

The Comma Johanneum -
An Inquiry into the TC List of
Greek Manuscripts
Part 2
Commentaries
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Πάτερ, Λόγε καὶ πνεῦμα· Τριάς, φύσις μία
Theodore the Studite (759-826 AD)

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Brief Remarks : Investigating the TC opponents' "evidence"

The objective for this series of papers is to examine the "evidence" constantly mentioned by the Textual Critic (aka TC) opponents concerning the extant Greek manuscripts that contain I John 5:7-8. As we have seen, the number of Greek manuscripts containing I John 5:7-8 before 850 AD is only 5. Three are well known (Vaticanus, Alexandrinus, Sinaiticus), but there are 2 others which I have examined and given the designation "illegible", "damaged". These designations, although stated in the academic descriptions of the manuscripts, the TC opponents cry out against stating that these terms as untrue. I will therefore include these descriptions in this series when examining these manuscripts.

We will see for ourselves how the declaration of academic certitude will be exposed as more assumption than reality. The veneer of these lists and numbers will quickly dissolve under the scrutiny of actual investigation and reveal the special pleading that is required to justify these manuscripts as "evidence" in this controversy. Applying the TC critique to these manuscripts will result in revealing a motley crew of manuscript types, formats, and secondary compilations. We will be transcribing and translating the text whenever possible.

We will be focusing on the 9th, 10th, 11th century manuscripts (the earliest of the group after 850 AD) in order to demonstrate just how empty these numbers really are. The "List of 500" as it is known actually lists 550 manuscripts extant for I John 5:7-8. However, 78% of the manuscripts are from the 12th century to 18th century (430 out of 550). We all know how particular the TC crowd is about "older" manuscripts as they readily dismiss Greek manuscripts that do contain the comma. So in applying the TC criticisms we will see that "reasonable doubt" is much more than possible, it is simply an obvious conclusion for those who can be objective and consistent.

Prayers

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Description of the TC Academics Empiricism

In part 1 we saw how when applying the empiricism of the TC academics to those Greek manuscripts resulted in the rejection of GA 048 & GA 0296. The absence of any part of Greek text in these manuscripts violates the empirical standard which demands any manuscript submitted should be able to be touched, seen, felt, sniffed, tasted, etc. GA 048 & GA 0296 both fail this test since some of the Greek text has been lost over time (whether damaged or a palimpsest resized overwritten - illegible). In Dale Heath's 1965 dissertation transcribing GA 048, we also found that this manuscript has never been transcribed before Heath's publication. Further, GA 025 has not been seen since Tichendorf (1862) handled it and published a "transcription". There are no images (microfilm or otherwise). The double standard of the TC academics will be even more obvious as we tackle this second set of manuscripts. The "list of 500" (from Berg) which James Snapp so sarcastically read off each with the declaration "No Comma" has been constructed to hide the large gaps in the supposed "Greek" evidence. The critics would rather not admit these gaps exist.

As can be seen in the figure below (**Greek Manuscripts Extent for I John 5:7-8**), there are only a few Greek manuscripts (extent for I John 5:7-8) for the first 850 years of Christianity. The time periods where no extent Greek manuscripts exist span hundreds of years (centuries). There are no manuscripts for first 300 years as well as the period between the 6th century and the 9th century. Although historical accounts demonstrate that the Heavenly & Earthly witnesses were always considered Scripture by Christians for 1500 years, the TC academics refuse to admit these historical events as evidence for the authenticity of the verses (councils, doctrinal debates, commentaries, apologetic works). We have presented Greek fathers who have used these verses in their debates with Arians and in doctrinal statements defending orthodox Christianity (Deity of Christ, Incarnation, Trinity). The idea that "Latin" was somehow insufficient to quote Scripture and/or an inferior language to defend biblical doctrines is an absolute falsehood perpetrated by these critics. The controversy of the *Filioque* is a perfect example of just how ridiculous their position is concerning Latin evidence.

So, before we present Greek manuscripts from the list, we want to point out a number of strange inconsistencies that hide the paucity of manuscripts as well as the date of those manuscripts. Greek manuscripts are usually dated by "century" (i.e., 3rd century is equivalent to the years 201-300 AD). This list however, presents manuscripts in the "before the 700's", then "700s-800s", and so on. Here are the equivalents of this odd dating:

- before the 700's == 1st century to 7th century == the years: 1 AD to 700 AD
- 700's-800's == 8th century to 9th century == the years: 701 to 900 AD
- 900's == 10th century == the years: 901 to 1000 AD
- 1000's == 11th century == the years: 1001-1100 AD

As we can see by comparing the century equivalents of the Snapp/Berg list to the **Greek Manuscripts Extent for I John 5:7-8** chart, there are no manuscripts in the 8th century (701-800 AD). Is the odd dating of this list intended to hide the lack of Greek manuscripts before 850? So, for the first category in Snapp/Berg's list (**Manuscripts Produced Before the 700s**) the 5 manuscripts cover only the 4th, 5th, and 6th centuries. The first category gives the impression that there are Greek manuscripts representing the first 850 years. The deliberate attempt to hide these facts is the reason why we have decided to take a closer look at this supposed "evidence".

