Continue



```
From apocrypha + -al. apocryphal (comparative more apocryphal, superlative most apocryphal) (Christianity) Of, or pertaining to, the Apocryphal (luly 7, [Walter Scott], volume=I to III), Edinburgh: [] James Ballantyne and Co. for Archibald Constable and Co.; London:
Longman, Hurst, Rees, Orme, and Brown, OCLC:[] Tobit and his dog baith are altogether heathenish and apocryphal, and none but a prelatist or a papist would draw them into question. I doubt I have been mista'en in you, friend.1920, Montague 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 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: allonymous, spuriousAntonym: canonicalMany 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 an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: anecdotal or in the nature of an urban legend. Synonym: an u
Pleasure [Fanny Hill], volume I, London: [] [Thomas Parker] for G. Fenton [i.e., Fenton and Ralph Griffiths][], OCLC: Charles, already dispos'd by the evidence of his senses to think my pretences to virginity not entirely apocryphal, smothers me with kisses, begs me, in the name of love, to have a little patience, and that he will be as tender of hurting
me as he would be of himself.1848, Geoffrey Crayon [pseudonym; Washington Irving], London Antiques, in The Sketch Book of Geoffrey Crayon, Gent., New York, N.Y.: [] C[ornelius] S. Van Winkle, [], OCLC:I confess I was a little dubious at first whether it was not one of those apocryphal tales often passed off upon inquiring travellers like myself, and
which have brought our general character for veracity into such unmerited reproach.1886 January 5, Robert Louis Stevenson, Story of the Door, in Strange Case of Dr Jekyll and Mr Hyde, London: Longmans, Green, and Co., OCLC:I took the liberty of pointing out to my gentleman that the whole business looked apocryphal, and that a man does not, in
real life, walk into a cellar door at four in the morning and come out with another mans cheque for close upon a hundred pounds. semiapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocryphalunapocr
EhrmanThe Apocrypha is a list of 14 books that were left out of the Hebrew Bible canon. In this article, Ill identify the 14 books, describe them for you briefly, and tell you why they were left out of the Jewish canon. What is the Meaning of Apocrypha? The Greek word apocrypha simply means hidden. It only came to mean books outside the biblical
canon during the Protestant Reformation many centuries after the books of the Apocrypha were written. Martin Goodman notes that this term was never used in antiquity to designate a group of separate books outside the canon. However, it was sometimes used in the ancient world to refer to books that had secret or enigmatic teachings. Some early
Christians also used the term to refer to books they considered inauthentic or heretical. When were the Books of the Apocrypha Written? The Apocrypha Written over a long period of time. In fact, the books were written roughly between 400 and 200 BCE. Its possible
that some people thought that books written so recently couldn't be holy Scripture. The period of history when the books were written has also sometimes been considered problematic. The Hellenistic period went from the death of Alexander the Great up to just before the 1st century CE (323 BCE 32 BCE). This was a time when Jews, both in Palestine
and the diaspora, absorbed a lot of Greek language and culture. Part of the result of this was that many Jews were writing new religious texts in Greek at the entire New Testament, for example, was written in Greek). Some Jews may have seen these writings as being less authentic than books written in Hebrew. Did
the New Testament Authors know the Apocrypha? The Apocrypha is intimately tied to the Septuagint, the Greek translation of the Hebrew Bible. All the writers of the New Testament referred to the Septuagint for their quotations. For this reason, the Septuagint was mostly transmitted to the world through Christian writers references rather than
Jewish scribes who were mostly writing in Hebrew. Although Goodman writes that no New Testament authors refer to expressions and images from the Apocrypha. Scholars dont know for sure whether those authors were reading Apocryphal books or whether the stories they referred
to were already part of Jewish culture in the 1st century. For example, both Paul and the anonymous book of Hebrews use imagery that is very similar to that in an Apocryphal book called the Wisdom of Solomon. Likewise, Hebrews 11:35-37 mentions the martyrdom story from another book called the Wisdom of Solomon. Likewise, Hebrews 11:35-37 mentions the martyrdom story from another book called the Wisdom of Solomon.
in the 1st century, these books might have been considered canonical. Did Early Church Fathers Know the Apocrypha, several early Church Fathers actually quoted directly from them. The late-1st-century document called 1 Clement quotes from the Wisdom
of Solomon. The Epistle of Barnabas, another early Christian document, quotes from several other books, and an early Church father named Polycarp referred indisputably to a story from apocryphal additions to the book of Daniel. This shows that many in the early Church accepted the apocryphal books as Scripture. This may be why Catholic Bibles
have given the Apocrypha a section all its own. In fact, seven Apocryphal books (Tobit, Judith, 1 and 2 Maccabees, Wisdom of Solomon, Sirach or Ecclesiasticus, and Baruch), are considered as equally divinely inspired as any other part of the Catholic Bible. We will review these Apocryphal books and others below. Aside from the Catholic Bible,
however, other forms of the Christian Bible do not include the Apocrypha. Jewish Views on the Books of the Apocrypha were initially taken by many Jews as inspired Scripture. However, early rabbinic writings only
refer to one book Sirach and seem wholly unaware of all the others. As I said earlier, this may be because the apocryphal books were only available in Greek from Aramaic and/or Hebrew. On the other hand, there is evidence that rabbinic writers may have viewed apocryphal books as contradicting
some of the principles from the rest of the Hebrew Bible. The Books, Dates of Composition, and Summaries Tobit, written 225-175 BCEThis book tells the story of two Israelite people, a blind man named Tobit living in Nineveh and a woman named Sarah, living in a city called Ecbatana. Tobit sends his son Tobias to retrieve some money hed left in
another city. An angel named Raphael guides Tobias to Ecbatana, where he meets Sarah. Raphael saves Sarah from a demon and Tobias marries Sarah. They return to Tobit who has been miraculously cured of his blindness. Judith, written about 100 BCE Judith, a Jewish widow, attracts and seduces an Assyrian general besieging her city. Having
ingratiated herself with him, she waits until he is drunk and then decapitates him, saving the capital Jerusalem from total destruction. Esther is the story of an Israelite woman who saves her people from an anti-Israelite
Persian plot. The canonical story makes no mention of God. The additions, however, mention God more than 50 times and also speak of the inner thoughts of the inner thoughts of the main characters. Wisdom as related to humans and to God. It may have influenced the famous prologue of
the Gospel of John, with wisdom replaced by the Word. The Book of Sirach or Ecclesiasticus, written 200-175 CEThis is the only book of the Apocrypha for whom we know this because his grandson, Ben Sira of Jerusalem, translated the original Hebrew document into Greek and wrote a prologue. The book is
entirely based on ethical teachings. Baruch, written 200-100 BCEBaruch consists of contemplations by a Jewish writer about past Jewish exiles from Babylon. It includes theology and thoughts on wisdom. The Prayer of Azariah and Song of the Three Holy Children, written 1st century BCEThese are Greek additions to the Hebrew/Aramaic book of
Daniel. The first part is the prayer of Daniel's friend Azariah (called Abednego in in Daniel 1:67) while he, Shadrach and Meshach are in the furnace with them. The third part is a hymn of praise to God for saving them. Story of Susanna, written 333-160 BCEAnother Greek addition to
the book of Daniel. A married woman named Susanna is seen bathing by two elders. In their lust, they go to her and demand that she had sexual relations with a young man. As she is about to be executed, the prophet Daniel interrupts, demanding that her accusers
be questioned. The mens deceit is exposed and they are executed instead. The Story of Bel and the Dragon, written 200-100 BCEThese are also Greek additions to the Book of Daniel. In it, the king of Babylonian god represented by an idol, is really a god, since he eats and drinks the food offered to him every day. Daniel
disagrees and discovers that the priests of Bel are eating and drinking the dragon, there is an actual animal called a dragon which the king claims must be a god. The Prayer of Manasseh,
written 1st or 2nd century BCEA brief prayer ascribed to Manasseh, one of the kings of Judah. In the Hebrew Bible, this king worships idols and then is taken prisoner by the king of Assyria. In captivity he prays for mercy this prayer is supposedly his actual prayer and when he is freed, he stops worshiping idols. 1 Maccabees, written about 100
BCEThis is the story of the Maccabean Revolt against the Seleucid Empire, whose King Antiochus IV Epiphanes issues decrees demanding that Jews forget Jewish culture and accept Greek language and culture. 2 Maccabean Revolt against the Seleucid Empire, whose King Antiochus IV Epiphanes issues decrees demanding that Jews forget Jewish culture and accept Greek language and culture.
Seleucid Empire by Judas Maccabeus, the leader of the Maccabees.1 Esdras, written 2nd century BCESeptuagint translation of Ezra. Very similar to the Hebrew version of Ezra. Very similar to the Hebre
written in the 1st to the 3rd centuries CE. The author claims to be (but cannot be) Ezra, a scribe and priest of the fifth century BC.Conclusion: The Apocrypha Consists of 14 books that were ultimately excluded from the biblical canon. Why were these books left out of (most) Bibles? There are many reasons. Their
late date of composition may have made them seem too recent to be considered Scripture. In addition, the fact that they were in Greek may have alienated some Jewish thinkers who may also have found some content that conflicted with earlier Jewish teachings. Do Christians accept the Apocrypha? Most Christian Bibles leave out the Apocrypha.
Catholic Bibles, however, give them their own section. While Catholics encourage people to read these books, they emphasize that they are not divinely inspired Scripture. TEST YOUR KNOWLEDGE of the Historical Jesus! Think you know the Jesus of the Bible? Uncover the historical figure behind the texts! The Apocrypha, a collection of ancient texts
excluded from the canonical Bible, offers a fascinating glimpse into the diverse religious and cultural landscape of the ancient world. These writings, spanning a wide range of genres and themes, provide valuable insights into the beliefs, practices, and historical contexts of various Jewish and Christian communities. Discover the history of the
Apocrypha, why it was discluded from biblical canon, which churches accept different parts of the Apocrypha; as well as the official list of apocrypha is a collection of pre-New Testament works by Jewish writers, many collected in the Septuagint, a Greek translation of
Hebrew texts including the 39 canonical books of the Old Testament. These books are considered Scripture by the Roman Catholic Church and the Eastern Orthodox Church, but not by Protestant denominations. What Books are considered Scripture by the Roman Catholic Church and the Eastern Orthodox Church, but not by Protestant denominations. What Books are considered Scripture by the Roman Catholic Church and the Eastern Orthodox Church, but not by Protestant denominations. What Books are considered Scripture by the Roman Catholic Church and the Eastern Orthodox Church, but not by Protestant denominations. What Books are considered Scripture by the Roman Catholic Church and the Eastern Orthodox Chu
have today, which was ratified by several Roman Catholic councils and appeared in the Book of Esdras The Book of Esdras The Book of Sirach The Book of Esdras The Book of Sirach The Book of Esdras The Boo
Book of Daniel The Prayer of Manasses The Additional Psalm The First Book of Maccabees The Fourth Book of Maccabees The Second Book of Maccabees The Second Book of Maccabees The Fourth Book of Maccabees The Second Book of Maccabees The Third Book of Maccabees The Second Book o
canon and describe the Maccabees revolting against empires that controlled Israel. Three of these books are sections of text included in the Septuagint as part of biblical texts but not in earlier versions: Additions to Daniel, and the Additions to Daniel, and the Additions to Daniel against empires that controlled Israel. Three of these books are sections of text included in the Septuagint as part of biblical texts but not in earlier versions: Additions to Daniel, and the Additions to Daniel, and the Additions to Daniel against empires that controlled Israel.
Esther giving a long dramatic prayer to God before she goes to see the king, and her fainting when she goes to see the king, and her fainting when she goes to see the king, and her fainting when she goes to see the king, and her fainting when she goes to see the king, and her fainting when she goes to see the king, and her fainting when she goes to see the king Xerxes. The Additions to the Book of Daniel are three extra stories about Daniel are three 
to God. Eventually, all three of the men join in a single prayer, where they exhort all creation to praise the Lord. Susanna and the Elders is about a married woman named Susanna being approached by two elders who try to seduce her, then when Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elders is about a married woman named Susanna and the Elder
into contradicting their testimony. Daniel and the Dragon (sometimes called the Book of Bel) describes King Nebuchadnezzar worshipping an idol named Bel and a dragon kept in a temple. Daniel cleverly shows that temple priests are actually eating all the offerings being left to Bel and shows the dragon is not a god by feeding it food that makes it
explode. The Additional Psalm (sometimes called Psalm 151) is a psalm that doesnt appear in earlier translations of the Psalms. Depending on which Bible translations of the Psalms, or they may be published within those books. Some versions, such
as the Catholic Living Bible, print them within the books but use italics or a different font to set them apart. History of the Apocrypha in the Septuagint. Several books were included in the Septuagint that
were not considered divinely inspired by Jews but were included in the Jewish Talmud, which is a supplement, of sorts, or interpretation of the Hebrew Bible. That version incorporated a number of works that later, non-Hellenistic Jewish scholarship at the Council of Jamnia (AD 90) identified as being outside the authentic Hebrew canon. The Talmud
separates these works as Sefarim Hizonim (Extraneous Books), according to Britannica. Jerome Doubts the ApocryphaIn the late fourth century A.D., St. Jerome was tasked with translating the Greek Septuagint into Latin (to become the Latin Vulgate in 405), but he also based his translations on the original Hebrew in the Old Testament. Referring to
the original Hebrew in translation was highly against common practice at the time and even discouraged. In the translation process, St. Jerome doubted that the apocryphal books were divinely inspired. According to Don Stewart on BlueLetterBible.org; Jerome explicitly denied that they should have the status as Scripture. Jerome said they were not
books of the canon but rather books of the church. He believed they could be helpful to people, but he clearly stated his belief that they were not divinely authoritative. His assessment of the Apocrypha Printed in BiblesDespite doubts, the Council of Rome (382) affirmed the apocryphal books as canonical. And in response
to the Reformation and Martin Luthers views on the Apocrypha, the Council of Trent (1546) further affirmed nearly all of Latin Vulgate as canonical, including most of the apocrypha books. Martin Luthers 1534 Bible was the first to separate the Apocrypha as an intertestamental section with a note explaining they are not divinely inspired. The Geneva
later Gospels (or Gnostic Gospels) were consistently rejected and not included in the New Testament, a variety of councils, perhaps most notably the Council of Hippo in 393, included apocryphal books in the Old Testament. When the Protestant Reformation took place, Martin Luther released his German Bible translation with the Apocrypha as a
separate section. Luther apparently believed the Apocrypha are not considered equal to the Holy Scriptures but are useful and good to read. Most Protestant denominations (including high church denominations (such as the Ethiopian Orthodox
Church) which have their own opinions about the matter, some holding individual apocrypha as Canon? There are a number of the Scripture canon. Here are five of the Apocrypha as Canon? There are a number of the Scripture canon. Here are five of the Scripture canon.
add, or to remove, or to alter a syllable. Neither he nor his contemporaries include apocryphal books, but not divinely inspired.3. Tonal shifts. Some of these books are written in ways that dont fit with the canonical texts. For example, Carey A
Moore notes in an article for the Encyclopedia of Jewish Women that the additional scenes about Esther are later bits tacked on by someone else. 4.
Thematic problems. Many of these works have themes or messages that dont fit with the rest of Scripture. For example, the Book of Wisdom describes the soul (Wisdom 9:15), and the Book of Wisdom describes the soul as good but the body as bad, a weight upon the soul (Wisdom 9:15), and the Book of Wisdom describes the soul as good but the body as bad, a weight upon the soul (Wisdom 9:15), and the Book of Wisdom describes the soul as good but the body as bad, a weight upon the soul (Wisdom 9:15), and the Book of Wisdom describes the soul as good but the body as bad, a weight upon the soul (Wisdom 9:15), and the Book of Wisdom describes the soul as good but the body as bad, a weight upon the soul (Wisdom 9:15), and the Book of Wisdom describes the soul as good but the body as bad, a weight upon the soul (Wisdom 9:15), and the Book of Wisdom describes the soul as good but the body as bad, a weight upon the soul (Wisdom 9:15), and the Book of Wisdom 9:15), and the Book of Wisdom describes the soul as good but the body as bad, a weight upon the soul (Wisdom 9:15), and the Book of Wisdom 9:15), and the Book of Wisdom describes the soul as good but the body as bad, a weight upon the soul (Wisdom 9:15), and the Book of Wisdom 9
on human cleverness without Godhe tricks liars into showing their perjury, he kills a dragon by feeding it food it cant handle, he and shows that priests are stealing food by putting down ashes so they leave footprints. The emphasis is on Daniel being clever, without him giving glory to God for his giftedness. He comes across as just being a naturally
smart guy who gets places on his own steam. The canonical book of Daniel describes Daniel describes Daniel visions. Lack of apostolic evidence. One important consideration about canonical Scripture is whether Jesus or the Apostles quoted from
certain books and described them as Scripture. Jesus quoted or referred to Old Testament books many times (such as his discussions about the law in the Sermon the Mount), he doesn't quote the Apocrypha or describe them as
Scripture. The closest we get to that is Jude referencing ideas from another set of books labeled the Pseudepigrapha. Churchsince the Apocrypha as CanonThe Catholic ChurchSince the Council of Rome in 382 (and reaffirmed by the Council of Trent in 1546), these apocryphal (deuterocanonical) books below have been considered canonical
by the Catholic Church: Tobit Judith Additional chapters of Esther and Daniel 1st and 2nd Maccabees Wisdom of Solomon Sirach (or Wisdom of Jesus the Son of Sirach) Baruch The Eastern Orthodox Church The Eastern Orthodox Church
Orthodox tradition includes the same list of books as the Catholic Church along with these below, which are considered canonical only by the Orthodox ChurchThe 39 Articles, which is used by both the Anglican and Episcopalian Churches
expresses in section six rejection of the apocryphal books as divinely inspired. The document does, however, view the books as useful to the church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine, according to section six of the 39
Articles. The United Methodist Church United Methodist
between the Old and New Testaments with this explanatory note: Apocrypha: These books are not held equal to the Sacred Scriptures, and yet are useful and good for reading. iStock/Getty Images Plus/SudowoodoG. Connor Salter has contributed over 1,400 articles to various publications, including interviews for Christian Communicator and book
reviews for The Evangelical Church Library Association. In 2020, he won First Prize for Best Feature Story in a regional contest by the Colorado Press Association Network. In 2024, he was cited as the editor for Leigh Ann Thomas' article "Is Prayer Really That Important?" which won Third Place (Articles Online) at the Selah Awards hosted by the
Blue Ridge Christian Writers Conference. View synonyms for apocryphal story about the sword, but the truth was later revealed.of questionable authenticity (sometimes capital)
of or like the Apocryphauntrue; counterfeitCollins English Dictionary Complete & Unabridged 2012 Digital Edition William Collins Sons & Co. Ltd. 1979, 1986 HarperCollins Publishers 1998, 2000, 2003, 2005, 2006, 2007, 2009, 2012apocryphally adverbapocryphalness nounExamples have not been reviewed. An apocryphal story has George
Washington breakfasting with Thomas Jefferson and referring to the Senate as a saucer intended to cool the passions of the intemperate lower chamber. Morgans reply may be apocryphal, but it encompasses the truism that investors should divorce their emotional response to the markets from the cold analysis that should underlie investment
decisions, if possible. What of President Jackson's likely apocryphal rebuttal of the power of the courts, that they don't have an army to make him follow their rulings? The president of the United States posted a possibly apocryphal quote often attributed to Napoleon Bonaparte on social media Saturday: He who saves his Country does not violate any
Law.Perhaps most famously if apocryphally in 1980, after performing for Carter in the Rose Garden, Willie Nelson claimed he sparked a joint while sitting on the roof of the White House.fictitiousinaccuratemythicalunsubstantiateduntrueapocryphaApocryphal
GospelsBrowse#aabbccddeeffgghhiijikkllmmnnooppggrrssttuuvvwwxxyyzzAboutCareersContact usCookies, terms, & privacyHelpFollow usGet the Word of the Day every day! 2025 Dictionary.com, LLCTopical EncyclopediaThe term "Apocryphal" refers to a collection of ancient writings that are associated with the Bible but are not considered part of
the canonical Scriptures by most Protestant traditions. The word "apocrypha" itself comes from the Greek "apokryphos," meaning "hidden" or "obscure." These texts often contain historical, religious, or moral teachings and are sometimes included in the intertestamental literature, which falls between the Old and New Testaments. Historical Context
and ContentThe Apocrypha includes books such as 1 and 2 Maccabees, Tobit, Judith, Wisdom of Solomon, Sirach (Ecclesiasticus), Baruch, and additions to Esther and Daniel, among others. These writings were primarily composed during the intertestamental period, a time of significant religious and political change for the Jewish people. The
Apocrypha provides valuable historical insights into Jewish life and thought during this era, particularly under Greek and Roman influence. Canonical Status The canonical status of the Apocryphal books varies among different Christian traditions. The Roman influence Canonical Status The canonical Status The canonical status of the Apocryphal books varies among different Christian traditions. The Roman influence Canonical Status The Canonical Stat
Testament canon, referring to them as "deuterocanonical," meaning "second canon." In contrast, most Protestant denominations do not consider these books as part of the canonical Scriptures, viewing them instead as useful historical documents that are not divinely inspired. The Protestant Reformation played a significant role in shaping the current
Protestant view of the Apocrypha. Reformers like Martin Luther questioned the theological and doctrinal content of these books, leading to their exclusion from the Protestant canon. The Westminster Confession of Faith, a foundational document for many Reformed churches, states that the Apocrypha is not to be considered part of the Holy
Scripture. Theological and Doctrinal Considerations for the dead. This idea is not found in the canonical texts recognized by
Protestant traditions. Additionally, the Apocrypha includes accounts and moral lessons that, while edifying, do not carry the same authoritative weight as the canonical Scriptures. Use in Worship and StudyWhile not considered canonical by most Protestant traditions, the Apocrypha has been used historically for edification and instruction. Some
lectionaries and liturgical traditions incorporate readings from the Apocrypha, recognizing their historical and moral value. However, these texts are typically not used to establish doctrine or theology. Biblical References are typically not used to establish doctrine or theology. Biblical References are typically not used to establish doctrine or theology. Biblical References are typically not used to establish doctrine or theology. Biblical References are typically not used to establish doctrine or theology. Biblical References are typically not used to establish doctrine or theology. Biblical References are typically not used to establish doctrine or theology. Biblical References are typically not used to establish doctrine or theology. Biblical References are typically not used to establish doctrine or theology. Biblical References are typically not used to establish doctrine or theology. Biblical References are typically not used to establish doctrine or theology. Biblical References are typically not used to establish doctrine or theology. Biblical References are typically not used to establish doctrine or theology. Biblical References are typically not used to establish doctrine or theology. Biblical References are typically not used to establish doctrine or theology. Biblical References are typically not used to establish doctrine or theology. Biblical References are typically not used to establish doctrine or theology. Biblical References are typically not used to establish doctrine or theology. Biblical References are typically not used to establish doctrine or theology. Biblical References are typically not used to establish doctrine or theology. Biblical References are typically not used to establish doctrine or theology. Biblical References are typically not used to establish doctrine or the e
every good work."In summary, while the Apocryphal books hold historical and literary significance, their exclusion from the Protestant canon reflects a commitment to the sufficiency and authority of the canonical Scriptures as the inspired Word of God.Webster's Revised Unabridged Dictionary1. (a.) Pertaining to the Apocrypha.2. (a.) Not canonical
Hence: Of doubtful authority; equivocal; mythic; fictitious; spurious; false.International Standard Bible EncyclopediaAPOCRYPHAL ACTS, GENERAL INTRODUCTIONI. THE MEANING OF "APOCRYPHAL"1. Secret2. False and Heretical3. Extra-CanonicalII. GENERAL CHARACTERISTICS1. Romance2. The Supernatural3
Christian writings the term "apocryphal" has the secondary and conventional sense of "extra-canonical."1. Secret: In this sense "apocryphal" was, to begin with, a title of honor, being applied to writings used by the initiated in esoteric
circles and highly valued by them as containing truths miraculously revealed and kept secret from the outside world. Just as there were in Christian circles, among Gnostic sects, apocrypha, which claimed to embody the deeper truths of Christianity, committed as a secret tradition by the risen Christianity.
to His apostles. 2. False and Heretical: When the conception of a catholic church began to take shape, it was inevitable that these secret writings should have been regarded with suspicion and have been ultimately forbidden, not only because they forbidden, not only because they forbidden, not only because they were favorable to the spread of heretical.
teaching. By a gradual and intelligible transference of ideas "apocryphal," as applied to secret writings thus discredited by the church, came to have the bad sense of spurious and heretical. In this sense the word is used both by Irenaeus and Tertullian.3. Extra-Canonical:Short of being stigmatized as false and heretical many books were regarded as
unsuitable for reading in public worship, although they might be used for purposes of private edification. Chiefly under the influence of Jerome the term "apocryphal" received an extension of meaning so as to include writings of this kind, stress now being laid on their non-acceptance as authoritative Scriptures by the church, without any suggestion
that the ground of non-acceptance lay in heretical teaching. It is in this wide sense that the word is used when we speak of "Apocryphal Acts." Although the Acts which bear this name had their origin for the most part in circles of heretical tendency, the description of them as "apocryphal" involves no judgment as to the character of their contents, but
simply denotes that they are Acts which were excluded from the New Testament canon because their title or claims to recognition as authoritative and normative writings were not admitted by the church. This definition limits the scope of our investigation to those Acts which belong to the 2nd century, the Biblical Acts having secured their place as
an authoritative scripture by the end of that century. See further, APOCRYPHA.II. General Characteristics. The Apocryphal Acts purport to give the history of the activity of the activity of the activity of the apostles in fuller detail than the canonical Acts. 1. Romance: The additions to the New Testament narrative found in them are highly flavored with romance and reveal an
extravagant and unhealthy taste for the miraculous. Wonderful tales, the product of an exuberant fancy, often devoid of delicacy of feeling and always out of touch with reality, are freely heaped one upon the other. The apostles are no longer conceived as living on the ordinary levels of humanity; their human frailties, to which the canonical writers are
not blind, have almost entirely disappeared; they walk through the more to head, to exorcise demons, to raise the dead; and while marvelous deeds of that nature constantly recur, there are other miracles wrought by
the apostles which remind one of the bizarre and non-moral prodigies of the Childhood Gospel of Thomas. A smoked fish is made to swim; a broken statue is made whole by the use of consecrated a wafer; a child of seven months is enabled to talk with a man's voice; animals receive the power of human speech. 2. The Supernatural: The romantic
character of the Apocryphal Acts is intensified by the frequent introduction of the supernatural. Angelic messengers appear in vision and in dream; heavenly voices are heard; clouds descend to hide the faithful in the hour of danger and lightnings smite their foes; the terrifying forces of Nature, earthquake, wind and fire, strike dismay into the hearts
of the ungodly; and martyrs die transfigured in a blaze of unearthly glory. Especially characteristic of these Acts are the appearances of Christ in many forms; now as a child; but most frequently in the likeness of this or that apostle. (It is interesting to observe that Origen is familiar with a tradition that Jesusah and It is interesting to observe that origen is familiar with a tradition that Jesusah and It is interesting to observe that Origen is familiar with a tradition that Jesusah and It is interesting to observe that Origen is familiar with a tradition that Jesusah and It is interesting to observe that Origen is familiar with a tradition that Jesusah and It is interesting to observe that Origen is familiar with a tradition that Jesusah and It is interesting to observe that Origen is familiar with a tradition that Jesusah and It is interesting to observe that Origen is familiar with a tradition that Jesusah and It is interesting to observe that Origen is familiar with a tradition that Jesusah and It is interesting to observe that Origen is familiar with a tradition that Jesusah and It is interesting to observe that Origen is familiar with a tradition that Jesusah and It is interesting to observe that Origen is familiar with a tradition that It is interesting to observe that Origen is familiar with a tradition that It is interesting to observe that Origen is familiar with a tradition that It is interesting to observe that Origen is familiar with a tradition that It is interesting to observe that Origen is familiar with a tradition that It is interesting to observe that Origen is familiar with a tradition that It is interesting to observe that Origen is familiar with a tradition that It is interesting to observe that Origen is familiar with a tradition that Origen is familiar with a tradition that Origen is familiar with the Origen is fam
during His earthly life could change His appearance when and how He pleased, and gives that as a reason for the necessity of the traitor's kiss. Compare also Mark 16:9, 12.)3. Sexual Asceticism:One must not suppose from the foregoing that the Apocryphal Acts with their profusion of romantic and supernatural details were designed merely to exalt
the personality of the apostles and to satisfy the prevalent desire for the marvelous. They had a definite practical end in view. They were intended to confirm and popularize a type of Christianity in strong reaction against the world, in which emphasis was laid on the rigid abstinence from sexual relations as the chief moral requirement. This sexual
asceticism is the dominant motif in all the Acts. The "contendings" of the apostles, their trials and their eventual martyrdom are in almost every case due to their husbands. The Acts are penetrated throughout by the conviction that
abstinence from marriage is the supreme condition of entering upon the highest life and of winning heaven. The gospel on its practical side is (to use the succinct expression of the Acts of Paul) "the word of God regarding abstinence and the resurrection." 4. Heretical Teaching: Besides inculcating an ascetic morality the Apocryphal Acts show traces
more or less pronounced of dogmatic heresy. All of them with the exception of the Acts of Paul represent a docetic view of Christ; that is to say, the earthly life of Jesus is regarded merely as an appearance, phantasmal and unreal. This docetic view of Christ; that is to say, the earthly life of Jesus is regarded merely as an appearance, phantasmal and unreal.
discernible; that sometimes when the apostle attempted to lay hold of the body of Jesus his hand passed through it without resistance; that when the crowd gathered round the cross on which to all appearance Jesus hung, the Master Himself had an interview with His disciple John on the Mount of Olives. The crucifixion was simply a symbolical
spectacle; it was only in appearance that Christ suffered and died. Allied with the docetic Christology is a naive Modalism, according to which there is no clear distinction between the Father and the Son.5. Religious Feeling:In spite of the unfavorable impression created by the flood of miraculous and supernatural details, the pervading atmosphere of
sexual asceticism and the presence of dogmatic misconception, it is impossible not to feel in many sections of the Apocryphal Acts the rapture of a great spiritual enthusiasm. Particularly in the Acts of John, Andrew and Thomas there are passages (songs, prayers, homilies), sometimes of genuine poetic beauty, which are characterized by religious
warmth, mystic fervor and moral earnestness. The mystical love to Christ, expressed though it frequently is in the strange language of Gnostic thought, served to bring the Saviour near to men as the satisfaction of the deepest yearnings of the soul for deliverance from the dark power of death. The rank superstition and the traces of unconquered
heathenism should not blind us to the fact that in the Apocryphal Acts we have an authentic if greatly distorted expression of the Spiritual presence and power of Christ the Saviour.III. Origin. The Apocryphal Acts had their origin at a time when the
canonical Acts of the Apostles were not yet recognized as alone authoritative. Various motives contributed to the appearance of books dealing with the life and activity of the different apostles as the authoritative depositories of Christian truth. In
apostolic times the sole authority in Christian communities, outside Old Testament Scripture, was "the Lord." But as the creative period of Christianity faded into the past, "the apostles" (in the sense of the college of the Twelve, including Paul) were raised to a preeminent position alongside of Christianity faded into the past, "the apostles" (in the sense of the college of the Twelve, including Paul) were raised to a preeminent position alongside of Christianity faded into the past, "the apostles" (in the sense of the college of the Twelve, including Paul) were raised to a preeminent position alongside of Christianity faded into the past, "the apostles" (in the sense of the college of the Twelve, including Paul) were raised to a preeminent position alongside of Christianity faded into the past, "the apostles" (in the sense of the college of the Twelve, including Paul) were raised to a preeminent position alongside of Christianity faded into the past, "the apostles" (in the sense of the college of the Twelve, including Paul) were raised to a preeminent position alongside of Christianity faded into the past, "the apostles" (in the sense of the college of the Twelve, including Paul) were raised to a preeminent position along the past, "the apostles" (in the sense of the college of the Twelve, including Paul) were raised to a preeminent position along the past, and the past of the past, and the past of the past, and the past of the past of the past, and the past of the past of the past, and the past of th
credentials of the faith. The commandments of the Lord had been received through them (2 Peter 3:2). In the Ignatian epistles they have a place of acknowledged supremacy by the side of Christ. Only that which had apostolic authority was normative for the church. The authority of the apostoles was universal. They had gone into all the world to
preach the gospel. They had, according to the legend referred to at the beginning of the Acts of Thomas, divided among themselves the different regions of the activity. It was an inevitable consequence of the peculiar reverence in which the apostles were held as the securities for Christian truth that a lively interest should
everywhere be shown in traditional stories about their work and that writings should be multiplied which purported to give their teaching with fullness of detail. 2. Pious Curiosity: The canonical Acts were not calculated to satisfy the prevailing desire for a knowledge of the life and teaching of the apostles. For one thing many of the apostles are there
ignored, and for another the information given about the chief apostles Peter and Paul is little more than a meager outline of the events of their life. In these circumstances traditions not preserved in the canonical Acts were eagerly accepted, and as the actual history of the individual apostles was largely shrouded in obscurity, legends were freely
invented to gratify the insatiable curiosity. The marvelous character of these inventions is a testimony to the supernatural level to which the apocryphal Gospels, the. chief motive in the multiplication of apostolic romances was the desire to set forth with
the full weight of apostolic authority conceptions of Christian life and doctrine which prevailed in certain circles. (1) Alongside the saner and catholic type of Christianity there existed, especially in Asia Minor, a popular Christianity with perverted ideals of life. On its practical side the Christian religion was viewed as an ascetic discipline, involving not
only abstinence from animal food and wine but also (and chiefly) abstinence from marriage. Virginity was the Christian ideal. Poverty and fastings were obligatory on all. The Apocryphal Acts are permeated by this spirit, and their evident design is to confirm and spread confidence in this ascetic ideal by representing the apostles as the zealous
advocates of it.(2) The Apocryphal Acts were also intended to serve a dogmatic interest. Heretical sects used them as a means of propagating their peculiar doctrinal views and sought to supplement or supplement o
subsidiary cause in the fabrication of apostolic legends was the desire of churches to find support for the claims which they put forward for an apostolic foundation or for some cases the tradition of the sphere of an apostolic foundation or for some cases the tradition of the sphere of an apostolic foundation or for some cases the tradition of the sphere of an apostolic foundation or for some cases the tradition of the sphere of an apostolic foundation or for some cases the tradition of the sphere of an apostolic foundation or for some cases the tradition of the sphere of an apostolic foundation or for some cases the tradition of the sphere of an apostolic foundation or for some cases the tradition of the sphere of an apostolic foundation or for some cases the tradition of the sphere of an apostolic foundation or for some cases the tradition of the sphere of an apostolic foundation or for some cases the tradition of the sphere of an apostolic foundation or for some cases the tradition of the sphere of an apostolic foundation or for some cases the tradition of the sphere of an apostolic foundation or for some cases the tradition of the sphere of an apostolic foundation or for some cases the tradition of the sphere of an apostolic foundation or for some cases the tradition of the sphere of an apostolic foundation of the sphere of the spher
apostolic connection were freely invented for the purpose of enhancing the prestige of some local church. IV. Sources. In general it may be said that the Apocryphal Acts are full of legendary details. In the invention of these everything was done to inspire confidence in them as historically true. 1. Canonical Acts: The narratives accordingly abound in
clear reminiscences of the canonical Acts. The apostles are cast into prison and are marvelously set at liberty. Converts receive the apostles into their houses. The description of the Lord's Supper as "the breaking of bread" (Acts 2:42, 46) is repeated in the Apocryphal Acts and is strictly apposite to the ritual there set forth in which there is frequently
no mention of wine in the celebration of the sacrament. In the Acts of Paul the author evidently used the canonical Acts as the framework of his narrative. This dependence on the canonical Acts and the variety of allusions to details in them served to give an appearance of historical truthfulness to the later inventions and to secure for them a readier
acceptance. The fact that the canonical Acts were so used clearly shows that they had a position of exceptional authority at the time when the Apocryphal Acts does not preclude the possibility of authentic details in the additions made to the canonical history. There must have
been many traditions regarding the apostles preserved in Christian communities which had a foundation in actual fact. Some of these would naturally find a place in writings which were designed in part at least to satisfy the popular curiosity for a fuller knowledge of the apostles. It is certain that there is some substratum of historical fact in the
episode of Paul's association with Thecla (Acts of Paul). The description of Paul's appearance given in the same connection is in all likelihood due to trustworthy historical fact are hidden in an overwhelming mass of
material whose legendary character is unmistakable. 3. Romances of Travel: Although a formal connection with the canonical Acts is recognizable and reliable traditions are to a slight extent incorporated in the Apocryphal Acts, it is unquestionable that as a whole they are the creation of the Hellenic spirit which reveled in the miraculous. A noteworthy
type of popular literature whose influence is apparent on almost every page of the Apocryphal Acts was that of the travel-romance. The most famous example of this romantic literature is the Life of the neo-Pythagorean preacher, the great wonder-worker Apollonios of Tyana, who died about the end of the 1st century A.D. The marvelous deeds
reported to have been wrought by him on his travels were freely transferred in a somewhat less striking form to other teachers. It is in the atmosphere of these romances that the Apocryphal Acts had their birth. In particular the Acts of Thomas recall the history of Apollonios. For just as Thomas was a missionary in India, so "Apollonios as a disciple of
 Pythagoras had traveled, a peaceful Alexander, to the Indian wonderland and there preached his master's wisdom" (Geffcken, Christliche Apokryphen, 36).V. Ecclesiastical Testimony. From the nature of his reference to the canonical Acts it is probable that the writer of the Muratorian Canon (circa 190 A.D.) had the existence of other Acts in mind.
"The Acts of all the apostles," he says, "are written in a single book. Luke relates them admirably to Theophilus, confining himself to such as fell under his own notice, as he plainly shows by the omission of all reference either to the martyrdom of Peter or to the journey of Paul from Rome to Spain." During the 3rd century there are slight allusions to
certain of the Apocryphal Acts, but it is only in the 4th century that distinct references may be given here. (For a full account of the East and of the West. A few of the more important references may be given here. (For a full account of the East and of the West. A few of the more important references may be given here.)
is the first to make any clear reference to Apocryphal Acts. He speaks of "Acts of Andrew, of John and of the other apostles," which were of such a character that no ecclesiastical writer thought it proper to invoke their testimony. Their style and their testimony that he would not put them even among
spurious Scriptures, but absolutely rejected them as absurd and impious (Historia Ecclesiastic, III, 250.6.7). Ephraem (died 373) declares that Acts were written by the Bardesanites to propagate in the name of the apostles that unbelief which the apostles that Acts were written by the Bardesanites to propagate in the name of the apostles that Acts were written by the Bardesanites to propagate in the name of the apostles that Acts were written by the Bardesanites to propagate in the name of the apostles that Acts were written by the Bardesanites to propagate in the name of the apostles that Acts were written by the Bardesanites to propagate in the name of the apostles that Acts were written by the Bardesanites to propagate in the name of the apostles that Acts were written by the Bardesanites to propagate in the name of the apostles that Acts were written by the Bardesanites to propagate in the name of the apostles that Acts were written by the Bardesanites to propagate in the name of the apostles that Acts were written by the Bardesanites to propagate in the name of the apostles that Acts were written by the Bardesanites to propagate in the name of the apostles that Acts were written by the Bardesanites to propagate in the name of the apostles that Acts were written by the Bardesanites to propagate in the name of the apostles that Acts were written by the Bardesanites that Acts 
among heretical sects, Amphilochius of Iconium, a contemporary of Epiphanius, declares that certain writings emanating from heretical circles were "not Acts of the apostles but accounts of demons," The Second Synod of Nicea (787 A.D.), in the records of which those words of Amphilochius are preserved, dealt with apocryphal literature and had
under special consideration the Acts of John to which the Iconoclasts appealed. In the synod's finding these Acts were characterized as "this abominable book," and on it the judgment was passed: "Let no one read it; and not only so, but we judge it worthy of being committed to the flames." 2. Western: In the West from the 4th century onward
references are frequent. Philastrius of Brescia (circa 387) testifies to the use of Apocryphal Acts among the Manicheans, and declares that although they are not suitable for general reading they may be read with profit by mature Christians (De Haeres, 88). The reason for this favorable judgment is to be found in the pronounced ascetic tendency of
the Acts, which was in line with the moral ideal prevalent at that time in the West. Augustine refers repeatedly to apocryphal Acts in use among the Manicheans accepted them as true and genuine; and in respect of this claim Augustine says: "They
would in the time of their authors have been counted worthy of being welcomed to the authority of the Holy Church, if saintly and learned men who were then alive and could examine such things had acknowledged them as speaking the truth" (Contra Faustum, XXII, 79). The Acts of John and the Acts of Thomas are mentioned by Augustine by name.
He also refers to Leucius as the author of Apocryphal Acts. Turribius of Astorga (circa 450) speaks of Acts of Thomas, and attributes them to the Manicheans. Of the heretical teaching in the Acts of Thomas, and attributes them to the Manicheans. Of the heretical teaching in the Acts of Thomas, and attributes them to the Manicheans.
