June 1881]. See also Peter Johannes Thuesen, In Discordance with the Scriptures: American Protestant Battles Over Translating the Bible 2002, p. 54. ^ Daniel McCarthy: ... the first to expunge v. 7. altogether (J. D. Michaelis gives that honor to an 'Anonymous Englishman' who published the N. T. Greek and English, London, 1729, with a text revised on the principles of 'common sense'), but his rash example was followed unhappily by the three ablest critics of our own day, Scholz, a Catholic Prof, in Bonn, Lachmann, and Tischendorf; and approved by Wegscheid, Michaelis, Davidson, Horne, Alford, Tregelles, &c; so that it may be truly said the current of Protestant opinion in England and Germany is now as strong against, as it was for the genuineness of the controverted words even within this century. The change is unaccountable when we bear in mind that the evidence for the verse, both negative and positive, has been increasing every day, whilst the arguments against its authenticity were brought out as fully by Erasmus as by any modern critic. The Epistles and Gospels of the Sundays, 1866, p. 512. The Anonymous Englishman is Daniel Mace. ^ Adam Hamilton, Dublin Review, 1890, The Abb Martin and 1 John v. 7, 1890 (pp. 18291), puts the debate into English, Hamilton supporting authenticity, Martin the principal opponent. ^ The Revision of the New Testament Dublin Review, 1881, pp. 14043. ^ Oft-repeated is "that these words are spurious and have no right to stand in the New Testament is certain. ..." from Metzger's Textual Commentary on the Greek New Testament, 1971, p. 716. ^ Summarized with pictures on the web site KJV Today Umlaut in Codex Vaticanus, although the conclusion "an early scribe of Vaticanus at least knew of a significant textual variant here" is only one theory. Discussions have continued on the Evangelical Textual Criticism web site, the Yahooogroups textualcriticism forum and helpful is the web page of Wieland Willker, Codex Vaticanus Graece 1209, B/03 The Umlauts Archived 26 August 2009 at the Wayback Machine. ^ David Charles Parker, while lauding the 1881 Westcott and Hort "purified text", writes of "the ridiculous business of the Johannine Comma" Textual Criticism and Theology, 2009, p. 324. Parker writes of "the presence in a few manuscripts, most of them Latin". The actual number is many thousands of manuscripts. Daniel Wallace comments that the verse "infected the history of the English Bible in a huge way", referring to a "rabid path". The Comma Johanneum in an Overlooked Manuscript, 2 July 2010 Archived 25 July 2010 at the Wayback Machine James White, even while engaging in discussions on the Puritanboard forums, wrote "I draw the line with the Comma. Anyone who defends the insertion of the Comma is, to me, outside the realm of meaningful scholarship, unless, I guess, they likewise support the radical reworking of the entire text of the New Testament along consistent lines ... plainly uninspired insertion." The Comma Johanneum Again 4 March 2006, also 16 March 2006. In an earlier day, Eberhard Nestle wrote that "The fact that it is still defended even from the Protestant side is interesting only from a pathological point of view." Introduction to the Textual Criticism of the Greek New Testament, 1901, p. 327, translation by William Edie 1899 German of the German pathologisches. ^ Raymond Brown, Anchor Bible, Epistle of John, Appendix IV: The Johannine Comma pp. 77687 (1982) ^ "The Douay Catechism - H. Tuberville D.D". www.traditionalcatholic.net. Retrieved 5 July 2025. ^ 1610 A.D. Douay Old Testament, 1582 A.D. Rheims New Testament, p.687. ^ Witham, Robert (1730). Annotations on the New Testament of Jesus Christ in which I. 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Sightler The King James Bible is Inspired (2011) Archived 8 September 2011 at the Wayback Machine "The modern versions... omit or cast doubt on 1 John 5:7, the most important Trinitarian verse in the Bible and the one verse most often attacked in history" ^ Letter in a book published by Christian Frederick Matthaei (1744|1811) [1]. See also Franz Anton Knittel, [2] New criticisms on the celebrated text, 1 John v. 7 ^ "What about John, then, when in his Catholic Epistle he says that there are three that bear witness, the spirit and the water and the blood? ... he has not been consistent in the way he has happened upon his terms; for after using three in the masculine gender he adds three words which are neuter, contrary to the definitions and laws which you and your grammarians have laid down." ^ Galiza, Rodrigo. "THE JOHANNINE COMMA (1 JOHN 5:78): THE STATUS OF ITS TEXTUAL HISTORY AND THEOLOGICAL USAGE IN ENGLISH, GREEK, AND LATIN". {{cite journal}}: Cite journal requires journal= (help) ^ Nathaniel Ellsworth 1812-1879), Page 641 The Genuineness of 1 John v.7 discusses the torquebit grammaticos of Erasmus. ^ Grantley McDonald, Raising the Ghost of Arius Latin p. 376, English p. 377 It will torture the grammarians that the Spirit, water and blood are described by the phrases "there are three" and "these are one", especially since the words "Spirit," "water" and "blood" are grammatically neuter in Greek. Indeed, the Apostle pays more regard to the sense than to the words, and for three witnesses, as if they were three people, he substitutes three things: Spirit, water and blood. You use the same construction if you say: "The building is a witness to the kind of builder you are." ^ "He ends his reflections on the comma by wondering why John should have applied masculine particples to things that are grammatically neuter" Raising the Ghost of Arius p. 149-150, In Primam D. Ioannis Epistolam Annotationes, quae uice prolixi commentarij (Commentary on the First Epistle of John) 1544 ^ "SS[Bancti] apostolorum septem epistolae catholicae". 1782. which gave this margin explanation of the grammar: "He uses in the Masculine, because these things (the Spirit, the water, and the blood) are symbols of the Trinity." Johann Christian Friedrich Steudel, footnote on Bengel Cnomon of the New Testament ^ Frederick Nolan (1784|1864), pages 257-262, 564-565 ^ John Oxlee (1779|1854), pages 134-138, 260-264 in the 1822 (volume 4) edition of the Christian Remembrancer journal ^ Robert Dabney (1820|98)in the 1871 Southern Presbyterian Review Vol 22, and in pages 350|390 of Dabney's 1890 book, Discussions Theological and Evangelical in the chapter The Doctrinal Various Readings of the New Testament Greek pages 377|378 ^ Edward Hills (1912|81) The King James Version Defended 1956 ^ Daniel Wallace (1952), footnote 44 (you may have to reload page 332 in order to view it) on page 332 in his 1996 book, Greek Grammar Beyond the Basics.Wikimedia Commons has media related to Comma Johanneum.Houghton, H. A. G. (2016). The Latin New Testament: a guide to its early history, texts, and manuscripts. Oxford: Oxford University Press. pp.178179. doi:10.1093/acprof:oso/9780198744733.001.0001. 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