Our inquiry into the second category of manuscripts Snapp/Berg's list (700's-800's) will reveal that we are now going to see very different manuscripts. In the first category we found that GA 048 & GA 0296 were two different types of Greek manuscripts. GA 048 was a double palimpsest (scrapped and overwritten at least twice). The pages of GA 048 had been cut to a different size resulting in half of the Greek column of I John 5:5-11 being lost and what was left of very poor condition (illegible). GA 0296 was a biblical manuscript

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consisting of two columns on each page GA 0296 suffered a significant loss of Greek text from its torn and damaged condition. Neither of these manuscripts was of the readable and/or somewhat complete condition as Sinaiticus, Vaticanus, and Alexandrinus (GA 01, GA 03, GA 02).

In the second category we will find Greek manuscripts that are commentaries. The format of these commentaries is single column, double column, and marginal commentary. Take note that the TC critics cry out against the many works of the fathers in Latin that contain the Heavenly & Earthly Witnesses during the 1500 years. Many of these works have been dated very early and are very plentiful in the centuries where there are no Greek manuscripts. Defending the verse we present these Latin works. However, the TC critics consider them secondary and inferior evidence because they are not biblical manuscripts (Scripture alone). Here we see another inconsistency of the TC critics allowing commentaries in their list of Greek manuscripts where they refuse the same evidence we present from all over Christendom (many written by fathers that are bilingual in Greek & Latin).

Applying the TC critics rule about commentaries, would result in excluding GA 018, GA 056, GA 0142, GA 1895 (GA 1424 has commentary added in the margins of a biblical Greek text). The number of excluded manuscripts in this list is growing each time we examine them. How many more on this list would also be excluded if we applied this rule? In this sampling of the earliest manuscripts in the Snapp/Berg list, we did in fact ask this question of James Snapp. He admitted that he had no idea what type of manuscripts they were, whether any of them were extant for I John 5:7-8, if they had ever been transcribed, if they were available to be examined. Applying the same TC critiques greatly reduces the "evidence" exposing these academic lists as merely propaganda.

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TC Playbook : *Porson's Ploy Revisited*

Richard Porson (1759 – 1808) author of *Letters to Archdeacon Travis* published in 1789, was the most memorable attack on the Comma Johanneum (Heavenly & Earthly Witnesses of I John 5:7-8). Although his style and rhetoric convinced many people, Porson's arguments have all been overturned. The debunking of Porson's arguments have been addressed at length in my paper ***The Johannine Comma Critics' Theories Debunked KJV Verses Vindicated Greek & Latin w/ Translations*** (free PDF download on the Academia site). Porson used any argument in his attempt to disqualify and dismiss evidence authenticating the verse(s). It did not matter if the evidence was in Greek and/or Latin. Porson would on the one hand proclaim the Greek witness superior in one place, then in the next diatribe Porson would use a Latin work. His arguments often conflicted with one another as well as his insistence that his suppositions could be grounds for rejecting any evidence authenticating the Comma Johanneum (despite the complete lack of corresponding evidence).

One tactic Porson used when he would dismiss evidence on the inference that any commentary and/or doctrinal work that featured the Scripture text of the Heavenly Witnesses was without a doubt interpolated by later scribes and/or editors of printed editions. He attempted to "prove" this by using editions that differed from each other whether the entire verse 7 (Heavenly Witness) was present. Porson's second attack involved examining the commentary to see if there was any indication of content dependent on verse 7 (the Heavenly Witnesses). If there was nothing obviously pointing to the Heavenly Witnesses in the commentary, Porson reasoned that the verse never appeared in the father's manuscript. Thus, Porson believed the verse was interpolated at a later date. This second attack was much more successful and convincing to the readers, seeming to vindicate Porson's rejection of the verse(s) as authentic.

We are going to have any commentary present transcribed and translated in this list of manuscripts. The objective is to use Porson's tactics to determine if the commentary was composed with the Comma Johanneum present in the father's original Scripture text. Commentaries are usually written as a complete work. The author composed the commentary at an earlier date. At a later date (maybe hundreds of years) copies of the commentaries are created adding the relevant Scripture. This is true for GA 018, GA 056, GA 0142, GA 1895. How many of these manuscripts are also commentaries, we don't know and neither do the TC critics. So, we will be translating the commentary in these manuscripts. This is the first time this has ever been done. We will use Porson's tactic on these commentaries. We will also allow the reader to come to their own conclusion now that they have been transcribed and translated. Again, we stress that in this small sampling we have found so much controversy, the rest of this list should be taken on by the TC scholars as we have here giving all interested parties the transparency these important verses require. How can the TC scholars claim that this list is such a formidable evidence against the authenticity of the comma when they have never examined and/or determined what type of manuscripts they are? The importance of the question demands that all of these manuscripts should be examined and any commentary translated. Until that time, we have very reasonable doubt as to the weight of this supposed evidence.