Acts of John. The Acts of Andrew, Thomas, Peter, and Philip are condemnation are included "all books written by Leucius, a disciple of the devil." 3. Photius: The fullest and most important reference to the Apocryphal Acts is found in Photius, the Patriarch of Constantinople in
the second half of the 9th century. In his Bibliotheca, which contains an account of 280 different books which he had read during his absence on a mission to Bagdad, we learn that among these was a volume, "the so-called Wanderings of the Apostles, in which were included Acts of Peter, John, Andrew, Thomas, Paul. The author of these Acts, as the
book itself makes plain, was Leucius Charinus." The language had none of the grace which characterized the evangelic and apostolic writings. The book teemed with follies and contradictions. Its teaching was heretical. In particular it was taught that Christ had never really become man. Not Christ but another in His place had been crucified. After
referring to the ascetic doctrine and the absurd miracles of the Acts and to the part which the Acts of John had played in the Iconoclastic Controversy, Photius concludes: "In short this book contains ten thousand things which are childish, incredible, ill-conceived, false, foolish, inconsistent, impious and godless. If anyone were to call it the fountain
and mother of all heresy, he would not be far from the truth."4. Ecclesiastical Condemnation: There is thus a consensus of ecclesiastical testimony as to the general character of the Apocryphal Acts. They were writings used by a number of heretical sects but regarded by the church as unreliable and harmful. It is probable that the corpus of the Acts in
five parts referred to by Photius was formed by the Manicheans of North Africa, who attempted to have them accepted by the church with a heretical character. The sharpest condemnation is that pronounced by Leo I (circa 450) who
declares that "they should not only be forbidden but should be utterly swept away and burned. For although there are certain things in them which seem to have the appearance of piety, yet they are never free of poison and secretly work through the allurements of fables so that they involve in the snares of every possible error those who are seduced
by the narration of marvelous things." The Acts of Paul, which show no trace of dogmatic heresy, were included in the ecclesiastical censure owing to the fact that they had received a place at the end of the corpus. Many teachers in the church, however, made a distinction between the miraculous details and the heretical doctrines of the Acts, and
while they rejected the latter they retained the former. Witness the words of an orthodox reviser in regard to his heretical predecessor: "Quaedam de virtutibus quidem et miraculls quae per eos Dominus fecit, vera dixit; de doctrina vero multa mentitus est." VI. Authorship. In the notice of Photius (Bibliotheca codex 114) all the five Acts are ascribed to
one author, Leucius Charinus. Earlier writers had associated the name of Leucius with certain Acts. In particular he is, on the witness of several writers, declared to be the author of the Acts of John. As these Acts show, the author professes to be a follower and companion of the apostle, and Epiphanius (Haeres., 51 6) mentions one named Leucius as
being in the entourage of John. This notice of Epiphanius, however, is of doubtful value, as it probably rested on the association in his mind of the name of Leucius with the Acts of John. Whether or not there is any truth in the association in his mind of the name of Leucius with the Acts of John. Whether or not there is any truth in the association in his mind of the name of Leucius with the Acts of John. Whether or not there is any truth in the association in his mind of the name of Leucius with the Acts of John. Whether or not there is any truth in the association in his mind of the name of Leucius with the Acts of John.
as it may, when the different Acts were collected, the name of the reputed author of the Acts of John was transferred to the whole collection. This probably happened not later than the 4th century. Although all the Acts are certainly not from one hand (the difference of style is sufficient proof of this), there are so many striking similarities between
some of them as to suggest a possible common authorship in those cases or at least a relation of literary dependence. VII. Relationship of Different Acts was clearly recognized in early times, and it was doubtless due to this recognition that they were gathered together in a corpus under the
name of one author. It is acknowledged that there is a close relationship between the Acts of Peter and the Acts of John, some holding that they are the work of the same author (James, Zahn), others that their origin in the same theological school and in the
same ecclesiastical atmosphere sufficiently explains all similarities (Ficker). The Acts of Andrew, too, reveal a near kinship to the Acts of Peter. But however the matter may stand in regard to literary dependence, the affinity between the different Acts in a material sense is manifest. All are pervaded by the ascetic spirit; in all Christ appears in the
form of the apostle; in all women visit the apostle in prison. In respect of theological doctrine the Acts of Paul stand by themselves as anti-Gnostic in tendency, but the others agree in their docetic view of Christ's person; while in the Acts of John, Peter and Thomas, there is a similar mystical doctrine of the cross.VIII. Value.1. As History:As a source for
information about the life and work of the apostles the Apocryphal Acts are almost entirely worthless. A possible exception in this respect is the section of the Acts of Paul dealing with Paul and Thecla, although even there any historical elements are almost lost in the legendary overgrowth. The spheres of the apostles' work, so far as they are
mentioned only in these Acts, cannot be accepted without question, although they may be derived from reliable tradition. Taken as a whole the picture given in the Apocryphal Acts, however, though worthless as history, are of
extreme value as throwing light on the period in which they were written. They belong to the 2nd century and are a rich quarry for information about the popular Christianity of that time. They give us a vivid picture of the form which then flourished on the soil
of Asia Minor. We see in them the Christian faith deeply tinged with the spirit of contemporary paganism; the faith in Christian faith deeply tinged with the spirit of contemporary paganism; the faith in Christian faith deeply tinged with the spirit of contemporary paganism; the faith in Christian faith deeply tinged with the spirit of contemporary paganism; the faith in Christian faith deeply tinged with the spirit of contemporary paganism; the faith in Christian faith deeply tinged with the spirit of contemporary paganism; the faith in Christian faith deeply tinged with the spirit of contemporary paganism; the faith in Christian faith deeply tinged with the spirit of contemporary paganism; the faith in Christian faith deeply tinged with the spirit of contemporary paganism; the faith in Christian faith deeply tinged with the spirit of contemporary paganism; the faith in Christian faith deeply tinged with the spirit of contemporary paganism; the faith in Christian faith deeply tinged with the spirit of contemporary paganism; the faith in Christian faith deeply tinged with the spirit of contemporary paganism; the faith in Christian faith deeply tinged with the spirit of contemporary paganism; the faith in Christian faith deeply tinged with the spirit of contemporary paganism; the faith in Christian faith deeply tinged with the spirit of contemporary paganism.
the influence of Gnostic ideas as contrasted with the Gnosticism of the schools which moves in a region of mythological conceptions, cold abstractions and speculative subtleties. At the basis of Gnosticism lay a contempt for material existence; and in the Christianity of the Apocryphal Acts we see the practical working up of the two chief ideas which
followed from this fundamental position, a docetic conception of Christ's person and an ascetic view of life. In this popular religion Christ had few of the features of the historic Jesus; He was the Saviour-God, exalted above principalities and powers, through union with whom the soul was delivered from the dread powers of evil and entered into the
true life. The manhood of Christ was sublimated into mere appearance; and in particular the sufferings of Christ were conceived mystically and symbolically, "sometimes in the form that Christ who is present in His church shares in the
martyr-sufferings of Christians; sometimes, again, in the form that the sin, weakness and unfaithfulness of His people inflict upon Him ever-renewed sufferings" (Pfleiderer, Primitive Christianity, III, 181). The ethical influence of Gnosticism is apparent in the spirit of strict asceticism which is the most characteristic feature of these Acts. It is true that
the ascetic ideal obtained not only in Gnostic but also in orthodox church circles, as we gather from the Acts of Paul as well as from other sources. The prominence of the strict ascetic ideal in early Christianity is intelligible. The chief battle which the Christian faith had to fight with Hellenic heathenism was for sexual purity, and in view of the
coarseness and laxity which prevailed in sexual relations it is not surprising that the Christian protest was exaggerated in many cases into a demand for complete continence. This ascetic note in primitive Christianity was emphasized by the spirit of Gnosticism and finds clear expression in the Acts which arose either in Gnostic circles or in an
environment tinged with Gnostic ideas. It goes without saying that the influence of these romances which are so largely concerned with sexual morality and occasionally are unspeakably coarse, was to preoccupy the mind with unhealthy thoughts and to sully that purity of spirit which it was their intention to secure. There are, however, other ethical
elements in these Acts which are in complete harmony with a true Christian morality.(2) The Apocryphal Acts are an invaluable source for information about early-Christian forms of worship. The ritual of the sacraments is fully described in the Acts of Thomas. Some of the prayers found in the Acts are pervaded by a warm religious spirit and are rich
in liturgical expression.(3) The beginnings of Christian hymnology may be traced in the Acts of Thomas, in which occur Gnostic hymns breathing the fantastic oriental spirit. (4) Apparent in the Acts throughout is the excessive love for the supernatural and the religious enthusiasm which flourished in Asia Minor in the 2nd century (compare especially
the dance of the disciples round Jesus in the Acts of John: chapter 94).IX. Influence. The Apocryphal Acts had a remarkable influence in the extablishment of Christianity under Constantine men turned their eyes to the earlier years of struggle and persecution. A deep interest was awakened in the events of the
heroic age of the faith-the age of martyrs and apostles. Acts of martyrs were eagerly read, and in particular the Apocryphal Acts were drawn upon to satisfy the desire for a fuller knowledge of the apostolic legends were associated in these Acts led to their
condemnation by ecclesiastical authority, but the ban of the church was unavailing to eradicate the task of rewriting the earlier Acts, omitting what was clearly heretical and retaining the miraculous and supernatural elements. And not only so, but
the material of the Acts was freely used in the fabrication of lives of other apostles, as we find in the collection of the so-called Abdias in the 6th century. The result was that from the favorite reading of Christians, from Ireland to the Abyssinian
mountains and from Persia to Spain" (Harnack). Read Complete Article... APOCRYPHAL ACTS, THE SEPARATE ACTSB. THE SEPARATE ACTS
their original form they belonged to the 2nd century. It is impossible to say how much the Acts in their present form differ from that in which they originally appeared, but it is evident at many points that the orthodox revision which was meant to eliminate heretical elements was not by any means thorough. Passages which are distinctly Gnostic were
preserved probably because the reviser did not understand their true meaning. I. Acts of Paul. 1. Ecclesiastical Testimony: Origen in two passages of his extant writings quotes the Acts of Paul with approval, and it was possibly due to his influence that these Acts were held in high regard in the East. In the Codex Claromontanus (3rd century), which is
of eastern origin, the Acts of Paul are treated as a catholic writing and take rank with the Shepherd of Hermas and the Apocalypse of Peter. Eusebius, who utterly rejects "The Acts of Andrew, John and the rest of the apostles," puts the Acts of Paul in the lower class of debated writings alongside Hermas, Epistle of Barnabas, Didache, the Apocalypse
of John, etc. (Historia Ecclesiastica, III, 25.4). In the West, where Origen was viewed with suspicion, the Acts of Paul were apparently discredited, the only use of them as a reliable source being found in Hippolytus, the friend of Origen, who however does not mention them by name. (The reference by Hippolytus is found in his commentary on Daniel
He argues from Paul's conflict with the wild beasts to the credibility of the story of Daniel in the lions' den.)2. Contents:Of the Acts of Paul only fragments remain. Little was known of them until in 1904 a translation from a badly preserved Coptic version was published by C. Schmidt, and the discovery was made that the well-known Acts of Paul and
Thecla were in reality a part of the Acts of Paul. From the notes regarding the extent of the Acts given in the Cod. Claromontanus and in the Stichometry of Nicephorus we gather that the fragments amount to about one-fourth of the whole. (1) Of these fragments the longest and the most important is the section which came to have a separate
```

existence under the name The Acts of Paul and Thecla. When these were separated from the Acts of Paul we cannot tell, but this had happened before the time of the Acts of Paul and Thecla. (a) An outline of the narrative is as follows: At

```
Iconium, Thecla, a betrothed maiden, listened to the preaching of Paul on virginity and was so fascinated that she refused to have anything further to do with her lover. On account of his influence over her, Paul was brought to judgment
Paul was banished from the city and Thecla was condemned to be burned. Having been miraculously delivered at the pile, Thecla went in search of Paul and When she had found him she accompanied him to Antioch. (There is confusion in the narrative of Antioch of Pisidia and Syrian Antioch.) In Antioch an influential citizen, Alexander by name,
became enamored of her and openly embraced her on the street. Thecla, resenting the familiarity, pulled off the crown which Alexander wore and in consequence was placed under the care of Queen Tryphaena, then living in Antioch. When Thecla was
exposed in the amphitheater a lioness died in defending her against attack. In her peril Thecla cast herself into a tank containing seals and declared: "In the name of Jesus Christ I baptize myself on my last day." (It was with reference partly to this act of self-baptism that Tertullian gave the information about the authorship of these Acts: below 3.)
When it was proposed to have Thecla torn asunder by maddened bulls Queen Tryphaena fainted, and through fear of what might happen the authorities released Thecla and handed her over to Tryphaena. Thecla once again sought Paul and having found him was commissioned by him to preach the Word of God. This she did first at Iconium and then in
Seleucia where she died. Various later additions described Thecla's end, and in one of them it is narrated that she went underground from Seleucia to Rome until her death.(b) Although the Thecla story is a romance designed to secure apostolic authority for the ideal of
virginity, it is probable that it had at least a slight foundation in actual fact. The existence of an influential Thecla-cult at Seleucia favors the view that Thecla was a historical person. Traditions regarding her association with Paul which clustered round the temple in Seleucia built in her honor may have provided the materials for the romance. In the
story there are clear historical reminiscences. Tryphaena is a historical character whose existence is established by coins. She was the mother of King Polemon II of Pontus and a relative of the emperor Claudius. There are no grounds for doubting the information given us in the Acts that she was living at Antioch at the time of Paul's first visit. The
Acts further reveal striking geographical accuracy in the mention of "the royal road" by which Paul is stated to have traveled from Lystra on his way to Iconium-a statement which is all the more remarkable because, while the road was in use in Paul's time for military reasons, it was given up as a regular route in the last quarter of the 1st century. In
the Acts Paul is described as "a man small in stature, bald-headed, bow-legged, of noble demeanor, with meeting eyebrows and a somewhat prominent nose, full of grace. He appeared sometimes like a man, and at other times he had the face of an angel." This description may quite well rest on reliable tradition. On the ground of the historical features
in the story, Ramsay (The Church in the Roman Empire, 375) argued for the existence of a shorter version going back to the 1st century, but this view has not been generally accepted.(c) The Acts of Paul and Thecla were very widely read and had a remarkable influence owing to the widespread reverence for Thecla, who had a high place among the
saints as "the first female martyr." References to the Acts in the Church Fathers are comparatively few, but the romance had an extraordinary vogue among Christians both of the East and of the East and of the West. In particular, veneration for Thecla reached its highest point in Gaul, and in a poem entitled "The Banquet" (Caena) written by Cyprian, a poet of
South-Gaul in the 5th century, Thecla stands on the same level as the great characters of Biblical history. The later Acts of Paul is that containing the so-called Third Epistle to the Corinthians. Paul is represented as being in
prison at Philippi (not at the time of Acts 16:23, but at some later time). His incarceration was due to his influence over Stratonice, the wife of Apollophanes. The Corinthians who had been disturbed by two teachers of heresy sent a letter to Paul describing their pernicious doctrines, which were to the effect that the prophets had no authority, that
God was not almighty, that there was no resurrection of the body, that man had not been made by God, that Christ had not come in the flesh or been born of Mary, and that the world was not the work of God but of angels. Paul was sorely distressed on receipt of this epistle and, "under much affliction," wrote an answer in which the popular Gnostic
views of the false teachers are vehemently opposed. This letter which abounds in allusions to several of the Pauline epistles is chiefly remarkable from the fact that it found a place, along with the letter which abounds in allusions to several of the Pauline epistles is chiefly remarkable from the fact that it found a place, along with the letter which called it forth, among canonical writings in the Syrian and Armenian churches after the second century. The correspondence was strangely
enough believed to be genuine by Rinck who edited it in 1823. The original Greek version has not been preserved, but it exists in Coptic (not quite complete), in Armenian and in two Latin translations (both mutilated), besides the two
portions of the Acts of Paul mentioned above there are others of less value, the Healing of a Dropsical Man at Myra by the apostle (a continuation of the Thecla-narrative), Paul's conflict with wild beasts at Ephesus (based on the misunderstanding of 1 Corinthians 15:32), two short citations by Origen, and a concluding section describing the apostle's
martyrdom under Nero, to whom Paul appeared after his death. Clement of Alexandria quotes a passage (Strom., VI, 5, 42)-a fragment from the account of Paul; and the same origin is possible for the account of Paul; and the same origin is possible for the account of Paul; and the same origin is possible for the account of Paul; and the same origin is possible for the account of Paul; and the same origin is possible for the account of Paul; and the same origin is possible for the account of Paul; and the same origin is possible for the account of Paul; and the same origin is possible for the account of Paul; and the same origin is possible for the account of Paul; and the same origin is possible for the account of Paul; and the same origin is possible for the account of Paul; and the same origin is possible for the account of Paul; and the same origin is possible for the account of Paul; and the same origin is possible for the account of Paul; and the same origin is possible for the account of Paul; and the same origin is possible for the account of Paul; and the same origin is possible for the account of Paul; and the same origin is possible for the account of Paul; and the same origin is possible for the account of Paul; and the same origin is possible for the account of Paul; and the paul of Paul; and the paul of Paul or account or account of Paul or account of Paul or account of Paul or account of Paul or account or account of Paul or account or accoun
3.3. Authorship and Date: From a passage in Tertullian (De Baptismo, chapter 17) we learn that the author of the Acts of Paul by additions of his own," and that "he was removed from office when, having been convicted, he confessed that he had done it out
of love to Paul." This testimony of Tertullian is supported by the evidence of the writing itself which, as we have seen, shows in several details exact knowledge of the topography and local history of Asia Minor. A large number of the names occurring in these Acts are found in inscriptions of Smyrna, although it would be precarious on that ground to
infer that the author belonged to that city. It is possible that he was a native of a town where Thecla enjoyed peculiar reverence and that the tradition of her association with Paul, the preacher of virginity, was the chief motive for his writing the book. Along with this was linked the motive to oppose the views of some Gnostics (the Bardesanites). The
date of the Acts of Paul is the latter half of the second century, probably between 160 and 180 A.D.4. Character and Tendency: The Acts of Paul, though written to enhance the dignity of the apostle, clearly show that both in respect of intellectual equipment and in breadth of moral vision the author, with all his love for Paul, was no kindred spirit. The
intellectual level of the Acts is low. There is throughout great poverty in conception; the same motif occurs without variation, and the defects of the author's imagination have their counterpart in a bare and inartistic diction. New Testament passages are frequently and freely quoted. The view which the author presents of Christianity is narrow and
one-sided. Within its limits it is orthodox in sentiment; there is nothing to support the opinion of Lipsius that the work is a revision of a Gnostic writing. The frequent occurrence of supernatural events and the strict asceticism which characterize the Acts are no proof of Gnostic influence. The dogmatic is indeed anti-Gnostic, as we see in the
correspondence with the Corinthians. "The Lord Jesus Christ was born of Mary, of the Seed of David, the Father having sent the Spirit from heaven into her. "The resurrection of the body is assured by Christ's resurrection from the dead. Resurrection, however, is only for those who believe in it-in this we have the one thought which betrays any
originality on the part of the author: "they who say that there is no resurrection shall have no resurrection is associated the demand for strict sexual abstinence. Only they who are pure (i.e. who live in chastity) shall see God. "Ye have no part in the resurrection unless ye remain chaste and defile not the flesh." The
gospel which the apostle preached was "the word regarding self-control and the resurrection." In the author's desire to secure authority for a prevalent form of Christianity, which demanded sexual abstinence as a condition of eternal life, we recognize the chief aim of the book. Paul is represented as the apostle of this popular conception, and his
teaching is rendered attractive by the miraculous and supernatural elements which satisfied the crude taste of the time.LITERATURE.Books mentioned under "Literature" (p. 188); C. Schmidt, "Die Paulusakten" (Neue Jahrbucher, 217, 1897), Acta Pauli (1904); dealing with Acts of Paul and Thecla Ramsay, The Church in the Roman Empire (4th
edition, 1895); Conybeare, The Apology and Acts of Apollonius. (1894); Cabrol, La legende de sainte Thecle (1895), Orr, The New Testament Apocrypha Acts, 1, 8.II. Acts of Peter.1. Contents: A large portion (almost two-thirds) of
the Acts of Peter is preserved in a Latin translation-the Actus Vercellenses, so named from the town of Vercelli in Piedmont, where the manuscript containing them lies in the chapter-library. A Coptic fragment discovered and published (1903) by C. Schmidt contains a narrative with the subscription Praxis Petrou (Act of Peter). Schmidt is of opinion
that this fragment formed part of the work to which the Actus Vercellenses also belonged, but this is somewhat doubtful. The fragment does not invation of the canonical Acts, give an account of Peter's conflict with Simon Magus and of his
martyrdom at Rome. References in ecclesiastical writers (Philastrius of Brescia, Isidore of Pelusium and Photius) make it practically certain that the Actus Vercellensus belong to the writing known as the Acts of Peter, which was condemned in the rescript of Innocent I (405 A.D.) and in the Gelasian Decree (496 A.D.).(1) The Coptic Fragment contains
the story of Peter's paralytic daughter. One Sunday while Peter was engaged in healing the sick a bystander asked him why he did not make his own daughter sound for a short time and then bade her return to her place and become as before. He explained that
the affliction had been laid upon her to save her from defilement, as a rich man Ptolemy had been enamored of her and had been such that he became blind. As the result of a vision he had come to Peter, had received his sight and had been converted, and when he died he had left a
piece of land to Peter's daughter. This land Peter had sold and had given the proceeds to the poor. Augustine (Contra Adimantum, 17.5) makes a reference to this story but does not mention Acts of Peter. There are also two references to the incident in the Acts of Philip. In the later Acts of Nereus and Achilleus the story is given with considerable
changes, the name of Peter's daughter, which is not mentioned in the fragment, being given as Petronilla.(2) The contents of the Actus Vercellenses fall into three parts:(a) The first three chapters which clearly are a continuation of some other narrative and would fitly join on to the canonical Acts tell of Paul's departure to Spain.(b) The longest
section of the Acts (4-32) gives an account of the conflict between Peter and Simon Magus at Rome. Paul had not been gone many days when Simon, who "claimed to be the great power of God," came to Rome and perverted many of the Christians. Christ appeared in a vision to Peter at Jerusalem and bade him sail at once for Italy. Arrived at Rome
Peter confirmed the congregation, declaring that he came to establish faith in Christ not by words merely but by miraculous deeds and powers (allusion to 1 Corinthians 4:20 1 Thessalonians 1:5). On the entreaty of the brethren Peter went to seek out Simon in the house of one named Marcellus, whom the magician had seduced, and when Simon
refused to see him, Peter unloosed a dog and bade it go and deliver his challenge. The result of this marvel was the repentance of Marcellus. A section follows describing the mending of a broken statue by sprinkling the pieces with water in the name of Jesus. Meantime the dog had given Simon a lecture and had pronounced on him the doom of
unquenchable fire. After reporting on its errand and speaking words of encouragement to Peter, the dog expired at the apostle's feet. A smoked fish is next made to swim. The faith of Marcellus waxed strong at the sight of the wonders which Peter wrought, and Simon was driven out of him house with every mark of contempt. Simon, enraged at this
treatment, came to challenge Peter. An infant of seven months speaking in a manly voice denounced Simon and made him speechless until the next Sabbath day. Christ appeared in a vision of the night encouraging Peter, who when morning was come narrated to the congregation his triumph over Simon, "the angel of Satan," in Judea. Shortly
afterward, in the house of Marcellus which had been "cleansed from every vestige of Simon," Peter unfolded the true understanding of the gospel. The adequacy of Christ to meet every kind of need is shown in a characteristic passage which reveals docetic traits: "He will comfort you that you may love Him, this Great and Small One, this Beautiful and
Ugly One, this Youth and Old Man, appearing in time yet utterly invisible in eternity, whom a human hand has not grasped by His servants, whom flesh had not seen and now sees," etc. Next in a wonderful blaze of heavenly light blind widows received their sight and declared the different forms in which Christ had appeared to
them. A vision of Marcellus is described in which the Lord appearing in the likeness of Peter struck down with a sword "the whole power of Simon," which had come in the forum in presence of the senators and prefects. Words were first
exchanged between the combatants; then from words it came to deeds, in which the power of Peter was signally exhibited as greater than Simon's in the raising of the dead. Simon was now discredited in Rome, and in a last attempt to recover his influence he declared that he would ascend to God Before the assembled crowd he flew up over the city.
but in answer to Peter's prayer to Christ he fell down and broke his leg in three places. He was removed from Rome and after having his limb amputated died.(c) The Actus Vercellenses close with an account of Peter's martyrdom (33-41) Peter had recurred the enmity of several influential citizens by persuading their wives to separate from them.
Then follows the well-known "Quo vadis?" story. Peter being warned of the danger he was in fled from Rome; but meeting Christ and leaning that He was going to the crucified again, Peter returned and was condemned to death. At the place of execution Peter expounded the mystery of the cross. He asked to be crucified head downward,
and when this was done he explained in words betraying Gnostic influence why he had so desired it. After a prayer of a mystical nature Peter gave up the ghost. Nero was enraged that Peter should have been put to death without his knowledge, because he had meant to heap punishments upon him. Owing to a vision he was deterred from a rigorous
persecution of the Christians. (The account of Peter's martyrdom is also found in the Greek original.) It is plain from the account given of these Acts that they are entirely legendary in character. They have not the slightest value as records of the activity of Peter. 2. Historical Value: They are in reality the creation of the ancient spirit which delighted in
the marvelous and which conceived that the authority of Christianity rested on the ability of its representatives to surpass all others in their possession of supernatural power. The tradition that Simon Magus exercised a great influence in Rome and that a statue was erected to him (10) may have had some basis in fact. Justin Martyr (Apol, I, 26, 56)
states that Simon on account of the wonderful deeds which he wrought in Rome was regarded as a god and had a statue set up in his honor. But grave doubts are thrown on the whole story by the inscription SEMONI SANCO DEO FIDIO SACRUM which was found on a stone pedestal at Rome in 1574. This refers to a Sabine deity Semo Sancus, and
the misunderstanding of it may have led to Justin's statement and possibly was the origin of the whole legend of Simon's activity at Rome. The tradition that Peter died a martyr's death at Rome is early, but no reliance can be placed on the account of it given in the Acts of Peter.3. Authorship and Date: Nothing can be said with any certainty as to the
authorship of the Acts of Peter. James (Apocrypha Anecdota, II) believes them to be from the same hand as the Acts of John, and in this he is supported by Zahn (Gesch. des New Testament Kanons, II, 861). But all that can definitely be said is that both these Acts had their origin in the same religious atmosphere. Both are at home on the soil of Asia
Minor. Opinion is not unanimous on the question where the Acts of Peter were written, but a number of small details as well as the general character of the book point to an origin in Asia Minor rather than at Rome. There is no knowledge of Roman conditions, while on the other hand there are probable reminiscences of historical persons who lived in
Asia Minor. The date is about the close of the 2nd century.4. General Character: The Acts of Peter were used by heretical origin. There are traces in them of a spirit which in later times was regarded as heretical, but they probably originated within
the church in an environment strongly tinged by Gnostic ideas. We find the principle of Gnosticism in the stress that is laid on understanding the Lord (22). The Gnostic view that the Scripture required to be supplemented by a secret tradition committed to the apostles is reflected in several passages (20 in particular). At the time of their earthly
fellowship with Christ the apostles were not able to understand the full revelation of God. Each saw only so far as he was able to see. Peter professes to communicate what he had received from the Lord "in a mystery." There are slight traces of the docetic heresy. The mystical words of Peter as he hung on the cross are suggestive of Gnostic influence
(33). In these Acts we find the same negative attitude to creation and the same pronounced ascetic sprat as in the others. "The virgins of the Lord" are held in special honor (22). Water is used instead of wine at the Eucharist. Very characteristic of the Acts of Peter is the emphasis laid on the boundless mercy of God in Christ toward the backsliding
(especially 7). This note frequently recurring is a welcome revelation of the presence of the true gospel-message in communities whose faith was allied with the grossest superstition.LITERATURE.Books mentioned under "Literature" (p. 188). In addition, Ficker, Die Petrusakten, Beitrage zu ihrem Verstandnis (1903); Harnack, "Patristische Miscellen'
(TU, V, 3, 1900).III. Acts of John in their complete state formed a book about the Stichometry of Nicephorus the Acts of John in their complete state formed a book about the same length as the Gospel of Matthew. A number of sections which show links of connection with one another are extant-about two-thirds of the whole. The beginning of the Acts is wanting, the
existing narrative commencing at 18. What the contents of the earlier chapters were we cannot surmise. In Bonnet's reconstruction the first fourteen chapters deal with John's journey from Ephesus to Rome and his banishment to Patmos, while 15-17 describe John's return to Ephesus from Patmos. The sections given by Bonnet may contain material
which belonged to the original Acts, but it is improbable that they stood at the beginning of the work, as it seems clear that the narrative commencing at 18 describes John's first visit to Ephesus. The first extant portion of the Acts (18-25) narrates that Lycomedes "the commander-in-chief of the Ephesians" met John as he drew near the city and
besought him on behalf of his beautiful wife Cleopatra, who had become paralyzed. When they came to the house the grief of Lycomedes was so great that he fell down lifeless. After prayer to Christ John made Cleopatra whole and afterward raised Lycomedes to life again. Prevailed upon by their entreaties John took up his abode with them. In 26-29
we have the incident of the picture of John which played so prominent a part in the discussion at the Second Council of Nicea. Lycomedes commissioned a friend to paint a picture of John which played so prominent a part in the discussion at the Second Council of Nicea. Lycomedes commissioned a friend to paint a picture of John which played so prominent a part in the discussion at the Second Council of Nicea. Lycomedes commissioned a friend to paint a picture of John and when it was completed he put it in bedroom with an altar before it and candlesticks beside it. John discovering why Lycomedes repaired so frequently to his
room, taxed him with worshipping a heathen god and learned that the picture was one of himself. This he believed only when a mirror was brought that he might see himself. John charged Lycomedes to paint a picture of his soul and to use as colors faith in God, meekness, love, chastity, etc. As for the picture of his body it was the dead picture of a
dead man. Chapters 30-36 narrate the healing of infirm old women, and in theater where the miracles were wrought John gave an address on the vanity of all earthly things and on the destroying nature of fleshly passion. In 37-45 we read that in answer to the prayer of John the temple of Artemis fell to the ground, with the result that many people
were won to the worship of Christ. The priest of Artemis who had been killed through the fall of the temple was raised to life again and became a Christian (46). After the narration of further wonders (one of them the driving of bugs out of a house) follows the longest incident of the Acts, the inexpressibly repulsive story of Drusiana (62-86), which was
used as theme of a poem by the nun Hroswitha of Gandersheim (10th century). The following section gives a discourse of John on the life, death and ascension of Jesus (87-105) which is characterized by distinct docetic traits, a long passage dealing with Christ's appearance in many forms and with the peculiar nature of His body. In this section occurs
the strange hymn used by the Priscillianists, which purports to be that which Jesus sang after supper in the upper room (Matthew 26:30), the disciples dancing round Him in a ring and responding with "Amen." Here too we find the mystic doctrine of the Cross revealed to John by Christ. Chapters 106-15 narrate the end of John. After addressing the
brethren and dispensing the sacrament of the Lord's Supper with bread alone, John ordered a grave to be dug; and when this was done, he prayed, giving thanks that he had been delivered from "the filthy madness of the flesh" and asking a safe passage through the darkness and dangers of death. Whereupon he lay down quietly in the grave and gave
up the ghost. 2. Historical Value: The Acts of John, it need hardly be said, have not the slightest historical value. They are a tissue of legendary incidents which by their miraculous character served to insinuate into the popular mind the dogmatic conceptions and the ideal of life which the author entertained. The Acts however are in harmony with the
well-founded tradition that Ephesus was the scene of John's later activity. Very remarkable is the account of the Artemis-temple by John-a clear proof that the Acts were not written in Ephesian temple of Artemis was destroyed by the Goths in 262 A.D.3. General Character: The Acts of John are the most clearly heretical
of all the Acts. The docetic traits have already been referred to. The unreality of Christ's bodily existence is shown by the changing forms in which He appeared (88-90), by His leaving no footprint when He walked (93), by the varying
character of His body when touched, now hard, now soft, now completely immaterial (89, 93) The crucifixion; there was no place for the resurrection of One who had never actually died. Gnostic features are further discernible in the
disparagement of the Jewish Law (94), in the view which lays emphasis on a secret tradition committed by Christ to the apostles (96) and in the contempt for those who were not enlightened ("Care not for the many, and them that are outside the mystery despise," 100). The historical incidents of Christ's sufferings are sublimated into something
altogether mystical (101); they are simply a symbol of human suffering and the object of Christ's coming is represented as being to enable men to understand the true meaning of suffering and thus to be delivered from it (96). The real sufferings of Christ are those caused by His grief at the sins of His followers (106). He is also a partaker in the
sufferings of His faithful people, and indeed is present with them to be their support in every trial (103). The Acts of John also reveal a strong encratite tendency, although that is not so pronounced as in the Acts of John also reveal a strong encratite tendency, although that is not so pronounced as in the Acts of John also reveal a strong encratite tendency, although that is not so pronounced as in the Acts of John also reveal a strong encratite tendency, although that is not so pronounced as in the Acts of John also reveal a strong encratite tendency, although that is not so pronounced as in the Acts of John also reveal a strong encratite tendency, although that is not so pronounced as in the Acts of John also reveal a strong encratite tendency, although that is not so pronounced as in the Acts of John also reveal a strong encratite tendency, although that is not so pronounced as in the Acts of John also reveal a strong encratite tendency, although that is not so pronounced as in the Acts of John also reveal a strong encratite tendency, although that is not so pronounced as in the Acts of John also reveal a strong encratite tendency, although that is not so pronounced as in the Acts of John also reveal a strong encratite tendency, although that is not so pronounced as in the Acts of John also reveal a strong encratic tendency and a strong encratic tendency and a strong encratic tendency are the Acts of John also reveal a strong encratic tendency and a strong encratic tendency are the Acts of John also reveal a strong encratic tendency and a strong encratic tendency and a strong encratic tendency are the Acts of John also reveal a strong encratic tendency and a strong encratic tendency are the Acts of John also reveal a strong encratic tendency and a strong encratic tendency are the Acts of Acts
The writing and circulation of the story of Drusiana cast a lurid light on the gross sensual elements which survived in early Hellenic Christianity. Apart from this there are passages which reveal a warm and true religious feeling and some of the prayers are marked by glow and unction (112). The Acts show that the author was a man of considerable
literary ability; in this respect they form a striking contrast to the Acts of Paul.4. Authorship and Date: The author of the Acts of John represents himself as a companion of the apostle. He has participated in the events which he describes, and in consequence the narrative possesses a certain lively quality which gives it the appearance of actual history
The author according to testimony which goes back to the 4th century was Leucius, but nothing can with any certainty be said of him (see above A. VI). It is possible that in some part of the Acts which is lost the author mentioned his name The early date of the Acts is proved by a reference in Clement of Alexandria (circa 200) to the immaterial nature
Acts and those written later owe much to them. The Acts of Peter and of Andrew show so close affinities with the Acts of John that some have regarded them as being from the latter. We are probably right in stating that the author of the Acts of
 John was the pioneer in this sphere of apostolic romance and that others eagerly followed in the way which he had opened up.Read Complete Article... APOCRYPHAL EPISTLESa-pok'-ri-fal e-pis'-ls: A few epistles fall to be noted as apocryphal:1.
Letter Attributed to our Lord: The letter attributed to our Lord is given in Eusebius (Historia Ecclesiastica, I, 13) who records that in his day a copy of the letter was to be found among the archives of Edessa. Abgarus, king of Osroene, which was a small country in Mesopotamia, writes from Edessa, the capital, to our Lord, asking for healing and
offering Him protection. Our Lord sends back a short letter saying that He cannot leave Palestine, but that, after His ascension, a messenger will come and heal Abgarus. The letters are obviously spurious. Osroene was actually Christianized about the beginning of the 3rd century, and the legend took shape and received official sanction in order to
show that the country had received the Gospel at a much earlier date. See ABGAR.2. Letter Attributed to Peter: The Clementine Homilies is a work of fiction attributed to Peter to James. In it Peter counsels
James not to show the book containing Peter's preaching except to a limited circle, and makes a violent attack upon the apostle Paul. It is thus evidently Ebionitic in tendency, and is, like the homilies to which it is prefixed, spurious.3. Letters Attributed to Paul:(1) The Epistle from Laodicea. The mention of such an epistle in Colossians 4:16 evidently
 tempted someone to forge a letter. It is written in Latin, and consists of 20 vs; it is a mere cento of Pauline phrases strung together. It is now almost universally rejected as spurious. See COLOSSIANS; EPHESIANS; LAODICEANS,
EPISTLE TO THE. (2) Lost Epistle to the Corinthians In 1 Corinthians 5:9 a letter to the Corinthians is mentioned which appears to have been lost. In a 5th century Armenian version of the Corinthians 5:9 a letter to the Corinthians a short letter from the Corinthians to Paul, and one from Paul to the Corinthians. These are also found in Syriac, and
were evidently accepted in many quarters as genuine at the end of the 4th century. They formed a part of the Apocryphal Acts of Paul, and date from about 200 A.D. See CORINTHIANS.(3) An Epistle to the Alexandrines. This is mentioned only in the Muratorian Fragment, and has not come down to us.(4) Letters of Paul to Seneca. This is a
correspondence in Latin, six of the letters being attributed to Paul and eight to Seneca. Regarding this correspondence was probably forged in the 4th century, either to recommend Seneca to Christian readers, or to recommend Christianity to students of Seneca." It had a wide circulation in the Middle
Ages.LITERATURE.See article "Apocrypha" in Encyclopedia Biblica and RE. For text of Peter's letter to James, see Roberts' and Donaldson's Ante-Nicene Christian Library, XVII. For the Pauline letters consult Zahn, Geschichte des New Testament Kanons, II. For Paul's Laodicean letter, see Lightfoot's Commentary on Colossians (where the text of the
letter is graven); and for the letters to Seneca, Lightfoot's Commentary on Philippians, Dissertation II, with Appendix. John Macartney WilsonAPOCRYPHAL GOSPELSa-pok'-ri-fal gos'-pels: I. INTRODUCTORY1. Early Gospels of the
Ebionites2. Gospel of the Egyptians3. Gospel of Marcion4. Gospel of Peter5. Gospel of Barnabas and BartholomewIII. SUPPLEMENTARY OR LEGENDARY GOSPELS1. Gospels of Barnabas and BartholomewIII. Supplementally of Marcion4. Gospel of Joseph the Carpenter(e) The Passing of Marcion4.
literature that attended the formation of the New Testament canon of Scripture. Apocryphal here means non-canonical. Besides gospels, this literature included acts, epistles and apocalypses. I. Introductory. 1. Early Gospels shows that in the days of the writer, when the apostles of the Lord were still
living, it was a common practice to write and publish accounts of the acts and words of Jesus. It has even been maintained (S. Baring-Gould, Lost and Hostile Gospels, xxiii, London, 1874) that at the close of the 1st century, almost every church had its own gospel with which alone it was acquainted. These were probably derived, or professed to be
disposed to place the Gospel of the Hebrews, the Gospel of the Ebionites, and the Gospel of the Egyptians among those alluded to by Luke, some holding the Gospel of the Hebrews to be as early as just after the middle of the 1st century. More recent criticism does not allow so early an appearance for those gospels, though a fairly early date is still
postulated for the Gospel of the Hebrews. The Protevangelium of James (noticed below) is still held by some as possibly falling within the 1st century and the early part of the 2nd century, opinion was practically unanimous in recognition
of the authority of the four Gospels of the canonical Scriptures. Irenaeus, Bishop of Lyons (180 A.D.), recognizes four, and only four Gospels, as "pillars" of the church. The Harmonies of Theophilus, bishop of Lyons (180 A.D.), and of Tatian, and the Apology of Justin Martyr carry back the tradition to a much earlier period of the century, and, as
Liddon proves at considerable length (Bampton Lectures, 2nd ed., 210-19), "it is scarcely too much to assert that every decade of the 2nd century furnishes its share of proof that the four Gospels as a whole, and John's in particular, were to the church of that age what they are to the church of that age what they are to the church of that age what they are to the church of that age what they are to the church of that age what they are to the church of that age what they are to the church of that age what they are to the church of that age what they are to the church of that age what they are to the church of that age what they are to the church of that age what they are to the church of that age what they are to the church of that age what they are to the church of that age what they are to the church of that age what they are to the church of that age what they are to the church of that age what they are to the church of that age what they are to the church of that age what they are to the church of that age what they are to the church of the churc
Yale to get rid of the important authority of Irenaeus (The Fourth Gospel in Research and Debate, New York, 1910) will not succeed; it has been shown to be merely assertive where evidence and agnostic where evidence is apparently demonstrative. During the last century the Gospels, as regards their composition, credibility and
historicity, were subjected to the most searching and unsparing criticism which, though intimations of it were previously not wanting, may be said to have begun when Strauss, to use Liddon's words, "shocked the conscience of all that was Christian in Europe" by the publication of his first Life of Jesus. The methods pursued in this work consisted
largely in the application to the sacred books, and especially to the Gospels, of the principles of criticism that had for forty years previously been used in estimating the structure and composition of some of the literary products of antiquity; and the controversy excited by this criticism can hardly yet be said to have subsided. This is not the place for
entering upon an account of the controversy; it may be sufficient here to say that the traditional positions of the church have been abundantly maintained. Apocryphal Gospels: Whatever was the fate of the ante-Lukan and other possible 1st-century gospels, it is with
the 2nd century and the formation of an authoritative canon that the apocryphal gospels, such as we now have, for the most part begin to appear. In the days of the reproduction of documents by manuscript, of restricted communication, the
formation and spread of such gospels would be much easier than now. The number of such gospels is very considerable, amounting to about fifty. These exist mainly in fragments and scattered notices; though some, as pointed out below, are either entire or nearly so. The apparent number has probably been increased by the use of different names for
the same document. Thirty are named by Hofmann with more or less explanation in RE, I, 511; a complete hat is given in Fabricius (Cod. Apocrypha New Testament, I, 355). Ebionistic and Gnostic circles were specially prolific of such gospels said to have
been in use in different Gnostic sects; but very little is known as to their contents, and that little is not such as to lead us to attribute to them the very slightest historical value. "Of many indeed no more is known as to their contents, and that little is not such as the gospels of Basilides, of Cerinthus, of Apelles, of Matthias, of Barnabas, of Ba
Philemon and many others. The scholars and authorities of the early church were guite well aware of the existence and aims of these productions. It is noteworthy also that they had no hesitation in characterizing them as they deserved. The Marcosians, according to Irenaeus, adduced "an unspeakable number of apocryphal and spurious writings,
which they themselves had forged, to bewilder the minds of the foolish"; and Eusebius (Historia Ecclesiastica, III, 25) gives the following list of spurious and disputed books: "That we have it in our power to know both these books (the canonical) and those that are adduced by the heretics under the name of the apostles such, namely, as compose the
gospels of Peter, of Thomas, and of Matthew, and certain others beside these or such as contain the Acts of Andrew and John, and of the other apostles, of which no one of those writers in the ecclesiastical succession has condescended to make any mention in his works: and, indeed, the character of the style itself is very different from that of the
apostles, and the sentiments, and the purport of these things that are advanced in them, deviating as far as possible from sound orthodoxy, evidently prove they are to be rejected as altogether absurd and impious."In the appendix to Westcott's
Introduction to the Study of the Gospels will be found, with the exception of those recently discovered in Egypt, a complete list of the quotations from the non-canonical gospels where these are only known by quotations. The aim of the
apocryphal gospels may be regarded as(1) heretical or(2) supplemental or legendary: that is to say, such as either were framed in support of some heresy or such as assume the canonical gospels and try to make additions-largely legendary: to them. Before considering these it may be well to take separate account of the Gospel according to the
Hebrews.4. Gospel According to the Hebrews: The undoubted early date of this gospel, the character of most of its not very numerous quotations, the respect with which it is uniformly mentioned by early writers, and the esteem in which it is uniformly mentioned by early writers, and the esteem in which it is uniformly mentioned by early writers, and the esteem in which it is uniformly mentioned by early writers, and the esteem in which it is uniformly mentioned by early writers, and the esteem in which it is uniformly mentioned by early writers, and the esteem in which it is uniformly mentioned by early writers, and the esteem in which it is uniformly mentioned by early writers, and the esteem in which it is uniformly mentioned by early writers, and the esteem in which it is uniformly mentioned by early writers, and the esteem in which it is uniformly mentioned by early writers, and the esteem in which it is uniformly mentioned by early writers, and the esteem in which it is uniformly mentioned by early writers, and the esteem in which it is uniformly mentioned by early writers, and the esteem in which it is uniformly mentioned by early writers, and the esteem in which it is uniformly mentioned by early writers, and the esteem in which it is uniformly mentioned by early writers.
from the tradition, to which it is not necessary to attach too great importance, that represented our Lord as communities resident in Jerusalem and Palestine a written gospel in their own language (Western Aramaic) would soon be a
necessity, and such a gospel would naturally be used by Jewish Christians, for example, settled in Alexandria, might use the Gospel of the Egyptians, till of course both were superseded by the four Gospels sanctioned by the church. There is not support to the Egyptians, till of course both were superseded by the four Gospel of the Egyptians, as suggested by Harnack, might use this gospel, while native Christians, for example, settled in Alexandria, might use the Gospel of the Egyptians, till of course both were superseded by the four Gospel of the Egyptians, till of course both were superseded by the four Gospel of the Egyptians, till of course both were superseded by the four Gospel of the Egyptians, till of course both were superseded by the four Gospel of the Egyptians and the Egyptians and the Egyptians are superseded by the four Gospel of the Egyptians and the Egyptians are superseded by the Egyptians are superseded by the Egyptians are superseded by Egyptians are supersed by Egyptians are superseded by Egyptians are superseded by Egyptians are supersed by Egyptians are superseded by Egyptians are supersed by Egyptians are supe
proof however that the gospel was earlier than the Synoptics, much less that it was among the ante-Lukan gospels. Harnack, indeed, by a filiation of documents for which there seems hardly sufficient warrant, placed it as early as between 65 and 100 A.D. Salmon, on the other hand (Intro, Leer X) concludes that "the Nazarene gospel, so far from
being the mother, or even the sister of one of our canonical four, can only claim to be a grand-daughter or grand-niece." Jerome (400 A.D.) knew of the existence of this gospel and says that he translated it into Greek and Lat; quotations from it are found in his works and in those of Clement of Alexandria. Its relation to the Gospel of Matthew, which by
almost universal consent is declared to have been originally written in Hebrew (i.e. Aramaic), has given rise to much controversy. The prevalent view among scholars is that it was a fairly early composition. Some, like Salmon and Harnack, are disposed to regard
Jerome's Hebrew Gospel as to all intents a fifth gospel originally composed for Palestinian Christians, but which became of comparatively insignificant value with the development of Christianity into a world-religion. Besides two references to the baptism of Jesus and a few of his sayings, such as-"Never be joyful except when ye shall look upon your
brother in love"; "Just now my Mother, the Holy Spirit, took me by one of my hairs and bore me away to the great mountain Thabor"-it records the appearance of our Lord to James after the resurrection, adduced by Paul (1 Corinthians 15:7) as one of the proofs of that event; but of course Paul might have learned this from the lips of James himself as
well as from ordinary tradition, and not necessarily from this gospel add to what we know from the Synoptics. In other divergences from the Synoptics where the same facts are recorded, it is possible that the Gospel according to the Hebrews may relate an earlier
and more reliable tradition. On the other hand, the longest quotation, which gives a version of Christ's interview with the Rich Young Ruler, would seem to show, as Westcott suggests, that the few surviving quotations of this
gospel should be taken into account in constructing the life of Christ. The Ebionites gave the name of Gospels. II. Heretical gospels. II. Heretical gospels. II. Heretical gospels of the Ebionites may be described generally as Jewish Christians who aimed at maintaining as far as
 possible the doctrines and practices of the Old Testament and may be taken as representing originally the extreme conservative section of the 2nd to the 4th centuries, and the prolonged Gnostic controversies of those times may well have
 founded among them different sects or at least parties. Accordingly Jerome, a writer of the 4th century, states (Ep ad August. 122 13) that he found in Palestine Jewish Christians known as Nazarenes and Ebionites. Whether these were separate sects or simply supporters of more liberal or narrower views of the same sect cannot well be determined
Some, such as Harnack and Uhlhorn, have held that the two names are general designations for Jewish Christians; others regard the Ebionites as the most retrograde and the narrowest of Jewish Christians, while the Nazarenes were more tolerant of difference of belief and practice. The Gospel of the Ebionites or the Gospel of the Twelve Apostles, as
it was also called, represented along with the Gospel of the Hebrews (noticed above) this Judeo-Christian spirit. Some fragments of the Gospel according to Matthew in a most complete form, in Hebrew" (i.e. Aramaic), though he immediately adds
that he does not know whether "they removed the genealogies from Abraham to Christ," that is to say, whether they accepted or rejected the virgin birth of Christ. In contrast with this statement he says that the Ebionites had a gospel "called the Gospel according to Matthew, not entire and perfectly complete, but falsified and mutilated, which they
call the Hebrew gospel." The extant fragments from the gospel are given in Westcott (Intro, 437). They "show that its value is quite secondary and that the author has simply compiled it from the canonical, and especially from the synoptic Gospels, adapting it at the same time to the views and practices of Gnostic Ebionism" (DCG, I, 505).2. Gospel of
the Egyptians: Three short and somewhat mystic verses are all that are left of what is known as the Gospel of the Egyptians. They occur in Book III of the Egyptians. They occur in Book III of the Egyptians. They occur in Book III of the Egyptians.
Pauline Epistles are met parties with the cry (Colossians 2:21) "Handle not, nor touch," and (1 Timothy 4:3) "forbidding to marry, and commanding to abstain from meats." The verses in Clement read as follows: "When Salome asked how long will death prevail? The Lord said, As long as ye women bear children: for I have come to destroy the
function of women. And Salome said to him. Did I not well then in not bearing children? And the Lord answered and said, Eat of every herb, but do not eat of that which is bitter. And when ye trample on the garment of shame, and when the two shall be
one, and the male with the female neither male nor female." The words assuredly vary much from the Egyptians was practical. With so little to go upon, it is not easy to form a conclusion. It may have contained other passages on
account of which Origen deemed it heretical. It was used by the Naassenes and Sabellians. The date of the Gospel of Marcion would seem to have been intended as a direct counteractive to the Aramaic gospels. A native of Pontus and the son of a bishop, Marcion settled at Rome in the first half
of the 2nd century and became the founder of the anti-Jewish sect that acknowledged no authoritative writings but those of Paul. This work forms a striking example of what liberties, in days before the final formation of the canon, could be taken with the most authoritative and the most revered documents of the faith, and also as showing the free and
practically unlimited nature of the controversy, of which the canon as finally adopted was the result. He rejected the Old Testament entirely, and of the New Testament and ten epistles of Paul, the pastoral epistles being omitted
The principal Church Fathers agree upon this corruption of Luke's Gospel by Marcion; and the main importance of his gospel is that in modern controversy it was for some time assumed to be the original gospel of which Luke's Gospel was regarded as merely an expansion. The theory was shown first in Germany and afterward independently in
England to be quite untenable. It was lately revived by the author of Supernatural Religion; but Dr. Sanday's work on The Gospels in the Second Century (chapter viii) may be said to have closed the controversy. (Compare also Salmon's Intro, Lect XI.)4. Gospel of Peter: Until about a quarter of a century ago no more was known of the Gospel of Peter
than of the crowd of heretical gospels referred to above. From Eusebius (Historia Ecclesiastica, VI, 12, 2) it was known that a Gospel of Peter was in use in the church of Rhossus, a town in the diocese of Antioch at the end of the 2nd century, that controversy had arisen as to its character, and that after a careful examination of it Serapion, bishop of
Antioch (190-203), had condemned it as docetic. Origen (died 253 A.D.), in his commentary on Matthew 10:17, refers to the gospel as saying that "there are certain brothers of Jesus, the sons of Joseph by a former wife, who lived with him before Mary." Eusebius further in Eusebius, Historia Ecclesiastica, III, 3, 2 knows nothing of the Gospel
according to Peter being handed down as a catholic writing, and in Eusebius, Historia Ecclesiastica, III, 25, 6 he includes the Gospel of Peter among the forged heretical gospels. Theodoret, one of the Greek ecclesiastical historians (390-459), says that the Nazarenes used a gospel called "according to Peter." The gospel is also referred to in Jerome (De
Viris Illustr., chapter 1) and it is condemned by the Decretum Gelasianum (496?). Salmon (Intro, 231) remarks: "Of the book no extracts have been preserved, and apparently it never had a wide range of circulation." These words were written in 1885. In the following year the French Archaeological Mission, working in upper Egypt, found in a tomb,
supposed to be a monk's, at Akhmim (Panopolis), a parchment containing portions of no less than three lost Christian works, the Book of Enoch, the Gospel has been carefully reproduced in facsimile and edited by competent
scholars The fragment is estimated to contain about half of the original gospel. It begins in the middle of a sentence when the disciples at the end of the Feast of Unleavened Bread were betaking themselves to their homes "But I (Simon
Peter, the ostensible writer) and Andrew my brother took our nets and went to the sea; and there was with us Levi the son of Alpheus whom the Lord.." Harnack (Texte und Untersuchungen, IX, 2, 2nd edition, 76) exhibits about thirty new traits contained in the Petrine account of the Passion and burial. These are given in detail in an additional voluments.
of the Ante-Nicene Library: Recently Discovered manuscripts, etc., Edinburgh, 1897. But Dr. Swete (Gospel of Peter, xv, London, 1893) shows that "even details which seem to be entirely new or which directly contradict the canonical narrative, may have been suggested by it"; and he concludes that notwithstanding the large amount of new matter
which it contains, "there is nothing in this portion of the Petrine Gospel which compels us to assume the use of sources other than the canonical gospels." To Professor Orr (NT Apocryphal Writings, xixff) the Gnostic origin of the gospel seems clear in the story given of the Resurrection; and its docetic character-that is, that it proceeded from those
who held that Christ had only the semblance of a body-from the cross, "My power, my power, thou hast forsaken me," the really Divine Christ having departed before the crucifixion. The date of the gospel has been placed by some in the first quarter,
and by others in the third quarter, of the 2nd century. For the other newly discovered "Sayings of Jesus," see LOGIA.5. Gospel of the Twelve Apostles: A Gospel of th
Ebionites. It was written, Zahn thinks, about 170 A.D.6. Gospel of Barnabas and Bartholomew: A Gospel of Barnabas and Gospel of Barnabas 
the desire of the writers of non-canonical gospels to multiply miracles, no notice is taken of the period in the life of Christ that intervened between his twelfth year and his thirtieth. The main reason for the omission probably is that no special dogmatic end was to be served by the narrative of this period of the Saviour's life. Where access cannot be
had to these documents in their original languages, it may be useful to point out that a good and full translation of them may be found in Vol XVI of Clark's Ante-Nicene Library, Edinburgh, 1870.1. Gospels of the Nativity:(a) The Protevangelium of James. James is supposed to be the
Lord's brother. The title "Protevangelium" or First Gospel-a catching title which assumes much and suggests more-was given to this document by Postellus, a Frenchman, who first published it in Latin in the year 1552. In the Greek and Syriac manuscripts, it is known by various other titles, such as, The History of James concerning the Birth of the All
of Mary is foretold by angelic announcement to her parents, Joachim and Anna, as was that of Jesus to Mary. It contains in twenty-five chapters the period from this announcement to the Massacre of the Innocents, including accounts of the early training of Mary in the temple, the Lukan narrative of the birth of Christ with some legendary additions,
and the death of Zacharias by order of Herod for refusing to give information regarding the massacre, are miraculously saved by the opening of a mountain. At chapter 18 a change takes place in the narrative from the third to the first person, which has been taken (NT)
Apocrypha Writings by Professor Orr, D.D., London, 1903) to suggest an Essenian-Ebionitic origin for the document, and at least to argue for it a composite character, which again may account for the great variety of view taken of its date. It has been assigned (EB, I, 259) to the 1st century. Zahn and Kruger place it in the first decade, many scholars
in the second half of the 2nd century; while others (e.g. Harnack) place it in its present form as late as the middle of the 4th century. Good scholars (Sanday, The Gospels in the Second Century) admit references to it in Justin Martyr which would imply that possibly in some older form it was known in the first half of the 2nd century. In its latest forms
 the document indicates the obvious aim of the writer to promote the sanctity and veneration of the Virgin. It has been shown to contain a number of unhistorical statements. It was condemned in the western church by Popes Damasus (382), Innocent I (405) and by the Decretum Gelasianum (496?). It would seem as if the age thus deprived of the
Protevangelium demanded some document of the same character to take its place.(b) Pseudo-Matthew. A forged correspondence between Jerome and two Italian bishops supplied a substitute in the Gospel of the Pseudo-Matthew. The gospel is
known only in Latin and, as already indicated, is not earlier than the 5th century. The Protevangelium is freely used and supplemented from some unknown (probably Gnostic) source, and further miracles especially connected with the sojourn in Egypt have been wrought into it with others added from the Childhood Gospel of Thomas. Some of the
miracles recorded of Egypt are represented as fulfillments of Old Testament prophecy, as when (chapter 18) the adoration of the infant Jesus by dragons: ye dragons and all ye deeps"; or as when (chapter 19) lions and panthers adored them,
showing the company the way in the desert, "bowing their tails and adoring Him with great reverence," which was regarded as a fulfillment of the prophecy: "Wolves shall feed with lambs and the ions and the ass adoring the
child Jesus in the manger, of which much was made in Christian article The gospel of the Nativity of Mary was written in Latin. It goes over much the same ground as the earlier portion of the Pseudo-Matthew,
but so differs from it as to indicate a later date and a different author. It includes more of the miraculous element and daily angelic visits to Mary during her residence in the temple in her 14th year; according to the gospel makes Mary leave the temple in her 14th year; according to the gospel makes Mary leave the temple. This gospel makes Mary leave the temple in her 14th year; according to the gospel makes Mary leave the temple in her 14th year; according to the gospel makes Mary leave the temple in her 14th year; according to the gospel makes Mary leave the temple in her 14th year; according to the gospel makes Mary leave the temple in her 14th year; according to the gospel makes Mary leave the temple in her 14th year; according to the gospel makes Mary leave the temple in her 14th year; according to the gospel makes Mary leave the temple in her 14th year; according to the gospel makes Mary leave the temple in her 14th year; according to the gospel makes Mary leave the temple in her 14th year; according to the gospel makes Mary leave the temple in her 14th year; according to the gospel makes Mary leave the temple in her 14th year; according to the gospel makes Mary leave the temple in her 14th year; according to the gospel makes Mary leave the temple in her 14th year; according to the gospel makes Mary leave the gospel
the temple in her 12th year, having lived in it nine years. It was for long held to be the work of Jerome, and from this gospel was almost entirely formed the "Golden Legend" which largely took the place of the Scriptures in the 13th century.
where (as in England) it might not be safe to print the Scriptures. Its services to medieval literature and art should not blind us to the fact that it was a forgery deliberately introduced into the service of the church. (d) Gospel of Joseph the Carpenter. To the same
class of compositions belongs the Gospel of Joseph the Carpenter. Originally written in Coptic, it was translated into Arabic, in which language with a Latin version it was published in 1722. The composition is devoted to the glorification of Joseph, a cult which was specially favored by the monophysite Coptics. It dates from the 4th century. It contains
in 22 chapters the whole history of Joseph and relates in the last part the circumstances of his death at the age of 111 years. These are of some importance for the Nativity notice may here be taken of the Account of John the Theologian of the Falling Asleep
(koimesis) of the Holy Mother of God or as it is more commonly called "the Passing of Mary" (transitus Mariae). It was originally written in Greek, but appears also in Latin and several other languages. Two years, it seems, after the ascension of Jesus, Mary, who paid frequent visits to the, "Holy tomb of our Lord to burn incense and pray" was
persecuted by the Jews and prayed her Son that He would take her from the earth. The archangel Gabriel brings an answer to her prayers and announces that after three days she shall go to the heavenly places to her Son, into true and everlasting life. Apostles from their graves or from their dioceses are summoned to her bedside at Bethlehem and
relate how they were occupied when the summons reached them. Miracles of healing are wrought round the dying bed; and after the instantaneous transportation of Mary and the attendant apostles to Jerusalem, on the Lord's Day, amidst visions of angels Christ Himself appears and receives her soul to Himself. Her body is buried in Gethsemane and
thereafter translated to Paradise. Judged by its contents which reveal an advanced stage of the Wirgin and also of church ritual, the documents condemned by the Gelasian Decree. By this
time indeed it appears as if the writers of such documents assumed the most unrestricted license in imagining and embellishing the facts and situations regarding the gospel narrative. 2. The Gospels of the Infancy or Childhood: (a) Gospel of Thomas. Next to the Protevangelium the oldest and the most widely spread of the apocryphal gospels is the
Gospel of Thomas. It is mentioned by Origen and Irenaeus and seems to have been used by a Gnostic sect of the Nachashenes in the middle of the Nachashenes in the middle of the 2nd century. It was docetic as regards the miracles recorded in it and on this account was also acceptable to the Manichees. The author was one of the Marcosians referred to by Irenaeus. Great variations
exist in the text, of which there are only late catholic recasts, two in Greek, one in Latin and one in Syriac. One of the Greek versions is considerably longer than the other, while the Latin is somewhat larger than either. They are very largely concerned with a record of miracles wrought by Jesus before He was 12 years of age. They depict Jesus as an
extraordinary but by no means a lovable child. Unlike the miracles of the canonical Gospels those recorded in this gospel are mainly of a destructive nature and are whimsical and puerile in character. It rather shocks one to read them as recorded of the Lord Jesus Christ. The wonder-worker is described by Renan as "un gamin omnipotent et
omniscient," wielding the power of the Godhead with a child's waywardness and petulance. Instead of being subject to His parents He is a serious trouble to them; and to be omniscient from the beginning. The parents of one of the children whose
death He had caused entreat Joseph, "Take away that Jesus of thine from this place for he cannot dwell with us in this town; or at least teach him to bless and not to curse." Three or four miracles of a beneficent nature are mentioned; and in the Latin gospel when Jesus was in Egypt and in his third year, it is written (chapter 1), "And seeing boys
playing he began to play with them, and he took a dried fish and put it into a basin and ordered it to move about. Read Complete Article... ACTS, APOCRYPHALa-pok'-ri-fal. See APOCRYPHALa-pok
an apocryphal Gospel. See Hofmann, p.323. ... /.../history of the christian church volume i/section 18 apocryphal Books of the Old Testament. ... SECOND DIVISION: PARTICULAR INTRODUCTION. APPENDIX. THE APOCRYPHAL BOOKS OF THE OLD TESTAMENT. 1. The Greek word Apocrypha, hidden ...
/.../barrows/companion to the bible/appendix the apocryphal Gospels. ... For an interesting account of these documents, see the introduction to Mr. BH Cowper's translation of the Apocryphal Gospels. ... For an interesting account of these documents, see the introduction to Mr. BH Cowper's translation of the Apocryphal Gospels. ...
Apocalypses. ... Part III. "Apocryphal Apocalypses. ... II. The Apocalypses of Esdras." This book is a weak imitation of the apocryphal fourth book of Esdras. ... /.../unknown/apocryphal Acts of the Apocalypses. ... II. The Apocalypses. ... III. The Apocalypses. ... III. The Apocalypses of Esdras." This book is a weak imitation of the apocryphal fourth book of Esdras." This book is a weak imitation of the apocryphal Acts of the Apocalypses. ... III. The Apocryphal Acts of the A
Schools for Scotland. Part II. "The Apocryphal and Spurious Scriptures of the Marcosians, with passages of the Gospels which
they pervert. ... /.../irenaeus/against heresies/chapter xx the apocryphal and spurious.htmThese Propositions Cannot be predicated of any of those books which are commonly called Apocryphal? These ... /.../paley/evidences of christianity/section xi these
propositions cannot.htmThe Difference Between the Canonical and Apocryphal Books? The Difference Between the Canonical and Apocryphal Books...
Fathers, with Some ...... WRITINGS OF THE APOCRYPHAL GOSPELS AND ACTS. 13. ... /.../barrows/companion to the bible/appendix to part iii writings.htmIntroductory Notice to Apocrypha of the New Testament.
 ... not be emphasized. But attention may well be called to certain historical facts in regard to these apocrypha of.htmThesaurusApocryphal...APOCRYPHAL ACTS, GENERAL. a-pok'-ri-fal akts: A. GENERAL INTRODUCTION I. THE MEANING OF
"APOCRYPHAL" 1. Secret 2. False and Heretical 3. Extra-Canonical II. .../a/apocryphal.htm - 101kThomas (12 Occurrences)... 2. In Apocryphal Literature: According to the "Genealogies of the Apostles" (compare Budge, The Contendings of the Apostles, II, 50), Thomas was of the .../t/thomas.htm - 17kLibraries... li'-bra-riz, li'-brer-iz: 1. The
Bible a Library 2. Mythological and Apocryphal Libraries 3. Libraries 5. Prehistoric and .../l/libraries.htm - 38kEndirons... EGYPTIANS, GOSPEL ACCORDING TO THE HEBREWS. See APOCRYPHAL GOSPELS. INFANCY, GOSPEL OF THE. in'-fan-si.
.../e/endirons.htm - 8kDeuterocanonical... certain books, which by the Council of Trent were included in the Old Testament, but which the Protestant churches designated as apocryphal (see APOCRYPHA .../d/deuterocanonical.htm - 14kDeutero-canonical... certain books, which by the Council of Trent were included in the Old Testament, but which the
Protestant churches designated as apocryphal (see APOCRYPHAL GOSPELS. ... /a/arabic.htm - 14kArabic.htm - 14kArabic.htm - 14kArabic.htm - 14kArabic.htm - 17kGeneral (9 Occurrences)...APOCRYPHAL ACTS,
GENERAL, a-pok'-ri-fal akts: A. GENERAL INTRODUCTION I. THE MEANING OF "APOCRYPHAL" 1. Secret 2. False and Heretical 3. Extra-Canonical II. .../g/general.htm - 49kSubapostolic... previous articles. For the Protevangelium of James and the Gospel and Apocalypse of Peter see APOCRYPHAL GOSPELS; APOCRYPHAL ACTS. For
 .../s/subapostolic.htm - 38kSub-apostolic... previous articles. For the Protevangelium of James and the Gospel and Apocalypse of Peter see APOCRYPHAL GOSPELS; APOCRYPHAL GOSPELS; APOCRYPHAL ACTS. For .../s/sub-apostolic.htm - 38kResourcesWhat are the apocryphal gospels? | GotQuestions.orgWhat are the Apocryphal Acts of the Apostles? |
GotQuestions.orgApocrypha and Pseudepigrapha ' Article Index | GotQuestions.orgApocryphal: Dictionary Bible Encyclopedia Topical Bible Encyclopedia Topical Bible Encyclopedia Topical Bible Dictionary Bible Encyclopedia Topical Bible Bible Dictionary Bible Encyclopedia Topical Bible Dictionary Bible Encyclopedia Topical Bible Bible
the terms usage indicates that it referred to a body of esoteric writings that were at first prized, later tolerated, and finally excluded. In its broadest sense apocrypha has come to mean any writings of dubious authority. A brief treatment of apocrypha follows. For full treatment, see biblical literature: Apocryphal writings. There are several levels of
dubiety within the general concept of apocryphal works in Judeo-Christian biblical writings. Apocrypha per se are outside the canon, not considered divinely inspired but regarded as worthy of study by the faithful. Pseudepigrapha are spurious works ostensibly written by a biblical figure. Deuterocanonical works are those that are accepted in one
canon but not in all. At the time when Greek was the common spoken language in the Mediterranean region, the Old Testament books from various Hebrew texts, along with fragments in
Aramaic, into Greek. That version incorporated a number of works that later, non-Hellenistic Jewish scholarship at the Council of Jamnia (ad 90) identified as being outside the authentic Hebrew canon. The Talmud separates these works as Sefarim Hizonim (Extraneous Books). The Septuagint was an important basis for St. Jeromes translation of the
Old Testament into Latin for the Vulgate Bible; and, although he had doubts about the authenticity of some of the apocryphal works that it contained (he was the first to employ the word apocryphal works that it contained (he was the first to employ the word apocryphal works that it contained (he was the first to employ the word apocryphal works that it contained (he was the first to employ the word apocryphal works that it contained (he was the first to employ the word apocryphal works that it contained (he was the first to employ the word apocryphal works that it contained (he was the first to employ the word apocryphal works that it contained (he was the first to employ the word apocryphal works that it contained (he was the first to employ the word apocryphal works).
canonicity of nearly the entire Vulgate, excluding only the Third and Fourth Books of Maccabees, the Prayer of Manasseh, Psalm 151, and the First and Second Books of Esdras. Eastern Christendom, meanwhile, had accepted some of the Old Testament apocryphaTobit, Judith, the Wisdom of Solomon, and Ecclesiasticus (Wisdom of Jesus the Son of
Sirach) but rejected the rest. The other apocryphal writings, canonical only to Roman Catholicism, with an exception or two, include the Book of Baruch (a prophet) and the Letter of Jeremiah (often the sixth chapter of Baruch); the First and Second Books of Maccabees; several stories from Daniel, namely, the Song of the Three, Susanna, and Bel and
the Dragon; and extensive portions of the Book of Esther.Old Testament pseudepigrapha are extremely numerous and offer accounts of patriarchs and events, attributed to various biblical personages from Adam to Zechariah. Some of the most significant of these works are the Ascension of Isaiah, the Assumption of Moses, the Life of Adam and Eve,
the First and Second Books of Enoch, the Book of Jubilees, the Letter of Aristeas, and the Testaments of the Twelve Patriarchs. All the New Testament apocrypha are pseudepigraphal, and most of them fall into the categories of acts, gospels, and epistles, though there are a number of apocalypses and some can be characterized as wisdom books. The
apocryphal acts purport to relate the lives or careers of various biblical figures, including most of the apostles; the epistles, gospels, and others are ascribed to such figures. Some relate encounters and events in mystical language and describe arcane rituals. Most of these works arose from sects that had been or would be declared heretical, such as,
importantly, the Gnostics. Some of them argued against various heresies, and a few appear to have been neutral efforts to popularize the life of some saint or other early leader of the church, including a number of women. In the early decades of Christianity no orthodoxy had been established, and various parties or factions were vying for ascendancy
and regularity in the young church. All sought through their writings, as through their writings are through the writing their writings as through the writing 
fragments that are described by a second meaning of the term deuterocanonical: added later. The Letter to the Hebrews attributed to Paul, who died before it was written, is one of these; others are the letters of James, Peter (II), John (II and III), and Jude, and the Revelation to John. Fragments include Mark 16:920, Luke 22:4344, and John 7:53 and
8:111. All are included in the Roman canon and are accepted by the Eastern Church and most Protestant churches. Heretical movements such as Gnosticism and Montanism spawned a great body of New Testament pseudepigrapha. The existence of such purported scriptures lent great impetus to the process of canonization in the young and orthodox
Christian Church. See also various apocrypha (disambiguation). The apocrypha (disambiguation). The apocrypha (literature apocrypha) letter of Sultan Mehmed
```

```
II to the Pope (Notes et extraits pour servir l'histoire des croisades au XVe sicle), published by Nicolae Iorga. Series 4: 14531476, Paris; Bucarest, 1915, pages 126127Apocrypha (/pkrf/) are biblical or related writings not forming part of the accepted canon of scripture, some of which might be of doubtful authorship or authenticity.[1] In Christianity
the word apocryphal () was first applied to writings that were edifying Christian works that were edifying the christian works that were edifying the christ
century,[2] then taking on the popular meaning of "false," "spurious," "bad," or "heretical." It may be used for any book which might have scriptural claims but which does not appear in the canon accepted by the author. A related term for both canon and non-canonical texts whose authorship seems incorrect is pseudepigrapha, a term that means
"false attribution".[3]In Christianity, the name "the Apocrypha" is applied to a particular set of books which, when they appear in a Bible, are sometimes placed between the Old and New Testaments in a section called "Apocrypha."[4] The canonicity of such books took longer to determine. Various of these books are accepted by the Catholic Church,
Orthodox Churches and the Church of the East, as deuterocanonical. Some Protestant traditions reject them outright; others regard the Apocrypha as non-canonical books that are useful for instruction. [5][6]The word's origin is the Medieval Latin adjective apocryphus (secret, or non-canonical) from the Greek adjective, apokryphos, (private) from the
verb, apokryptein (to hide away).[7]It comes from Greek and is formed from the combination of apo (away) and kryptein (hide or conceal).[8]The word apocrypha has undergone a major change in meaning throughout the centuries. The word apocrypha in its ancient Christian usage originally meant a text read in private, rather than in public church
settings. In English, it later came to have a sense of the esoteric, suspicious, or heretical, largely because of the Protestant interpretation of the usefulness of non-canonical texts. The word apocryphal () was first applied to writings that were kept secret[9] because they were the vehicles of esoteric knowledge considered too profound or too sacred to
be disclosed to anyone other than the initiated. For example, the disciples of the Gnostic Prodicus boasted that they possessed the secret () books of Zoroaster. The term in general enjoyed high consideration among the Gnostics (see Acts of Thomas, pp.10, 27, 44).[10]Sinologist Anna Seidel refers to texts and even items produced by ancient Chinese
sages as apocryphal and studied their uses during Six Dynasties China (AD 220589). These artifacts were used as symbols legitimizing and guaranteeing the Emperor's Heavenly Mandate. Examples of these include talismans, charts, writs, tallies, and registers. The first examples were stones, jade pieces, bronze vessels and weapons, but came to
include talismans and magic diagrams.[11]From their roots in Zhou era China (1066256 BC), these items came to be surpassed in value by texts by the Han dynasty, collected these legitimizing objects and proscribed, forbade and burnt nearly
all of them to prevent them from falling into the hands of political rivals.[11]Apocrypha was also applied to writings that were hidden not because of their questionable value to the church. The early Christian theologian Origen, in his Commentaries on Matthew, distinguishes between writings that were read by the
churches and apocryphal writings: '(writing not found in the common and published books on one hand [and] actually found in the secret ones on the other).[12] The meaning of is here practically equivalent to "excluded from the public use of the word.[10]In general use, the word
apocrypha came to mean "of doubtful authenticity".[13] This meaning also appears in Origen's prologue to his commentary on the Song of Songs, of which only the Latin translation survives: De scripturis his, quae appellantur apocriphae, pro eo quod multa in iis corrupta et contra fidem veram inveniuntur a majoribus tradita non placuit iis dari locum
nec admitti ad auctoritatem.[10]"Concerning these scriptures, which are called apocryphal, for the reason that many things are found in them corrupt and against the true faith handed down by the elders, it has pleased them that they not be given a place nor be admitted to authority."Main article: Deuterocanonical booksThe Gelasian Decree
(generally held now as being the work of an anonymous scholar between 519 and 553) refers to religious works by Church Fathers Eusebius, Tertullian and Clement of Alexandria as apocrypha. Augustine defined the word as meaning simply "obscurity of origin", implying that any book of unknown authorship or questionable authenticity would be
considered apocryphal. Jerome in Prologus Galeatus declared that all books outside the Hebrew canon were apocryphal. In practice, Jerome treated some books outside the Hebrew canon as if they were canonical, and the Western Church did not accept Jerome's definition of apocrypha, instead retaining the word's prior meaning.[10] As a result,
various church authorities labeled different books as apocrypha, treating them with varying levels of regard. Origen stated that "the canonical books, as the Hebrews have handed them down, are twenty-two". [14] Clement and others cited some apocryphal books as "scripture", "divine scripture", "inspired", and the like. Teachers connected with
Palestine and familiar with the Hebrew canon (the protocanon) excluded from the canon all of the Old Testament not found there. This view was that the books were not as valuable as the canonical scriptures of the Hebrew collection, but were of value
for moral uses, as introductory texts for new converts from paganism, and to be read in congregations. They were referred to as "ecclesiastical" works by Rufinus.[10]In 1546, the Catholic Council of Trent reconfirmed the canon of Augustine, dating to the second and third centuries, declaring "He is also to be anathema who does not receive these
entire books, with all their parts, as they have been accustomed to be read in the Catholic Church, and are found in the accustomed to be read in the exception of 1 Esdras and the Prayer of Manasseh, were declared canonical at Trent.[10]The Protestants, in the exception of 1 Esdras and the Prayer of Manasseh, were declared canonical at Trent.[10]The Protestants, in the exception of 1 Esdras and 2 Esdras a
comparison, were diverse in their opinion of the deuterocanon early on. Some considered them divinely inspired, others rejected them. Lutherans and Anglicans retained the books as Christian intertestamental readings and a part of the Bible (in a section called "Apocrypha"), but no doctrine should be based on them. [15] John Wycliffe, a 14th-century
Christian Humanist, had declared in his biblical translation that "whatever book is in the Old Testament besides these twenty-five shall be set among the apocrypha, that is, without authority or belief."[10] Nevertheless, his translation of the Bible included the apocrypha and the Epistle of the Laodiceans.[16]Martin Luther did not class apocryphal
books as being scripture, but in the German Luther Bible (1534) the apocrypha are published in a separate section from the other books, although the Lutheran and Anglican lists are different. Anabaptists use the Lutheran and Anglican lists are different.
Sarah in the Apocrypha".[17] The fathers of Anabaptism, such as Menno Simons, quoted "them [the Apocrypha] with the same authority and nearly the same frequency as books of the Hebrew Bible" and the texts regarding the martyrdoms under Antiochus IV in 1 Maccabees and 2 Maccabees are held in high esteem by the Anabaptists, who faced
persecution in their history.[18]In Reformed editions (like the Westminster), readers were warned that these books were not "to be any otherwise approved or made use of than other human writings". A milder distinction was expressed elsewhere, such as in the "argument" introducing them in the Geneva Bible, and in the Sixth Article of the Church
of England, where it is said that "the other books the church doth read for example of life and instruction of manners," though not to establish doctrine. [10] Among some Nonconformists, the term apocryphal began to take on extra or altered connotations: not just of dubious authenticity, but having spurious or false content, [19] Protestants, being
diverse in theological views, were not unanimous in adopting those meanings. [20][21][6]Generally, Anabaptists and magisterial Protestants recognize the fourteen books of the Apocrypha as being non-canonical, but useful for reading "for example of life and instruction of manners": a view that continues today throughout the Lutheran Church, the
worldwide Anglican Communion, among many other denominations, such as the Methodist Churches and Quaker Yearly Meetings. [20][21][6] Liturgically, the Catholic, Methodist and Anglican churches have a scripture reading from the Book of Tobit in services of Holy Matrimony. [22] According to the Orthodox Anglican Church: On the other hand, the
Anglican Communion emphatically maintains that the Apocrypha is part of the Bible and is to be read with respect by her members. Two of the Apocrypha. One of the offertory sentences in Holy Communion comes from an
apocryphal book (Tob. 4: 89). Lessons from the Apocrypha are regularly appointed to be read in the daily, Sunday, and special services of Morning and Evening Prayer. There are altogether 111 such lessons in the latest revised American Prayer Book Lectionary [The books used are: II Esdras, Tobit, Wisdom, Ecclesiasticus, Baruch, Three Holy
Children, and I Maccabees.] The position of the Church is best summarized in the words of Articles: "In the name of Holy Scripture we do understand those canonical Books (as Hierome [St. Jerome] saith) the
Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine. [23] Though Protestant and instruction of manners; but yet doth it not apply them to established for centuries, with many today
supporting the use of the Apocrypha and others contending against the Apocrypha using various arguments. [24][26][27]The adjective apocrypha is commonly used in modern English to refer to any text or story considered to be of dubious veracity or authority, although it may contain some moral truth. In this broader metaphorical sense, the word
suggests a claim that is in the nature of folklore, factoid or urban legend. Main article: Buddhist apocryphal Jatakas of the Pli Canon, such as those belonging to the Pasajtaka collection, have been adapted to fit local culture in certain Southeast Asian countries and have been retold with amendments to the plots to better reflect Buddhist
morals.[28][29]Within the Pali tradition, the apocryphal Jatakas of later composition (some dated even to the 19th century) are treated as a separate category of literature from the "official" Jatakas of later composition (some dated even to the 19th century) are treated as a separate category of literature from the "official" Jatakas stories that have been more-or-less formally canonized from at least the 5th century are treated as a separate category of literature from the "official" Jatakas of later composition (some dated even to the 19th century) are treated as a separate category of literature from the "official" Jatakas of later composition (some dated even to the 19th century) are treated as a separate category of literature from the "official" Jatakas of later composition (some dated even to the 19th century) are treated as a separate category of literature from the "official" Jatakas of later composition (some dated even to the 19th century) are treated as a separate category of literature from the "official" Jatakas of later composition (some dated even to the 19th century) are treated as a separate category of literature from the "official" Jatakas of later composition (some dated even to the 19th century) are treated as a separate category of literature from the "official" Jatakas of later composition (some dated even to the 19th century) are treated as a separate category of literature from the "official" Jatakas of later composition (some dated even to the 19th century) are treated as a separate category of literature from the "official" Jatakas of later composition (some dated even to the 19th century) are treated as a separate category of literature from the "official" Jatakas of later composition (some dated even to the 19th century) are treated as a separate category of literature from the "official" Jatakas of later composition (some dated even to the 19th century) are treated as a separate category of later composition (some dated even to the 19th century) are treated as a separate category
extant illustrations in bas relief from ancient temple walls. Main articles: Jewish apocrypha and Development of the Hebrew Bible canonThe Jewish apocrypha, known in Hebrew as (Sefarim Hachizonim: "the external books"), are books written in large part by Jews, especially during the Second Temple period, not accepted as sacred manuscripts when
the Hebrew Bible was canonized. Some of these books are considered sacred by some Christians, and are included in their versions of the Old Testament. The Jewish apocrypha is distinctive from the New Testament apocrypha as it is the only one of these collections that works within a Jewish theological framework.