Porson attempted to dismiss the Greek evidence found in Euthymius' *Panoplia* (Editio Princeps, Tîrgoviște 1710). His ignorance of the absolute affirmation of the Heavenly Witnesses (I John 5:7) by the Eastern churches is exposed in my two papers: **15 The Comma Calmly Considered Cyril Lucaris & the Eastern Church Synods** & **16 The Comma Calmly Considered Greek Orthodox Church 1710 Printing of Euthymius Zigabenus Panoplia** These papers are free on my academia page <independent.academia.edu/MidusItis>.

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Reality Check : 9th Century Christendom & the *Filioque*

TC critics insist that the surviving Greek manuscripts are the only data that has relevance and substance for determining the authenticity of the Heavenly & Earthly Witnesses of I John 5. Our contention with this assertion is that it is contrary to the history of Christendom and the Christian Witness of the martyrs. The *Filioque* controversy presents us with another very important and crucial evidence against the conjectures of the TC critics. The controversy involves a Latin translation of the 4th century Greek Nicene Creed which declared the equality of the person of the Son and the Father against the Arian heresy. Initially, the Latin translation was accurate indicating that the Holy Spirit proceeds from the Father (a reference to John 16:13). At some later time the word “Filioque” was added to the Latin translation “and from the Son” declaring that the Holy Spirit proceeded from both the Father and the Son. When this change was discovered, the Eastern church objected to this addition in the Latin translation. The controversy split the church into East & West until this day. Below are more details concerning this historical event, but we are going to focus on the 9th century aspect in order to demonstrate just how wrong the TC critics narratives and conjectures are about Latin and more.

The *Filioque* : History

- *Filioque*, a Latin term meaning "and from the Son", was added to the original Nicene Creed, and has been the subject of great controversy between Eastern and Western Christianity. The term refers to the Son, Jesus Christ, with the Father, as the one shared origin of the Holy Spirit. It is not in the original text of the Creed, attributed to the First Council of Constantinople (381).
- In the late 6th century, some Latin Churches added the words "and from the Son" (*Filioque*) to the description of the procession of the Holy Spirit, in what many Eastern Orthodox Christians have at a later stage argued is a violation of Canon VII of the Council of Ephesus, since the words were not included in the text by either the First Council of Nicaea or that of Constantinople. The inclusion was incorporated into the liturgical practice of Rome in 1014, but was rejected by Eastern Christianity.
- The term has been an ongoing source of difference between Eastern Christianity and Western Christianity, formally divided since the East–West Schism of 1054.
- *Filioque*. Wikipedia. <en.wikipedia.org/wiki/Filioque>

For relevant scholarly citations:

Appendix: The *Filioque* : Bulgarian Episode : 9th Century

Summary:

In 867, Rome received accusations of blasphemy and violating the Nicene Creed (adding the *Filioque* to the Latin translation). The Emperor of Constantinople held a council and condemned the West for numerous practices, but most especially for the addition of the “and the Son” to the Nicene Creed. The blasphemy charge regarded the teaching that the Holy Spirit proceeds from the Father **and the Son**. While the Nicene Creed stated that it is from the Father that the Holy Spirit proceeds. The Pope then sent the condemnation articles to his bishops asking them to respond to these false accusations and assertions especially concerning the teaching of the Holy Spirit proceeding from the Father “and the Son” from Greek and Latin fathers writings.

Two Western Bishops responded, Aeneas the Bishop of Paris (*Liber adversus Graecos*), and Ratramnus of Corbie (*Contra Graecorum errores*). These Latin responses were then sent to the Emperor of Constantinople in refutation of the condemnations. Both men quoted from both Latin & Greek fathers. *De Trinitate* (a Latin work) universally attributed to Athanasius was quoted by both men extensively (20th century scholars have designated Eusebius of Vercelli - fluent in Greek & Latin - as the author - personal friend of

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Athanasius). It was the most well known apologetic work in Christendom against heresies. The work *De Trinitate* quoted the Heavenly Witnesses 4 or 5 times. Aeneas used the Heavenly Witnesses in his response (see below for Latin & English translation). Although Ratramnus of Corbie did not quote the Heavenly Witnesses, he did quote from sections of *De Trinitate* in his response. Both also used the works of Fulgentius, another father whose works against heresy were well known in Christendom. Fluent in Greek and Latin, Fulgentius was well known for his single handed defense of the Trinity before the Kings of the Vandals (Arians). Fulgentius not only debated the King, but also many other Arians (who were fluent in Greek and Latin). Fulgentius used the Heavenly Witnesses many times against the Arian opponents. Fulgentius' works were so treasured that they were gathered together about a decade after his death.