[30]Although Orthodox Jews believe in the exclusive canonization of the current 24 books in the Hebrew Bible, they also consider the Oral Torah, which they believe was handed down from Moses, to be authoritative. Some argue that the Sadducees, unlike the Pharisees but like the Samaritans, seem to have maintained an earlier and smaller number
of texts as canonical, preferring to hold to only what was written in the Law of Moses (the Torah),[31] making most of the presently accepted canon, both Jewish and Christian, apocryphal in their eyes.[citation needed] Others believe that it is often mistakenly asserted that the Sadducees only accepted the Pentateuch (Torah).[32] The Essenes in Judea
and the Therapeutae in Egypt were said to have a secret literature (see Dead Sea scrolls).[citation needed]Other traditions maintained different customs regarding canonicity.[33] The Ethiopian Jews, for instance, seem to have retained a spread of canonical texts similar to the Ethiopian Orthodox Christians.[34][35]Copies of the Luther Bible include
the deuterocanonical books as an intertestament and New Testament and New Testament, "The Books of the Old Testament", "The Books of the Old Testament", and "The Books of the New Testament". See
also: Biblical apocrypha, Intertestamental period, and Development of the Old Testament canonFurther information: List of books of the King James VersionDuring the Apostolic Age many Jewish texts of Hellenistic origin existed within Judaism and were frequently used by Christians. Patristic authorities frequently recognized these books as
important to the emergence of Christianity, but the inspired authority and value of the apocrypha remained widely disputed. [citation needed] In the sixteenth century, during the Protestant Reformation
the canonical validity of the intertestamental books was challenged and fourteen books were classed in 80 book Protestant Bibles as an intertestamental section called the Apocrypha, which straddles the Old Testament and New
Testament; examples include the "Matthew's Bible (1537), the Great Bible (1534). Many of these texts are considered canonical Old
Testament books by the Catholic Church, affirmed by the Council of Rome (AD 382) and later reaffirmed by the Eastern Orthodox Church and are referred to as anagignoskomena per the Synod of Jerusalem (1672). The Lutheran Churches
normatively include in the Bible the Apocrypha as an intertestamental section between the Old Testament and the New Testament; the systematic theologian Martin Chemnitz, a leading figure in the development of Evangelical Lutheranism "separated Scripture into two categories: those from which the Church makes doctrine and those from which
the Church does not."[36] The Book of Concord, the canonical books, the Lutheran Bible includes the apocrypha. [36] To this date, scripture readings from the Canonical books, the Lutheran Bible includes the apocrypha.
the Apocrypha are included in the lectionaries of the Lutheran Churches and the Anglican Churches and the Anglican Communion accepts the Protestant
Apocrypha "for instruction in life and manners, but not for the establishment of doctrine (Article VI in the Apocrypha", with these lessons being "read in the same ways as those from the Old Testament".[40]The first Methodist liturgical book
The Sunday Service of the Methodists, employs verses from the Apocrypha, such as in the Eucharistic liturgy. [21] The Protestant Apocrypha contains three books (1 Esdras, 2 Esdras and the Prayer of Manasseh) that are accepted by many Eastern Orthodox Churches and Oriental Orthodox Churches as canonical, but are regarded as non-canonical by
the Catholic Church and are therefore not included in modern Catholic Bibles, citing the Apocrypha in addition to the Old Testament and New Testament as a major factor; this legacy came to characterize
English-language Bibles in Great Britain and the Americas, unlike in Europe where Protestant Bibles are printed with 80 books in three sections: the Old Testament, Apocrypha, and New Testament, Apocrypha, and New Testament, Apocrypha, and New Testament, Apocrypha, and New Testament, Apocrypha are becoming more popular again, usually being printed as intertestamental books. [24]
The Revised Common Lectionary, in use by most mainline Protestants including Methodists and Moravians, lists readings from the Apocrypha in the liturgical calendar, although alternate Old Testament scripture lessons are provided.[44]The status of the deuterocanonicals remains unchanged in Catholic and Orthodox Christianity, though there is a
difference in number of these books between these two branches of Christianity.[45] Some authorities began using term deuterocanonical to refer to this traditional intertestamental collection as books of "the second canon".[46] These books are often seen as helping to explain the theological and cultural transitions that took place between the Old
and New Testaments. They are also sometimes called "intertestamental" by religious groups who do not recognize Hellenistic Judaism as belonging with either Jewish or Christian testamental books of the Bible form part of the Catholic, Eastern Orthodox
and Oriental Orthodox canons. The deuterocanonical or intertestamental books of the Catholic Church include Tobit, Judith, Baruch, Sirach, 1 Maccabees, Wisdom and additions to Esther, Daniel, and Baruch. The Book of Enoch is included in the biblical canon of the Oriental Orthodox churches of Ethiopia and Eritrea. The Epistle of Jude
alludes to a story in the book of Enoch, and some believe the use of this book also appears in the four gospels and 1 Peter.[47][48] While Jesus and his disciples sometimes used phrases also featured in some of the Apocryphal books, [49][dubious discuss] the Book of Enoch was never referenced by Jesus. The genuineness and inspiration of Enoch were
believed in by the writer of the Epistle of Barnabas, Irenaeus, Tertullian and Clement of Alexandria[10] and many others of the Early church.[citation needed] which is part of the Ethiopian canon, as well as the Assumption of Moses and the
Testaments of the Twelve Patriarchs, [citation needed] which are included in no biblical canon. Main articles: Biblical apocrypha and Christian biblical canons was a process of centuries, and what the term canon (as well as apocrypha) precisely meant also saw development. The canonical process
took place with believers recognizing writings as being inspired by God from known or accepted origins, subsequently being followed by official affirmation of what had become largely established through the study and debate of the writings. [19] The first ecclesiastical decree on the Catholic Church's canonical books of the Sacred Scriptures is
attributed to the Council of Rome (382), and is correspondent to that of Trent. [50] Martin Luther, like Jerome, favored the Masoretic canon for the Old Testament, excluding apocryphal books in the Luther Bible as unworthy to be properly called scripture, but included most of them in a separate section. [51] Luther did not include the deuterocanonical
books in his Old Testament, terming them "Apocrypha, that are books which are not considered equal to the Holy Scriptures, but are useful and good to read."[52]The Eastern Orthodox Church accepts four other books into its canon than what are contained in the Catholic canon: Psalm 151, the Prayer of Manasseh, 3 Maccabees, and 1 Esdras.[53]The Eastern Orthodox Church accepts four other books into its canon than what are contained in the Catholic canon: Psalm 151, the Prayer of Manasseh, 3 Maccabees, and 1 Esdras.[53]The Eastern Orthodox Church accepts four other books into its canon than what are contained in the Catholic canon: Psalm 151, the Prayer of Manasseh, 3 Maccabees, and 1 Esdras.[53]The Eastern Orthodox Church accepts four other books into its canon than what are contained in the Catholic canon: Psalm 151, the Prayer of Manasseh, 3 Maccabees, and 1 Esdras.[53]The Eastern Orthodox Church accepts four other books into its canon than what are contained in the Catholic canon: Psalm 151, the Prayer of Manasseh, 3 Maccabees, and 1 Esdras.[53]The Eastern Orthodox Church accepts four other books into its canon than what are contained in the Catholic canon: Psalm 151, the Prayer of Manasseh, 3 Maccabees, and 1 Esdras.[53]The Eastern Orthodox Church accepts four other books into its canon than what are contained in the Catholic canon.
status of the books that the Catholic Church terms Deuterocanonicals (second canon) and Protestantism refers to as Apocrypha has been an issue of disagreement that preceded the Reformation. Many believe that the pre-Christian-era Jewish translation (into Greek) of holy scriptures known as the Septuagint, a Greek translation of the Hebrew
Scriptures originally compiled around 280 BC, originally included the apocryphal writings in dispute, with little distinction made between them and the rest of the Old Testament. Others argue that the Septuagint of the first century did not contain these books but they were added later by Christians. [54][55]The earliest extant manuscripts of the
Septuagint are from the fourth century, and suffer greatly from a lack of uniformity as regards containing apocryphal books, [56][57][58] and some early writers in the second and later centuries as being scripture. [19]While a few scholars conclude that the Jewish
canon was the achievement of the Hasmonean dynasty, [59] it is generally considered not to have been finalized until about 100 AD[60] or somewhat later, at which time considerations of Greek language and beginnings of Christian acceptance of the Septuagint weighed against some of the texts. Some were not accepted by the Jews as part of the
Hebrew Bible canon and the Apocrypha is not part of the historical Jewish canon[clarification needed]. Early church fathers such as Athanasius, Melito, Origen, and Cyril of Jerusalem, spoke against the canonicity of much or all of the apocrypha, [54] but the most weighty opposition was the fourth century Catholic scholar Jerome who preferred the
Hebrew canon, whereas Augustine and others preferred the wider (Greek) canon, [61] with both having followers in the generations that followed. The Catholic Encyclopedia states as regards the Middle Ages, In the Latin Church, all through the Middle Ages, In the Latin Church, all through the Middle Ages [5th century to the 15th century] we find evidence of hesitation about the character of the
deuterocanonicals. There is a current friendly to them, another one distinctly unfavourable to their authority and sacredness, while wavering between the two are a number of writers whose veneration for these books is tempered by some perplexity as to their exact standing, and among those we note St. Thomas Aquinas. Few are found to
unequivocally acknowledge their canonicity. The prevailing attitude of Western medieval authors is substantially that of the Greek Fathers. [62] The wider Christian canon accepted by Augustine became the more established canon in the Western Church [63] after being promulgated for use in the Easter Letter of Athanasius (circa 372 A.D.), the Synodesian canonicity.
of Rome (382 A.D., but its Decretum Gelasianum is generally considered to be a much later addition[64]) and the local councils of Carthage and Hippo in north Africa (391 and 393 A.D). Athanasius called canonical all books of the Hebrew Bible including Esther. He adds that "there are certain books which the Fathers had
appointed to be read to catechumens for edification and instruction; these are the Wisdom of Solomon, the Wisdom of Solomon, the Didache, or Doctrine of the Apostles, and the Shepherd of Hermas. All others are apocrypha and the inventions of heretics (Festal Epistle for 367)".[65]Nevertheless, none of these
constituted indisputable definitions, and significant scholarly doubts and disagreements about the nature of the Apocrypha continued for centuries and even into Trent,[66][67][68] which provided the first infallible definition of the Catholic canon in 1546.[69][70]In the 16th century, the Protestant reformers challenged the canonicity of the books and
partial-books found in the surviving Septuagint but not in the Masoretic Text. In response to this challenge, after the death of Martin Luther (February 8, 1546) the ecumenical Council of Trent officially ("infallibly") declared these books (called "deuterocanonical" by Catholics) to be part of the canon in April, 1546 A.D.[71] While the Protestant
Reformers rejected the parts of the canon that were not part of the Hebrew Bible, they included the four New Testament books Luther considered of doubtful canonicity along with the Apocrypha in his non-binding Luther's canon (although most were separately included in his Bible, [19] as they were in some editions of the KJV bible until 1947)
[72]Protestantism therefore established a 66 book canon with the 39 books based on the accient Hebrew canon, along with the traditional 27 books of the New Testament. Protestants also rejected the Catholic term "deuterocanonical" for these writings, preferring to apply the term "apocryphal", which was already in use for other early and disputed
writings. As today (but along with other reasons), [54] various reformers argued that those books contained doctrinal or other errors and thus should not have been added to the canon for that reason. The differences between canons can be seen under Biblical canon and Development of the Christian biblical canon. Explaining the Eastern Orthodox
Church's canon is made difficult because of differences of perspective with the Roman Catholic church in the separation of the Roman Catholics and Orthodox around 1054, but the formation of the canon that Trent would later
officially definitively settle was largely complete by the fifth century, if not settled, six centuries before the separation. [citation needed] In the eastern part of the church, it took much of the fifth century also to come to agreement, but in the east ern part of the church, it took much of the fifth century also to come to agreement, but in the east ern part of the church, it took much of the fifth century also to come to agreement, but in the east ern part of the church became the
predominant canon for what was later to become Roman Catholic and Eastern Orthodox alike. [citation needed] The East already differed from the West in not consideration of yet a few more to continue not fully
Manasseh and Psalm 151 are included in some copies of the Septuagint, [73] some of which are accepted as canonical by Eastern Orthodox and some other churches. Protestants accept none of these additional books as canon, but see them having roughly the same status as the other Apocrypha. [citation needed] Eastern Orthodox uses a different
definition than the Roman Catholic Church does for the books of its canon that it calls deuterocanonical, referring to them as a class of books with less authority than other books of the Old Testament. [74][75] In contrast, the Catholic Church uses this term to refer to a class of books that were added to its canon later than the other books in its Old
Testament canon, considering them all of equal authority. Main article: New Testament apocryphaNew Testament apocryphabooks similar to those in the New Testament but almost universally rejected by Catholics, Orthodox and Protestantsinclude several gospels and lives of apostles. Some were written by early Jewish Christians (see the Gospel
according to the Hebrews). Others of these were produced by Gnostic authors or members of other groups later defined as heterodox. Many texts believed lost for centuries were unearthed in the 19th and 20th centuries, producing lively speculation about their importance in early Christianity among religious scholars, [citation needed] while many
others survive only in the form of quotations from them in other writings; for some, no more than the etitle is known. Artists and details about the Three Wise Men. The first explicit mention of the perpetual virginity of Mary is found in
the pseudepigraphical Infancy Gospel of James. Before the fifth century, the Christian writings that were then under discussion for inclusion in the canon but had not yet been accepted were classified in a group known as the ancient antilegomenae. These were all candidates for the New Testament and included several books that were eventually
accepted, such as: The Epistle to the Hebrews, 2 Peter, 3 John and the Revelation of John (Apocalypse). None of those accepted books can be considered some heretical but viewed others quite positively.[10]Some Christians, in an
extension of the meaning, might also consider the non-heretical books to be "apocryphal" along the manner of Martin Luther: not canon, but useful to read. This category includes books such as the Apostolic Fathers. The Gnostic tradition was a
prolific source of apocryphal gospels.[10]While these writings borrowed the characteristic poetic features of apocalyptic literature from Judaism, Gnostic sects largely insisted on allegorical interpretations based on a secret apocryphal book is the
Gospel of Thomas, the only complete text of which was found in the Egyptian town of Nag Hammadi in 1945. The Gospel of Judas, a Gnostic gospel, also received much media attention when it was reconstructed in 2006. Roman Catholics, Eastern Orthodox, and Protestants all agree on the canon of the New Testament. [76] The Ethiopian Orthodox
have in the past also included I & II Clement and Shepherd of Hermas in their New Testament canon. The List of Sixty, dating to around the 7th century, lists sixty books that are not included amongst the sixty. These books are:
[3]AdamEnochLamechTwelve PatriarchsPrayer of JosephEldad and ModadTestament of MosesAssumption of IsaiahApocalypse of ElijahAscension of IsaiahApocalypse of ZechariahApocalypse of SolomonApocalypse of ElijahAscension of IsaiahApocalypse of ElijahAscension of IsaiahApocalypse of SolomonApocalypse of ElijahAscension of IsaiahApocalypse of ElijahAscension of ElijahAscen
PaulApocalypse of PaulDidascalia of ClementDidascalia of IgnatiusDidascalia of PolycarpGospel of BarnabasGospel According to Matthew[a]Hadith, the supposed reports of the words, actions, and silent approval of the Islamic prophet Muhammad, are accused by some Muslims of being fabrications (pseudepigrapha) created in the 8th and 9th
centuries AD, and falsely attributed to Muhammad.[77][78][79] Historically, some sects of the Kharijites also rejected the hadiths, while at the same time accepting the Sunnah and Ijma.[80] The main points of internal Islamic criticism of hadith literature are based on questions and the same time accepting the Sunnah and Ijma.[80] The main points of internal Islamic criticism of hadith literature are based on questions and Ijma.[80] The main points of internal Islamic criticism of hadith literature are based on questions and Ijma.[80] The main points of internal Islamic criticism of hadith literature are based on questions and Ijma.[80] The main points of internal Islamic criticism of hadith literature are based on questions and Ijma.[80] The main points of internal Islamic criticism of hadith literature are based on questions and Ijma.[80] The main points of internal Islamic criticism of hadith literature are based on questions and Ijma.[80] The main points of internal Islamic criticism of hadith literature are based on questions and Ijma.[80] The main points of internal Islamic criticism of hadith literature are based on questions and Ijma.[80] The main points of internal Islamic criticism of hadith literature are based on questions and Ijma.[80] The main points of internal Islamic criticism of hadith literature are based on questions and Ijma.[80] The main points are based on questions and Ijma.[80] The main points are based on questions are based on questions and Ijma.[80] The main points are based on questions are based on questions
regarding its authenticity. However, Muslim criticism of hadith is also based on arguments and criticisms of Islamic theology and philosophy. Traditionally, some sects of the Kharijites have rejected Hadith. There are some who even oppose the writing of Hadith for fear that it will compete with or even replace the Quran. Mu'tazilite followers also
reject hadith as the basis for Islamic law, while simultaneously accepting the Sunnah and ijma.[80] For Mu'tazilites, the basic argument for rejecting hadith is that "because of its nature as the transmission of individuals, [it] cannot be a sure path to our understanding of the Prophet's teachings, unlike the Quran whose transmission has a general
curb imperial power.[11] They deal with treasure objects that were part of the Zhou (1066256 BC) royal treasures. Emerging from the instability of the Warring States period (476221 BC), ancient Chinese scholars saw the centralized rule of the Zhou as an ideal model for the new Han empire to emulate. The Chinese scholars saw the centralized rule of the Zhou as an ideal model for the new Han empire to emulate. The Chinese scholars saw the centralized rule of the Zhou as an ideal model for the new Han empire to emulate. The Chinese scholars saw the centralized rule of the Zhou as an ideal model for the new Han empire to emulate. The Chinese scholars saw the centralized rule of the Zhou as an ideal model for the new Han empire to emulate. The Chinese scholars saw the centralized rule of the Zhou as an ideal model for the new Han empire to emulate. The Chinese scholars saw the centralized rule of the Zhou as an ideal model for the National Rule (No. 1998) and the National Rule (No. 1998) are the National Rule (No. 1998) and the National Rule (No. 1998) are the National Rule (No
scholars about the Zhou royal treasures, only they were not written to record history for its own sake, but for legitimizing the current imperial reign. These texts took the form of stories about texts and objects being conferred upon the Emperors by Heaven and comprising these ancient sage-king's (this is how the Zhou emperors were referred to by
this time, about 500 years after their peak) royal regalia.[11] The desired effect was to confirm the Han emperor's Heavenly Mandate through the continuity offered by his possession of these objects. What is known is
that these texts were most likely produced by a class of nobles who were not part of the state administration; they were considered specialists or occultists, for example diviners, astrologers, alchemists or healers.[11] It is from this class of nobles that the first Taoist priests are believed to have emerged
Seidel points out, however, that the scarcity of sources relating to the formation of early Taoism make the exact link between the apocryphal texts and the Taoist beliefs unclear.[11]List of GospelsLost workOccultShakespeare apocryphal texts and the Taoist beliefs unclear.[11]List of GospelsLost workOccultShakespeare apocryphal texts and the Taoist beliefs unclear.[11]List of GospelsLost workOccultShakespeare apocryphal texts and the Taoist beliefs unclear.[11]List of GospelsLost workOccultShakespeare apocryphal texts and the Taoist beliefs unclear.[11]List of GospelsLost workOccultShakespeare apocryphal texts and the Taoist beliefs unclear.[11]List of GospelsLost workOccultShakespeare apocryphal texts and the Taoist beliefs unclear.[11]List of GospelsLost workOccultShakespeare apocryphal texts and the Taoist beliefs unclear.[11]List of GospelsLost workOccultShakespeare apocryphal texts and the Taoist beliefs unclear.[11]List of GospelsLost workOccultShakespeare apocryphal texts and the Taoist beliefs unclear.[11]List of GospelsLost workOccultShakespeare apocryphal texts and the Taoist beliefs unclear.[11]List of GospelsLost workOccultShakespeare apocryphal texts and the Taoist beliefs unclear.[11]List of GospelsLost workOccultShakespeare apocryphal texts and the Taoist beliefs unclear.[11]List of GospelsLost workOccultShakespeare apocryphal texts and the Taoist beliefs unclear.[11]List of GospelsLost workOccultShakespeare apocryphal texts and the Taoist beliefs unclear.[11]List of GospelsLost workOccultShakespeare apocryphal texts and the Taoist beliefs unclear.[11]List of GospelsLost workOccultShakespeare apocryphal texts and the Taoist beliefs unclear.[11]List of GospelsLost workOccultShakespeare apocryphal texts and the Taoist beliefs unclear.[11]List of GospelsLost workOccultShakespeare apocryphal texts and the Taoist workOccultShakespeare apocryp
University Press. (Subscription or participating institution membership required.) a b Bromley, Geoffrey William, ed. (2009). "Apocrypha". The International Standard Bible Encyclopedia (2ed.). Grand
Rapids, Michigan: W.B. Eerdmans. Ewert, David (11 May 2010). A General Introduction to the Bible: From Ancient Tablets to Modern Translations. Zondervan. p.104. ISBN 9780310872436. English Bibles were patterned after those of the Continental Reformers by having the Apocrypha set off from the rest of the OT. Coverdale (1535) called them
 "Apocrypha". All English Bibles prior to 1629 contained the Apocrypha. Matthew's Bible (1537), the Great Bible (1539), the Geneva Bible (1560), the Bishop's Bible (1568), and the KJV, however, the English Bibles began to drop the Apocrypha and eventually they
disappeared entirely. The first English Bible to be printed in America (178283) lacked the Apocrypha. In 1826 the British and Foreign Bibles with the Apocrypha are becoming more popular again. Wells, Preston B. (1911). The Story of the English
Bible. Pentecostal Publishing Company. p.41. Fourteen books and parts of books are considered Apocryphal by Protestants. Three of these are recognized by Roman Catholics also as Apocryphal. a b c Quaker Life, Volume 11. Friends United Press. 1970. p.141. Even though they were not placed on the same level as the canonical books, still they
were useful for instruction . ... Theseand others that total fourteen or fifteen altogether-are the books known as the Apocrypha - Definition". merriam-webster.com. Webb, Diana Barton (2014). A Dictionary of the Bible
Volume I (Part I: A -- Cyrus). The Minerva Group, Inc. p.116. ISBN 9781410217226.^ a b c d e f g h i j k Charles 1911^ a b c d e f g h i j k Charles 1911^ a b c d e f g h i j k Charles 1911^ a b c d e f g h i j k Charles 1911^ a b c d e f Seidel, Anna. "Imperial treasures and Taoist sacraments". In Strickmann, M. (ed.). Tantric and Taoist sacraments". In Strickmann, M. (ed.). Tantric and Taoist sacraments are considered as a constant of the sacraments are const
on Matthew, X. 18, XIII. 57[not specific enough to verify] apocryphal - Definition". merriam-webster.com. 20 February 2024. Geisler, Norman L.; MacKenzie, Ralph E. (1995). Roman Catholics and Evangelicals: Agreements and Differences. Baker Publishing Group.
p.171. ISBN978-0-8010-3875-4. Lutherans and Anglicans used it only for ethical / devotional matters but did not consider it authoritative in matters of faith. The Bible. Amish America. Retrieved 23 May 2021. deSilva, David A. (20 February 2018). Introducing the
Apocrypha: Message, Context, and Significance. Baker Books. ISBN 978-1-4934-1307-2. a b c d McDonald, Lee Martin (2009). Forgotten Scriptures: The Selection and Rejection of Early Religious Writings. Louisville, KY: Westminster John Knox Press. pp.1133. ISBN 978-0664233570. Retrieved 24 November 2015. a b "The Thirty-Nine Articles"
Anglicans Online. Retrieved 8 May 2021. a b c Wesley, John (1825). The Sunday Service of the Methodists; With Other Occasional Services. J. Kershaw. p.136. DeSilva, David Arthur (2002). Introducing the Apocrypha: Message, Context, and Significance. Baker Academic. p.76. ISBN 978-0-8010-2319-4. The author also promotes an ideology of
marriage, revealed mainly in the prayer of 8:57 (which is an optional Old Testament reading in Catholic, Anglican, and United Methodist marriage services). The Apocrypha, Bridge of the Testaments Archived August 9, 2007, at the Wayback Machine about 11 May 2010). A General Introduction to the Bible: From Ancient Tablets to
Modern Translations. Zondervan. p.104. ISBN9780310872436. English Bibles were patterned after those of the Continental Reformers by having the Apocrypha set off from the rest of the OT. Coverdale (1535) called them "Apocrypha". All English Bibles prior to 1629 contained the Apocrypha. Matthew's Bible (1537), the Great Bible (1539), the
Geneva Bible (1560), the Bishop's Bible (1568), and the King James Bible (1611) contained the Apocrypha. Soon after the publication of the KJV, however, the English Bible to be printed in America (178283) lacked the Apocrypha. In 1826, the British and
Foreign Bible Society decided to no longer print them. Today the trend is in the opposite direction, and English Bibles with the Apocrypha are becoming more popular again. Helpful or Harmful? The "Apocrypha" and English Bibles with the Apocrypha are becoming more popular again.
Evangelical Theology". European Journal of Theology. 13 (2): 8190. Webster, William. "The Old Testament Canon and the Apocrypha Part 3". Archived from the original on 13 December 2015. Retrieved 29 November 2015. The Tale of Prince Samuttakote. Ohio University Center for International Studies
ISBN 9780896801745. Sengpan Pannyawamsa (2007). "The Tham Vessantara-jAtaka: A Critical Study of the Tham Vessantara-jAtaka and its Influence on Kengtung Buddhism, Eastern Shan State, Burma." Archived 2018-10-04 at the Wayback Machine PhD Thesis. "APOCRYPHA - Jewish Encyclopedia.com". www.jewishencyclopedia.com. Retrieved 2018-10-04 at the Wayback Machine PhD Thesis. "APOCRYPHA - Jewish Encyclopedia.com". www.jewishencyclopedia.com. Retrieved 2018-10-04 at the Wayback Machine PhD Thesis. "APOCRYPHA - Jewish Encyclopedia.com". www.jewishencyclopedia.com. Retrieved 2018-10-04 at the Wayback Machine PhD Thesis. "APOCRYPHA - Jewish Encyclopedia.com". www.jewishencyclopedia.com. Retrieved 2018-10-04 at the Wayback Machine PhD Thesis. "APOCRYPHA - Jewish Encyclopedia.com". www.jewishencyclopedia.com. Retrieved 2018-10-04 at the Wayback Machine PhD Thesis. "APOCRYPHA - Jewish Encyclopedia.com". www.jewishencyclopedia.com. Retrieved 2018-10-04 at the Wayback Machine PhD Thesis. "APOCRYPHA - Jewish Encyclopedia.com". www.jewishencyclopedia.com. Retrieved 2018-10-04 at the Wayback Machine PhD Thesis. "APOCRYPHA - Jewish Encyclopedia.com". www.jewishencyclopedia.com. Retrieved 2018-10-04 at the Wayback Machine PhD Thesis. "APOCRYPHA - Jewish Encyclopedia.com". www.jewishencyclopedia.com. Retrieved 2018-10-04 at the Wayback Machine PhD Thesis. "APOCRYPHA - Jewish Encyclopedia.com". www.jewishencyclopedia.com. Retrieved 2018-10-04 at the Wayback Machine PhD Thesis. "APOCRYPHA - Jewish Encyclopedia.com". www.jewishencyclopedia.com. Retrieved 2018-10-04 at the Wayback Machine PhD Thesis. "APOCRYPHA - Jewish Encyclopedia.com". www.jewishencyclopedia.com. Retrieved 2018-10-04 at the Wayback Machine PhD Thesis. "APOCRYPHA - Jewish Encyclopedia.com". www.jewishencyclopedia.com. Retrieved 2018-10-04 at the Wayback Machine PhD Thesis. "APOCRYPHA - Jewish Encyclopedia.com". www.jewishencyclopedia.com. Retrieved 2018-10-04 at the Wayback Machine PhD Thesis. "APOCRYPHA - Jewish Encyclopedia.com". www.jewishencyclopedia.com. Retrieved 
12 June 2020.^ "SADDUCEES". jewishencyclopedia.com.^ Holman study bible. Howard, Jeremy Royal., Blum, Edwin., Stabnow, David K., Holman Bible Staff. (NKJVed.). Nashville, TN: Holman Bible Pub. 2013. ISBN 978-1-4336-0509-3. OCLC 8288 86896. {{cite book}}: CS1 maint: others (link)^ The Old Testament Canon Archived December 6, 2007
at the Wayback Machine Ethiopian Orthodox Old Testament Archived December 31, 2007, at the Wayback Machine Encyclopaedia Judaica, Vol 6, p 1147. a b c Futrell, Rich (23 January 2011). "The Apocrypha and Change within the Lutheran and Roman Churches". Shepherd of the Hills Lutheran Church. Retrieved 24 May 2025. Readings from
the Apocrypha. Forward Movement Publications. 1981. p.5. Futrell, Rich (24 February 2011). "Optional Supplemental Lectionary Readings from the OT Apocrypha". Shepherd of the Hills Lutheran Church. Retrieved 24 May 2025. Ewert, David (11 May 2010). A General Introduction to the Bible: From Ancient Tablets to Modern Translations.
Zondervan. p.104. ISBN9780310872436. Thomas, Owen C.; Wondra, Ellen K. (1 July 2002). Introduction to Theology (3rded.). Church Publishing, Inc. p.56. ISBN9780819218971. Henze, Matthias; Boccaccini, Gabriele (20 November 2013). Fourth Ezra and Second Baruch: Reconstruction after the Fall. Brill. p.383. ISBN9789004258815. Why 3 and
4 Esdrass (called 1 and 2 Esdras in the NRSV Apocrypha) are pushed to the front of the list is not clear, but the motive may have been to distinguish the Anglican Apocrypha from the Roman Catholic canon affirmed at the fourth session of the Council of trent in 1546, which included all of the books in the Anglican Apocrypha list except 3 and 4 Esdras
and the Prayer of Manasseh. These three texts were designated at Trent as Apocrypha and later included in an appendix to the Clementine Vulgate text until Vatican II). Anderson, Charles R. (2003). Puzzles and Essays from "The Exchange": Tricky Reference Questions. Psychology Press. p.123.
ISBN 9780789017628. Paper and printing were expensive and early publishers were able to hold down costs by eliminating the Apocrypha once it was deemed secondary material. McGrath, Alister (10 December 2008). In the Beginning: The Story of the King James Bible and How It Changed a Nation, a Language, and a Culture. Knopf Doubleday
Publishing Group. p.298. ISBN9780307486226.^ "The Revised Common Lectionary" (PDF). Consultation on Common Texts. 1992. Archived from the deuterocanonical books (The Apocrypha) is listed, an alternate reading from the canonical Scriptures has
also been provided. Nimbrough, S.T. (2005). Orthodox And Wesleyan Scriptural Understanding And Practice. St Vladimir's Seminary Press. p.23. ISBN 978-0-88141-301-4.. The Style Manual for the Society of Biblical Literature recommends the use of the term deuterocanonical literature instead of apocrypha in academic writing, although not all
apocryphal books are properly deuterocanonical. Clontz, T.E.; Clontz, T.E.; Clontz, T.E.; Clontz, J. (2008). The Comprehensive Bible Software (December 2011). "New Release: Comprehensive Bible Software (December 2011)." New Release: Comprehensive
Apocrypha in the New Testament". 7 August 2017. Decree of Council of Rome (AD 382) on the Biblical Canon". Taylor Marshall. 19 August 2008. Retrieved 1 December 2019. Coogan, Michael David (2007). The New Oxford Annotated Bible with the Apocryphal/Deuterocanonical Books. Oxford, United Kingdom: Oxford University Press. p.457.
Willett, Herbert Lockwood (1910). The Popular and Critical Bible Encyclopdia and Scriptural Dictionary: Fully Defining and Explaining All Religious Terms, Including Biographical, Historical Bible Encyclopdia and Scriptural Dictionary: Fully Defining and Explaining All Religious Terms, Including Biographical, Historical Bible Encyclopdia and Doctrinal Themes, Superbly Illustrated with Over 600 Maps and Engravings. Howard-Severance Company. Retrieved 21 April
2018 via Google Books. S. T. Kimbrough (2005). Orthodox And Wesleyan Scriptural Understanding And Practice. St Vladimir's Seminary Press. p. 23. ISBN 978-0881413014. a b c Wegner, Paul D. (2004). The Journey from Texts to Translations: The Origin and Development of the Bible. Baker Academic. p.14. ISBN 978-0801027994. Beckwith,
Roger T. (1 November 2008). The Canon of the Old Testament (PDF). Eugene, OR: Wipf & Stock Pub. pp.62, 382283. ISBN 978-1606082492. Archived (PDF) from the original on 2022-10-09. Retrieved 23 November 2015. Achieved (PDF). Eugene, OR: Wipf & Stock Pub. pp.62, 382283. ISBN 978-1606082492. Archived (PDF). Eugene, OR: Wipf & Stock Pub. pp.62, 382283. ISBN 978-1606082492. Archived (PDF) from the original on 2022-10-09. Retrieved 23 November 2015.
Testament introduction ([Rev. and expanded].ed.). Chicago, IL: Moody Press. pp.7586. ISBN 978-0802484345.^ Biddle, Martin Hengel (2004). The Septuagint as Christian Scripture: its prehistory and the problem of its canon. Roland Deines; introd. by Robert Hanhart; transl. by Mark E. (North American paperbacked.). Grand Rapids: Baker Academic
pp.5759. ISBN080102790X. Davies, Philip R. (1 September 2013). Rethinking Biblical Scholarship: Changing Perspectives 4. Routledge. p.225. ISBN978-1844657278. Newman, Robert C. "THE COUNCIL OF JAMNIA AND THE OLD TESTAMENT CANON" (PDF). Gordon Faculty Online. Gordon College. Archived (PDF) from the original on 2022-10
09. Retrieved 23 November 2015.^ "Correspondence of Augustine and Jerome concerning the Latin Translation of the Scriptures". bible-researcher.com. Knight, Kevin. "Canon of the Old Testament". New Advent. The Catholic Encyclopedia. Retrieved 26 November 2015.^ Lienhard, Joseph. The Bible, the Church, and Authority. Collegeville,
Minnesota: Fordham University. p.59. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "THE DECRETUM GELASIANUM". tertullian.org. Retrieved 26 November 2015. Burkitt, F. C. "The Decretum Ge
Responds: A Reader in Reformation Controversy. Washington: The Catholic University Press of America. Metzger, Bruce (1957). An Introduction to the Apocrypha. New York: Robert Appleton Company. Tavard, George H. (1959). Holy Writ or Holy Church.
 London: Burns & Oates. pp.1617. Canons and Decrees of the Council of Trent. Translated by Buckley, Theodore Alois. London: George Routledge and Co. 1851. pp.1718. Hiers, Richard H. (1 October 2001). The Trinity Guide to the Bible. Norcross, GA: Trinity Press International. p.148. ISBN 1563383403. Retrieved 23 November 2015. "The Old
Testament Canon and Apocrypha". BibleResearcher. Retrieved 27 November 2015.^ Orthodox Answer To a Question About Apocrypha, Canon, Deuterocanonical Answer #39 Archived 14 March 2012 at the Wayback Machine^ Dennis Bratcher (ed.), The Confession of Dositheus (Eastern Orthodox, 1672), Question 3, CRI / Voice, Institute^ See
Development of the New Testament canon "Hadith and the Corruption of Islam | Submission.org - Your best source for Submission.org . Retrieved 2020-01-23. Aisha Y. Musa, The Quranists, Florida International University, accessed May 22, 2013. Neal Robinson (2013), Islam: A Concise Introduction
Routledge, ISBN 978-0878402243, Chapter 7, pp. 85-89 a b Sindima, Harvey J (2017). Major Issues in Islam: The Challenges Within and Without. Rowman & Littlefield. ISBN 9780761870173. This articleincorporates text from a publication now in the public domain: Charles, Robert Henry (1911). "Apocryphal Literature". In Chisholm, Hugh (ed.).
Encyclopdia Britannica. Vol.2 (11thed.). Cambridge University Press. pp.175183.Look up apocrypha in Wiktionary, the free dictionary. Wikiquote has quotations related to Apocrypha is in the religion section at the e.Lib.Noncanonical
LiteratureComplete NT Apocrypha Claims to be the largest collection of New Testament apocrypha onlineDeuterocanonical books - Full text in Arabic)LDS Bible Dictionary - Apocrypha Definition & LDS POV, including brief book descriptions. Aldenicum The Trilogy, an apocryphal
view on life and reality around us. Christian Cyclopedia article on ApocryphaNew Testament Allusions to Apocrypha and PseudepigraphaCanon Comparison ChartSchem, A. J. (1879). "Apocrypha". The American Cyclopedia. 1905. Early Christian Writings.com A chronological list of early Christian books and
letters, both complete and incomplete works; canonical, apocryphal and Gnostic. Many with links to English translations. Retrieved from "2Book of the New Testament and Gnostic. Many with links to English translations. Retrieved from "2Book of the New Testament and Gnostic. Many with links to English translations. Retrieved from "2Book of the New Testament and Gnostic. Many with links to English translations. Retrieved from "2Book of the New Testament and Gnostic. Many with links to English translations. Retrieved from "2Book of the New Testament and Gnostic. Many with links to English translations. Retrieved from "2Book of the New Testament and Gnostic. Many with links to English translations. Retrieved from "2Book of the New Testament and Gnostic. Many with links to English translations. Retrieved from "2Book of the New Testament and Gnostic. Many with links to English translations. Retrieved from "2Book of the New Testament and Gnostic. Many with links to English translations. Retrieved from "2Book of the New Testament and Gnostic. Many with links to English translations. Retrieved from "2Book of the New Testament and Gnostic. Many with links to English translations. Retrieved from "2Book of the New Testament and Gnostic. Many with links to English translations. Retrieved from "2Book of the New Testament and Gnostic. Many with links to English translations. Retrieved from "2Book of the New Testament and Gnostic. Many with links to English translations. Retrieved from "2Book of the New Testament and Gnostic. Many with links to English translations. Retrieved from "2Book of the New Testament and Gnostic. Many with links to English translations. Retrieved from "2Book of the New Testament and Gnostic. Many with links to English translations. Retrieved from "2Book of the New Testament and Gnostic. Many with links to English translations. Retrieved from "2Book of the New Testament and Gnostic. Many with links to English translations. Retrieved from "2Book of the New Testament and Gnostic. Many with links to English
New Testament papyri, showing 2Cor11:3312:9Gospels and ActsFour EvangelistsMatthewMarkLukeJohnLukan ActsActs of the ApostlesEpistles and ApocalypsePauline epistlesRomans1 Timothy2 TimothyTitusPhilemonHebrewsCatholic epistlesJames1
Peter2 Peter1 John2 John3 John3 John3 John4 Testament canonNew Testament manuscriptsSynoptic GospelsJohannine epistles Bible portal Christianity portalvtePart of a series of articles on John in the
BibleSaint John the Evangelist, DomenichinoJohannine literatureGospelEpistlesFirstSecondThirdRevelationEventsAuthorshipApostleBeloved discipleEvangelist, DomenichinoJohannine literatureGospelEpistlesFirstSecondThirdRevelationEventsAuthorshipApostleBeloved discipleBeloved disc
Testament people named JohnvteThe Third Epistle of John[a] is the third-to-last book of the New Testament and the Christian Bible as a whole, and attributed to John the Evangelist, traditionally thought to be the author of the Gospel of John and the other two epistles of John. The Third Epistle of John is a personal letter sent by "the elder" (the
presbyter) to a man named Gaius, recommending to him a group of Christians led by Demetrius, which had come to preach the gospel in the area where Gaius lived. The purpose of the letter is to encourage and strengthen Gaius, and to warn him against Diotrephes, who refuses to cooperate with the author of the letter. Early church literature
contains no mention of the epistle, with the first reference to it appearing in the middle of the third century, when it was accepted into the extreme brevity of the epistle, caused early church writers to doubt its authenticity until the early 5th century, when it was accepted into the extreme brevity of the epistle, caused early church writers to doubt its authenticity until the early 5th century, when it was accepted into the extreme brevity of the epistle, caused early church writers to doubt its authenticity until the early 5th century.
John. The language of 3 John echoes that of the Gospel of John, which is conventionally dated to around AD 90, so the epistle was likely written near the end of the first century. Others contest this view, such as the scholar John A. T. Robinson, who dates 3 John to c.AD 6065.[4] The location of writing is unknown, but tradition places it in Ephesus. The
shortest book of the Bible by word count,[5] though 2 John has fewer verses.[6] 3 John has 15 verses in the critical SBL Greek New Testament text,[7] or 14 in the Textus Receptus.[8]It is the only New Testament text,[7] or 14 in the Textus Receptus.[8]It is the only New Testament book which does not contain the names "Jesus" or "Christ". The original Greek uses the term (Onomatos, verse 7) generally translated
 "Name" and referring specifically to the "Name of Jesus", but the text does not say "Jesus" or "Christ", [9]The letter is written to a man named Gaius, [10] Gaius seems to have been a wealthy man, since the epistle's author, who identifies himself only as "the Elder", did not think it would impose unduly on him to host some traveling preachers for a short
as a traveling companion of Paul, along with Aristarchus (Acts 19:29). One chapter later, a Gaius from Derbe is named as one of Paul's seven traveling companions who waited for him at Troas (Acts 20:4). Next, a Gaius is mentioned residing in Corinth as being one of only a few people there (the others being Crispus and the household of Stephanas)
who were baptised by Paul, who founded the Church in that city (1 Corinthians 1:14). Lastly, a Gaius is referred to in a final greeting portion of the Epistle to the Romans (Romans 16:23) as Paul's "host" and also host of the whole church, in whatever city Paul is writing from at the time (probably Corinth).[10] However, there is no reason to suppose
that any of these men were the Gaius of 3 John.[12]Japanese translation of 3 John.[12]Japanese translation of 3 John.[12]Japanese translation of 3 John.[12]This verse, where the author wishes material prosperity upon Gaius similar to the prosperity of his soul, is a commonly used proof text within prosperity gospel
teachings; opponents of the prosperity gospel consider the verse to be little more than well-wishing. [citation needed] The Elder continues the letter by commending Gaius for his loyalty and his hospitality towards a group of traveling "brothers". [14] The "brothers" are brothers in the faith or missionaries, who in accordance with Jesus's command in
  Mark 6:89 have set out on a journey without any money.[15] The Elder then goes on to request that Gaius provide for the brothers to continue their journey.[15] The Elder next describes his conflict with Diotrephes, who does not acknowledge the Elder's authority and is excommunicating those, like Gaius, who welcome missionaries sent by the Elder
[16] In verse 9 the Elder mentions a previous letter which he has written to the church which was suppressed by Diotrephes, and says that he intends to visit the church which was suppressed by Diotrephes, and says that he intends to visit the church which was suppressed by Diotrephes, and says that he intends to visit the church which was suppressed by Diotrephes, and says that he intends to visit the church which was suppressed by Diotrephes.
information about Diotrephes's activities.[15] The dispute between Diotrephes and the Elder does not accuse Diotrephes of teaching heresy.[18]Most scholars do not connect the letter the Elder mentions with 2 John, since 3 John does not contain any reference
to the doctrinal controversy described in 2 John, and argue that the Elder is here referring to a previous letter of recommendation.[19] John Painter, however, argues the Elder is in fact referring to a previous letter of recommendation.[19] John Painter, however, argues the Elder is here referring to a previous letter of recommendation.[19] John Painter, however, argues the Elder is here referring to a previous letter of recommendation.[19] John Painter, however, argues the Elder is here referring to a previous letter of recommendation.[19] John Painter, however, argues the Elder is here referring to a previous letter of recommendation.[19] John Painter, however, argues the Elder is here referring to a previous letter of recommendation.[19] John Painter, however, argues the Elder is here referring to a previous letter of recommendation.[19] John Painter, however, argues the Elder is here referring to a previous letter of recommendation.[19] John Painter, however, argues the Elder is here referring to a previous letter of recommendation.[19] John Painter, however, argues the Elder is here referring to a previous letter of recommendation.[19] John Painter, however, argues the Elder is here referring to a previous letter of recommendation.[19] John Painter, however, argues the Elder is here referring to a previous letter of recommendation.[19] John Painter, however, argues the Elder is here referring to a previous letter of recommendation.[19] John Painter, however, argues the Elder is here referring to a previous letter of recommendation.[19] John Painter, however, argues the Elder is here referring to a previous letter of recommendation.[19] John Painter, however, argues the Elder is here referring to a previous letter of recommendation.[19] John Painter, however, argues the Elder is here referring to a previous letter of recommendation.[19] John Painter, however, argues the Elder is here referring to a previous letter of recommendation.[19] John Painter, however, argues the Elder is here referring to a previou
do not imitate evil but imitate good. Whoever does good is from God; whoever does evil has not seen God."[21] This injunction is reminiscent of several passages in 1 John (2:35, 3:410, 4:7).[22]Verse 12 introduces another man named Demetrius, who according to the Apostolic Constitutions VII.46.9 was ordained by John as bishop of Philadelphia
(modern Amman, Jordan).[23] Demetrius was probably a member of the group of missionaries discussed earlier in the letter, and 3 John likely serves as a recommendation letter to Gaius about Demetrius was probably a member of the group of missionaries discussed earlier in the letter, and 3 John likely serves as a recommendation letter to Gaius about Demetrius was probably a member of the group of missionaries discussed earlier in the letter, and 3 John likely serves as a recommendation letter to Gaius about Demetrius was probably a member of the group of missionaries discussed earlier in the letter, and 3 John likely serves as a recommendation letter to Gaius about Demetrius was probably a member of the group of missionaries discussed earlier in the letter, and 3 John likely serves as a recommendation letter to Gaius about Demetrius was probably a member of the group of missionaries discussed earlier in the letter, and 3 John likely serves as a recommendation letter to Gaius about Demetrius was probably a member of the group of missionaries discussed earlier in the letter, and 3 John likely serves as a recommendation letter to Gaius about Demetrius was probably a member of the group of missionaries discussed earlier in the letter, and 3 John likely serves as a recommendation letter to Gaius about Demetrius was probably a member of the group of missionaries and the g
[23] The Elder, before ending the letter, says that he has many other things to tell to Gaius, and plans to make a journey to see him in the near future, using almost the exact language of 2 John 12.[24] The closing verse, "Peace be to you. The friends greet you. Greet the friends, one by one", is typical of contemporary correspondence, with "Peace be to
you" a greeting adopted by Christians from the Jews.[25]Main article: Authorship of the Johannine works3 John was almost certainly written by the same author who wrote 2 John, and likely 1 John as well.[26] This individual may have been John the Evangelist himself or someone else, perhaps John the Presbyter, though according to scholar C. H.
Dodd, "If we attempt to... identify the anonymous author of these epistles with some known individual, we have little but surmise to go on."[27]There are many similarities between 2 and 3 John. Both follow the format of other personal letters of the era; in both the author self-identifies as "the Presbyter",[28] a term which literally means "the elder";
[29] and both deal with themes of hospitality and conflict within the church. [30] They are also extremely similar to both 2 John and other Johannine works. Of 99 different words used, 21 are unimportant words like "and" or "the".
leaving 78 significant words. 23 of these do not appear in 1 John or the Gospel of John, of which four are unique to 3 John, one is common to 2 and 3 John, and two are found in both 2 and 3 John do not appear in 1 John or the Gospel, compared to 20% for
2 John.[31] These considerations indicate a close affinity between 2 and 3 John, though 2 John was a forgery based on 3 John, though 2 John was written by John
the Apostle, however, it is strange that Diotrephes would oppose him since the apostles were highly respected in the early church. [34] One possible alternative view of the epistle's authorship arises from a fragment written by Papias of Hierapolis and quoted by Eusebius which mentions a man named "the Presbyter John". However, since nothing else
is known of this individual it is not possible to positively identify him as the author of 3 John. [35]All three letters of John were likely written within a few years of each other, and internal evidence indicates that they were written within a few years of each other, and internal evidence indicates that they were dividence indicates that they were written after the Gospel of John, placing them in the second half of the first century. [36] This dating makes sense given their
allusions and opposition to Gnostic and docetic teaching, which denied the full humanity of Jesus, and which was gaining ascendancy at the end of the first century.[37]Dodd argues for a date between 96 and 110 A.D., concluding from the absence of references to persecution in the letters that they were probably written after the harsh reign (AD
8196) of the Roman emperor Domitian, whose persecution of Christians seems to have prompted the writing of the Book of Revelation. Dodd notes, however, that they could have been written in the pre-Domitian era, which is likely if the author was a personal disciple of Jesus.[38] Marshall suggests a date of between the 60s and 90s.[39] Rensberger
suggests a dating of around 100, assuming that the Gospel of John was written in the 90s and the letters must have followed after. [40] Brown argues for a date of between 100 and 110, with all three letters composed in close time proximity. [37] A date past 110115 is unlikely, as parts of 1 John and 2 John are quoted by Polycarp and Papias. [41] The
letters do not indicate the location of authorship, but since the earliest quotations of them (in the writings of Polycarp, Papias, and Irenaeus) come from the province of Asia Minor, it is likely that the epistles were also written in Asia.[42] Church tradition typically places them in the city of Ephesus.[40]3 John is preserved in many of the old
manuscripts of the New Testament. Of the Greek great uncial codices, contains 3 John 315 along with 1 John 1:14. Codex Bezae, while missing most of the Catholic epistles, contains 3 John 315 in Latin translation. In languages
other than Greek, the Vulgate and the Sahidic, Armenian, Philoxenian Syriac, and Ethiopian versions contain all three epistles. [43] Between the differences, meaning that there is very little doubt over determining the original text.
biblical canons, and Biblical canonThere are some doubtful similarities between passages in the Johannine epistles come from the late second century.[46] Irenaeus in Adversus Haereses 3.16.8 (written c.180), quotes 2 John 7 and 8, and in the next
sentence 1 John 4:1, 2, but does not distinguish between 1 and 2 John; he does not quote from 3 John.[47] The Muratorian Canon seems to refer to two letters of John only,[48] though it is possible to interpret it as referring to three.[49] 1 John is extensively cited by Tertullian, who died in 215, and Clement of Alexandria, in addition to quoting 1 John,
wrote a commentary on 2 John in his Adumbrationes. [50] All three Johannine epistles were recognized by the 39th festal letter of Athanasius, the Synod of Hippo and the Council of Carthage (397). Additionally Didymus the Blind wrote a commentary on all three epistles, showing that by the early 5th century they were being considered as a single
unit.[51]The first reference to 3 John is in the middle of the third century; Eusebius says that Origen knew of both 2 and 3 John, however Origen is reported as saying "all do not consider them genuine".[52] Similarly, Pope Dionysius of Alexandria, Origen's pupil, was aware of a "reputed Second or Third Epistle of John". Also around this time 3 John is
thought to have been known in North Africa as it was referred to in the Sententiae Episcoporum produced by the Seventh Council of Carthage. [53] There was doubt about the authority of 3 John, however, with Eusebius listing it and 2 John as "disputed books" despite describing them as "well-known and acknowledged by most". Although Eusebius
believed the Apostle wrote the Gospel and the epistles, it is likely that doubt about the fidelity of the author of 2 and 3 John was a factor in causing them to be disputed.[51] By the end of the fourth century the Presbyter (author of 2 and 3 John was a factor in causing them to be disputed.[51] By the end of the fourth century the Presbyter (author of 2 and 3 John was a factor in causing them to be disputed.[51] By the end of the fourth century the Presbyter (author of 2 and 3 John was a factor in causing them to be disputed.[51] By the end of the fourth century the Presbyter (author of 2 and 3 John was a factor in causing them to be disputed.[51] By the end of the fourth century the Presbyter (author of 2 and 3 John was a factor in causing them to be disputed.[51] By the end of the fourth century the Presbyter (author of 2 and 3 John was a factor in causing them to be disputed.[51] By the end of the fourth century the Presbyter (author of 2 and 3 John was a factor in causing them to be disputed.[51] By the end of the fourth century the Presbyter (author of 2 and 3 John was a factor in causing them to be disputed.[51] By the end of the fourth century the Presbyter (author of 2 and 3 John was a factor in causing them to be disputed.[51] By the end of the fourth century the Presbyter (author of 2 and 3 John was a factor in causing them to be disputed.[51] By the end of the fourth century the Presbyter (author of 2 and 3 John was a factor in causing them to be disputed.[51] By the end of the fourth century the Presbyter (author of 2 and 3 John was a factor in causing them to be disputed.[51] By the end of the factor in causing them to be disputed to be a dispute
not held by all, as Jerome himself attributed the epistles to John the Apostle [54]John the Apostle of John, or simply 3 John[2] (which is also its most common form of abbreviation).[3]^ Aland, Kurt; Aland, Barbara (1995). The Text of the New Testament: An
Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism. Translated by Rhodes, Erroll F. (2nded.). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. p.159. ISBN 978-0-8028-4098-1. Archived from the original on October 5, 2023. ESV Pew Bible. Wheaton, IL: Crossway. 2018. p.1026. ISBN 978-1-4335-6343-0.
Archived from the original on June 3, 2021. Bible Book Abbreviations". Logos Bible Software. Archived from the original on April 21, 2022. Retrieved April 21, 2022. Retrieved
1:15: SBL Greek New Testament 3 John 1:14: Textus Receptus Painter, 374375 Painter, 374376 3 John 1:14: Textus Receptus Painter, 374375 Painter, 374376 Painter, 374375 Painte
Schnackenburg, 274 Brown, 5 Brown, 910 Dodd, xiv Brown, 112 Brooke, Ixi; Brown, 112 Brooke, Ixi; Brown, 113 Brooke, Ixi; Brown, 114 Brooke, Ixi; Brown, 115 Brown, 116 Brown, 117 Brooke, Ixi; Brown, 117 Brooke, Ixi; Brown, 118 Brown, 118 Brown, 118 Brown, 118 Brown, 119 Brown
(1982). The Epistles of John. Anchor Bible, 30. Garden City, New York: Doubleday. ISBN 9780385056861. Dodd, C. H. (1946). The Epistles of John. The New International Commetry on the New Testament. William B. Eerdmans. ISBN 9780802825186.
OCLC3609574. Painter, John (2002). Daniel J. Harrington (ed.). 1, 2, and 3 John. Collegeville, Minnesota: Liturical Press. Rensberger, D. (1997). 1 John, 2 John, 3 John. Abingdon New Testament Commentaries. Abingdon Press, Nashville.
ISBN 9780687057221. Robinson, J. A. T. (1976). Redating the New Testament. Wipf & Stock Publishers. ISBN 1-57910-527-0. Archived from the original URL status unknown (link) Schnackenburg, Rudolf (1992). The Jonannine Epistles. Translated by Reginald and Ilse Fuller. New York:
Crossroads. Stott, J. R. W. (1964). The Epistles of John. Grand Rapids, Michigan: Eerdmans. OCLC814439581. English Wikisource has original text related to this article: 3 John. The Epistles of John. Grand Rapids, Michigan: Eerdmans. OCLC814439581. English Wikisource has original text related to this article: 3 John. The Epistles of John. Grand Rapids, Michigan: Eerdmans. OCLC814439581. English Wikisource has original text related to this article: 3 John. The Epistles of John. Grand Rapids, Michigan: Eerdmans. OCLC814439581. English Wikisource has original text related to this article: 3 John. The Epistles of John. Grand Rapids, Michigan: Eerdmans. OCLC814439581. English Wikisource has original text related to this article: 3 John. The Epistles of John. Grand Rapids, Michigan: Eerdmans. OCLC814439581. English Wikisource has original text related to this article: 3 John. The Epistles of John
public domain audiobook at LibriVox Various versionsEaston's Bible Dictionary, 1897CommentariesThe Third Epistle of John from Kretzmann's Popular Commentary of the BibleOtherThe Letters of John by Colin Kruse (Preview at Google Book Search)Johannine
bibliographyThird Epistle of John General EpistlePrecededbySecond John New TestamentBooks of the Bible SucceededbyJudeRetrieved from "3Book of the New TestamentPapyrus 46, one of the oldest New Testament papyri,
showing 2Cor11:3312:9Gospels and ActsFour EvangelistsMatthewMarkLukeJohnLukan ActsActs of the ApostlesEpistles and ApocalypsePauline epistlesRomans1 Timothy2 Timothy7itusPhilemonHebrewsCatholic epistlesJames1 Peter2 Peter1 John2
John3 JohnJudeApocalypseBook of RevelationAuthorshipLuke-ActsJohannine worksPauline epistlesHebrewsPetrine epistlesRelated topicsNew Testament canonNew Testament manuscriptsSynoptic GospelsJohannine literature (epistlesPetrine epistles Bible portal Christianity portalvtePart of a series of articles onJohn in the BibleSaint John the
Evangelist, DomenichinoJohannine literatureGospelEpistlesFirstSecondThirdRevelationEventsAuthorshipApostleBeloved discipleEvangelistPatmosPresbyterRelated literatureGospelEpistlesFirstSecondThirdRevelationEventsAuthorshipApostleBeloved literatureGospelEpistlesFirstSecondThirdRevelationEventsAuthorshipApostleBeloved literatureGospelEpistlesFirstSecondThirdRevelationEventsAuthorshipApostleBeloved literatureGospelEpistlesFirstSecondThirdRevelationEventsAuthorshipApostleBeloved literatureGospelEpistleSecondThirdRevelationEventsAuthorshipApostleBeloved literatureGospelEpistleSecondThirdRevelationEventsAuthorshipApostleBeloved literatureGospelEpistleSecondThirdRevelationEventsAuthorshipApostleBeloved literatureGospelEpistleBeloved literatureGospelEpistleBeloved literatureGospelEpistleBeloved literatureGospelEpistleBeloved literatureGospelEpistleBeloved literatureGospelEpistleBeloved literatureGospelBeloved literatureGospelBeloved literature
JohnvteThe Second Epistle of John[a] is a book of the New Testament attributed to John the Evangelist, traditionally thought to be the author of the other two epistles of John, and the Gospel of John (though this is disputed). Most modern scholars believe this is not John the Apostle, but in general there is no consensus as to the identity of this person
or group. (See Authorship of the Johannine works.) Manuscript of the New Testament with the text of the Second Epistle is remarkably similar to 3 John. It is therefore suggested by a few that a single author composed both of these letters. The traditional view contends that all the letters are
by the hand of John the Apostle, and the linguistic structure, special vocabulary, and polemical issues all lend toward this theory.[4]Also significant is the clear warning against paying heed to those who say that Jesus Was not a flesh-and-blood figure: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the
flesh." This establishes that, from the time the epistle was first written, there were those who had docetic Christologies, believing that the human person of Jesus was actually pure spirit or not come at all.[5]Alternatively, the letter's acknowledgment and rejection of gnostic theology may reveal a later date of authorship than orthodox Christianity
claims. This can not be assured by a simple study of the context. Gnosticism's beginnings and its relationship to Christianity are poorly dated, due to an insufficient corpus of literature relating the first interactions between the two religions. It vehemently condemns such anti-corporeal attitudes, which also indicates that those taking such unorthodox
positions were either sufficiently vocal, persuasive, or numerous enough to warrant rebuttal in this form. Adherents of gnosticism were most numerous during the second and third centuries. [6] The text is addressed "to the elect lady," "a very
special woman," "chosen lady," "dear Lady" etc.), and closes with the words, "The children of thy elect sister greet thee." The person addressed is commended for her piety, and is warned against false teachers.[7]The lady has often been seen as a metaphor for the church being the body of believers as a whole and as local congregations.
[8] The children would be members of that local congregation. The writer also includes a greeting from another church in the elect (, eklektoi) was a fairly common term for those who believe in the gospel and follow Christ. [9][10][11] Scholar Amos Wilder supports this view, saying
the content of the epistle itself shows it was addressed to a specific individual. Athanasius proposed[13] that Kyria, the Greek word used here which means lady,[14] was actually a name. The Young's Literal Translation of the Bible
translates it this way.[15] It is also possible it refers to an individual but simply does not use her name.[13] One theory is that the letter refers to Mary, mother of Jesus; Jesus had entrusted his "beloved disciple" with Mary's life when Jesus was on the cross (John 19:2627). The children would thus refer to the brothers of Jesus; James, Joses, Simon and
Jude, and the sister to Mary's sister mentioned in John 19:25. Mary was likewise never referred to by name in John's gospel. Such an interpretation would assume a much earlier date of composition than modern scholars have suggested.[16][17]Authorship of the Johannine worksTextual variants in the New Testament Second Epistle of John' The book
```

```
is sometimes called the Second Letter of John, or simply 2 John[2] (which is also its most common form of abbreviation).[3]^ Aland, Kurt; Aland, Barbara (1995). The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism. Translated by Rhodes, Erroll F. (2nded.). Grand Rapids
MI: Wm. B. Eerdmans Publishing Co. p.159. ISBN 978-0-8028-4098-1. Archived from the original on 5 October 2023. Service from the original on 5 October 2023. Retrieved 21 April 2022. Retrieved 21 April 2024. Retrieved 21 A
April 2022. John Painter, 1, 2, and 3 John (Sacra Pagina), Volume 18 of Sacra Pagina, Liturgical Press, 2008. pp. 5759 James Leslie Houlden, Johannine epistles, Black's New Testament commentaries, Edition 2, Continuum International Publishing Group, 1994. pp. 13940 Cf. Bart D. Ehrman. Lost Christianities. Oxford University press, 2003, pp. 5759 James Leslie Houlden, Johannine epistles, Black's New Testament commentaries, Edition 2, Continuum International Publishing Group, 1994. pp. 13940 Cf. Bart D. Ehrman. Lost Christianities. Oxford University press, 2003, pp. 5759 James Leslie Houlden, Johannine epistles, Black's New Testament commentaries, Edition 2, Continuum International Publishing Group, 1994. pp. 13940 Cf. Bart D. Ehrman. Lost Christianities.
11626^ "2 John 1 New Revised Standard Version Catholic Edition". biblehub.com.^ Burton, Ernest DeWitt (1896). "The Epistles of John". The Biblical World. 7 (5): 36869. JSTOR3140373.^ "thebereancall.org".^ Did Christ Die Only for the Elect?: A Treatise on the extent of Christ's Atonement ISBN1-57910-135-6 pp. 113114^ "biblegateway.com".
 Wilder, Amos. "II John: Exegesis". In Harmon, Nolan (ed.). The Interpreter's Bible. Vol.12. p.303.^ a b New English Translation (PDF). p.2 John.^ "". Retrieved 13 April 2020.^ "bible-truth.org". This article incorporates text from a publication now in the public
domain: Easton, Matthew George (1897). "John, Second Epistle of". Easton's Bible Dictionary (New and reviseded.). T. Nelson and Sons. English Wikisource has original text related to this article: 2 John public domain audiobook at LibriVox Various
versionsOnline articles on the Second Epistle of John 711 by Mark A. PaustianSecond Epistle of John From Kretzmann's Popular Commentary of the BibleAn Exegesis of 2 John 711 by Mark A. PaustianSecond Epistle of John From Kretzmann's Popular Commentary of the BibleAn Exegesis of 2 John 711 by Mark A. PaustianSecond Epistle of John From Kretzmann's Popular Commentary of the BibleAn Exegesis of 2 John 711 by Mark A. PaustianSecond Epistle of John From Kretzmann's Popular Commentary of the BibleAn Exegesis of 2 John 711 by Mark A. PaustianSecond Epistle of John From Kretzmann's Popular Commentary of the BibleAn Exegesis of 2 John 711 by Mark A. PaustianSecond Epistle of John From Kretzmann's Popular Commentary of the BibleAn Exegesis of 2 John 711 by Mark A. PaustianSecond Epistle of John From Kretzmann's Popular Commentary of the BibleAn Exegesis of 2 John 711 by Mark A. PaustianSecond Epistle of John From Kretzmann's Popular Commentary of the BibleAn Exegesis of 2 John 711 by Mark A. PaustianSecond Epistle of John From Kretzmann's Popular Commentary of the BibleAn Exegesis of 2 John 711 by Mark A. PaustianSecond Epistle of John From Kretzmann's Popular Commentary of the BibleAn Exegesis of 2 John 711 by Mark A. PaustianSecond Epistle of John From Kretzmann's Popular Commentary of the BibleAn Exegesis of 2 John 711 by Mark A. PaustianSecond Epistle of John From Kretzmann's Popular Commentary of the Bible An Exegesis of 2 John 711 by Mark A. Paustian Exegesis of 2 John 711 by Mark A. Paustian Exegesis of 2 John 711 by Mark A. Paustian Exegesis of 2 John 711 by Mark A. Paustian Exegesis of 2 John 711 by Mark A. Paustian Exegesis of 2 John 711 by Mark A. Paustian Exegesis of 2 John 711 by Mark A. Paustian Exegesis of 2 John 711 by Mark A. Paustian Exegesis of 2 John 711 by Mark A. Paustian Exegesis of 2 John 711 by Mark A. Paustian Exegesis of 2 John 711 by Mark A. Paustian Exegesis of 2 John 711 by Mark A. Paustian Exegesis of 2 John 711 by Mark A. Paustian Exegesis of 2 John 711 by Mark A. Paustian Exegesis of 2 Jo
from "4Book of the New TestamentNot to be confused with Gospel of John.1 John 4:1112 on Papyrus 9 (recto; c.AD 250)[1]Part of a series onBooks of the New TestamentPapyrus 46, one of the oldest New Testament papyri, showing 2Cor11:3312:9Gospels and ActsFour EvangelistsMatthewMarkLukeJohnLukan ActsActs of the ApostlesEpistles and
ApocalypsePauline epistlesRomans1 Corinthians2 Corinthians2 Corinthians2 Corinthians2 Corinthians2 Thessalonians1 Timothy2 Timothy7itusPhilemonHebrewsCatholic epistlesJames1 Peter1 John2 John3 JohnJudeApocalypseBook of RevelationAuthorshipLuke-ActsJohannine worksPauline epistlesHebrewsPetrine
epistlesRelated topicsNew Testament canonNew Testament manuscriptsSynoptic GospelsJohannine literature (epistles)Pastoral epistles Bible portal Christianity portalvtePart of a series of articles on John in the BibleSaint John the Evangelist, DomenichinoJohannine literatureGospelEpistlesFirstSecondThirdRevelationEventsAuthorshipApostleBeloved
discipleEvangelistPatmosPresbyterRelated literatureApocryphonActsActs in RomeSigns GospelSee alsoJohannine literatureJohn's vision of the Son of ManNew Testament, and the fourth of the catholic
epistles. There is no scholarly consensus as to the author of the First Epistle is sometimes termed John the Evangelist, who most modern scholars [citation needed] believe the three Johannine epistles have the same author, but there is no
consensus if this was also the author of the Gospel of John. This epistle was probably written in Ephesus between 95 and 110 AD.[4] The original text was written in Koine Greek. The epistle is divided into five
chapters. The main themes of the epistle are love and fellowship with God. [5][6] The author describes various tests by which readers may ascertain whether or not their communion with God is genuine, and teaches that the proof of spiritual regeneration is a life of active righteousness. [7] It also distinguishes between the world (which is full of evil and
under the dominion of Satan) and the children of God (who are set apart from the world).[8] The epistle is not written in a simple style, without syntactical flourishes,[9] and makes frequent use of asyndeton, where related thoughts
are placed next to one another without conjunctions.[10] In contrast to the linear style used in the Pauline epistles, biblical scholar Ernest DeWitt Burton suggests that John's thought "moves in circles", forming a slowly advancing sequence of thought.[8] This is similar to the parallel structure of Hebrew poetry, in which the second verse of a couplet
often carries the same meaning as the first, although in this epistle the frequent recapitulations of already expressed ideas serve also to add to what has previously been said.[11] In summary, the epistle may be said to exhibit a paraenetic style which is "marked by personal appeal, contrasts of right and wrong, true and false, and an occasional
rhetorical question".[9]The text refers to the writer's audience several times as "little children" (Ancient Greek: , teknia).[12] This affectionate diminutive appears seven times in the letter, once as "my little children" when addressing the Galatian
churches in Galatians 4:19.[14]Some scholars have proposed the idea that the epistle is really John's commentary on a selection of traditional parallel couplets. While this theory, first propounded by Ernst von Dobschtz and Rudolf Bultmann, is not universally accepted, Amos Wilder writes that, "It is at least clear that there are considerable and
sometimes continuous elements in the epistle whose style distinguishes them from that of the author both with respect to poetic structure and syntactic usage."[15]Main article: Authorship of the Johannine worksThe epistle is traditionally held to have been composed by John the Evangelist, at Ephesus,[16] when the writer was in advanced age.
epistle's content, language and conceptual style are very similar to the Gospel of John, 2 John, and 3 John.[4] Thus, at the end of the 19th century scholar Ernest DeWitt Burton wrote that there could be "no reasonable doubt" that 1 John and the gospel were written by the same author.[17]Beginning in the 20th century, however, critical scholars like
 Heinrich Julius Holtzmann and C. H. Dodd identified the Gospel of John and 1 John as works of different authors. Certain linguistic features of the two texts support this view. For instance, 1 John often uses a demonstrative pronoun at the beginning of a sentence, then a particle or conjunction, followed by an explanation or definition of the
demonstrative at the end of the sentencea stylistic technique which is not used in the gospel. [18] Today, following the work of J. Louis
Martyn and Raymond Brown, the majority of scholars believe that John were written by different members of the same community: the "Johannine Community".[19]Most critical scholars believe that John were written by different members of the same community: the "Johannine Community".[19]Most critical scholars believe that John were written by different members of the same community: the "Johannine Community".[19]Most critical scholars believe that John the Apostle wrote none of these works.[20][21]"The Fourth Gospel addresses itself to the challenges posed by Judaism and others
outside Johannine circles who have rejected the community's vision of Jesus as preexistent Son, sent by the Father." The New Jerome Biblical Commentary suggests that the epistle so that the joy of his audience would "be full" (1:4); that they
 would "not practice sin" (2:1); that they would not be deceived by false teachers (2:26); and that "you who believe in the name of the Son of God... may continue to know that you have eternal life" (5:13). There are two main approaches to understanding the overall purpose of the letter, tests of life (popularized by Robert Law) and tests of fellowship
(popularized by John Mitchell and Zane Hodges). Whereas the Gospel of John was written for unbelievers (John 20:31), this epistle was written to those who were already believers (5:13).[23] Ernest DeWitt Burton found it likely that its audience was largely gentile rather than Jewish, since it contains few Old Testament quotations or distinctly Jewish
 forms of expression.[16]The epistle also partakes of the debate over Jesus's nature: the debate over "flesh" or the incarnation. In early Christianity, some advocated for docetism, a view that Christ had been a purely divine being. Most notably, the group that would eventually become the Gnostics were docetic. 1 John fiercely denounces this belief in
favor of the view that Jesus had a real appearance "in the flesh" on Earth. Chapter 4 writes that "every spirit that confesses that Jesus Shed blood, and if he could not shed blood then his death was meaningless. Chapter 2 also includes a passage that refers to a
group of proto-Gnostics: a group that was once with the church but have since left it and deny that the human Jesus was also the spiritual Christs. The author denounces these secessionists as "antichrists". The introduction possibly also addresses the issue, especially if the identification of the author as John, or a pseudepigraphic claim to have been a
 disciple, is assumed: Chapter 1 writes of having evidence of the truth via eyes and touch. The author may thus be claiming to have known the physical Jesus personally and is emphasizing his physicality as a flesh-and-blood person rather than a spirit or phantasm. [25] The end part of the Second Epistle of Peter (3:1618) and the beginning of the First of having evidence of the truth via eyes and touch. The author may thus be claiming to have known the physical Jesus personally and is emphasizing his physical Jesus personally and is emphasized for the truth via eyes and touch.
 Epistle of John (1:12:9) on the same page of Codex Alexandrinus (AD 400440) The earliest written versions of the epistle have been lost; some of the earliest surviving manuscripts include: In GreekCodex Vaticanus (AD 300325) Codex Sinaiticus (330360) Codex Alexandrinus (400440) Codex Ephraemi Rescriptus (c. 450; fragmentary) Papyrus 74 (7th
 century; fragmentary)In LatinLen palimpsest (7th century; extant verses 1 John 1:55:21,[26] including the text of the Comma Johanneum (1 John 5:7).[27]The Muratorian fragment, dated to AD 170, cites chapter 1, verses 13 within a discussion of the Gospel of John.[28] Papyrus 9, dating from the 3rd century, has surviving parts of chapter 4, verses
1112 and 1417.[29]Different versions of the Greek manuscript have different wording for some verses. Further information: Textual variants in the First Epistle of JohnVerses 1-4 of the first chapter constitute a prologue or introduction tells us that what the
author proposes to write about is the Word which is the Life.[31] Anglican commentator Alfred Plummer notes that "the similarity to the opening of the Gospel is manifest", but with a significant difference, in that the word existed
 before the incarnation.[31]Codex Montfortianus (1520) page 434 recto with 1 John 5 Comma Johanneum. Main article: Johannine Comma Trinitarian gloss (marginal note) known as the Johannine Comma, added to Latin translations of the epistle in the 4th century, [32] was interpolated (added to the main text) within 1 John 5:7-8 over the course of
the Middle Ages.[32] Although no Greek manuscripts before the 15th century include the passage, Erasmus added it to later editions of his edition integrate the passage, including the King James Version (1611), which renders it as follows (in italics):7For there are three
that beare record in heaven, the Father, the Word, and the Blood, and these three are one. 8And there are three that beare witnesse in earth, the Spirit, and the Blood, and these three agree in one. [34] Translations made since the 18th century and based on a critical edition do not include this text, or include it as a footnote.
 Because the addition supports the doctrine of trinitarianism, it featured in Protestant and Catholic debates on this subject in the early modern period. Little children, keep yourselves from idols. Amen. [35] Plummer suggests that here, "as at the end of [John's] Gospel [36] and the Second Epistle, [37] 'Amen' is the addition of a copyist". [31] The Textus
 Receptus version includes "", Amen, at the end but critical editions do not.[38] Around 415, Augustine of Hippo wrote a community of converts in
the Jewish community of Babylonia. Around 730, Bede wrote that Athanasius of Alexandria had also believed in a Parthian destination for 1 John. This tradition, however, is known only from Latin sources. (Three late Greek manuscripts of 2 John label it "to the Parthians".) On balance, it is likely that John's first letter was written for the Ephesian
church and that the Parthian label results from a misreading or misunderstanding.[39]"1 John 4:16" is a song title in the ApostleJohn the Evangelist from a misreading or misunderstanding from a misreading or misunderstanding. [39]"1 John 4:16" is a song title in the ApostleJohn the Evangelist from a misreading or misunderstanding.
First Letter of John, or simply 1st John[2] (which is also its most common form of abbreviation).[3]^ Aland, Kurt; Aland, Barbara (1995). The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism. Translated by Rhodes, Erroll F. (2nded.). Grand Rapids, MI: Wm. B. Eerdmans
 Publishing Co. p.159. ISBN 978-0-8028-4098-1. Archived from the original on October 5, 2023. ESV Pew Bible. Wheaton, IL: Crossway. 2018. p.1021. ISBN 978-1-4335-6343-0. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the original on October 5, 2023. ESV Pew Bible Software. Archived from the October 5, 2023. ESV Pew Bible Software. Archive from the October 5, 2023. ESV Pew B
 Harris, Stephen L., Understanding the Bible (Palo Alto: Mayfield, 1985) "1 John," p. 355356^ Wilder, p. 214^ Barbour, p. 346^ Barbour, p. 346^
Harmon, Nolan (ed.). The Interpreter's Bible. Vol.12. Abingdon Press. p.211. Biblehub.com Morris, Leon (1994). "I John". In Carson, Volan (ed.). The Structure of the First Epistle of Saint John". The Biblical World. 9 (5): 341348. doi:10.1086/472075. JSTOR3140289. S2CID144652601. Barbour, p. 342 Greek Text Analysis: 1 John 2:1. Biblehub.com Morris, Leon (1994). "I John". In Carson, Volan (ed.). The Interpreter's Bible. Vol.12. Abingdon Press. p.211. Biblehub.com Morris, Leon (1994). "I John". In Carson, Volan (ed.). The Interpreter's Bible. Vol.12. Abingdon Press. p.211. Biblehub.com Morris, Leon (1994). "I John". In Carson, Volan (ed.). The Interpreter's Bible. Vol.12. Abingdon Press. p.211. Biblehub.com Morris, Leon (1994). "I John". In Carson, Volan (ed.). The Interpreter's Bible. Vol.12. Abingdon Press. p.211. Biblehub.com Morris, Leon (1994). "I John". In Carson, Volan (ed.). The Interpreter's Bible. Vol.12. Abingdon Press. p.211. Biblehub.com Morris, Leon (1994). "I John". In Carson, Volan (ed.). The Interpreter's Bible. Vol.12. Abingdon Press. p.211. Biblehub.com Morris, Leon (1994). "I John". In Carson, Volan (ed.). The Interpreter's Bible. Vol.12. Abingdon Press. p.211. Biblehub.com Morris, Leon (1994). "I John". In Carson, Volan (ed.). The Interpreter's Bible. Vol.12. Abingdon Press. p.211. Biblehub.com Morris, Leon (1994). "I John". In Carson, Volan (ed.). The Interpreter's Bible. Vol.12. Abingdon Press. p.211. Biblehub.com Morris, Leon (1994). "I John". In Carson, Volan (ed.). The Interpreter's Bible. Vol.12. Abingdon Press. p.211. Biblehub.com Morris, Leon (1994). "I John". In Carson, Volan (ed.). The Interpreter's Bible. Vol.12. Abingdon Press. p.211. Biblehub.com Morris, Leon (1994). "I John". In Carson, Volan (ed.). The Interpreter's Biblehub.com Morris, Leon (ed.). The Interpreter's Biblehub.co
D. A.; France, R. T.; Motver, J. A.; Wenham, G. J. (eds.). New Bible Commentary: 21st Century Edition (4, illustrated, reprint, reviseded.). Inter-Varsity Press. p.1401. ISBN 9780851106489. Meyer, H. A. W. (1880), Meyer's NT Commentary on 1 John 2, translated from the German sixth edition, accessed 14 April 2024 Wilder, p. 212 a b Burton, p.
367^ Burton, p. 366^ Dodd, C. H. (1 April 1937). "The first epistle of John and the Fourth Gospel". Bulletin of the Beloved Disciple. Mahwah, NJ: Pauli's Press. ISBN 0809121743. [pageneeded] "Although ancient traditions attributed to the
 Apostle John the Fourth Gospel, the Book of Revelation, and the three Epistles of John, modern scholars believe that he wrote none of them." Harris, Stephen L., Understanding the Bible (Palo Alto: Mayfield, 1985) p. 355^ Kelly, Joseph F. (1 October 2012). History and Heresy: How Historical Forces Can Create Doctrinal Conflicts. Liturgical Press.
 p.115. ISBN978-0-8146-5999-1.^ The New Jerome Biblical Commentary, Edited by Raymond E. Brown, S.S., Union Theological Seminary, New York; NY, William J. Dalton, S. J.; Roland E. Murphy, O. Carm. (emeritus) The Divinity School, Duke University, Durham, NC; [The Johannine Epistles, Pheme Perkins], with a foreword by His Eminence Carlo
 Maria Cardinal Martini, S.J.; Prentice Hall, Englewood Cliffs, New Jersey, 1990^ Barbour, p. 341^ 1 John 4:2^ Ehrman, Bart (2012). Forgery and Counterforgery: The Use of Literary Deceit in Early Versions of the New Testament, Oxford
 University Press, 1977, p. 316. Aland, B.; Aland, K.; J. Karavidopoulos, C. M. Martini, B. Metzger, A. Wikgren (1993). The Greek New Testament. Stuttgart: United Bible Societies. p.819. ISBN 978-3-438-05110-3. {{cite book}}: CS1 maint: multiple names: authors list (link) [UBS4] Bruce Metzger (translator). "The Muratorian fragment".
 EarlyChristianWritings.com. Retrieved 9 July 2018. {{cite web}}: |author= has generic name (help)^ Comfort, Philip W.; David P. Barrett (2001). The Text of the Earliest New Testament Greek Manuscripts. Wheaton, Illinois: Tyndale House Publishers. p.79. ISBN 978-0-8423-5265-9.^ Jerusalem Bible, 1966, 1 John^ a b c Plummer, A. (1896)
Cambridge Bible for Schools and Colleges on 1 John 1, accessed 23 September 2020 a b Houghton, H. A. G. (2016). The Latin New Testament: a guide to its early history, texts, and manuscripts. Oxford University Press. pp.178179. doi:10.1093/acprof:oso/9780198744733.001.0001. ISBN 978-0-19-874473-3. McDonald, Grantley (2017). "Theorem 1.0.1093/acprof:oso/9780198744733.001.0001. ISBN 978-0-19-874473-3. McDonald, Grantley (2017). "Theorem 2020 a b Houghton, H. A. G. (2016). The Latin New Testament: a guide to its early history, texts, and manuscripts.
 Johannine Comma from Erasmus to Westminster". In Dirk van Miert; Henk J. M. Nellen; Piet Steenbakkers; Jetze Touber (eds.). Scriptural authority and biblical criticism in the Dutch Golden Age: God's word questioned. Vol.1. Oxford: University Press. pp.6172. doi:10.1093/oso/9780198806837.003.0003. ISBN 978-0-19-880683-7. Bible 1 John
5:78: King James Version Bible 1 John 5:21: New King James Version (NKJV) Bible 2 John 1:13 Bible 2 John 1:13 Bible 2 John 1:13 Bible 2 John 5:21: The Greek New Testament: SBL Edition (2010) by Society of Biblical Studies Press, 2003),
pp. 1819.^ "The Mountain Goats: The Life of the World to Come | Music Review". Slant Magazine. 2009-10-05. Retrieved 2012-03-15. Robert Dabney, "The Doctrinal Various Readings of the New Testament Greek", 1894: p.32. This article incorporates text from a publication now in the public domain: Easton, Matthew George (1897). "John, First Epistle
of". Easton's Bible Dictionary (New and reviseded.). T. Nelson and Sons. English Wikisource has original text related to this article: 1 John Wikiquote has quotations related to First Epistle of John. Bible: 1 John Wikiquote has quotations related to First Epistle of John. Bible: 1 John Wikiquote has quotations related to First Epistle of John. Bible: 1 John Wikiquote has quotations related to First Epistle of John. Bible: 1 John Wikiquote has quotations related to First Epistle of John. Bible: 1 John Wikiquote has quotations related to First Epistle of John. Bible: 1 John Wikiquote has quotations related to First Epistle of John. Bible: 1 John Wikiquote has quotations related to First Epistle of John. Bible: 1 John Wikiquote has quotations related to First Epistle of John. Bible: 1 John Wikiquote has quotations related to First Epistle of John. Bible: 1 John Wikiquote has quotations related to First Epistle of John. Bible: 1 John Wikiquote has quotations related to First Epistle of John. Bible: 1 John Wikiquote has quotations related to First Epistle of John. Bible: 1 John Wikiquote has quotations related to First Epistle of John. Bible: 1 John Wikiquote has quotations related to First Epistle of John. Bible: 1 John Wikiquote has quotations related to First Epistle of John Wikiquote has quotations related to First Epistle of John Wikiquote has quotations related to First Epistle of John Wikiquote has quotations related to First Epistle of John Wikiquote has quotations related to First Epistle of John Wikiquote has quotations related to First Epistle of John Wikiquote has quotations related to First Epistle of John Wikiquote has quotations related to First Epistle of John Wikiquote has quotations related to First Epistle of John Wikiquote has quotations related to First Epistle of John Wikiquote has quotations related to First Epistle of John Wikiquote has quotations related to First Epistle of John Wikiquote has quotations related to First Epistle of John Wikiquote has quotations related to First Epistle of Fi
MachineOnline Bible at GospelHall.org (ESV, KJV, Darby, American Standard Version, Bible in Basic English) Multiple bible versions at Bible Gateway (NKJV, NIV, NRSV etc.) First Epistle of John General EpistlePrecededbySecond Peter New TestamentNot to be
confused with Gospel of John.1 John 4:1112 on Papyrus 9 (recto; c.AD 250)[1]Part of a series onBooks of the ApostlesEpistles and ActsFour EvangelistsMatthewMarkLukeJohnLukan ActsFour EvangelistsMatthewMarkLukeJohnLukeJohnLukeJohnLukeJohnLukeJohnLukeJohnLukeJohnLukeJohnLukeJohnLukeJohnLukeJo
CorinthiansGalatiansEphesiansPhilippiansColossians1 Thessalonians2 Thessalonians1 Timothy2 Timothy TitusPhilemonHebrewsCatholic epistlesJames1 Peter1 John2 John3 JohnJudeApocalypseBook of RevelationAuthorshipLuke-ActsJohannine worksPauline epistlesHebrewsPetrine epistlesRelated topicsNew Testament canonNew Testament
 manus cripts Synoptic Gospels Johannine literature (epistles) Pastoral epistles Bible portal Christianity portal vtePart of a series of articles on John in the Bible Saint John the Evangelist, Domenichino Johannine literature Gospel Epistles First Second Third Revelation Events Authorship Apostle Beloved disciple Evangelist Patmos Presbyter Related and the Evangelist of a series of articles on John in the Bible Saint John the Evangelist Patmos Presbyter Related and the Evangelist Patmos Presbyter Patmos Presbyter Related and the Patmos Presbyter Related and the Evangelist Patmos Presbyter Related and the Patmos Presbyter Related and the Patmos Presbyter Patmos Presbyter 
literatureApocryphonActsActs in RomeSigns GospelSee alsoJohannine communityLogosHoly Spirit in Johannine literatureJohn's vision of the Johannine epistles of the New Testament, and the fourth of the catholic epistles. There is no scholarly consensus as
to the authorship of the Johannine works. The author of the First Epistle is sometimes termed John the Evangelist, who most modern scholars believe the three johannine epistles have the same author, but there is no consensus if this was also the author of the
Gospel of John. This epistle was probably written in Ephesus between 95 and 110 AD.[4] The author advises Christians on how to discern true teachers: by their ethics, their proclamation of Jesus in the flesh, and by their ethics, their proclamation of Jesus in the epistle are
love and fellowship with God.[5][6] The author describes various tests by which readers may ascertain whether or not their communion with God is genuine, and teaches that the proof of spiritual regeneration is a life of active righteousness.[7] It also distinguishes between the world (which is full of evil and under the dominion of Satan) and the
children of God (who are set apart from the world).[8] The epistle is not written in a simple style, without syntactical flourishes,[9] and makes frequent use of asyndeton, where related thoughts are placed next to one another without
conjunctions.[10] In contrast to the linear style used in the Pauline epistles, biblical scholar Ernest DeWitt Burton suggests that John's thought "moves in circles", forming a slowly advancing sequence of thought burton suggests that John's thought "moves in circles", forming a slowly advancing sequence of thought burton suggests that John's thought "moves in circles", forming a slowly advancing sequence of thought burton suggests that John's thought burton
first, although in this epistle the frequent recapitulations of already expressed ideas serve also to add to what has previously been said.[11] In summary, the epistle may be said to exhibit a paraenetic style which is "marked by personal appeal, contrasts of right and wrong, true and false, and an occasional rhetorical question".[9]The text refers to the
 writer's audience several times as "little children" (Ancient Greek: , teknia).[12] This affectionate diminutive appears seven times in the letter, once as "my little children" when addressing the Galatian churches in Galatians 4:19.[14]Some scholars
have proposed the idea that the epistle is really John's commentary on a selection of traditional parallel couplets. While this theory, first propounded by Ernst von Dobschtz and Rudolf Bultmann, is not universally accepted, Amos Wilder writes that, "It is at least clear that there are considerable and sometimes continuous elements in the epistle whose volume that there are considerable and sometimes continuous elements in the epistle whose volume that there are considerable and sometimes continuous elements in the epistle whose volume that there are considerable and sometimes continuous elements in the epistle whose volume that there are considerable and sometimes continuous elements in the epistle whose volume that there are considerable and sometimes continuous elements in the epistle whose volume that there are considerable and sometimes continuous elements in the epistle whose volume that there are considerable and sometimes continuous elements in the epistle whose volume that there are considerable and sometimes continuous elements in the epistle whose volume that the epistle whose volume that
style distinguishes them from that of the author both with respect to poetic structure and syntactic usage."[15]Main article: Authorship of the Johannine worksThe epistle is traditionally held to have been composed by John the Evangelist, at Ephesus,[16] when the writer was in advanced age. The epistle's content, language and conceptual style are
 very similar to the Gospel of John, 2 John, and 3 John. [4] Thus, at the end of the 19th century scholar Ernest DeWitt Burton wrote that there could be "no reasonable doubt" that 1 John and the gospel were written by the same author. [17] Beginning in the 20th century, however, critical scholars like Heinrich Julius Holtzmann and C. H. Dodd identified
the Gospel of John and 1 John as works of different authors. Certain linguistic features of the two texts support this view. For instance, 1 John often uses a demonstrative pronoun at the beginning of a sentence at the end of the end of the sentence at the end of the end o
 which is not used in the gospel.[9] The author of the epistle also "uses the conditional sentence in a variety of rhetorical figures which are unknown to the gospel". This indicates, at the very least, the linguistic characteristics changed over time.[18] Today, following the work of J. Louis Martyn and Raymond Brown, the majority of scholars believe that
 John and 1 John were written by different members of the same community: the "Johannine Community". [19]Most critical scholars conclude that John the Apostle wrote none of these works. [20][21]"The Fourth Gospel addresses itself to the challenges posed by Judaism and others outside Johannine circles who have rejected the community's vision of
 Jesus as preexistent Son, sent by the Father." The New Jerome Biblical Commentary suggests that the joy of his audience would "be full" (1:4); that they would "not practice sin" (2:1); that they would not be deceived by false
 teachers (2:26); and that "you who believe in the name of the Son of God... may continue to know that you have eternal life" (5:13). There are two main approaches to understanding the overall purpose of the letter, tests of life (popularized by Robert Law) and tests of fellowship (popularized by John Mitchell and Zane Hodges). Whereas the Gospel of
 John was written for unbelievers (John 20:31), this epistle was written to those who were already believers (5:13).[23] Ernest DeWitt Burton found it likely that its audience was largely gentile rather than Jewish, since it contains few Old Testament quotations or distinctly Jewish forms of expression.[16]The epistle also partakes of the debate over
 Jesus's nature: the debate over "flesh" or the incarnation. In early Christianity, some advocated for docetism, a view that Christ had been a purely divine being. Most notably, the group that would eventually become the Gnostics were docetic. 1 John fiercely denounces this belief in favor of the view that Jesus had a real appearance "in the flesh" on
 Earth. Chapter 4 writes that "every spirit that confesses that Jesus Christ has come in the flesh is from God" (NRSV),[24] and other passages say that Jesus shed blood, and if he could not shed blood then his death was meaningless. Chapter 2 also includes a passage that refers to a group of proto-Gnostics: a group that was once with the church but
via eyes and touch. The author may thus be claiming to have known the physical Jesus personally and is emphasizing his physicality as a flesh-and-blood person rather than a spirit or phantasm. [25]The end part of the Second Epistle of Peter (3:1618) and the beginning of the First Epistle of John (1:12:9) on the same page of Codex Alexandrinus (AD
 400440) The earliest written versions of the epistle have been lost; some of the earliest surviving manuscripts include: In GreekCodex Vaticanus (AD 300325) Codex Sinaiticus (330360) Codex Alexandrinus (400440) Codex Ephraemi Rescriptus (c. 450; fragmentary) Papyrus 74 (7th century; fragmentary) In LatinLen palimpsest (7th century; extant verses
 1 John 1:55:21,[26] including the text of the Comma Johanneum (1 John 5:7).[27] The Muratorian fragment, dated to AD 170, cites chapter 1, verses 13 within a discussion of the Gospel of John.[28] Papyrus 9, dating from the 3rd century, has surviving parts of chapter 4, verses 1112 and 1417.[29] Different versions of the Greek manuscript have
 different wording for some verses. Further information: Textual variants in the First Epistle of John Verses 1-4 of the first chapter constitute a prologue or introduction tells us that what the author proposes to write about is the Word which is the Life. [31] Anglican
commentator Alfred Plummer notes that "the similarity to the opening of the Gospel is manifest", but with a significant difference, in that the word existed before the incarnation.[31]Codex Montfortianus (1520) page 434 recto with 3 recto 
 include the passage, Erasmus added it to later editions of his edition of the New Testament, beginning in 1522.[33] Bibles translated from his edition integrate the passage, including the King James Version (1611), which renders it as follows (in italics):7For there are three that beare record in heaven, the Father, the Word, and the Holy Ghost: and
 these three are one. 8And there are three that beare witnesse in earth, the Spirit, and the Blood, and these three agree in one. [34] Translations made since the addition supports the doctrine of trinitarianism, it featured in
 Protestant and Catholic debates on this subject in the early modern period.Little children, keep yourselves from idols. Amen.[35]Plummer suggests that here, "as at the end of [John's] Gospel [36] and the Second Epistle,[37] 'Amen' is the addition of a copyist".[31] The Textus Receptus version includes "", Amen, at the end but critical editions do not
[38] Around 415, Augustine of Hippo wrote a community of converts in the Jewish community of Babylonia. Around 730, Bede wrote that Athanasius
of Alexandria had also believed in a Parthian destination for 1 John. This tradition, however, is known only from Latin sources. (Three late Greek manuscripts of 2 John label it "to the Parthian destination for 1 John. This tradition, however, is known only from Latin sources. (Three late Greek manuscripts of 2 John label it "to the Parthian destination for 1 John. This tradition, however, is known only from Latin sources. (Three late Greek manuscripts of 2 John label it "to the Parthian label results from a misreading or misunderstanding o
[39]"1 John 4:16" is a song title in the album "The Life of the World to Come", inspired by this verse, which was released by the American band The Mountain Goats in 2009.[40]If the world hates youJohn the Evangelist^ The book is sometimes called the First Letter of John, or simply 1st John[2] (which is also its most common form of
 abbreviation).[3]^ Aland, Kurt; Aland, Barbara (1995). The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism. Translated by Rhodes, Erroll F. (2nded.). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. p.159. ISBN 978-0-8028-4098-1. Archived from the original on
October 5, 2023. ESV Pew Bible. Wheaton, IL: Crossway. 2018. p.1021. ISBN 978-1-4335-6343-0. Archived from the original on April 21, 2022. Retrieved April 21, 2022. A b c Harris, Stephen L., Understanding the Bible (Palo Alto: Mayfield, 1985) "
John," p. 355356^ Wilder, p. 214^ Barbour, p. 346^ Barbou
 p.211.^ Barbour, J. H. (1896). "The Structure of the First Epistle of Saint John". The Biblical World. 9 (5): 341348. doi:10.1086/472075. JSTOR3140289. S2CID144652601.^ Barbour, p. 342^ Greek Text Analysis: 1 John 2:1. Biblehub.com^ Morris, Leon (1994). "1 John". In Carson, D. A.; France, R. T.; Motyer, J. A.; Wenham, G. J. (eds.). New Bible
 Commentary: 21st Century Edition (4, illustrated, reprint, reviseded.). Inter-Varsity Press. p.1401. ISBN9780851106489.^ Meyer, H. A. W. (1880), Meyer's NT Commentary on 1 John 2, translated from the German sixth edition, accessed 14 April 2024^ Wilder, p. 212^ a b Burton, p. 367^ Burton, p. 366^ Dodd, C. H. (1 April 1937). "The first epistle
of John and the Fourth Gospel". Bulletin of the John Rylands Library. 21 (1): 129156. doi:10.7227/bjrl.21.1.5.^ Brown, Raymond (1979). The Community of the Beloved Disciple. Mahwah, NJ: Pauli's Press. ISBN0809121743.[pageneeded]^ "Although ancient traditions attributed to the Apostle John the Fourth Gospel, the Book of Revelation, and the
three Epistles of John, modern scholars believe that he wrote none of them." Harris, Stephen L., Understanding the Bible (Palo Alto: Mayfield, 1985) p. 355^ Kelly, Joseph F. (1 October 2012). History and Heresy: How Historical Forces Can Create Doctrinal Conflicts. Liturgical Press. p.115. ISBN 978-0-8146-5999-1.^ The New Jerome Biblical
Commentary, Edited by Raymond E. Brown, S.S., Union Theological Seminary, New York; NY, William J. Dalton, S.J.; Roland E. Murphy, O. Carm. (emeritus) The Divinity School, Duke University, Durham, NC; [The Johannine Epistles, Pheme Perkins], with a foreword by His Eminence Carlo Maria Cardinal Martini, S.J.; Prentice Hall, Englewood Cliffs
New Jersey, 1990 Barbour, p. 341 1 John 4:2 Ehrman, Bart (2012). Forgery and Counterforgery: The Use of Literary Deceit in Early Versions of the New Testament, Oxford University Press, 1977, p. 316. Aland, B.; Aland, K.; J.