The Emperor received these replies and passed them down to the Patriarch of Constantinople, Photius. The Patriarch then responded to these two Latin works with *The Mystagogy of the Holy Spirit*. Photius never once rejected any quotes from *De Trinitate* nor the Heavenly Witnesses (Aeneas reply). But we see again that a Latin response was sent to Constantinople expounding orthodox doctrine and the Heavenly Witnesses with the full expectation of acceptance. Again, the response of Photius never rebuked the Western Latin doctors for using the Heavenly Witnesses as Scripture as well as the Latin work *De Trinitate*. As you might remember, Facundus was the first to send a Latin response to the Emperor of Constantinople containing the Earthly Witnesses (quoted 6 or 7 times) defending the orthodox understanding of the incarnation of Christ. Facundus was fluent in Greek, Latin, and Syriac. Both Facundus and Fulgentius quoted from Leo's Tome in their works. Facundus composed his work in Palestine (in a famous Christian library). The argument of Facundus concerning the incarnation used the Earthly Witnesses focusing especially on the preposition in that verse "in earth".

Thus, while the TC critics are celebrating the 9th century as the beginning of Greek texts of I John that omit the "comma" (Heavenly Witnesses), we can be assured that the history of Christendom and the Christian Witness were completely assured of its authenticity. The Heavenly Witnesses return again to the center stage in another doctrinal controversy between East & West. This time, the importance of an accurate Latin translation of Greek splits the church into the groups that presently exist until this day.

Evidence Papers : Free PDFs online

- The Johannine Comma - Critics' Theories Debunked - KJV Verses Vindicated
- 5 - The Comma Calmly Considered - Fulgentius of Ruspe (462-533 AD)
- 6 - The Comma Calmly Considered - Rebirth of De Trinitate
- 7 - The Comma Calmly Considered - De Trinitate - A Well Known Work
- Facundus of Hermiane (6th Century) : The Witness of God is Greater 1500 years of the Heavenly and Earthly Witnesses.

Academia Web Page:

<https://independent.academia.edu/MidusItis>

Aeneas, Bishop of Paris' *Liber adversus Graecos*

- [Against the Greeks] Also in the same book, [S. Athanasius in the book Holy Trinity]: That the Holy Spirit is neither the Father nor the Son, but comes into being from their united nature, proceeds from God the Father, and [the Holy Spirit] he is receives [the things of the Father] through the Son of God. **Blessed John the Evangelist expresses himself in his letter: "There are three who bear witness in heaven: the Father and the Word and the Holy Spirit, and in Christ Jesus they are one."** (1 John 5:7) 44 [51]. For the mere fact that he claims of all and two [of the Father and the Son]: "They are one", what else is to be understood except

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that God the Father, in the its [divine] nature, it is also called "Lord", as well it is called "Spirit"; and God the Son, equal to him in deity, is he also called "Lord" and "Spirit"? But also the Paraclete Spirit, as it is God, he is also "Lord" in his [divine] nature, and also "Spirit". 45 [52]. See therefore how in divinity they [the Father, the Son and the Holy Spirit] are in everything and for one thing only, while in the names of the Are three people? In fact, as there are three, what else should one do to understand that it has been revealed, except that the Father, true, unique, he is the one who begot, and for this he cannot be identified with the one who was raised by he; and the only Son, who did not generate, is not the Father; as well as this same Holy Spirit, who is he neither the Father nor the Son? 46 [53]. Again: the one who did not generate is it was not even generated - in fact the parent remains distinct in the person, as distinct in the person is the only begotten born of him - is different and is the Spirit Holy, certainly distinct also in the person, as I have already pointed out according to the Scripture, since not this Holy Spirit is neither the Father nor the Son: he too it is fully from the one nature. 47 [54]. Therefore, in the one divinity, common is the name to them, as in the light of the Gospel Scripture the Son testifies, saying: "He proceeds from the Father", and goes on to say: "He will take mine." [Quote from De Trinitate Book 1 : CCSL 9:14] (Aeneas of Paris, Against the Greeks, Chapter 3; translated by Google via Italian by Datrino)

- Latin: Item idem in eodem libro [S. Athanasius in libro de unitate Trinitatis]: Quod Spiritus sanctus nec Pater sit nec Filius, sed de natura unita existens, procedat de Deo Patre, et accipiat de Dei Filio « **Beatus iohannes evangelista dicit in Epistola sua: Tres sunt qui testimonium dicunt in coelo, Pater et Verbum et Spiritus, et in Christo Iesu unum sunt (I Ioan. V).** Non tamen unus est, quia non est in his una persona. (0692B) Nam unum quod dixit de utrisque, quid aliud intelligitur quam quod Deus Pater in natura divinitatis idem ipse dicatur et Dominus, idem ipse sit et Spiritus: et Filius Deus, idemque sit in divinitate et Dominus, idemque sit et Spiritus? sed et Spiritus paraclitus Deus, idemque sit et Dominus in natura deitatis, idem sit et Spiritus? Vides quia in deitate et in substantia plenitudinis per omnia unum sunt, et in omnibus personarum tres sunt. Nam quod tres sunt, quid aliud sentitur fuisse, quam Pater verus unus, vel solus qui genuit, idem non sit qui et unigenitus ab ipso est? Et Filius unus qui non genuit sicut ipse a Patre genitus, Pater non sit? et hic Spiritus sanctus alius sit, qui nec Pater nec Filius est, qui nec genuit nec genitus? (0692C) cum alius sit in persona qui genuit, et alter sit in persona qui unigenitus ab ipso est, et alius adaeque in persona, ut dixi, secundum divinam Scripturam, qui nec Pater nec Filius est: hic est Spiritus sanctus, sed plane de unita natura est: ideo in deitate unita, unitum divinitatis nomen est, sicut in claritate evangelicae Scripturae, de Spiritu paraclito Filius testatur, dicens: De Patre procedit (Ioan. XV, 26) ; et sic prosecutus est: Et de meo accipiet (Ioan. XVI, 14) . Et ideo ubi personae requiruntur, propria nomina [per haec] distinguuntur. Ubi autem deitas poscitur, unitum nomen [in his] indicatur. Quoniam sumus ad nomina personarum pluraliter dictum demonstratur; ac per hoc in deitate unita unum sunt, et in nominibus personarum tres sunt. » (Aeneas Parisiensis, Adversus Graecos, III; Migne Latina, PL 121.692)