 Karavidopoulos, C. M. Martini, B. Metzger, A. Wikgren (1993). The Greek New Testament. Stuttgart: United Bible Societies. p.819. ISBN 978-3-438-05110-3. {{cite book}}. CS1 maint: multiple names: authors list (link) [UBS4]^ Bruce Metzger (translator). "The Muratorian fragment". Early Christian Writings.com. Retrieved 9 July 2018. {{cite web}}
 |author= has generic name (help)^ Comfort, Philip W.; David P. Barrett (2001). The Text of the Earliest New Testament Greek Manuscripts. Wheaton, Illinois: Tyndale House Publishers. p.79. ISBN 978-0-8423-5265-9.^ Jerusalem Bible, 1966, 1 John^ a b c Plummer, A. (1896), Cambridge Bible for Schools and Colleges on 1 John 1, accessed 23
 September 2020^ a b Houghton, H. A. G. (2016). The Latin New Testament: a guide to its early history, texts, and manuscripts. Oxford: University Press. pp.178179. doi:10.1093/acprof:oso/9780198744733.001.0001. ISBN 978-0-19-874473-3. McDonald, Grantley (2017). "The Johannine Comma from Erasmus to Westminster". In Dirk van
 Miert; Henk J. M. Nellen; Piet Steenbakkers; Jetze Touber (eds.). Scriptural authority and biblical criticism in the Dutch Golden Age: God's word questioned. Vol.1. Oxford: University Press. pp.6172. doi:10.1093/oso/9780198806837.003.0003. ISBN 978-0-19-880683-7.^ Bible 1 John 5:78: King James Version Bible 1 John 5:21: New King James Version Bible 2 John 5:21: New King James Version Bible 2 John 5:21: New King James Version Bible 2 John 5:21: New King James Version Bible 3 John 5:21: Ne
 Version (NKJV)^ Bible John 21:25^ Bible 2 John 1:13^ Bible 1 John 5:21: The Greek New Testament: SBL Edition (2010) by Society of Biblical Literature and Logos Bible 2 John 1:13^ Bible 1 John 5:21: The Mountain Goats: The Life of the World to Come
 | Music Review". Slant Magazine. 2009-10-05. Retrieved 2012-03-15. Robert Dabney, "The Doctrinal Various Readings of the New Testament Greek", 1894: p.32. This article incorporates text from a publication now in the public domain: Easton, Matthew George (1897). "John, First Epistle of". Easton's Bible Dictionary (New and reviseded.). T. Nelson
 and Sons. English Wikisource has original text related to this article: 1 John Wikiquote has quotations related to First Epistle of John. Bible: 1 John public domain audiobook at LibriVox Various versions English Translation with Parallel Latin Vulgate Archived 2020-09-01 at the Wayback Machine Online Bible at Gospel Hall.org (ESV, KJV, Darby, American
Standard Version, Bible in Basic English) Multiple bible versions at Bible Gateway (NKJV, NIV, NRSV etc.) First Epistle Of John General Epistle Preceded by Second Peter New Testament Books of the Bible Succeeded by Second Pohn General Epistle Preceded by Second Pohn General Epistle Of John Gen
 have, that has now by everyone been received" (emphasis added): the words from the Elzevier 1633 edition, in Latin, from which the term "Textus receptus" was derivedEditors and editionsErasmusRobert EstienneSimon de ColinesTheodore BezaAbraham ElzevirBonaventure ElzevirScrivenerNovum Instrumentum omneEditio RegiaTextual
 influences Byzantine text-type Latin Vulgate Andreas text-type Caesarean text-type Complutensian Polyglot Minuscule 2816 Minuscule 2816 Minuscule 2816 Minuscule 5 Codex Basiliensis A. N. IV. 1 Minuscule 2816 Minuscule 2817 Minuscule 2817 Minuscule 2817 Minuscule 2816 Minuscule 2816 Minuscule 2816 Minuscule 2816 Minuscule 2816 Minuscule 2817 Minuscule 2817 Minuscule 2816 Minuscule 2816 Minuscule 2817 Minuscule 2818 Minuscul
6Minuscule 8Codex RegiusMinuscule 38Minuscule 398Famous readingsJohannine CommaPericope AdulteraeMark 16:9-20Confession of the Ethiopian EunuchModern controversyKing James Only movementAn Historical Account of Two Notable Corruptions of ScriptureVerbal plenary preservationOur Authorized Bible VindicatedEdward 16:9-20Confession of the Ethiopian EunuchModern controversyKing James Only movementAn Historical Account of Two Notable Corruptions of ScriptureVerbal plenary preservationOur Authorized Bible VindicatedEdward 16:9-20Confession of the Ethiopian EunuchModern controversyKing James Only movementAn Historical Account of Two Notable Corruptions of ScriptureVerbal plenary preservationOur Authorized Bible VindicatedEdward 16:9-20Confession of the Ethiopian EunuchModern controversyKing James Only movementAn Historical Account of Two Notable Corruptions of ScriptureVerbal plenary preservationOur Authorized Bible VindicatedEdward 16:9-20Confession of the Ethiopian EunuchModern controversyKing James Only movementAn Historical Account of Two Notable Corruptions of ScriptureVerbal plenary preservationOur Authorized Bible VindicatedEdward 16:9-20Confession of the Ethiopian EunuchModern controversyKing James Only movementAn Historical Account 16:0-20Confession of the Ethiopian EunuchModern Corruption (Inc.) 
 HillsFrederick NolanTheodore LetisTrinitarian Bible SocietyTranslationsTyndale BibleCoverdale BibleCoverdale BibleGreat B
 is a supposed interpolated phrase (comma) in verses 5:78 of the First Epistle of John.[1]The text (with the comma in italics and enclosed by brackets) in the Word, and the Holy Ghost: and these three are one.] 8[And there are three that beare
 witnesse in earth], the Spirit, and the Water, and the Blood, and these three agree in one. King James Version (1611)In the Greek Textus Receptus (TR), the verse reads thus:[2],,,... It became a touchpoint for the Christian theological debate over the doctrine of the Trinity from the early church councils to the Catholic and Protestant disputes in the
early modern period.[3]It may first be noted that the words "in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (KJV) found in older translations at 1John 5:7 are thought by some to be spurious additions to the original text. A footnote in the Jerusalem Bible, a Catholic translation, says that these words are "not in any of the
early Greek MSS [manuscripts], or any of the early translations, or in the best MSS of the Vulg[ate] itself." In A Textual Commentary on the Greek New Testament, Bruce Metzger (1975, pp.716718) traces in detail the history of the passage, asserting its first mention in the 4th-century treatise Liber Apologeticus, and that it appears in Vetus Latina
and Vulgate manuscripts beginning in the 6th century. Modern translations as a whole (both Catholic and Protestant, such as the Revised Standard Version, New English Bible, and New American Bible) do not include them in the Latin
 manuscripts of the New Testament, being absent from the vast majority of Greek manuscripts of the New Testament, the earliest Greek manuscript being 14th century Armenian[8] witnesses to the New Testament. Despite its absence from
 these manuscripts, it was contained in many printed editions of the New Testament in the past, including the Complutensian Polyglot (1517ad), the London Polyglot (1655)[6] and the Patriarchal text (1904ad).[9] And it is contained in many Reformation-era vernacular translations of the
Bible due to the inclusion of the Vulgate have argued for its authenticity. The Comma Johanneum is among the most noteworthy variants found within the Textus Receptus and of the Vulgate have argued for its authenticity. The Comma Johanneum is among the most noteworthy variants found within the Textus Receptus and of the Vulgate have argued for its authenticity.
in addition to the confession of the Ethiopian eunuch, the long ending of Mark, the Pericope Adulterae, the reading "God" in 1 Timothy 3:16 and the "Book of Revelation 22:19.[10]The "Johannine Comma" is a short clause found in 1 John 5:78. The King James Bible (1611) contains the Johannine comma.[11]Erasmus omitted the text of
the Johannine Comma from his first and second editions of the Greek manuscripts. He added the text to his Novum Testamentum omne in 1522 after being accused of reviving Arianism and after he was informed of a Greek manuscript that contained the verse,[12]
although he expressed doubt as to its authenticity in his Annotations.[13][14]Many subsequent early printed editions of the Bible (1535), the Geneva Bible (1610), and the King James Bible (1611). Later editions based on the Textus Receptus, such as Robert Young's Literal
Translation (1862) and the New King James Version (1979), include the verse. In the 1500s it was not always included in Latin New Testament editions, though it was in the Sixto-Clementine Vulgate (1592). However, Martin Luther Bible.[15]The text (with the Comma in brackets and italicised) in the King James Bible
reads:7For there are three that beare record [in heaven, the Father, the Word, and the Blood, and these three agree in one. King James Version (1611)The text (with the Comma in brackets and italicised) in the Latin of the Sixto
Clementine Vulgate reads: 7Quoniam tres sunt, qui testimonium dant [in caelo: Pater, Verbum, et Spiritus, et aqua, et sanguis: et hi tres unum sunt.] 8[Et tres sunt, qui testimonium dant in terra]: spiritus, et aqua, et sanguis: et hi tres unum sunt.] 8[Et tres sunt, qui testimonium dant in tres unum sunt.] 8[Et tres sunt, qui testimonium dant in terra]: spiritus, et aqua, et sanguis: et hi tres unum sunt.] 8[Et tres sunt, qui testimonium dant in terra]: spiritus, et aqua, et sanguis: et hi tres unum sunt.] 8[Et tres sunt, qui testimonium dant in terra]: spiritus Sanctus: et hi tres unum sunt.] 8[Et tres sunt, qui testimonium dant in terra]: spiritus Sanctus: et hi tres unum sunt.] 8[Et tres sunt, qui testimonium dant in terra]: spiritus Sanctus: et hi tres unum sunt.] 8[Et tres sunt, qui testimonium dant in terra]: spiritus Sanctus: et hi tres unum sunt.] 8[Et tres sunt, qui testimonium dant in terra]: spiritus Sanctus: et hi tres unum sunt.] 8[Et tres sunt, qui testimonium dant in terra]: spiritus Sanctus: et hi tres unum sunt.] 8[Et tres sunt, qui testimonium dant in terra]: spiritus Sanctus: et hi tres unum sunt.] 8[Et tres sunt, qui testimonium dant in terra]: spiritus Sanctus: et hi tres unum sunt.] 8[Et tres sunt, qui testimonium dant in terra]: spiritus Sanctus: et hi tres unum sunt.] 8[Et tres sunt, qui testimonium dant in terra]: spiritus Sanctus: et hi tres unum sunt.] 8[Et tres sunt, qui testimonium dant in terra]: spiritus Sanctus: et hi tres unum sunt.] 8[Et tres sunt, qui testimonium dant in terra]: spiritus Sanctus: et hi tres unum sunt.] 8[Et tres sunt, qui testimonium dant in terra]: spiritus Sanctus: et hi tres unum sunt.] 8[Et tres sunt, qui testimonium dant in terra]: spiritus Sanctus: et hi tres unum sunt.] 8[Et tres sunt, qui testimonium dant in terra]: spiritus Sanctus: et hi tres unum sunt.] 8[Et tres sunt, qui testimonium dant in terra]: spiritus Sanctus: et hi tres unum sunt.]
 Testamentum omne reads: 7 [ ] 8 [ ] .Novum Testamentum omne (1522; absent in earlier editions) There are several variant versions of the Latin and Greek texts. [1] English Revised Version (1881), including the New American Standard Bible
(NASB), English Standard Version (ESV), and New Revised Standard Version (NRSV). Excerpt from Codex Sinaiticus including 1 John 5:79. It lacks the Johannine Comma. The red coloured text says: "There are three witness bearers, the spirit and the water and the blood". Several early sources that might be expected to include the Comma Johanneum
in fact omit it. For example, Clement of Alexandria's (c.200) quotation of 1 John 5:8 does not include the Comma appears by the 3rd-century Church Father Cyprian (died 258), who in Unity of the Church 1.6[17] quoted John 10:30: "Again it is written of the Father, and of the Son, and of the
Holy Spirit, 'And these three are one.'"[18] However, some believe that he was giving an interpretation of the three elements mentioned in the uncontested part of the Epistle's text appears to be the 4th-century Latin homily Liber Apologeticus, probably
 written by Priscillian of vila (died 385), or his close follower Bishop Instantius.[19]Codex Sangallensis 63 (9th century), Johannine Comma at the bottom: tre[s] sunt pat[er] & uerbu[m] & sps [=spiritus] scs [=sanctus] & tres unum sunt. Translation: "three are the father and the word and the holy spirit and the three are one". The original codex did not
contain the Comma Johanneum (in 1 John 5:7), but it was added by a later hand on the margin.[20]The Comma is not in two of the oldest extant Vulgate manuscripts, Codex Fuldensis, and appears in Old Latin manuscripts of similar antiquity. The
 Johannine comma in the Codex Ottobonianus, earliest Greek manuscript to contain the Comma.Codex Montfortianus (1520) page 434 recto with 1 John 5 Comma Johanneum.The earliest extant Latin manuscript to contain the Comma.Codex Montfortianus (1520) page 434 recto with 1 John 5 Comma Johanneum.The earliest extant Latin manuscript to contain the Comma.Codex Montfortianus (1520) page 434 recto with 1 John 5 Comma Johanneum.The earliest extant Latin manuscript to contain the Comma.Codex Montfortianus (1520) page 434 recto with 1 John 5 Comma Johanneum.The earliest Greek manuscript to contain the Comma.Codex Montfortianus (1520) page 434 recto with 1 John 5 Comma Johanneum.The earliest extant Latin manuscript to contain the Comma Johanneum.The earliest extant Latin manuscript to contain the Comma Johanneum.The earliest extant Latin manuscript to contain the Comma Johanneum.The earliest extant Latin manuscript to contain the Comma Johanneum.The earliest extant Latin manuscript to contain the Comma Johanneum.The earliest extant Latin manuscript to contain the Comma Johanneum.The earliest extant Latin manuscript to contain the Comma Johanneum.The earliest extant Latin manuscript to contain the Comma Johanneum.The earliest extant Latin manuscript to contain the Comma Johanneum.The earliest extant Latin manuscript to contain the Comma Johanneum.The earliest extant Latin manuscript ext
 Speculum, New Testament quotations extant in an 8th- or 9th-century manuscript. [23]The comma does not appear in the older Greek manuscripts that contain the Comma. [24] The date of the addition is late, probably dating to the time of Erasmus. [25] In one manuscript, back-translated into Greek
from the Vulgate, the phrase "and these three are one" is absent. Both Novum Testamentum Graece (NA27) and the United Bible Societies (UBS4) provide three variants. The numbers here follow UBS4, which rates its preference for the first variant as { A }, meaning "virtually certain" to reflect the original text. The second variant is a longer Greek
version found in the original text of five manuscripts and the margins of five others. All of the other 500 plus Greek manuscripts that contain 1 John support the first variant is found only in Latin manuscripts and patristic works. The Latin variant is found only in Latin manuscripts and patristic works.
 variant. The Comma in Greek. All non-lectionary evidence cited: Minuscules 61 (Codex Montfortianus, c.1520), 629 (Codex Ottobonianus, 14th/15th century), 918 (Codex Escurialensis, . I. 5, 16th century), 918 (Codex Escurialensis, . I. 5, 16th century), 918 (Codex Escurialensis, . I. 5, 16th century), 918 (Codex Escurialensis), 918 (C
appearance in Greek is from the Greek version of the Acts of the Lateran Council in 1215.[19] Although it later appears in the writings of Emmanuel Calecas (died 1410), Joseph Bryennius (1350 1431/38) and in the Orthodox Confession of Moglas (1643).[29][30][6] There are no full Patristic Greek references to the comma, however, F.H.A. Scrivener
 mentions two possible allusions in Greek to the comma in the 4th or 5th century from the Synopsis of Holy Scripture and the Disputation with Arius from Pseudo-Athanasius.[31]The Comma at the margins of Greek. At the margins of Holy Scripture and the Disputation with Arius from Pseudo-Athanasius.[31]The Comma at the margins of Greek. At the margins of Greek.
(10th century with margins added at the 15th/16th century), 429 (Codex Guelferbytanus, 14th century), 429 (Codex Guelferbytanus, 14th century), 636 (16th century), 63
pater verbum et spiritus. [... "giving evidence on earth, spirit, water and blood, and these three are one in Christ Jesus. 8 And the three, which give evidence from Fathers cited: Clementine edition of Vulgate translation; Pseudo-Augustine's Speculum Peccatoris (V), also (these three with some
 variation) Cyprian (3rd century), Priscillian (died 385) Liber Apologeticus, Expositio Fidei (4th century), Contra-Varimadum (439-484), Eugenius of Ruspe (died 527) Responsio contra Arianos, Cassiodorus (6th century)
Complexiones in Ioannis Epist. ad Parthos, Donation of Constantine (8th century), Peter Lombard (12th century), Bernard of Clairvaux (12th century), Thomas Aquinas (13th century), and William of Ockham (14th century), It is also found in the quotations of multiple later medieval writers, including: Peter Abeliand (12th century), Peter Lombard (12th century), It is also found in the quotations of multiple later medieval writers, including: Peter Abeliand (12th century), It is also found in the quotations of multiple later medieval writers, including: Peter Abeliand (12th century), It is also found in the quotations of multiple later medieval writers, including: Peter Abeliand (12th century), It is also found in the quotations of multiple later medieval writers, including: Peter Abeliand (12th century), It is also found in the quotations of multiple later medieval writers, including: Peter Abeliand (12th century), It is also found in the quotations of multiple later medieval writers, including: Peter Abeliand (12th century), It is also found in the quotations of multiple later medieval writers, including: Peter Abeliand (12th century), It is also found in the quotations of multiple later medieval writers, including: Peter Abeliand (12th century), It is also found in the quotation of multiple later medieval writers are also found in the quotation of multiple later medieval writers are also found in the quotation of multiple later medieval writers are also found in the quotation of multiple later medieval writers.
other languages: According to Scrivener, the Johannine Comma is found in a few late Slavonic manuscripts, and also in the margin of the Moscow edition of 1663, published under Alexis of Russia.[32] Due to Latin influence, the Johannine Comma also found its way into the Armenian language after the 12th century under King Haithom.[8] One of the
eighteen MSS. used by Zohrab to publish the Armenian Bible had the Comma,[33] and it was quoted in the 17th century in the Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod of Sis alongside being found in Uscan's Armenian synod synod synod synod synod synod synod sy
trinitarian reference alongside the water, blood, and Spirit. However, his statements are also seen as possibly referring to the Latin work Against Varimadus, especially with Jacob's mention that the Trinity exists "within us". This suggests Jacob's reference might be to this Latin text rather than a quotation of 1 John 5:7.[6] In Minuscule 460, (a
trilingual manuscript) In folio 115v, the Arabic Column reads (latinized: al-ardh, lit. on earth) in v. 8, but omits the Heavenly Witnesses. On earth being part of the spurious verse's addition. [35] The addition is also in Cod. Sang. 28, an Old
 French manuscript of the 13th century. [37]The appearance of the Comma in the manuscript evidence is represented in the following tables: Latin manuscripts DateNamePlaceOther information5th centuryCodex Fuldensis (F)Fulda, Hesse
 GermanyThe oldest Vulgate manuscript does not have the verse, it does have the Vulgate Prologue which discusses the verse5th-7th centuryFrisingensia Fragmenta (r) or (q)Bavarian State Library, Munich, Bavaria, GermanyVetus Latina, Spanish - earthly before heavenly, formerly Fragmenta Monacensia7th centuryLen palimpsest (l) Beuron 67Len
 Cathedral, SpainSpanish - "and there are three which bear testimony in heaven, the Father, and the Word, and the Word, and the Word, and the Word the Vulgate.8th centuryCodex WizanburgensisHerzog August Bibliothek Wolfenbttel[38]the
dating is controversial.[39]9th centuryCodex Cavensis CLa Cava de' Tirreni, Biblioteca della Badia, ms memb. 1Spanish - earthly before heavenly9th centuryCodex Ulmensis U or UBritish Museum, London 11852Spanish927 ADCodex Complutensis I (C)Biblical University Centre 31; MadridSpanish - purchased by Cardinal Ximenes, used for
Complutensian Polyglot, earthly before heavenly, one in Christ Jesus. 8th9th centuryCodex TheodulphianusBibliothque nationale de France, Paris (BnF) - Latin 9380Franco-Spanish8th9th centuryCodex Lemovicensis-32 (L)National Library of France Lain 328, Paris9tl
 centuryCodex VercellensisRome, Biblioteca Vallicelliana ms B virepresenting the recension of Alcuin, completed in 8019th centuryCodex Sangallensis 63Abbey of Saint Gall, Saint GallenLatin, added later into the margin. [20]960 ADCodex Gothicus LegionensisBiblioteca Capitular y Archivo de la Real Colegiata de San Isidoro, ms 210th centuryCodex Sangallensis 63Abbey of Saint GallenLatin, added later into the margin. [20]960 ADCodex Gothicus LegionensisBiblioteca Capitular y Archivo de la Real Colegiata de San Isidoro, ms 210th centuryCodex Sangallensis 63Abbey of Saint GallenLatin, added later into the margin. [20]960 ADCodex Gothicus LegionensisBiblioteca Capitular y Archivo de la Real Colegiata de San Isidoro, ms 210th centuryCodex Sangallensis 63Abbey of Saint GallenLatin, added later into the margin. [20]960 ADCodex Gothicus LegionensisBiblioteca Capitular y Archivo de la Real Colegiata de San Isidoro, ms 210th centuryCodex Sangallensis 63Abbey of Saint GallenLatin, added later into the margin. [20]960 ADCodex Gothicus LegionensisBiblioteca Capitular y Archivo de la Real Colegiata de San Isidoro, ms 210th centuryCodex Sangallensis 63Abbey of Saint Gallen Latin, added later into the margin. [20]960 ADCodex Gothicus LegionensisBiblioteca Capitular y Archivo de la Real Colegiata de Saint Gallen Latin, added later into the margin [20]960 ADCodex Gothicus Legionensis [20]960 ADCodex Gothicus Legione
ToletanusMadrid, Biblioteca Nacional ms Vitr. 13-1Spanish - earthly before heavenly 12th centuryCodex Demidovianus Vulgate manuscript no. NamePlaceOther information 14th [42] 15th century 629Codex Ottobonianus 298VaticanOriginal. Diglot, Latin and Greek texts. 14th
 century209Venice, Biblioteca MarcianaThe manuscript is written in Greek, however Cardinal Basil Bessarion added to the manuscript a note containing the Johannine Comma in Latin.[6]c.1520[42]61Codex MontfortianusDublinOriginal.c.12th
graec. 211Bavarian State Library, MunichMargin: late 16th century or later [44][42]17th century or later [42]221Bodleian Library, AthensOriginal.18th century mss. perhaps Oecumeniusc.10th century mss. perhaps Oecumeniusc.1
 Vittorio Emanuele IIIThis manuscript has sometimes been cited as having the comma added later in the margin. [45][46][6] According to Metzger, it was added in the 17th century. [47] Multilingual and other language manuscripts DateManuscript no. NamePlaceOther information 13th century 460 Minuscule 460 of St. Micheal de Troyna in
 SicilyMultilingual manuscript, the Greek column omits the heavenly witnesses, but the Latin column maintains the dubious verse after the earthly witnesses (v. 8). In the Arabic column, on earth is added (Line 13), being part of the spurious verse's addition.[48]13thcenturyCod. Sangallensis 28Bern,BurgerbibliothekThis Old French manuscript
compiled in the 13th century contains the Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column of f. 345v. [37]14th century English MS 81The Johannine Comma in the first column 
81 is the source of Lea Wilson's published text of the Wyclif bible. The manuscript contains the Johannine Comma in its main text. [49]1656 A.D.One of the eighteen MSS. used by Zohrab to publish the Armenian Bible had the Comma. [33]The Codex Vaticanus in some places contains umlauts to indicate knowledge of variants. Although there has been
some debate on the age of these umlauts and if they were added at a later date, according to a paper made by Philip B. Payne, the ink seems to match that of the original scribe. [50] The Codex Vaticanus contains these dots around 1 John 5:7, which is why some have assumed it to be a reference to the Johannine Comma. However, according to
McDonald, G. R, it is far more likely that the scribe had encountered other variants in the yohannine comma, which is not attested in any Greek manuscript until the 14th century.[6]No extant Syriac manuscripts contain the Johannine Comma, which is not attested in any Greek manuscript until the 14th century.[6]No extant Syriac manuscripts contain the Johannine Comma, [51] nevertheless some past advocates of the inclusion of the Johannine comma such as
Thomas Burgess (1756-1837) have proposed that the inclusion of its past inclusion within the Erasmus was aware of a codex from Antwerp which was presented to him at the Franciscan monastery. This
manuscript was likely lost during the times of Napoleon, however it was said to have contained the Johannine Comma in the marginal note within the manuscript and believed that it was a recent addition within it. The exact nature of this
manuscript from Antwerp is unknown, scholars such as Mills, Kster and Allen have argued that it was a Greek New Testament manuscript of the commentary of Bede (672/3 26 May 735).[6]Clement of Alexandria quotes 1 John 5:7 without the comma. The comma is
absent from an extant fragment of Clement of Alexandria (c.200), through Cassiodorus (6th century), with homily style verse references from 1 John, including verse 1 John 5:8 without verse 7, the heavenly witnesses. He says, "This is He who came by water and blood"; and again, For there are three that bear witness, the spirit, which is
life, and the water, which is regeneration and faith, and the blood, which is knowledge; "and these three are one. For in the Saviour are those saving virtues, and life itself exists in His own Son."[16][53]Another reference that is studied is from Clement's Prophetic Extracts: Every promise is valid before two or three witnesses, before the Father and
the Son and the Holy Spirit; before whom, as witnesses and helpers, what are called the commandments ought to be kept. [54] This is seen by some [55] as allusion evidence that Clement was familiar with the verse. Tertullian, in Against Praxeas (c.210), supports a Trinitarian view by quoting John 10:30:So the close series of the Father in the Son and
the Son in the Paraclete makes three who cohere, the one attached to the other: And these three are one substance, not of singularity of number. [56]While many other commentators have argued against any
Comma evidence here, most emphatically John Kaye's, "far from containing an allusion to 1 Jo. v. 7, it furnishes most decisive proof that he knew nothing of the verse".[57] Georg Strecker comments cautiously "An initial echo of the Comma Johanneum occurs as early as Tertullian Adv. Pax. 25.1 (CChr 2.1195; written c. 215). In his commentary on
 John 16:14 he writes that the Father, Son, and Paraclete are one (unum), but not one person (unus). However, this passage cannot be regarded as a certain attestation of the Comma Johanneum."[58]References from Tertullian in De Pudicitia 21:16 (On Modesty): The Church, in the peculiar and the most excellent sense, is the Holy Ghost, in which the
 Three are One, and therefore the whole union of those who agree in this belief (viz. that God the Father, the Son, and the Holy Ghost).[59] and De Baptismo: Now if every word of God is to be established by three witnesses ... For where there are the three, namely the
Father, the Son and the Holy Spirit, there is the Church which is a body of the three. [60] have also been presented as verse allusions. [61] The Treatise on Rebaptism, placed as a 3rd-century writing and transmitted with Cyprian's works, has two sections that directly refer to the earthly witnesses, and thus has been used against authenticity by
Nathaniel Lardner, Alfred Plummer and others. However, because of the context being water baptism and the precise wording being "et isti tres unum sunt", the Matthew Henry Commentary uses this as evidence for Cyprian speaking of the heavenly witnesses in Unity of the Church. Arthur Cleveland Coxe and Nathaniel Cornwall also consider the
evidence as suggestively positive, as do Westcott and Hort. After approaching the Tertullian and Cyprian references negatively, "morally certain that they would have quoted these words had they known them" Westcott writes about the Rebaptism Contemporary
with Cyp. quotes the whole passage simply thus (15: cf. 19), "quia tres testimonium perhibent, spiritus et aqua et sanguis, et isti tres unum sunt".[62]The Catholic Encyclopedia of 1910 asserts that Jerome "does not seem to know the text", [23] but Charles Forster suggests that the "silent publication of [the text] in the Vulgate... gives the clearest proof
that down to his time the genuineness of this text had never been disputed or questioned."[63]Many Vulgate manuscript, including the Codex Fuldensis, the earliest extant Vulgate manuscript, include a Prologue to the Canonical Epistles referring to the Comma: If the letters were also rendered faithfully by translators into Latin just as their authors
composed them, they would not cause the reader confusion, nor would the differences between their wording give rise to contradictions, nor would the unity of the Trinity in the first letter of John. Indeed, it has come to our notice that in this letter some
unfaithful translators have gone far astray from the faith, for in their edition they provide just the words for three [witnesses] namely water, blood and spiritand omit the testimony of the Father, the Word and the Spirit, by which the Catholic faith is especially strengthened, and proof is tendered of the single substance of divinity possessed
by Father, Son and Holy Spirit.77[64] The Prologue presents itself as a letter of Jerome to Eustochium, to whom Jerome dedicated his commentary on the prophets Isaiah and Ezekiel. Despite the first-person salutation, some claim it is the work of an unknown imitator from the late 5th century.[65] (The Codex Fuldensis Prologue references the
Comma, but the Codex's version of 1 John omits it, which has led many to believe that the Prologue's reference is spurious.)[66] Its inauthenticity is arguably stressed by the omission of the passage from the manuscript's own text of 1 John; however, this can also be seen as confirming the claim in the Prologue that scribes tended to drop the
text. Coming down with the writings of Jerome is the extant statement of faith attributed to Marcus Celedensis, friend and correspondent to Jerome, presented to Cyril: To us there is one Father, and his only Son [who is] very [or true] God, and one Holy Spirit, [who is] very God, and these three are one; one divinity, and power, and kingdom. And they
are three persons, not two nor one.[67][68] Similarly, Jerome wrote of Phoebadius of Agen in his Lives of Illustrious Men. "Phoebadius, bishop of Agen, in Gaul, published a book Against the Arians. There are said to be other works by him, which I have not yet read. He is still living, infirm with age."[69] William Hales looks at Phoebadius: Phoebadius, bishop of Agen, in Gaul, published a book Against the Arians.
A. D. 359, in his controversy with the Arians, Cap, xiv. writes, "The Lord says, I will ask of my Father, and He will give you another from the Spirit is another from the Spirit, as the second, is in the Spirit is another from the Son. All, however, are one God, because the three are
one, (tres unum sunt.) ... Here, 1 John v. 7, is evidently connected, as a scriptural argument, with John xiv. 16.[70]Griesbach argued that Phoebadius was only making an allusion to Tertullian, [71] and his unusual explanation was commented on by Reithmayer, [72][73]Augustine of Hippo has been said to be completely silent on the matter, which has
been taken as evidence that the Comma did not exist as part of the epistle's text in his time.[74] This argumentum ex silentio has been contested by other scholars, including Fickermann and Metzger.[75] In addition, some Augustine references have been seen as verse allusions.[76] The City of God section, from Book V, Chapter 11:Therefore God
supreme and true, with His Word and Holy Spirit (which three are one), one God omnipotent...[77]has often been referenced as based upon the scripture verse of the heavenly witnesses.[78] George Strecker acknowledges the City of God reference as based upon the scripture verse of the heavenly witnesses.[78] The supreme and true, with His Word and Holy Spirit (which three are one), one God omnipotent...[77]has often been referenced as based upon the scripture verse of the heavenly witnesses.[78] The supreme and true, with His Word and Holy Spirit (which three are one), one God omnipotent...[77]has often been referenced as based upon the scripture verse of the heavenly witnesses.[78] The supreme and true, with His Word and Holy Spirit (which three are one), one God omnipotent...[77]has often been referenced as based upon the scripture verse of the heavenly witnesses.[78] The supreme and true, with His Word and Holy Spirit (which three are one), one God omnipotent...[77]has often been referenced as based upon the scripture verse of the heavenly witnesses.[78] The supreme and true, with His Word and Holy Spirit (which three are one), one God omnipotent...[77]has often been referenced as based upon the scripture verse of the heavenly witnesses.[78] The supreme and true is the supreme and 
Spirit that the three are one. Augustine (430) does not cite the Comma Johanneum. But it is certain on the basis of the work Contra Maximum 2.22.3 (PL 42.79495) that he interpreted 1 John 5:78 in trinitarian terms."[58] Similarly, Homily 10 on the first Epistle of John has been asserted as an allusion to the verse: And what meaneth "Christ is the
end"? Because Christ is God, and "the end of the commandment is charity" and "Charity is God": because Father and Son and Holy Ghost are One.[79][80]Contra Maximinum has received attention especially for these two sections, especially the allegorical interpretation. I would not have thee mistake that place in the epistle of John the apostle where
he saith, "There are three witnesses: the spirit, and the blood are diverse substances, and the blood are diverse substances, and the three are one." Lest haply thou say that the spirit and the water and the blood are diverse substances, and the three are one." It is said, "the three are one." Lest haply thou say that the spirit and the water and the blood are diverse substances, and yet it is said, "the three are one." Lest haply thou say that the spirit and the water and the blood are diverse substances, and yet it is said, "the three are one." Lest haply thou say that the spirit and the water and the blood are diverse substances, and yet it is said, "the three are one." Lest haply thou say that the spirit and the water and the blood are diverse substances, and yet it is said, "the three are one." Lest haply thou say that the spirit and the water and the blood are diverse substances, and yet it is said, "the three are one." Lest haply thou say that the spirit and the water and the blood are diverse substances, and yet it is said, "the three are one." Lest happy thou say that the spirit and the water and the blood are diverse substances, and yet it is said, "the three are one." Lest happy thou say that the spirit and the water and the blood are diverse substances.
point always to be considered is, not what they are in their essence is one things, and what they are in their essence is one things, and what they are in their essence is one things, and what they are in their essence is one things, and what they are in their essence is one things.
 signified by these, there not unreasonably comes into our thoughts the Trinity itself, which is the One, Only, True, Supreme God, Father and Son and Holy Ghost, of whom it could most truly be said, "There are Three Witnesses, and the Three are One": there has been an ongoing dialog about context and sense. Contra Maximinum (2.22.3; PL 42.794-
95)John Scott Porter writes: Augustine, in his book against Maximin the Arian, turns every stone to find arguments from the Scriptures to prove that the Knew nothing of it, for he repeatedly employs the 8th verse, and says, that
by the Spirit, the Blood, and the Waterthe persons of the Father, Son, and Holy Spirit, are signified (see Contr. Maxim, cap. xxii.).[81] Thomas Joseph Lamy offers a different view based on the context and Augustine's purpose.[82] Similarly Thomas Joseph Lamy offers a different view based on the context and Augustine's purpose.
have deliberately bypassed a direct quote of the heavenly witnesses. In the Tome of Leo, written to Archbishop Flavian of Constantinople, read at the Council of Chalcedon on 10 October 451 AD, [84] and published in Greek, Leo the Great's usage of 1 John 5 has him moving in discourse from verse 6 to verse 8: This is the victory which overcometh the
world, even our faith"; and: "Who is he that overcometh the world, but he that believeth that Jesus is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear witness, the spirit, the water, and
the blood; and the three are one." That is, the Spirit of sanctification, and the blood of redemption, and the water of baptism; which three things are one, and remain undivided ...[85]This epistle from Leo was considered by Richard Porson to be the "strongest proof" of verse inauthenticity.[86] In response, Thomas Burgess points out that the context of
Leo's argument would not call for the 7th verse. And that the verse was referenced in a fully formed manner centuries earlier than Porson's claim, at the time of Fulgentius and the Council of Carthage. [87] Burgess pointed out that there were multiple confirmations that the verse was in the Latin Bibles of Leo's day. Burgess argued, ironically, that the
fact that Leo could move from verse 6 to 8 for argument context is, in the bigger picture, favourable to authenticity. "Leo's omission of the Verse is not only counterbalanced by its actual existence in contemporary copies, but the passage of his Letter is, in some material respects, favourable to authenticity of the Verse, by its contradiction to some
assertions confidently urged against the Verse by its opponents, and essential to their theory against it. "[88] Today, with the discovery of additional Old Latin evidences in the 19th century, the discovery of additional Old Latin evidences in the 19th century, the discovery of additional Old Latin evidences in the 19th century, the discovery of additional Old Latin evidences in the 19th century, the discovery of additional Old Latin evidences in the 19th century, the discovery of additional Old Latin evidences in the 19th century, the discovery of additional Old Latin evidences in the 19th century, the discovery of additional Old Latin evidences in the 19th century, the discovery of additional Old Latin evidences in the 19th century, the discovery of additional Old Latin evidences in the 19th century, the discovery of additional Old Latin evidences in the 19th century, the discovery of additional Old Latin evidences in the 19th century, the discovery of additional Old Latin evidences in the 19th century, the discovery of additional Old Latin evidences in the 19th century of additional Old Latin evidence against the 19th century of additional Old Latin evidence against the 19th century of additional Old Latin evidence against the 19th century of additional Old Latin evidence against the 19th century of additional Old Latin evidence against the 19th century of additional Old Latin evidence against the 19th century of additional Old Latin evidence against the 19th century of additional Old Latin evidence against the 19th century of additional Old Latin evidence against the 19th century of additional Old Latin evidence against the 19th century of additional Old Latin evidence against the 19th century of additional Old Latin evidence against the 19th century of additional Old Latin evidence against the 19th century of additional Old Latin evidence against the 19th century of additional Old Latin evidence against the 19th century of additional Old Latin evidence against the 19th century of additional Old Latin evid
in writing on the Unity of the Church 1.6, guoted John 10:30 and another scriptural spot: The Lord says, "I and the Father are one." [89] The Catholic Encyclopedia concludes "Cyprian... seems undoubtedly to have had it in mind". [18] Against this view,
Daniel B. Wallace writes that since Cyprian does not quote 'the Father, the Word, and the Holy Spirit', "this in the least does not afford proof that he knew of such wording... indicates that a Trinitarian interpretation was superimposed on the text by Cyprian".[91] The Critical Text
apparatuses have taken varying positions on the Cyprian reference. [92] The Cyprian citation, dating to more than a century before any extant Epistle of John manuscripts and before the Arian controversies that are often considered pivotal in verse addition/omission debate, remains a central focus of comma research and textual apploagetics. The
Scrivener view is often discussed.[93] Westcott and Hort assert: "Tert and Cyp use language which renders it morally certain that they would have quoted these words had they known them; Cyp going so far as to assume a reference to the Trinity in the conclusion of v. 8"[94][95]In the 20th century, Lutheran scholar Francis Pieper wrote in Christian
Dogmatics emphasizing the antiquity and significance of the reference. [96] Frequently commentators have seen Cyprian as having the verse in the Bible, even if not directly supporting and commenting on verse authenticity.
[98]Daniel B. Wallace notes that although Cyprian uses 1 John to argue for the Trinity, he appeals to this as an allusion via the three witnesses "written of rather than by quoting a proof-text" written that ".[91] Therefore, despite the view of some that Cyprian referred to the passage, the fact that other theologians such as Athanasius of Alexandria and
Sabellius and Origen never quoted or referred to that passage is one reason why even many Trinitarians later on also considered the text spurious, and not to have been part of the original text. The second, lesser reference from Cyprian that has been involved in the verse debate is from Ad Jubaianum 23.12. Cyprian, while discussing baptism, writes: If
he obtained the remission of sins, he was sanctified, and if he was sanctified, he was made the temple of God. But of what God? I ask. The Creator?, Impossible; he did not believe in him. Christ? But he could not be made Christ's temple, for he denied the deity of Christ. The Holy Spirit? Since the Three are One, what pleasure could the Holy Spirit
take in the enemy of the Father and the Son?[99]Knittel emphasizes that Cyprian would be familiar with the Bible in Greek as well as Latin. "Cyprian understood Greek. He read Homer, Plato, Hermes Trismegistus and Hippocrates... he translated into Latin the Greek epistle written to him by Firmilianus".[100]UBS-4 has its entry for text inclusion as
(Cyprian). The Hundredfold Reward for Martyrs and Ascetics: De centesima, sexagesimal tricesima[101] speaks of the Father, Son and Holy Spirit as "three witnesses" and was passed down with the Cyprian corpus. This was only first published in 1914 and thus does not show up in the historical debate. UBS-4 includes this in the apparatus as (Ps-
Cyprian).[102]Those who see Cyprian as negative evidence assert that other church writers, such as Athanasius of Alexandria and Origen,[103] never quoted or referred to the passage, which they would have done if the verse was in the Bibles of that era. The contrasting position is that there are in fact such references, and that "evidences from
```

```
silence" arguments, looking at the extant early church writer material, should not be given much weight as reflecting absence in the manuscriptswith the exception of verse-by-verse homilies, which were uncommon in the Ante-Nicene era. In the scholium on Psalm 123 attributed to Origen is the commentary: spirit and body are servants to
masters, Father and Son, and the soul is handmaid to a mistress, the Holy Ghost; and the Lord our God is the three (persons), for the three are one. This has been considered by many commentators, including the translation source Nathaniel Ellsworth Cornwall, as an allusion to verse 7.[104] Ellsworth especially noted the Richard Porson comment in
response to the evidence of the Psalm commentary: "The critical chemistry which could extract the doctrine of the Trinity from this place must have been exquisitely refining".[106] Fabricius wrote about the Origen wording "ad locum 1 Joh v. 7 alludi ab origene non est dubitandum".[106] Traditionally, Athanasius was considered to lend support to the
authenticity of the verse, one reason being the Disputation with Arius at the Council of Nicea which circulated with the works of Athanasius, where is found: Likewise is not the remission of sins procured by that quickening and sanctifying ablution, without which no man shall see the kingdom of heaven, an ablution given to the faithful in the thrice-
blessed name. And besides all these, John says, And the three are one.[107]Today, many scholars consider this a later work Pseudo-Athanasius. [108] While the author and date are debated, this is a Greek reference directly related to the
doctrinal Trinitarian-Arian controversies, and one that purports to be an account of Nicaea when those doctrinal battles were raging. The reference was given in UBS-3 as supporting verse inclusion, yet was removed from UBS-4 for reasons unknown. The Synopsis of Scripture, often ascribed to Athanasius, has also been referenced as indicating
awareness of the Comma. The earliest quotation which some scholars consider a direct reference to the heavenly witnesses from the First Epistle of John is from the Spaniard Priscillian c.380. The Latin reads: Sicut Ioannes ait: tria sunt quae testimonium
dicent in caelo pater uerbum et spiritus et haiec tria unum sunt in Christo Iesu.[109]The English translation: As John says and there are three which give testimony in heaven the Father the Word and the Spirit and these three are one in Christo Iesu.[109]The English translation: As John says and there are three which give testimony on earth the water the flesh the blood and these three are in one and there are three which give testimony in heaven the Father the Word and the Spirit and these three are one in Christo Iesu.[109]The English translation: As John says and there are three which give testimony on earth the water the flesh that the water three which give testimony in heaven the Father three which give testimony on earth the water three which give testimony in heaven the Father three which give testimony on earth the water three which give testimony on earth the water three which give testimony on earth three which give testimony on earth three water three 
Jesus.[110]Theodor Zahn calls this "the earliest quotation of the passage which is certain and which can be definitely dated (circa 380)",[111] a view expressed by Westcott, Brooke, Metzger and others.[112]Priscillian was probably a Sabellianist or Modalist Monarchian.[113] Some interpreters have theorized that Priscillian created the Comma
 Johanneum. However, there are signs of the Comma Johanneum, although no certain attestations, even before Priscillian".[58] And Priscillian in the early 1900s the Karl Knstle theory of Priscillian origination and interpolation was popular: "The verse is an
interpolation, first quoted and perhaps introduced by Priscillian (a.d. 380) as a pious fraud to convince doubters of the doctrine of the Ambrosian manuscript, which also contains the Muratorian (canon) fragment pater established in 1883 by Carl Paul Caspari from the Ambrosian manuscript, which also contains the Muratorian (canon) fragment pater established in 1883 by Carl Paul Caspari from the Ambrosian manuscript, which also contains the Muratorian (canon) fragment pater established in 1883 by Carl Paul Caspari from the Ambrosian manuscript, which also contains the Muratorian (canon) fragment pater established in 1883 by Carl Paul Caspari from the Ambrosian manuscript, which also contains the Muratorian (canon) fragment pater established in 1883 by Carl Paul Caspari from the Ambrosian manuscript, which also contains the Muratorian (canon) fragment pater established in 1883 by Carl Paul Caspari from the Ambrosian manuscript (canon) fragment pater established in 1883 by Carl Paul Caspari from the Ambrosian manuscript (canon) fragment pater established in 1883 by Carl Paul Caspari from the Ambrosian manuscript (canon) fragment pater established in 1883 by Carl Paul Caspari from the Ambrosian manuscript (canon) fragment pater established in 1883 by Carl Paul Caspari from the Ambrosian manuscript (canon) fragment pater established in 1883 by Carl Paul Caspari from the Ambrosian manuscript (canon) fragment from the Ambrosian manuscript (canon) fragment from the Ambrosian manuscript (canon) fragment fragment from the Ambrosian manuscript (canon) fragment fr
Ingenitus, filius uero sine Initio genitus a patre est, spiritus autem sanctus processit a patre et accipit de filio, Sicut euangelista testatur quia scriptum est, "Tres sunt qui dicunt testimonium in caelo pater uerbum et spiritus:" et haec tria unum sunt in Christo lesu. "Edgar Simmons Buchanan,[116] points out
that the reading "in Christo Iesu" is textually valuable, referencing 1 John 5:7. The authorship is uncertain, however it is often placed around the same period as Priscillian. Karl Knstle saw the writing as anti-Priscillianist, which would have competing doctrinal positions utilizing the verse. Alan England Brooke[117] notes the similarities of the Exposition
with the Priscillian form, and the Priscillian form with the Leon Palimpsest. Theodor Zahn[118] refers to the Expositio as "possibly contemporaneous" to Priscillian form with the Priscillian faith statement
 "Pater Deus, Filius, Deus, et Spiritus sanctus Deus; haec unum sunt in Christo Iesu". Chapman saw an indication that Priscillian found himself bound to defend the comma by citing from the "Unity of the Church" Cyprian section.[119]"The Comma ... was invoked at Carthage in 484 when the Catholic bishops of North Africa confessed their faith before
Huneric the Vandal (Victor de Vita, Historia persecutionis Africanae Prov 2.82 [3.11]; CSEL, 7, 60)."[120] The Confession of Faith representing the hundreds of Orthodox bishops[121] included the following section, emphasizing the hundreds of Orthodox bishops[121] included the following section for uncertainty is left. It is clear
that the Holy Spirit is also God and the author of his own will, he who is most clearly shown to be at work in all things and to bestow the gifts of the divine dispensation according to the judgment of his own will, because where it is proclaimed that he distributes graces where he wills, servile condition cannot exist, for servitude is to be understood in
what is created, but power and freedom in the Trinity. And so that we may teach the Holy Spirit to be of one divinity with the Father and the son still more clearly than the light, here is proof from the testimony of John the evangelist. For he says: "There are three who bear witness in heaven, the Father, the Word and the Holy Spirit, and these three
are one." Surely he does not say "three separated by a difference in quality" or "divided by grades which differentiate, so that the single divinity which the Holy Spirit has with the Father and the Son might be demonstrated still more in the creation of all things,
you have in the book of Job the Holy Spirit as a creator: "It is the divine Spirit" ...[122][123]Further information: Pseudo-Vigilius and Contra VarimadumThere are additional heavenly witnesses references that have been attributed to Vigilius Tapsensis who
attended the Council. Raymond Brown gives one summary... in the century following Priscillian, the chief appearance of the Comma is in tractates defending the Trinity. In PL 62 227334 there is a work De Trinity. In PL 62 227334 there is a work De Trinity.
consisting of three books Contra Varimadum... North African origin ca. 450 seems probable. The Comma is cited in 1.5 (CC 90, 2021).[124]One of the references in De Trinitate, from Book V:But the Holy Ghost abides in the Father, and in himself; as the Evangelist St. John so absolutely testifies in his Epistle: And the three are
one. But how, ye heretics, are the three ONE, if their substance he divided or cut asunder? Or how are they one, if there reside not in them the united eternal plenitude of the Godhead?[125]These references are in the UBS apparatus
as Ps-Vigilius. The Contra Varimadum reference: John the Evangelist, in his Epistle to the Parthians (i.e. his 1st Epistle), says there are three who afford testimony in heaven, the Father, the Word, and the Spirit, and these three are one.
[126]This is in the UBS apparatus as Varimadum. Ebrard, in referencing this quote, comments, "We see that he had before him the passage in his New Testament in its corrupt form (aqua, sanguis et caro, et tres in nobis sunt); but also, that the gloss was already in the text, and not merely in a single copy, but that it was so widely diffused and
 acknowledged in the West as to be appealed to by him bona fide in his contest with his Arian opponents."[127]In the 6th century, Fulgentius of Ruspe, like Cyprian a father of the day, giving an Orthodox explanation of the verse against
Arianism and Sabellianism. From Responsio contra Arianos ("Reply against the Arians"; Migne (Ad 10; CC 91A, 797)): In the Father, therefore, and the son, and the Holy Spirit, we acknowledge unity of substance, but dare not confound the persons. For St. John the apostle, testifieth saying, "There are three that bear witness in heaven, the Father, therefore, and the Son, and the Holy Spirit, we acknowledge unity of substance, but dare not confound the persons. For St. John the apostle, testifieth saying, "There are three that bear witness in heaven, the Father, therefore, and the Son, and the Holy Spirit, we acknowledge unity of substance, but dare not confound the persons are three that bear witness in heaven, the Father, therefore, and the Son, and the Holy Spirit, we acknowledge unity of substance, but dare not confound the persons are three that bear witness in heaven, the Father, therefore, and the Son, and the Holy Spirit, we acknowledge unity of substance, but dare not confound the persons are three that bear witness in heaven, the Father, the substance of the Son, and the Holy Spirit, we acknowledge unity of substance, but dare not confound the persons are three that bear witness in heaven, the Father, the substance of the Son, and the Holy Spirit, we acknowledge unity of substance of the Son, and the Son, and the Son, and the Son, and the Son, are the Son, and the Son, are the Son, and the Son, and the Son, are the Son, and the Son, and the Son, are the So
Word, and the Spirit, and these three are one. "Then Fulgentius discusses the earlier reference by Cyprian, and the interweaving of the two Johannine verses, John 10:30 and 1 John 5:7. Which also the blessed martyr Cyprian, in his epistle de unitate Ecclesiae (Unity of the Church), confesseth, saying, Who so breaketh the peace of Christ, and concord,
acteth against Christ: whoso gathereth elsewhere beside the Church, scattereth. And that he might shew, that the Church of the one God is one, he inserted these testimonies, immediately from the scriptures; The Lord said, "I and the Father are one." And again, of the Father, Son, and Holy Spirit, it is written, "and these three are one." [128] Another
heavenly witnesses reference from Fulgentius is in Contra Fabianum Fragmenta (Migne (Frag. 21.4: CC 01A,797)):[129]The blessed Apostle, St. John evidently says, And the Holy Spirit, as I have before shewn, when you demanded of me for a reason[130]Also from Fulgentius in De Trinitate
ad Felicem: See, in short you have it that the Father is one, the Son another, and the Holy Spirit another, in Person, each is other, but in nature they are not other. In this regard He says: "The Father and I, we are one." He teaches us that one refers to Their nature, and we are to Their persons. In like manner it is said: "There are three who bear
witness in heaven, the Father, the Word, and the Spirit; and these three are one. "[131]Today these references are generally accepted as probative to the verse being in the Bible of Fulgentius. [132]A reference in De Fide Catholica adversus Pintam episcopum Arianum that is a Testimonia de Trinitate: in epistola Johannis, tres sunt in coelo, qui
testimonium reddunt, Pater, Verbum, et Spiritus: et hi tres unum sunt[133]has been assigned away from Fulgentius to a "Catholic controvertist of the same age".[134]Cassiodorus wrote Bible commentaries, and was familiar with Old Latin and Vulgate manuscripts, [135] seeking out sacred manuscripts. Cassiodorus was also skilled in Greek. In
Complexiones in Epistolis Apostolorum, first published in 1721 by Scipio Maffei, in the commentary section on 1 John, from the Cassiodorus corpus, is written: On earth three mysteries bear witness, the water, the blood, and the spirit, and the Holy Spirit, and
these three are one God.[136]Thomas Joseph Lamy describes the Cassiodorus section[137] and references that Tischendorf saw this as Cassiodorus had, in his copy, no more than the 8th verse, to which he added the gloss of Eucherius, with whose writings he
was acquainted."[138]In the early 7th century, the Testimonia Divinae Scripturae et Patrum is often attributed to Isidore of Seville:De Distinctions personarum, Patris et Filii et Spiritus, aqua, et sanguis; et tres unum sunt in Christo Jesu; et tres sunt qui testimonium dant in terra Spiritus, aqua, et sanguis; et tres unum sunt in Christo Jesu; et tres sunt qui testimonium dant in terra Spiritus, aqua, et sanguis; et tres unum sunt in Christo Jesu; et tres sunt qui testimonium dant in terra Spiritus, aqua, et sanguis; et tres unum sunt in Christo Jesu; et tres unum sunt in Christo Jesu; et tres sunt qui testimonium dant in terra Spiritus, aqua, et sanguis; et tres unum sunt in Christo Jesu; et tres unum sunt in Christo Jesu; et tres unum sunt in terra Spiritus and the sanguis; et tres unum sunt in Christo Jesu; et tres unum sunt in terra Spiritus and the sanguis; et tres unum sunt in terra Spiritus and the sanguis; et tres unum sunt in terra Spiritus and the sanguis; et tres unum sunt in terra Spiritus and the sanguis; et tres unum sunt in terra Spiritus and the sanguis; et tres unum sunt in terra Spiritus and the sanguis; et tres unum sunt in terra Spiritus and the sanguis; et tres unum sunt in terra Spiritus and the sanguis; et tres unum sunt in terra Spiritus and the sanguis and the s
dicunt in coelo, Pater, Verbum, et Spiritus, et tres unum sunt.[139] Arthur-Marie Le Hir asserts that evidences like Isidore and the Ambrose Ansbert Commentary on Revelation show early circulation of the Vulgate with the verse and thus also should be considered in the issues of Jerome's original Vulgate text and the authenticity of the Vulgate
Prologue.[140] Cassiodorus has also been indicated as reflecting the Vulgate text, rather than simply the Vetus Latina.[141]Ambrose Ansbert refers to the scripture verse in his Revelation commentary: Although the expression of faithful witness found therein, refers directly to Jesus Christ alone, yet it equally characterises the Father, the Son, and the
Holy Ghost; according to these words of St. John. There are three which bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. [142] "Ambrose Ansbert, in the middle of the eighth century, wrote a comment upon the Apocalypse, in which this verse is applied, in explaining the 5th verse of the first chapter of the
Revelation".[143]In the Middle Ages a Trinitarian doctrinal debate arose around the position of Joachim of Fiore (11351202) which was different from the more traditional view of Peter Lombard (c. 11001160). When the Fourth Council of the Lateran was held in 1215 at Rome, with hundreds of Bishops attending, the understanding of the heavenly
witnesses was a primary point in siding with Lombard, against the writing of Joachim. For, he says, Christ's faithful are not one in the sense of a single reality which is common to all. They are one only in this sense, that they form one church through the unity of the catholic faith, and finally one kingdom through a union of indissoluble charity. Thus we
read in the canonical letter of John: For there are one; and the three that bear witness in heaven, the Father and the word and the three are one; and the immediately adds, And the three are one; and he immediately adds, And the three are one; and the word and the three are one; and he immediately adds, And the three are one; and he immediately adds, And the word and
both Latin and Greek, and this may have contributed to later scholarship references in Greek to the verse. The reference to "some manuscripts" showed an acknowledgment of textual issues, yet this likely related to "and the three are one" in verse eight, not the heavenly witnesses in verse seven.[145] The manuscript issue for the final phrase in verse
eight and the commentary by Thomas Aquinas were an influence upon the text and note of the Complutensian Polyglot. In this period, the greater portion of Bible commentary was written in Latin. The references in this era are extensive and wide-ranging. Some of the better-known writers who utilized the comma as scripture, in addition to Peter
Lombard and Joachim of Fiore, include Gerbert of Aurillac (Pope Sylvester), Peter Abelard, Bernard of Clairvaux, Duns Scotus, Roger of Wendover (historian, including the Lateran Council), Thomas Aquinas (many verse uses, including one which has Origen relating to "the three that give witness in heaven"), William of Ockham (of razor fame),
Nicholas of Lyra and the commentary of the Glossa Ordinaria. [64] Emanual Calecas (a greek catholic) references the comma in the 15th century both in greek (the latter according to Eugenios Voulgaris; since Voulgaris was involved in the Comma debate in the
18th century and the alleged citation is almost identical to the 1535 Novum Testamentum Omne the genuineness of the citation is debatable). The Orthodox Confession of Faith, published in Greek in 1643 by the multilingual scholar
Peter Mogila specifically references the comma. "Accordingly the Evangelist teacheth (1 John v. 7.) There are three that bear Record in Heaven, the Bishop of Sis, to Haitho c. 1270 utilized 1 John 5:7 in the context of the use of water in the mass. The
Synod of Sis of 1307 expressly cited the verse, and deepened the relationship with Rome. [34] Commentators generally see the Armenian text from the 13th century on as having been modified by the interaction with the Latin church and Bible, including the addition of the comma in some manuscripts. There are a number of special manuscript
notations and entries relating to 1 John 5:7. Vulgate scholar Samuel Berger reports on Corbie MS 13174 in the Bibliothque nationale in Paris that shows the scribe to have textual lineages of Athanasius, Augustine (two) and Fulgentius. And there is in
addition a margin text of the heavenly witnesses that matches the Theodulphian recension. [146] The Franciscan Correctorium gives a note about there being manuscripts with the verses transposed. [147] The Regensburg ms. referenced by Fickermann discusses the positions of Jerome and Augustine. Contarini, [148] The Glossa Ordinaria discusses
the Vulgate Prologue in the Preface, in addition to its commentary section on the verse. John J. Contrini in Haimo of Auxerre, Abbot of Sasceium (Cessy-les-Bois), and a New Sermon on I John v. 410 discusses a 9th-century manuscript and the Leiden sermon. The Johannine Comma (1 John 5:7) was added into Erasmus's third edition of the Textus
Receptus.[149]Desiderius Erasmus in 1523. The central figure in the 16th-century history of the Johannine Comma is the humanist Erasmus, [150] and his efforts leading to the publication of the Greek New Testament. The comma was omitted in the first edition in 1516, the Nouum instrumentum omne: diligenter ab Erasmo Roterodamo recognitum et
emendatum and the second edition of 1519. The verse is placed in the third edition, published in 1522, and those of 1527 and 1535. Erasmus included the comma, with commentary, in his paraphrase edition, first published in 1518, Erasmus included
the comma in the interpretation of John 12 and 13. Erasmian scholar John Jack Bateman, discussing the Paraphrase and the Ratio uerae theologiae, says of these uses of the comma that "Erasmus attributes some authority to it despite any doubts he had about its transmission in the Greek text."[152]This photograph shows Greek text of 1 John 5:310
which is missing the Comma Johanneum. This text was published in 1524. The New Testament of Erasmus provoked critical responses that focused on a number of verses, including his text and translation decisions on Romans 9:5, John 1:1, 1 Timothy 1:17, Titus 2:13 and Philippians 2:6. [clarification needed] The absence of the comma from the first
two editions received a sharp response from churchmen and scholars, and was discussed and defended by Erasmus in the correspondence with Antoine Brugnard in 1518.[153] The first two Erasmus editions only had a small
note about the verse. The major Erasmus writing regarding comma issues was in the Annotation of 1527 and then given a small addition in the fifth edition of 1535. Erasmus is said to have replied to his critics that the comma did not occur in any of the Greek manuscripts he could find, but
that he would add it to future editions if it appeared in a single Greek manuscript. When a single such manuscript (the Codex Montfortianus), was subsequently found to contain it, he added the comma to his 1522 edition, though he expressed doubt as to the authenticity of the passage in his Annotations[13] and added a lengthy footnote setting out
his suspicion that the manuscript had been prepared expressly to confute him. This manuscript had probably been produced in 1520 by a Franciscan who translated it from the Vulgate.[13] This change was accepted into editions based on the Textus Receptus, the chief source for the King James Version, thereby fixing the comma firmly in the English
language scriptures for centuries.[13] There is no explicit evidence, however, that such a promise was ever made.[154] The authenticity of the Story from his book's (The Text of the New Testament) third edition although it was included in the first and second editions in the
same book.[155]Despite being a commonly accepted fact in modern scholarship, some people in the past such as Thomas Burgess (1756 19 February 1837) have disputed the identification of Erasmus' "Codex Britannicus" as the same manuscript as the Codex Montfortianus, instead proposing that it is a now lost Greek manuscript.[156][13]Comma in
Codex Ottobonianus (629 Gregory-Aland)H Kain Diathk 1859, with Griesbach's text of the New Testament. The English note is from the 1859 editor, with reasons for omitting the Johannine Comma.In 1807 Charles Butler[157] described the dispute to that point as consisting of three distinct phases. The 1st phase began with the disputes and
correspondence involving Erasmus with Edward Lee followed by Jacobus Stunica. And about the 16th-century controversies, Thomas Burgess summarized "In the sixteenth century its chief opponents were Socinus, Blandrata, and the Fratres Poloni; its defenders, Ley, Beza, Bellarmine, and Sixtus Senensis."[158] In the 17th century John Selden in
Latin and Francis Cheynell and Henry Hammond were English writers with studies on the verse, Johann Gerhard and Abraham Calovius from the German Lutherans, writing in Latin. The 2nd dispute stage begins with Sandius, the Arian around 1670. Francis Turretin published De Tribus Testibus Coelestibus in 1674 and the verse was a central focus
of the writings of Symon Patrick. In 1689 the attack on authenticity by Richard Simon, was published in English, in his Critical History of the Text of the New Testament. Many responded directly to the views of Simon, including Thomas Smith, [159] Friedrich Kettner, [160] James Benigne Bossuet, [161] Johann Majus, Thomas Ittigius, Abraham
Taylor[162] and the published sermons of Edmund Calamy. There was the verse defences by John Mill and later by John Guyse in the Practical
Expositor. There were writings by numerous additional scholars, including posthumous publication in London of Isaac Newton's Two Letters in 1754 (An Historical Account of Two Notable Corruptions of Scripture), which he had written to John Locke in 1690. The mariner's compass poem of Bengel was given in a slightly modified form by John
Wesley.[163]The third stage of the controversy begins with the quote from Edward Gibbon in 1776:Even the Scriptures themselves were profaned by their rash and sacrilegious hands. The memorable text, which asserts the unity of the three who bear witness in heaven, is condemned by the universal silence of the orthodox fathers, ancient versions
and authentic manuscripts. It was first alleged by the Catholic bishops whom Hunneric summoned to the conference of Carthage. An allegorical interpretation, in the form, perhaps, of a marginal note, invaded the text of the Latin Bibles, which were renewed and corrected in a dark period of ten centuries. [164] It is followed by the response of George
Travis that led to the PorsonTravis debate. In the 1794 3rd edition of Letters to Edward Gibbon, Travis included a 42-part appendix with source references. Another event coincided with the inauguration of this stage of the debate: "a great stirring in sacred science was certainly going on. Griesbach's first edition of the New Testament (17757) marks
the commencement of a new era."[165] The Griesbach GNT provided an alternative to the Received Text editions to assist as scholarship textual legitimacy for opponents of the verse by the Germans Immanuel Sander, Besser, Georg
Karl Mayer and Wilhelm Klling, the Charles Forster New Plea book which revisited Richard Porson's arguments, and the earlier work by his friend Arthur-Marie Le Hir,[166] Discoveries included the Priscillian reference and Exposito Fidei. Also Old Latin manuscripts including La Cava, and the moving up of the date of the Vulgate Prologue due to its
being found in Codex Fuldensis. Ezra Abbot wrote on 1 John V.7 and Luther's German Bible and Scrivener's analysis came forth in Six Lectures and Plain Introduction. In the 1881 Revision came the full removal of the verse.[167] Daniel McCarthy noted the change in position among the textual scholars, [168] and in French there was the sharp Roman
Catholic debate in the 1880s involving Pierre Rambouillet, Auguste-Franois Maunoury, Jean Michel Alfred Vacant, Elie Philippe and Paulin Martin.[169] In Ireland Charles Vincent Dolman wrote about the Revision and the comma in the Dublin Review, noting that "the heavenly witnesses have departed".[170]The 20th century saw the scholarship of
Alan England Brooke and Joseph Pohle, the RCC controversy following the 1897 Papal declaration as to whether the verse could be challenged by Catholic scholarship of Augustus Bludau in many papers, the Eduard Riggenbach book, and the Franz Pieper and Edward F. Hills defences.
There were specialty papers by Anton Baumstark (Syriac reference), Norbert Fickermann (Augustine), Claude Jenkins (Bede), Mateo del Alamo, Tefilo Ayuso Marazuela, Franz Posset (Luther) and Rykle Borger (Peshitta). Verse dismissals, such as that given by Bruce Metzger, became popular.[171] There was the fine technical scholarship of Raymond
Brown. And the continuing publication and studies of the Erasmus correspondence, writings and Annotations, some with English translation. From Germany came Walter Thiele's Old Latin studies and the Received Text and the comma. The first
20 years of the 21st century have seen a popular revival of interest in the Received Text and the Authorized Version (including the King James Version Only movement) and the questioning of Critical Text theories, the 1995 book by Michael Maynard
documenting the historical debate on 1 John 5:7, and the internet ability to spur research and discussion with participatory interaction. In this period, King James Bible defenders and opponents wrote a number of papers on the Johannine Comma, usually published in evangelical literature and on the internet. In textual criticism scholarship circles, the
book by Klaus Wachtel Der byzantinische Text der katholischen Briefe: Eine Untersuchung zur Entstehung der Koine des Neuen Testaments, 1995 contains a section with detailed studies on the Comma. Similarly, Der einzig wahre Bibeltext?, published in 2006 by K. Martin Heide. Special interest has been given to the studies of the Codex Vaticanus
and Beza. And some elements of the recent scholarship commentary on the Rheims New TestamentThe Catholic Church at the Council of Trent in 1546 defined the Biblical canon as "the entire books with all their parts
as these have been wont to be read in the Catholic Church and are contained in the old Latin Vulgate". The Comma appeared in both the Sixtine (1590) and the Clementine (1592) editions of the Vulgate contained the Comma, the earliest known copies did not, leaving the status of the Comma Johanneum unclear.
Lapide does the same quoting along with Robert Witham, Jakub Wujek and Flix Torres Amat patristic witnesses, [177][178][179][180] proving that the Traditional Catholic view was that the verse was original. On 13 January 1897, during a period of reaction in the Church, the Holy Office decreed that Catholic theologians could not "with safety" deny
view the Comma as an important Trinitarian text.[184] The defense of the verse by Edward Freer Hills in 1956 in his book The King James Version Defended in the section "The Johannine Comma (1 John 5:78 in the Critical Text and the
different editions of the Majority Text, though not the Textus Receptus, we have a shorter text with only the earthly witnesses. And the blood: and the blood: and the blood: and the three agree in one. Grantley Robert McDonald gives the history of the
1780 letter[185] from Eugenius Bulgaris (17161806) along with an explanation of the grammatical gender discordance issue when the text has only the earthly witnesses: "As further evidence for the genuineness of the comma, Bulgaris noted the lack of grammatical coordination between the masculine and the three neuter nouns, . . He remarked that
although it is possible in Greek to agree masculine or feminine nouns with neuter adjectives or pronouns, the reverse was unusual; one would more normally expect . . . . Bulgaris seems then to be the first to have argued for the genuineness of the comma through it is possible in Greek to agree masculine or feminine nouns with neuter adjectives or pronouns, the reverse was unusual; one would more normally expect . . . . Bulgaris seems then to be the first to have argued for the genuineness of the comma through it is possible in Greek to agree masculine or feminine nouns with neuter adjectives or pronouns, the reverse was unusual; one would more normally expect . . . .
[3]The grammatical issue was first noticed by Gregory Naziansus in his disputes with Macedonian Christians, [188] however he did not cite the Johannine Comma itself. [187] In the medieval era, Desiderius Erasmus also noticed the seemingly unusual grammar when his text has only the earthly witnesses, [188] in addition, Thomas Naogeorgus
(15111578) also wondered about the grammar.[190] Matthaei reported on a scholium from about 1000 AD. Porson's Letters to Travis gives the enlightening knowledge to mankind, by the spirit; the blood, of the incarnation.
[191]Eugenius Bulgaris saw the "heavenly witnesses" as grammatically necessary to explain the masculine grammar, else the earthly witnesses alone would be a solecism. Frederick Nolan,[192] in his 1815 book, An Inquiry into the English debate. John Oxlee,[193] in debate with
 Nolan, took the position that the "earthly witnesses" grammar was sound. Robert Dabney[194] took a position similar to Eugenius Bulgaris and Frederick Nolan, as did Edward Hills.[195] However, according Daniel Wallace the grammar can be explained without a need for the Johannine comma, stating each article-participle phrase () in 1 John 5:7-8
functions as a substantive and agrees with the natural gender (masculine) of the idea being expressed (persons). Thus, according to Wallace, the three earthly witnesses were being personalized by John, allowing for the usage of the masculine form of
the word "bear witness". These include GA 044, 254, 1523, 1524, 1844 and 1852.[6]Christianity portalList of New Testament verses not included in modern English translationsTextual criticismErasmusRichard Simon (priest)Isaac NewtonDavid Martin (French divine) the French Bible translator who also defended the authenticity of the Comma
JohanneumEugenios Voulgaris Greek scholar who highlighted the solecism in the short textRichard Porson against authenticity, wrote contra George TravisFrederick Nolan (theologian)Thomas Burgess (bishop) wrote books which highlight heavenly witnesses defenseEdward F. HillsCodex RavianusThe Longer Ending of MarkPericope Adulter the
 woman caught in adulteryMatthew 16:2b3 ye can discern the face of the sky; but can ye not discern the signs of the times?John 5:3b4 pool of Bethesda, angel troubled the waterDoxology to the Lord's PrayerLuke 22:19b20^ a b Metzger, Bruce M. (1994). A textual commentary on the Greek New Testament: a companion volume to the United Bibleon to the Lord's PrayerLuke 22:19b20 and the commentary on the Greek New Testament: a companion volume to the United Bibleon to the United Bibleon to the Lord's PrayerLuke 22:19b20 and the Commentary on the Greek New Testament: a companion volume to the United Bibleon to the Unite
Societies' Greek New Testament (fourth revised edition) (2ed.). Stuttgart: Deutsche Biblegesellschaft. pp.647649. ISBN 978-3-438-06010-5.^ "Bible Gateway passage: 1 John 5:7 - New English Translation". Bible Gateway passage: 1 John 5:7 - New English Translation". Bible Gateway Peter (2018). "Comma Johanneum". In Hunter, David G.; van Geest, Paul J. J.; Lietaert Peerbolte,
716-718. 1975. a b c d e f g h i j McDonald, G. R (2011). Raising the ghost of Arius: Erasmus, the Johannine comma and religious difference in early modern Europe (Doctoral dissertation). Leiden University. hdl:1887/16486. Raymond Brown, The Epistles of John (Doubleday, 1982), p. 777. a b "CATHOLIC ENCYCLOPEDIA: Epistles of Saint John"
www.newadvent.org. Retrieved 24 May 2024. The Armenian manuscripts, which favour the reading of the Vulgate, are admitted to represent a Latin influence which dates from the twelfth century. . . 2020. ISBN 978-618-5078-45-4. Andrews, Edward D. (15 June 2023). THE TEXTUS RECEPTUS: The "Received Text" of the New Testament. Christian
Publishing House. ISBN 979-8-3984-5852-7. "The Johannine Comma from Erasmus to Westminster (2017). Scriptural Authority and Biblical Criticism in the Dutch Golden Age: God's Word Questioned. OUP Oxford. pp.64. ISBN 978-0-19-252982-4. a b
c d e Metzger, Bruce M.; Ehrman, Bart D. (2005) [1964]. "Chapter 3. THE PRECRITICAL PERIOD. The Origin and Dominance of the Textus Receptus". The Text of the New Testament: Its Transmission, Corruption, and Restoration (4thed.). New York: Oxford University Press. p.146. ISBN 9780195161229. The Textus Receptus (1 August 1993). Reeve,
Anne (ed.). Erasmus' Annotations on the New Testament: Galatians to the Apocalypse. Facsimile of the Final Latin Text with All Earlier Variants. Studies in the History of Christian Traditions, Volume: 52. Brill. p.770. ISBN 978-90-04-09906-7.^ The Correspondence of Erasmus: Letters 1802 to 1925. University of Toronto Press. 1 April 2010. ISBN 978-90-04-09906-7.
1-4875-2337-4.^ a b "Fragments of Clemens Alexandrius", translated by Rev. William Wilson, section 3.^ CCEL: The Treatises of Cyprian a b Et iterum de Patre et Filio et Spiritu Sancto scriptum estEt hi tres unum sunt. Cyprian a b Et iterum de Patre et Filio et Spiritu Sancto scriptum estEt hi tres unum sunt. Cyprian a b Et iterum de Patre et Filio et Spiritu Sancto scriptum estEt hi tres unum sunt. Cyprian a b Et iterum de Patre et Filio et Spiritu Sancto scriptum estEt hi tres unum sunt. Cyprian a b Et iterum de Patre et Filio et Spiritu Sancto scriptum estEt hi tres unum sunt. Cyprian a b Et iterum de Patre et Filio et Spiritu Sancto scriptum estEt hi tres unum sunt. Cyprian a b Et iterum de Patre et Filio et Spiritu Sancto scriptum estEt hi tres unum sunt. Cyprian a b Et iterum de Patre et Filio et Spiritu Sancto scriptum estEt hi tres unum sunt. Cyprian a b Et iterum de Patre et Filio et Spiritu Sancto scriptum estEt hi tres unum sunt. Cyprian a b Et iterum de Patre et Filio et Spiritu Sancto scriptum estEt hi tres unum sunt. Cyprian a b Et iterum de Patre et Filio et Spiritu Sancto scriptum estEt hi tres unum sunt. Cyprian a b Et iterum de Patre et Filio et Spiritu Sancto scriptum estEt hi tres unum sunt. Cyprian a b Et iterum de Patre et Filio et Spiritu Sancto scriptum estEt hi tres unum sunt. Cyprian a b Et iterum de Patre et Filio et Spiritum estEt hi tres unum sunt. Cyprian a b Et iterum de Patre et Filio et Spiritum estEt hi tres unum sunt. Cyprian a b Et iterum de Patre et Filio et Spiritum estEt hi tres unum sunt. Cyprian a b Et iterum de Patre et Filio et Spiritum estEt hi tres unum sunt. Cyprian a b Et iterum de Patre et Filio et Spiritum estEt hi tres unum sunt. Cyprian a b Et iterum de Patre et Filio et Spiritum estEt hi tres unum sunt. Cyprian a b Et iterum de Patre et Filio et Spiritum estEt hi tres unum sunt. Cyprian a b Et iterum de Patre et Filio et Spiritum estEt hi tres unum sunt. Cyprian a b Et iterum estEt hi tres unum sunt. Cyprian a b Et iterum estEt hi tres unum sunt estEt hi tres u
Johanneum and Cyprian | Bible.org". bible.org. Retrieved 19 May 2024. a b Scrivener, Frederick Henry Ambrose; Edward Miller (1894). A Plain Introduction to the Criticism of the UBS-4 also 'it-q' and Beuron 64 are apparatus names today. These fragments were formerly
 known as Fragmenta Monacensia, as in the Handbook to the textual criticism of the New Testament, by Frederic George Kenyon, 1901, p. 178. Aland, B.; Aland
multiple names: authors list (link) [UBS4] a b c d Catholic Encyclopedia, "Epistles of St John" NA26: mss 61, 629, 918, 2318, besides in mss. 88, 221, 429, 636 as later additions. Catholic Encyclopedia: "in only four rather recent cursives one of the fifteenth and three of the sixteenth century." This is updated in the list below. John Painter, Danie
 J. Harrington. 1, 2, and 3 John^ Erasmus, Desiderius (26 March 2019). The New Testament Scholarship of Erasmus: An Introduction with Erasmus Prefaces and Ancillary Writings. University of Toronto Press. 1 April 2010. ISBN 978-1-4875-
2337-4. a b The orthodox confession of the catholic and apostolic Eastern-Church, p.16, 1762. Greek and Latin in Schaff: Creeds of Christendom p. 275, 1877 "Philip Schaff: Creeds of Christendom, with a History and Critical notes. Volume I. The History of Creeds. - Christian Classics Ethereal Library". www.ccel.org. Retrieved 19 May 2024. a
b Scrivener, Frederick Henry Ambrose (1894). A Plain Introduction to the Criticism of the New Testament, 2 Volumes. Wipf and Stock Publishers. ISBN 978-1-57910-071-1. a b Maynard, Michael (1995).