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Discoveries & Observations : Inquiry Part 2 : The Commentaries

In this inquiry, we have found that half of the early manuscripts from the Snapp/Berg list are commentaries. There has been no effort to transcript and translate these commentaries. What we get from the academics is simply hand waving assuring us that nothing in the commentaries is of any concern to those defenders of the Heavenly & Earthly Witnesses (I John 5:7 - *Comma Johanneum*). Moreover, James Snapp, during the debate, read off this list with the declaration “no comma”. But do the commentaries of these manuscripts indicate that the original commentator who wrote at an earlier date than these manuscripts have only verse 8 in his manuscript? The commentaries transcribed and translated when examined provide us with an interesting discovery. The following points are my discoveries and observations of the manuscripts in this inquiry.

- We note that at least half of the manuscripts which are in the 700s-800s of the Snapp/Berg list are commentaries. Obviously James Snapp was ignorant of this very important fact.
- We find that GA 018 and GA 1895 are exact copies and are dated the same. How would this affect the “count” if we looked at the other manuscripts in this list? How many in this list are exact copies but different dates?
- We find that GA 0142 and GA 056 are exact copies and are dated the same. How would this affect the “count” if we looked at the other manuscripts in this list? How many in this list are exact copies but different dates?
- We see that in GA 018 and GA 1895 the commentary mentions “**the Word of God incarnate**” (ὁ Λόγος τοῦ Θεοῦ σαρκαρνωμένος - f57v.col-01.ln.018-019). Yet there is no mention in the biblical text added to this commentary of the Word (Λόγος), merely the “Spirit, water and blood”. How is it that the commentator has mentioned this very important fact concerning the deity of the Son/Word when discoursing if the text of the *Comma* was not in his original. Certainly, then it is very possible that the original Scripture the commentator was using had I John 5:7 in it.
- We see that in GA 018 and GA 1895 the commentary mentions “**attached-to-God Word**” (συνειλημμένος τῷ Θεῷ λόγῳ - f105v.029). The commentator combines verse 6 with verse 8 (Spirit, water, blood) and declares that the three witnesses are the baptism, the cross, and the resurrection. He states “**And these three are one with Christ.**” (καὶ τὰ τρία ταῦτα εἰς ἓνα τὸν Χριστὸν εἰσὶν - f105v.040 to f106r.001) For that is what he states by saying “the three are one,” that is, in the witnessing regarding Christ. Seemingly, he has interpreted verse 6 & 8 at this point, but then goes on to give further interpretation which includes the Father and witnessing and declares again “these three are one”. In this section, he writes “**The one believing in the Son of God, that he is of God and Son of God**” that the Son of God is God and that believing in him one comes to know this which was revealed by the witnesses. The “greater witness” witness of God is spoken of in this section, but the commentator completes his thoughts with another quote of “**and the three are one**” (οἱ τρεῖς ἐν εἰσί - f106r.025). It seems strange that he interprets “the three are one” two times in this commentary section. Is it possible that his original Greek text contained the *Comma*?
- GA 018 and GA 1895 being copies, have a note in the right (or left) margin. The note is quite mysterious mentioning Christ, Wisdom, and “**as well as the ones of the hypostases**” (Καὶ τοὺς τῶν ὑποστάσεων - f105v.021 to f105v.022). The word hypostases is a term used to describe the persons of the Godhead (as beings). However, it is very odd how it is being used in this note. I don’t know what to make of it except to say that it is located on the same page as I John 5.
- GA 1424 is the NT with commentary added in the margins. However, it will be impossible to apply the *Porson’s Ploy* because the commentary is almost illegible. The Greek professor in Athens was unable to read the Greek text despite the best image available. It is very convenient for the opposition to use

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this manuscript for their purposes. Until we can read the commentary the manuscript should be held in question. Again, we see how the lists are padded with these type of manuscripts where only the Greek text supporting the TC critics is considered paramount for any academic publications because they assume no other possibility exists for their argument. These critics have forgotten the arguments they used in the past to dismiss evidence. Applying *Porson's Ploy* to this manuscript would result in rejecting it for either side since only half of the Greek text is legible. And for those that cry out against our judgement, they should then revisit the ad hoc arguments used by the one of most infamous critics of their group and history. They have only themselves to blame. Will they claim that the argument is now invalid since we use it against them? Let them then admit that Porson's Ploy was false reasoning and return to us the evidence he so easily dismissed.