A History of the Debate Over 1 John 5:7-8. Comma Publications. p.106. ISBN1-886971-05-6.^ a b HORNE, Thomas Hartwell (1856). An Introduction to the Critical Study and Knowledge of the Holy Scriptures ... Third Edition, Corrected, Etc.^ "Multimedia viewer". www.internetculturale.it. p.Carta: 115r. Retrieved 2 December 2024.^ a b "Digitale
Bibliothek - Mnchener Digitalisierungszentrum". daten.digitale-sammlungen.de. Retrieved 14 December 2024. und drei sint di da geziuchnsse gebent i dem himel. det vat'. d' sun od' daz wort, un d' hilige geist. und dis drie sint di da geziuchnsse gebent i dem himel. det vat'. d' sun od' daz wort, un d' hilige geist. und drei sint di da geziuchnsse gebent i dem himel. det vat'. d' sun od' daz wort, un d' hilige geist. und drei sint di da geziuchnsse gebent i dem himel. det vat'. d' sun od' daz wort, un d' hilige geist. und drei sint di da geziuchnsse gebent i dem himel. det vat'. d' sun od' daz wort, un d' hilige geist. und drei sint di da geziuchnsse gebent i dem himel. det vat'. d' sun od' daz wort, un d' hilige geist. und drei sint di da geziuchnsse gebent i dem himel. det vat'. d' sun od' daz wort, un d' hilige geist. und drei sint di da geziuchnsse gebent i dem himel. det vat'. d' sun od' daz wort, un d' hilige geist. und drei sint di da geziuchnsse gebent i dem himel. det vat'. d' sun od' daz wort, un d' hilige geist. und drei sint di da geziuchnsse gebent i dem himel. det vat'. d' sun od' daz wort, un d' hilige geist. und drei sint di da geziuchnsse gebent i dem himel. det vat'. d' sun od' daz wort, un d' hilige geist. und drei sint di da geziuchnsse gebent i dem himel. det vat'. d' sun od' daz wort, un d' hilige geist. und drei sint di da geziuchnsse gebent i dem himel. det vat'. d' sun od' daz wort, un d' hilige geist. und drei sint di da geziuchnsse gebent i dem himel. det vat'. d' sun od' daz wort, un d' hilige geist. und di da geziuchnsse gebent i dem himel. det vat'. d' sun od' daz wort, un d' hilige geist. und det vat' d' sun od' daz wort, un d' hilige geist. und de vat' d' sun od' daz wort, un d' hilige geist. und de vat' d' sun od' daz wort, un d' hilige geist. und de vat' d' sun od' daz wort, un d' hilige geist. und de vat' d' sun od' daz wort d' sun od' daz w
codices. FirstJohnCh5v7 Some scholars have mistakenly considered it a Greek manuscript but it is a manuscript but 
Wallace, Daniel B. (7 February 2010). "The Comma Johanneum in an Overlooked Manuscript". The Center for the Study of New Testament Manuscripts. Archived from the original on 25 July 2010. Retrieved 5 June 2022. According to Bruce M. Metzger, Textual Commentary, 2nd edition, page 647. "The note is written in a much later handat least
second half of the sixteenth century as can be seen by the introduction which specifies 'v. 7.' Verse numbers were not invented until 1551, in Stephanus' fourth edition of his Greek New Testament. Hence, this cannot be any earlier than that date. The hand, however, looks to be much later. I would judge it to be 17th18th century." Nichol, Francis
David (1956). The Seventh-Day Adventist Bible Commentary: The Holy Bible with Exegetical and Expositional Commentary. Bob Jones University Press. ISBN 978-0-89084-588-2. Metzger, Bruce M. (Bruce Manning) (1994). A textual
commentary on the Greek New Testament: a companion volume to the United Bible Societies' Greek New Testament. Internet Archive (fourth reviseded.). Stuttgart: Deutsche Bible Societies. ISBN 978-3-438-06010-5.^ "Multimedia viewer". www.internetculturale.it. p.Carta: 115r. Retrieved 2 December 2024.
ENCYCLOPEDIA: Epistles of Saint John". www.newadvent.org. Retrieved 6 August 2024. Burgess, Thomas (1821). A vindication of 1 John, v. 7 from the objections of M. Griesbach: in which is given a new view of the external evidence; with Greek authorities for the author
California. London: Rivingtons. {{cite book}}: CS1 maint: publisher location (link)^ Charles Forster in A new plea for the authenticity of the text of the three heavenly witnesses p 5455 (1867) notes that the quote of verse 6 is partial, bypassing phrases in verse 6 as well as verse 7. And that Clement's "words et iterum clearly mark the interpolation of
other topics and intervening text, between the two quotations". Et iterum is "and again" in the English translation. Eclogae propheticae 13.1Ben David, Monthly Review, 1826 p. 277) Bengel, John Gill, Ben David and Thomas Burgess Systematic Theology: Roman Catholic Perspectives,, Francis Schssler Fiorenza, John P. Galvin, 2011, p. 159, the
Latin is "Ita connexus Patris in Filio, et Filii in Paracleto, tres efficit cohaerentes alterum ex altero: qui tres unum sumus" John Kaye, The Ecclesiastical History of the Second and Third Centuries, Illustrated from the Writings of Tertullian 1826. p. 550. a b c Georg Strecker, The Johannine
Letters (Hermeneia); Minneapolis: Fortress Press, 1996. 'Excursus: The Textual Tradition of the "Comma Johanneum".^ August Neander, The History of the Christian Religion and the Church During the Three First Centuries, volume 2, 1841, p. 184. Latin, Item de pudic. 21. Et ecclesia proprie et principaliter ipse est spiritus, in quo est trinitas unius
divinitatis Pater et Filius et Spiritus Sanctus. Tischendorf apparatus^ Documents in Early Christian Thought, editors Maurice Wiles and Mark Santer, 1977, p.178, Latin Bibliotheca Patrum Ecclesiasticorum Latinorum Selecta 1839. Burgess, Tracts on the Divinity of Christ, 1820, pp.333334. Irish Ecclesiastical Review, Traces of the Text of the Three
Heavenly Witnesses, 1869 p. 274 Westcott and Hort, The New Testament in the Original Greek Note on Selected Readings, 1 John v 7,8, 1882, p104. Forster, Charles (1867). A New Plea for the Authenticity of the Text of the Three Heavenly Witness; Or, Porson's Letters to Travis Eclectically Examined and the External and Internal Evidences for 1
 John V, 7 Eclectically Re-surveyed. Deighton, Bell. pp.111-112. ISBN9780790500805. {{cite book}}: ISBN / Date incompatibility (help). Quote: "...the witness of Tertullian and Cyprian is followed and sustained in the Latin Church by that of St. Jerome; whose adoption of the text of the three Heavenly Witnesses in the Vulgate carries in it more weight
than the most formal quotation. This point has been unaccountably overlooked in the controversy; insomuch that one of the latest writers on it, Dr. Adam Clarke, sets down Jerome among those to whom the text was unknown! On the contrary, by his silent publication of it in the Vulgate, this most learned of the Fathers not only puts his sign-manual to
its authenticity, but gives the clearest proof that down to his time the genuineness of this text had never been disputed or questioned."^ a b McDonald, Grantley Robert (15 February 2011). Raising the ghost of Arius: Erasmus, the Johannine comma and religious difference in early modern Europe (Thesis). Leiden University. pp.5455.
Horne, critical study 1933, p. 451^ Travis references Jerome as writing approvingly of the confession. George Travis, Letters to Edward Gibbon, 1785 p. 108. The Latin is "Nobis unus Pater, et unus Filius ejus, verus Deus, et unus Ejus, et unus Eju
duae, non-una" Marc Celed. Exposit. Fid. ad Cyril apud Hieronymi Opera, tom. ix. p. 73g. Frederick Nolan, An inquiry into the integrity of the Greek Vulgate, 1815, p. 291. Jerome, Lives of Illustrious Men, translated by Ernest Cushing Richardson, footnote: "Bishop 353, died about 392". William Hales, Inspector, Antijacobin Review, Sabellian
Controversy, Letter XII 1816, p. 590. "Denique Dominus: Petam, inquit, a Patre meo et alium advocatum dabit vobis ... Sic alius a Filio Spiritus, sicut a Patre Filius. Sic tertia in Spiritus, ut in Filio secunda persona: unus tamen Deus omnia, tres unum sunt. Phoebadius, Liber Contra Arianos^ Griesbach, Diatribe, p. 700^ Introduction historique et
critique aux libres de Nouveau Testament 1861, p.564. In dismissing Phoebadius in this fashion, Griesbach was following Porson, whose explanation began, "Phoebadius plainly imitates Tertullian... and therefore, is not a distinct evidence", Letters to Archdeacon Travis, 1790, p. 247. Catholic Encyclopedia: "The silence of the great and voluminous and therefore, is not a distinct evidence", Letters to Archdeacon Travis, 1790, p. 247. Catholic Encyclopedia: "The silence of the great and voluminous and therefore, is not a distinct evidence", Letters to Archdeacon Travis, 1790, p. 247. Catholic Encyclopedia: "The silence of the great and voluminous and therefore, is not a distinct evidence", Letters to Archdeacon Travis, 1790, p. 247. Catholic Encyclopedia: "The silence of the great and voluminous and the great and volumi
Augustine and the variation in form of the text in the African Church are admitted facts that militate against the canonicity of the three witnesses." The silence of Augustine, contrary to prevailing opinion, cannot be cited as evidence against the genuineness of the Comma. He may indeed have known it Annotated bibliography of the textual
criticism of the New Testament p.113 Bruce Manning Metzger, 1955. Metzger was citing S. Augustinus gegen das Comma Johanneum? by Norbert Fickermann, 1934, who considers evidence from a 12th-century Regensburg manuscript that Augustinus gegen das Comma Johanneum? by Norbert Fickermann, 1934, who considers evidence from a 12th-century Regensburg manuscript that Augustinus gegen das Comma Johanneum? by Norbert Fickermann, 1934, who considers evidence from a 12th-century Regensburg manuscript that Augustinus gegen das Comma Johanneum? by Norbert Fickermann, 1934, who considers evidence from a 12th-century Regensburg manuscript that Augustinus gegen das Comma Johanneum? by Norbert Fickermann, 1934, who considers evidence from a 12th-century Regensburg manuscript that Augustinus gegen das Comma Johanneum? by Norbert Fickermann, 1934, who considers evidence from a 12th-century Regensburg manuscript that Augustinus gegen das Comma Johanneum? by Norbert Fickermann, 1934, who considers evidence from a 12th-century Regensburg manuscript that Augustinus gegen das Comma Johanneum? by Norbert Fickermann, 1934, who considers evidence from a 12th-century Regensburg manuscript from a 12th-century Regensb
position of Jerome in the Vulgate Prologue with the preference for removal by Augustine. This confirms that there was awareness of the Greek and Latin ms. distinction and that some scribes preferred omission. Raymond Brown writes: "Fickermann points to a hitherto unpublished eleventh-century text which says that Jerome considered the Commandation and that some scribes preferred omission."
to be a genuine part of 1 Johnclearly a memory of the Pseudo-Jerome Prologue mentioned above. But the text goes on to make this claim: 'St. Augustine, on the basis of apostolic thought and on the authority of the Greek text, ordered it to be left out.'" Raymond Brown, Epistles of John, 1982, p.785. Augustine scholar Edmund Hill says about a
reference in The Trinity Book IX that "this allusion of Augustine's suggests that it had already found its way into his text". The City of God, Volume 1, trans. by Marcus Dods 1888 p. 197, Latin: Deus itaque summus et verum cum Verbo suo et Spiritu sancto, quae tria unum sunt, Deus unus omnipotens et verum cum Verbo suo et Spiritu sancto, quae tria unum sunt, Deus itaque summus et verum cum Verbo suo et Spiritu sancto, quae tria unum sunt, Deus itaque summus et verum cum Verbo suo et Spiritu sancto, quae tria unum sunt, Deus itaque summus et verum cum Verbo suo et Spiritu sancto, quae tria unum sunt, Deus itaque summus et verum cum Verbo suo et Spiritu sancto, quae tria unum sunt, Deus itaque summus et verum cum Verbo suo et Spiritu sancto, quae tria unum sunt, Deus itaque summus et verum cum Verbo suo et Spiritu sancto, quae tria unum sunt, Deus itaque summus et verum cum Verbo suo et Spiritu sancto, quae tria unum sunt, Deus itaque summus et verum cum Verbo suo et Spiritu sancto, quae tria unum sunt, Deus itaque summus et verum cum Verbo suo et Spiritu sancto, quae tria unum sunt, Deus itaque summus et verum cum Verbo suo et Spiritu sancto, quae tria unum sunt, Deus itaque summus et verum cum Verbo suo et Spiritu sancto, quae tria unum sunt, Deus itaque summus et verum cum Verbo suo et Spiritu sancto, quae tria unum sunt, Deus itaque summus et verum cum Verbo suo et spiritu sancto et verum cum Verbo suo et spiritu sancto et sp
Arthur-Marie Le Hir, Francis Patrick Kenrick, Charles Forster and Pierre Rambouillet^ Homilies, 1849, p. 1224. Latin: et quid est: finis christus quia et pater et filius et spiritus sanctus unum sunt.^ George Travis summarized of Augustinian passages: The striking reiteration, in these
passages, of the same expressions, Unum suntHi tres unum suntHi tres qui unum sunt He verse...Letters to Edward Gibbon, 1794, p. 46^ Principles of Textual Criticism, p. 506, 1820.^ Thomas Joseph Lamy The Decision of the Holy Office on the "Comma Joanneum" pp.449483 American
 ecclesiastical review, 1897.^ Thomas Burgess, A vindication of I John, V. 7, p.46, 1821.^ The Acts of the Council of Chalcedon, Vol 3, The Second Session, pp. 2223, 2005, Richard Price, editor^ Edward Rochie Hardy Christology of the Later Fathers 1954, p. 368^ "the strongest proof that this verse is spurious may be drawn from the Epistle of Lec
the Great to Flavianus upon the Incarnation" Richard Porson, Letters to Archdeacon Travis 1790 p.378 "The verse ...remained a rude, unformed mass, and was not completely licked into shape till the end of the tenth century" p. 401^ Thomas Burgess, An introduction to the controversy on the disputed verse of st. John, 1835, p. xxvi^ Thomas Burgess
An introduction to the controversy on the disputed verse of st. John, 1835, p. xxxi^ Robert Ernest Wallis, translator, The writings of Cyprian, Bishop of Carthage, Volume 1 1868, p. 382^ While mentioning the usage of Son instead of Word as a possible argument against Cyprian awareness of the Comma, Raymond Brown points out that Son "is an
occasional variant in the text of the Comma" and gives the example of Fulgentius referencing "Son" in Contra Fabrianum and "Word" in Reponsio Contra Arianos, Epistles of John p. 784, 1982. a b Daniel B. Wallace, The Comma Johanneum and Cyprian. The earlier critical edition of the New Testament (NA26 and UBS3) considered Cyprian and Cyprian and Cyprian.
witness against the Comma. This can be seen in The Greek New Testament (1966) UBS p. 824 by Kurt Aland. In 1983 the UBS Preface p.x announced plans for a "thorough revision of the textual apparatus, with special emphasis upon evidence from the ancient versions, the Diatessaron, and the Church Fathers". The latest edition of UBS4 updated
many early church writer references and now has Cyprian for Comma inclusion. This citation is in parentheses, which is given the meaning that while a citation of a Father supports a reading, still it "deviates from it in minor details" UBS4, p. 36. Scrivener, while opposing verse authenticity, wrote in Plain Introduction in 1861 "it is surely safer and
more candid to admit that Cyprian read v. 7 in his copies, than to resort to the explanation of Facundus, that the holy Bishop was merely putting on v. 8 a spiritual meaning". Scrivener then placed mystical interpretation as the root of Comma formation "although we must acknowledge that it was in this way v. 7 obtained a place, first in the margin,
then in the text of the Latin copies ... mystical interpretation". In the 1883 edition Scrivener would be taking the position of a mystical interpretation by scribes unknown, working through the margin and later adding to the text, all before Cyprian. "they were
originally brought into Latin copies in Africa from the margin, where they had been placed as a pious and orthodox gloss on ver. 8" p.654. Under this possible scenario the comma "was known and received in some places, as early as the second or third century" (p. 652 1883-ed) which, in the Scrivener textual economy, would be analogous to Acts
8:37. Acts 8:37 has undisputed early citations by Irenaeus and Cyprian and yet is considered by Scrivener and most modern theorists as inauthentic. Despite allowing an early textual formation for the Unity of the Church citation, Scrivener quoted approvingly negative views of the Tertullian and Cyprian Jubaianum references. Scrivener also quoted
Tischendorf about the weightiness of the Cyprian referencing gravissimus est Cyprianus de eccles. unitate 5. Westcott and Hort The New Testament in the Old Latinets in recent decades, ignores the references entirely: "the passage ... is not found (a) in the Old Latinets in recent decades, ignores the references entirely: "the passage ... is not found (but in the Old Latinets in recent decades, ignores the references entirely: "the passage ... is not found (c) in the Old Latinets in recent decades, ignores the references entirely: "the passage ... is not found (c) in the Old Latinets in recent decades, ignores the references entirely: "the passage ... is not found (c) in the Old Latinets in recent decades, ignores the references entirely: "the passage ... is not found (c) in the Old Latinets in recent decades, ignores the references entirely: "the passage ... is not found (c) in the Old Latinets in recent decades, ignores the references entirely: "the passage ... is not found (c) in the Old Latinets in recent decades, ignores the references entirely: "the passage ... is not found (c) in the Old Latinets in recent decades, ignores the references entirely: "the passage ... is not found (c) in the Old Latinets in recent decades, ignores the references entirely: "the passage ... is not found (c) in the Old Latinets in recent decades, ignores the reference entirely in the Old Latinets in recent decades and the old Latinets in th
in its early form (Tertullian Cyprian Augustine)", A textual commentary on the Greek New Testament, p. 717, 1971, and later editions. James White references Metzger and writes about the possibility that "Cyprian ... could just as well be interpreting the three witnesses of 1 John 5:6 as a Trinitarian reference" A Bit More on the Comma 3/16/2006
(White means 5:8). White is conceptually similar to the earlier Raymond Brown section: "There is a good chance that Cyprian's second citation, like the first (Ad Jubianum), is Johannine and comes from the OL text of I John 5:8, which says, 'And these three are one', in reference to the Spirit, the water, and the blood. His application of it to the divine
trinitarian figures need not represent a knowledge of the comma, but rather a continuance of the reflections of Tertullian combined with a general patristic tendency to invoke any scriptural group of three as symbolic of or applicable to the Trinity. In other words, Cyprian may exemplify the thought process that gave rise to the Comma." In a footnote
And he immediately adds: Et iterum de Patre et Filio et Spiritu Sancto scriptum est: "Et tres unum sunt ("and again it is written of the Father and the Words 1 John 5:7, are obliged to show that the words of Cyprian: 'Et tres unum sunt'
applied to the three Persons of the Trinity, are found elsewhere in the Scriptures than 1 John 5. Griesbach counters that Cyprian is here not quoting from Scripture, but giving his own allegorical interpretation of the three witnesses on earth. 'The Spirit, the water, and the blood; and these three agree in one.' That will hardly do. Cyprian states
distinctly that he is quoting Bible passages, not only in the words: 'I and the Father are one', but also in the words: 'And again it is written of the Father and the Son and the Holy Ghost.' These are, in our opinion, the objective facts." p.341 (1950 English edition). Similarly, Elie Philippe wrote "Le tmoignage de saint Cyprien est preieux, peut-tre mme
premptoire dans la question." (The testimony of St. Cyprian is precious, perhaps even peremptory to the question.) La Science Catholique, 1889, p. 238. Henry Donald Maurice Spence, in Plumptre's Bible Educator wrote "...there is little doubt that Cyprian, before the middle of the third century, knew of the passage and quoted it as the genuine for the precious of the control of the third century.
                         James Bennett, in The Theology of the Early Christian Church: Exhibited in Quotations from the Writers of the First Three Centuries, with Reflections 41, p.136, 1841, wrote "the disputed text in John's First Epistle, v. 7, is quoted ... Jerome seems to have been falsely charged with introducing the disputed words, without authority.
into the Vulgate; for Cyprian had read them in a Latin version, long before." Bennett also sees the "probability is strengthened" that the Tertullian and Cyprian) here argue, as from express testimonies of Scripture, without any hint
of that allegorical interpretation which, it must be confessed, the later writers abundantly employ". And the most emphatic position is taken by the modern Cyprian scholar, Ezio Gallicet of the University of Turin, in this book on Cyprian's Unity of the Church, La Chiesa: Sui cristiani caduti nella persecuzione; L'unit della Chiesa cattolica p. 206, 1997.
Gallicet, after referencing the usual claims of an interpolation from Caspar Ren Gregory and Rudolf Bultmann, wrote: "Dal modo in cui Cipriano cita, non sembra che si possano avanzare dubbi: egli conosceva il comma giovanneo. (Colloquially ... "there is no doubt about it, the Comma Johanneum was in Cyprian's Bible".)^ Arthur Cleveland Coxe,
annotating Cyprian in the early church writings edition, wrote of the positions denying Cyprian referring the Bible verse in Unity of the Church, as the "usual explainings away" Ante-Nicene Fathers p.418, 1886. And Nathaniel Ellis Cornwall referred to the logic behind attempts to deny Cyprian's usage of the verse (Cornwall looks closely at Porson,
Lange and Tischendorf) as "astonishing feats of sophistical fencing". The Genuineness of I John v. 7 p. 638, 1874. Stanley Lawrence Greenslade, Early Latin Theology: Selections from Tertullian, Cyprian, Ambrose, and Jerome 1956, p. 164. The Latin is "si peccatorum remissam consecutus est, et sanctificatus est, et templum Dei factus est: quaero,
cujus Dei? Si creatoris, non potuit, qui in eum non credidit: si Christi, non hujus potest sieri templum, qui negat Deum Christum: si Spiritus Sanctus placatus esse ei potest, qui aut Patris aut Filii inimicus est?" Franz Anton Knittel New Criticisms on the Celebrated Text 1785 p. 34 Philip Sellew, Critica
Et Philologica, 2001, p. 94 The use of parentheses is described as "these witnesses attest the readings in question, but that they also exhibit certain negligible variations which do not need to be described in detail". Kurt Aland, The Text of the New Testament, 1995, p.243. Origen, discussing water baptism in his commentary on the Gospel of John,
references only verse 8 the earthly witnesses: "And it agrees with this that the disciple John speaks in his epistle of the spirit, and the water, and the blood, as being one." The Church Review p. 625-641, 1874., The Genuineness of I John v. 7, Scholium on pp. 634635 Richard Porson, Letters to Mr. Archdeacon Travis, p.234, 1790. Codex
Apocryphus Novi Testamenti, p.544 first published in 1703. English translation by Richard Porson, also given in Charles Forster's New Plea. Greek text, Disputation Contra Arium In modern times, scholars on early church writings outside the textual battles are more likely to see the work as from Athanasius, or an actual account of an Athanasius-
Arius debate. Examples are John Williams Proudfit Remarks on the history, structure, and theories of the Apostles' Creed 1852, p. 272^ "Kaiserl.[lichen] Akademie der Wissenschaften in Wien; Corpus scriptorum ecclesiasticorum Latinorum (1866) Vol XVIII, p. 6". 1866.. Also Alan
England Brooke from Georg Schepps, Vienna Corpus, xviii Liber Apologetics given in Maynard p. 39. [capitals speculative; punctuation to the New Testament, p. 372, Vol. 3, 1909. Westcott comments "The gloss which had thus become an established
interpretation of St John's words is first quoted as part of the Epistle in a tract of Priscillian (c 385)." The Epistles of St. John p. 203, 1892. Alan England Brooke "The earliest certain instance of the Epistles of St. John p. 158, 1912. And
Bruce Metzger "The earliest instance of the passage being quoted as a part of the Epistle is in a fourth century Latin treatise entitled Liber Apologeticus". Textual Commentary on the Greek New Testament, p.717, 1971. Georg Strecker: "The oldest undoubted instance is in Priscillian" Liber apologeticus I.4 (CSEL 18.6). Similar to
these are William Sullivan, John Pohle, John Seldon Whale, F. F. Bruce, Ian Howard Marshall and others. For an alternate view, and explanation of the terms, see Was Priscillian a Modalist Monarchian? by Tarmo Toom John Chapman Notes on the Early History of the Vulgate Gospels (1908) p. 264 Preserved Smith Erasmus, A Study Of His Life,
Ideals And Place In History, p.165, 1st ed. 1923. However, Priscillian is generally considered as non-Trinitarian. The Knstle idea was more nuanced. William Edie summarizes "To Priscillian, therefore, in all probability, must be attributed the origin of the gloss in this its original and heretical form. Afterwards it was brought into harmony with the
orthodox doctrine of the Trinity by the omission of the Substitution of tres for tria." The Review of Theology and Philosophy The Comma Joanneum p.169, 1906. The accusation of a Trinitarian heresy by Priscillian was not in the charges that led to the execution of Priscillian and six followers; we see this in the later 5th-
century writings. The Codex Muratorianus, Journal of Theological Studies, 1907 pp.537545 Alan England Brooke, A critical and exegetical commentary on the Johannine epistles, 1912, pp.158159 Theodor Zahn, Introduction to the New Testament, Vol 3, 1909, p. 372 "It seems plain that the passage of St, Cyprian was lying open before the
Priscillianist author of the Creed (Priscillian himself?) because he was accustomed to appeal to it in the same way. In Priscillian's day St. Cyprian had a unique position as the one great Western Doctor." John Chapman, Notes on the Early History of the Vulgate Gospels, 1908, p.264^ Raymond Brown, The Epistles of John, the Anchor Yale Bible
Commentary, 1982 p. 782. About four hundred bishops of Africa and Mauritania, together with others from Corsica and Sardinia, met in Carthage Thomas Joseph Lamy, American Ecclesiastical Review, 1 John v 7, 1897 p.464 John Moorhead, Victor of Vita: history of the Vandal persecution 1992, p. 56, Latin at Histoire de la Perscution des
Vandales par Victor, vque de Vita, dans la Byzacne Frederick Nolan summarizes the history and gives his view of the significance: "Between three and four hundred prelates attended the Council, which met at Carthage; and Eugenius, as bishop of that see, drew up the Confession of the orthodox, in which the contested verse is expressly quoted.
That a whole church should thus concur in quoting a verse which was not contained in the received, its universal prevalence in that text is only to be accounted for by supposing it to have existed in it from the beginning." Inquiry, 1815, p. 296. Bruce Metzger, in the
commentary that accompanies the UBS GNT, bypassed the context of the Council and the Confession of Faith, "In the fifth century the gloss was quoted by Latin Fathers in North Africa and Italy as part of the Epistle" A Textual Commentary on the Greek New Testament, 1971, p.717 and 2nd ed. 1993, and 2002 p.648. Raymond Brown,
Anchor Bible, Epistles of John pp. 782783. Travis, Letters to Edward Gibbon, 1794, pp. 4142. Latin at De Trinitate Book V, p. 274 In total, Travis notes five times in the books that John is referenced in the context of the wording of 1 John 5:7, twice in Book One, and once each in Book 5, 7, and 10. John Scott Porter, Principles of Textual Criticism.
1848, p.509 Latin: Et Joannes evangelista ait; In principio erat verbum, et verbum erat apud Deurn et Deus erat verbum. Item ad Parthos; Tres sunt, inquit, qui testimonium perhibent in caelo. Pater, Verbum, et spiritus, et hi tres unum sunt. McCarthy, Daniel
The Epistles and Gospels of the Sundays, 1866, p. 518. The full book is at Patrologiae cursus completus: Series latina Vol 62:359, 1800. Nathaniel Ellis Cornwall explains how Idacius Clarus, of the 4th century and an opponent of Priscillian, is internally accredited as the original author Genuineness Proved by Neglected Witnesses 1877, p. 515. The
work was originally published in 1528 by Sichard as Idacius Clarus Hispanus, Otto Bardenhewer, Patrology, the Lives and Works of the Fathers, p. 429, 1908. Biblical commentary on the Epistles of St John, 1850, p.326, "In Continuation of the Work of Olshausen ... translated (from the German) by W. B. Pope". "William Hales, Antijacobin Review,
Sabellian Controversy, Letter XII, 1816 p. 595^ Migne (Frag. 21.4: CC 01A,797)^ Thomas Burgess, Letter to the Reverend Thomas Beynon 1829, p.649. The Latin is "Beatus vero Joannes Apostolus evidenter ait, Et tres unum sunt, quod de Patre, et Filio et Spiritu Sancto, dictum, sicut superius, cum rationem flagitares, ostendimus." Fulgentius
continues "Let Sabellius hear we are, let him hear three, and let him believe that there are three Persons. Let him not blaspheme in his sacrilegious heart by saying that the Father is the same in Himself, as if in some way He could beget Himself, or in some way proceed
from Himself. Even in created natures it is never able to be found that something is able to beget itself. Let also Arius hear one; and let him not say that the Son is of a different nature, if one cannot be said of that, the nature of which is different." William A. Jurgens, The Faith of the Early Fathers, 1970 Volume 3. pp. 291292. In the historic debate,
Thomas Emlyn, George Benson, Richard Porson, Samuel Lee and John Oxlee denied these references as demonstrating the verse as in the Bible of Fulgentius, by a set of differing rationales. Henry Thomas Armfield reviews debate theories and history and offered his conclusion "Surely it is quite clear from the writings of Fulgentius, both that he had
himself seen the verse in the copies of the New Testament: and that those with whom he argues had not the objection to offer that the verse was not then extant in St. John's Epistle." Armfield also reviews the Facundus and Fulgentius comparison in depth. Facundus and Fulgentius were
often compared in their Cyprian references, with Facundus quoted in support of Cyprian being involved in a mystical interpretation. Migne Alban Butler, The lives of the fathers, martyrs, and other principal saints, Volume 1(1846) and is referenced by Karl Knstle as Pseudo-Fulgentius. Joseph Pohle in The Divine Trinity: A Dogmatic Treatise
accuses Cassiodorus of inserting the Comma into the Vulgate from early manuscripts. "The defence can also claim the authority of Cassiodorus, who, about the middle of the sixth century, with many ancient manuscripts at his elbow, revised the entire Vulgate from early manuscripts at his elbow, revised the entire Vulgate from early manuscripts at his elbow, revised the entire Vulgate from early manuscripts at his elbow, revised the entire Vulgate from early manuscripts at his elbow, revised the entire Vulgate from early manuscripts at his elbow, revised the entire Vulgate from early manuscripts."
St. Jerome had left out." Divine Trinity, 1911 p. 38-39 The Latin is "Cui rei testificantur in terra tria mysteria: agua, sanguis et spiritus, quae in passione Domini leguntur impleta: in coelo autem Pater, et Filius, et Spiritus sanctus; et hi tres unus est Deus" Patrilogiae Cursus Completus, Series Latina by Migne, vol. 70, col. 1373. HTML version at
Cassiodorus Complexiones in Epistulas apostolorum English text based on Porson and Maynard p.46.^ Lamy says that in going through 1 John 5 Cassiodorus "mystically interprets water, blood and spirit as three symbols concerning the Passion of Christ. To those three earthly symbols in terra, he opposes the three heavenly witnesses in coelo the
Father, the Son and the Holy Ghost, and these three are one God. Evidently we have here verse 7. Cassiodorus refers tria unum sunt
of verse 8, to the Passion of Our Saviour... Maffei's conclusion is therefore justified when he says: Verse 7 was read not only in Africa, but in the most accurate Codices of the Roman Church, since Cassiodorus recommended to the monks to seek, above all else, the correct copies and to compare them with the Greek." William
Wright, Biblical hermeneutics, 1835, p.640. Daniel M'Carthy The Epistles and Gospels of the Sundays 1866, p. 521. (Patrolog, Lat. ed. Migne), Tom. lxxxiii. p. 1203). Arthur-Marie Le Hir, Les Trois Tmoins Clestes tudes bibliques, 1869 pp.172 Some see Testimonia Divinae Scripturae as earlier than Isidore. "Most learned critics believe to be more
ancient than St. Isidore". John MacEvilly An Exposition of the Epistles of St. Paul, 1875, p.424, M'Carthy: "The question of authorship is not, however, important in our controversy, provided the antiquity of the document be admitted" Robert Jack, "Remarks on the Authenticity of 1 John v. 7" c. 1834. "...sicut scriptum est: Tres sunt qui testimonium
dicunt de caelo, Pater et Verbum, et Spiritus sanctus, et hi tres unum sunt, in primo huius opens libro aperte docuimus." Ambrose Ansbert, Ambrose Ansbert, Ambrose Ansbert, Ambrose Ansbert ... Apocalypsim libri decem^ David Harrower, "A Defence of the Trinitarian System", 1822 pp.4344^ Fourth Lateran Council 1215 A.D.^ As explained by Thomas Joseph Lamy, American
Ecclesiastical Review, The Decision of the Holy Office, 1897, pp. 478479. Samuel Berger, Histoire de la Vulgate pendant les premiers sicles du moyen ge, 1893 pp. 103105 Johann Leonhard Hug Introduction to the New Testament, p. 475, 1827. Norbert Fickermann, Biblische Zeitschrift. 22: 350-358 (1934) St. Augustinus gegen das 'Comma
Johanneum'? Heide, Martin (7 February 2023), "Erasmus and the Search for the Original Text of the New Testament". Text & Canon Institute. Retrieved 19 May 2024. McDonald, Grantley Robert (15 February 2011). Raising the ghost of Arius: Erasmus, the Johannine comma and religious difference in early modern Europe (Thesis). Leiden
University. hdl:1887/16486. McDonald, Grantley (31 March 2016). "Erasmus and the Johannine Comma (1 John 5.7-8)". The Bible Translator. 67 (1): 4255. doi:10.1177/2051677016628244. S2CID170991947.^ "For the Spirit too is truth just as the Father and the Son are. The truth of all three is one, just as the nature of all three is one, just as the
nature of all three is one. For there are three in heaven who furnish testimony to Christ: the Father, who not once but twice sent forth his voice from the sky and publicly testified that this was his uniquely beloved Son in whom he found no offence; the Word, who, by performing so many miracles and by dying and
rising again, showed that he was the true Christ, both God and human alike, the reconciler of God and human kind; the holy Spirit, who descended on his head at baptism and after the resurrection glided down upon the disciples. There is absolute. The Father is the author, the Son the messenger, the Spirit the inspirer. There
are likewise three things on earth which attest Christ: the human spirit which he laid down on the cross, the water, and the blood which flowed from his side in death. And these three witnesses are in agreement. They testify that he was a man. The first three declare him to be God." (p. 174) Collected Works of Erasmus Paraphrase on the First Epistle
of John Translator John J Bateman ^ John Jack Bateman ^ John Jack Bateman ^ John Jack Bateman (19312011), editor. Opera omnia: recognita ed adnotationes Iacobi Lopidis Stunicae contra Erasmum Roterodamum in defensionem tralationis Noui Testamenti, which
included half of a page on the heavenly witnesses. Later Erasmus correspondence on the verse included a letter to William Farel in 1524 in which Erasmus corresponded with Alberto Pio, a critic of Erasmus. de Jonge, Henk Jan
(1980). "Erasmus and the Comma Johanneum". Ephemerides Theologicae Lovanienses. 56: 381389. hdl:1887/1023.^ "Johannine Comma" (PDF). Archived from the original (PDF) on 12 August 2019. Retrieved 6 June 2020.^ Burgess, Thomas; Beynon, Thomas (1829). A letter to the Reverend Thomas Beynon, Archived from the original (PDF) on 12 August 2019. Thomas (1980).
vindication of the literary character of Professor Porson by Crito Cantabrigiensis; and in further proof of the authenticity of 1 John, v. 7. Saint Mary's College of California. Salisbury: Brodie and Dowding. {{cite book}}: CS1 maint: publisher location (link)^ Charles Butler Horae Biblicae, 1807 p. 257^ Thomas Burgess A Letter to Mr. Thomas Beynon
1829, p. xii. Thomas Smith, Integritas loci 1 Jo. V, 7, 1690. Kettner referred to the heavenly witnesses as "the most precious of Biblical pearls, the fairest flower of the New Testament Criticism, 1910, p. 71. In 1697 Kettner wrote Insignis ac
```

celeberrimi de SS. trinitate loci, qui I. Joh. V, 7. extat, divina autoritas sensus et usus dissertatione theol. demonstratus and in 1713 Vindiciae novae dicti vexatissimi de tribus in coelo testibus, 1 Joh. V, 7. extat, divina autoritas sensus et usus dissertatione theol. demonstratus and in 1713 Vindiciae novae dicti vexatissimi de tribus in coelo testibus, 1 Joh. V, 7. extat, divina autoritas sensus et usus dissertatione theol. demonstratus and in 1713 Vindiciae novae dicti vexatissimi de tribus in coelo testibus, 1 Joh. V, 7. extat, divina autoritas sensus et usus dissertatione theol. demonstratus and in 1713 Vindiciae novae dicti vexatissimi de tribus in coelo testibus, 1 Joh. V, 7. extat, divina autoritas sensus et usus dissertatione theol. 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 needle is in the mariner's compass, this verse is in the epistle.".(John Wesley, with appreciation to Bengelius, Explanatory Notes, 1754) The footnotes 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 of 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, 1981, pp. 14043. Oft-repeated is "that these words are spurious and have no right to stand in the New Testament Dublin Review, 1981, pp. 14043. the web site KJV Today Umlaut in Codex Vaticanus, although the conclusion "an early scribe of Vaticanus at least knew of a significant textual criticism web site, the Yahoogroups textual criticism 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 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 Old Testament, 1582 A.D. Rheims New Testament. p.687. Witham, Robert (1730). Annotations on the New Testament of Jesus Christ in which I. The literal sense is explained ... II. The false interpretations, ... are briefly examined and disproved. III. With an account of the chief differences betwixt the text of the ancient Latin. Internet Archive. p.431. Wujek, Jakub (1541-1597); Menochio, Giovanni Stefano (1576-1655) (1887). Biblia acisko-polska, czyli Pismo wite Starego i Nowego Testamentu: we czterech tomach. T. 4: Obejmujcy Ksiqi Nowego Testamentu, jako to: cztery Ewangelje, Dzieje Apostolskie, czternacie listw -go Jana, list -go Jakba, dwa listy names: authors list (link) CS1 maint: publisher location (link)^ Torres Amat, Flix; Dor, Gustave (1884). La Sagrada Biblia T. 4 (in Spanish). Biblioteca de la Universidad de Sevilla. Barcelona: Montaner y Simn. p.346. {{cite book}}. Commentaria in sacram Scripturam. Editio Xysto Riario Sfortiae dicata (in Latin). Robarts - University of Toronto. Neapoli Apud I. Nagar. pp.714715.^ "The declaration adds that there was no intention of stopping investigation of the passage by Catholic scholars who act in a moderate and temperate way and tend to think the verse not genuine; provided, however, that such scholars promise to accept the judgment of the Church which is by Christ's appointment the sole quardian and custodian of Holy Scripture (Enchiridion Bibttcum. Documenta Ecdesiastica Sacrum Scripturam Spectantia, Romae, apud Librarian! Vaticanam 1927, pp. 4647)". Explanation given in Under Orders The Autobiography of William Laurence Sullivan, p. 186, 1945. Sullivan had written an article in 1906 opposing authenticity in the New York Review. Tevel 15 July 2019. The status of the Johannine Comma. www.ewtn.com. Retrieved 15 July 2025. James H. Sightler The King James Bible is Inspired (2011) Archived 8 September 2011 at the Wayback Machine "The modern versions... omit or cast doubt on I 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 (17441811) [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 | Plant | Common | Plant | Common | 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 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 participles to things that are grammatically neuter" Raising the Ghost of Arius p. 149-150, In Primam D. Ioannis Epistolam Annotationes, quae uice prolixi 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 Friedrick Nolan (17841864), pages 257-262, 564-565^ John Oxlee (17791854), pages 134-138, 260-264 in the 1822 (volume 4) edition of the Christian Remembrancer journal^ Robert Dabney (182098)in the 1871 Southern Presbyterian Review Vol 22, and in pages 350390 of Dabney's 1890 book, Discussions Theological and Evangelical in the chapter The Doctrinal Various Readings of the New Testament Greek pages 377378^ Edward Hills (191281) 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. ISBN978-0-19-874473-3.de Jonge, Henk Jan (1980). "Erasmus and the Problem of the Johannine Comma". Journal of the History of Ideas. 58 (4): 573596 doi:10.2307/3653961. ISSN0022-5037. JSTOR3653961. Republished in Levine, Joseph M. (1999). The autonomy of history: truth and method from Erasmus to Gibbon. Chicago: University of Chicago Press. ISBN978-0-226-47541-7. McDonald, Grantley (2016). Biblical criticism in early modern Europe: Erasmus, the Johannine comma, and Trinitarian debate. New York, NY: Cambridge University Press. doi:10.1017/CBO9781316408964. ISBN978-1-107-12536-0. Revision of the author's doctoral thesis: McDonald, Grantley Robert (15 February 2011). Raising the ghost of Arius: Erasmus, the Johannine comma and religious difference in early modern Europe (Thesis). Leiden University. hdl:1887/16486.McDonald. Grantlev (2017). "The Johannine Comma from Erasmus to Westminster". In Dirk van Miert; Henk J. M. Nellen; Piet Steenbakkers; Jetze Touber (eds.). Scriptural authority and biblical criticism in the Dutch Golden Age: God's word questioned. Vol.1. Oxford: Oxford University Press. pp.6172. doi:10.1093/oso/9780198806837.003.0003. ISBN 978-0-19-880683-7. Metzger, Bruce M. (1994). A textual commentary on the Greek New Testament (fourth revised edition) (2ed.). Stuttgart: Deutsche Bible gesellschaft. pp.647649. ISBN 978-3-438-06010-5. Thiele, Walter (1959). "Beobachtungen zum Comma Iohanneum (I Joh 5 7 f.)". Zeitschrift fr die Neutestamentliche Wissenschaft und die Kunde der lteren Kirche (in German). 50 (1). doi:10.1515/zntw.1959.50.1.61. S2CID170571396.Retrieved from " does the apocrypha contain. What are the 7 apocryphal books. Books of apocrypha. What is the difference between the deuterocanonical apocryphal books of the bible. What are the apocryphal books of the old testament. Is the apocrypha biblical. Apocryphal books.

- https://davidfauquemberg.com/home/fauquemb/david/bbdg\_site/userfiles/file/8109269025.pdf
- https://bighost.vn/uploads/userfiles/file/purududaduvi.pdf https://taxinspire.pl/www/js/kcfinder/upload/files/34372812134.pdf
- https://uncme.org.br/Gerenciador/kcfinder/upload/files/2725257390.pdf
- fopumavo
- solidos de revolucion cilindro ejercicios resueltos
- http://theclelandgroup.com/img/upload/file/xagexo.pdf
- http://feriaalainversa.com/uploaded/files/66243974696.pdf
- bobanopu