- Let us remind our opponents that this list of 550 or so manuscripts begins in the 9th century with only a few witnesses before that time (all from Alexandria : see the first inquiry). Thus, I present a quote from another infamous TC critic, James White:

"We briefly pointed out that historical events shaped the history of the written text in such a way as to make the text-type found in the area around Byzantium the 'majority' text. The largest number of handwritten manuscripts that exist today contain this text-type. But of course the majority of extant handwritten manuscripts were made long after the writing of the New Testament text. ...The question we must ask proponents of this text-type is: Upon what basis should we believe that the Byzantine text, was the best representative of the original writings during those vital first few centuries? If we were to transport ourselves to 200 AD and look at the New Testament text at this time, ignoring for the moment what was to come later, what would we find?" (James White, *The King James Only Controversy*, 2nd edition, 2009, p. 194, 195)

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GA 018 : 9th century : Moscow, State Historical Museum

Classification: Majuscule

Date: 9th Century

Location: Moscow, State Historical Museum [Государственный исторический музей]

Shelf Number: V. 93, S. 97

Content: Pauline; Acts and Catholic Epistles (Apostolos)

Language: Greek

Image Type: Digital Microfilm

Material: Parchment

Description: Codex Mosquensis I is a ninth century manuscript of the Apostolos and Paul with commentary on parchment; 288 leaves, 2 columns, 27 lines per column. Digital images are from microfilm.

CSNTM

Folio 57r-57v : Image Id: 149119

<manuscripts.csntm.org/Manuscript/Group/GA_018>

Translation of Greek Text:

This is the one coming in water and blood Jesus Christ.

Of the blood that came from his side, and of the blood that cleansed sin and sanctified the people. For this reason, "and Jesus, that he might sanctify the people with his own blood, suffered outside the gate." And "Spirit" was not added, so that we may learn that as he ascended to the cross, he was both God and man. (f57v.col-01.ln.001 to f57v.col-01.ln.012)

Not in water only but in water and blood.

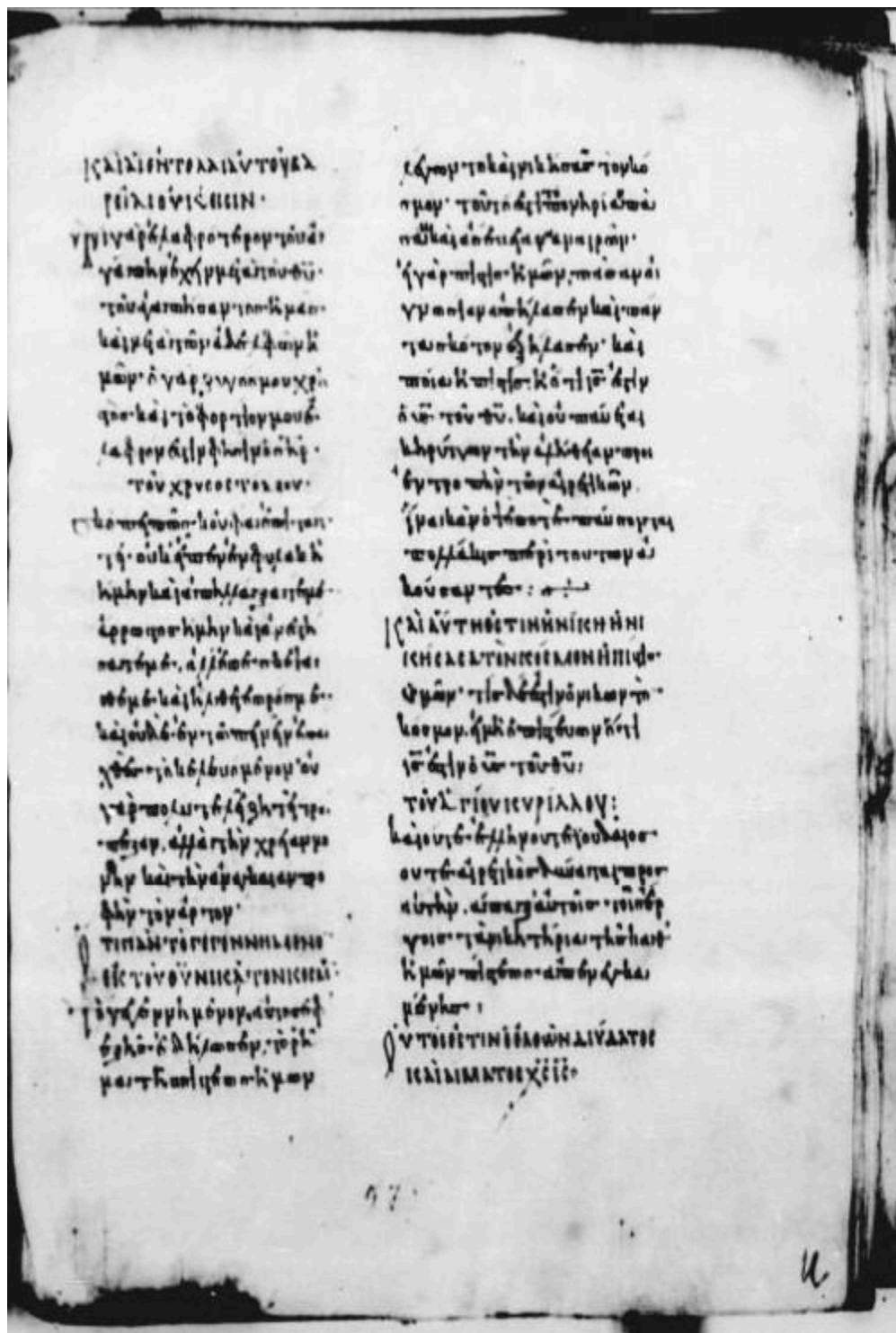
Therefore, it was not only a man (the one who came to the Jordan), **but the Word of God incarnate**; whereupon the Father testified, "This is my beloved Son." likewise on the cross [when they thought it was thunder,] when his blood dripped on the ground. (f57v.col-01.ln.016 to f57v.col-01.ln.026)

And the Spirit is the witness because the Spirit is the truth. Because there are three that testify, the Spirit, the water, and the blood, and these three are one. If we receive the witness of men, the witness of God is greater.

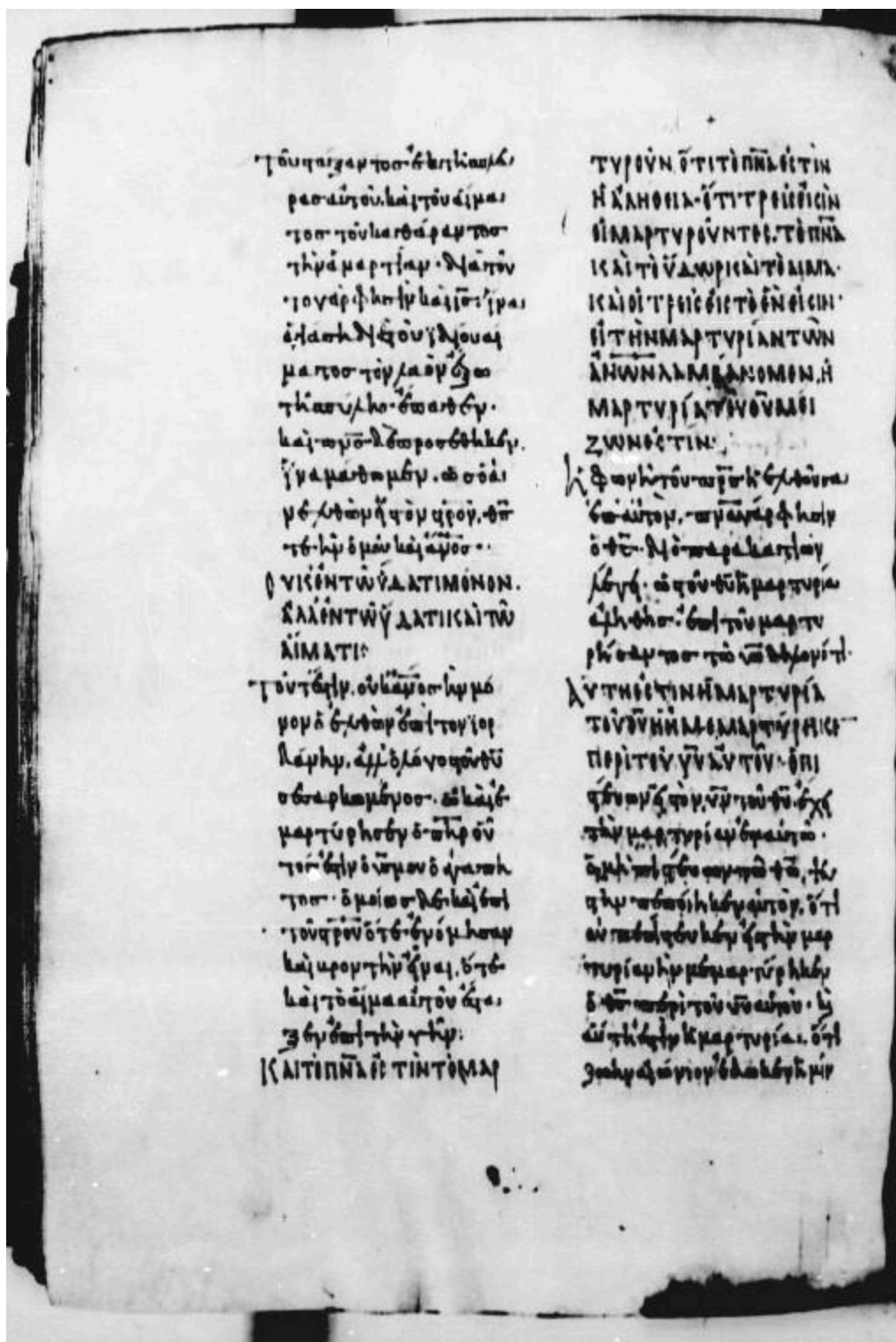
The voice of the Father came upon him. "For God is Spirit," that is why he says later on that God's witnessing is true - that is, when he testified that he was the Son. (f57v.col-02.ln.010 to f57v.col-02.ln.015)

Transcription of Greek Text:

f57r.col-02.ln.026 οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος
f57r.col-02.ln.027 καὶ αἵματος, Ἰησοῦς ὁ Χριστός·
f57v.col-01.ln.001 Τοῦ αἵξαντος ἐκ τῆς πλευ
f57v.col-01.ln.002 ρᾶς αὐτοῦ, καὶ τοῦ αἵμα
f57v.col-01.ln.003 τος τοῦ καθαράντος
f57v.col-01.ln.004 τὴν ἁμαρτίαν [καὶ ἀγίασαν τος τὸν λαόν]. διὰ τοῦ-
f57v.col-01.ln.005 το γάρ φησι, "καὶ Ἰησοῦς, ἵνα
f57v.col-01.ln.006 ἀγίασῃ διὰ τοῦ ἰδίου αἵ-
f57v.col-01.ln.007 ματος τὸν λαόν, ἕξω
f57v.col-01.ln.008 τῆς πύλης ἔπαθε."
f57v.col-01.ln.009 καὶ "Πνεύματος" δε προσέθηκεν,
f57v.col-01.ln.010 ἵνα μάθωμεν, ὡς ὁ ἁ-
f57v.col-01.ln.011 νελθὼν εἰς τὸν σταυρὸν, Θεός
f57v.col-01.ln.012 τε ἦν ὁμοῦ καὶ ἄνθρωπος.
f57v.col-01.ln.013 οὐκ ἐν τῷ ὕδατι μόνον,
f57v.col-01.ln.014 ἀλλ' ἐν τῷ ὕδατι καὶ τῷ
f57v.col-01.ln.015 αἵματι
f57v.col-01.ln.016 Τουτέστιν οὐκ ἄνθρωπος ἦν μό-
f57v.col-01.ln.017 νον ὁ ἐλθὼν ἐπὶ τὸν Ἰορ-
f57v.col-01.ln.018 δάνην, ἀλλ' ὁ Λόγος τοῦ Θεοῦ
f57v.col-01.ln.019 σεσαρκωμένος· ὃ καὶ ἐ-
f57v.col-01.ln.020 μαρτύρησεν ὁ Πατήρ, "οὗ-
f57v.col-01.ln.021 τός ἐστιν ὁ Υἱός μου ὁ ἀγαπη-
f57v.col-01.ln.022 τός." ὁμοίως δὲ καὶ ἐπὶ
f57v.col-01.ln.023 τοῦ σταυροῦ ὅτε ἐνόμισαν
f57v.col-01.ln.024 καὶ βροντὴν εἶναι, ὅτε
f57v.col-01.ln.025 καὶ τὸ αἷμα αὐτοῦ ἔστα-
f57v.col-01.ln.026 ξεν ἐπὶ τὴν γῆν.
f57v.col-01.ln.027 καὶ τὸ Πνεῦμά ἐστι τὸ μαρ-
f57v.col-02.ln.001 τυροῦν, ὅτι τὸ Πνεῦμά ἐστιν
f57v.col-02.ln.002 ἡ ἀλήθεια. ὅτι τρεῖς εἰσιν
f57v.col-02.ln.003 οἱ μαρτυροῦντες τὸ Πνεῦμα
f57v.col-02.ln.004 καὶ τὸ ὕδωρ καὶ τὸ αἷμα·
f57v.col-02.ln.005 καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.
f57v.col-02.ln.006 εἰ τὴν μαρτυρίαν τῶν
f57v.col-02.ln.007 ἀνθρώπων λαμβάνομεν ἡ
f57v.col-02.ln.008 μαρτυρία τοῦ Θεοῦ μεί-
f57v.col-02.ln.009 ζων ἐστίν·
f57v.col-02.ln.010 Ἡ φωνὴ τοῦ Πατρὸς ἡ ἐλθοῦσα
f57v.col-02.ln.011 ἐπ' αὐτόν. "Πνεῦμα γάρ φησιν
f57v.col-02.ln.012 ὁ Θεός," διὸ καὶ παρακατιῶν
f57v.col-02.ln.013 λέγει, ὡς τοῦ Θεοῦ ἡ μαρτυρία
f57v.col-02.ln.014 ἀληθής· ἐπὶ τοῦ μαρτυ-
f57v.col-02.ln.015 ρήσαντος τῷ Υἱῷ δηλονότι.



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GA_018_f057v_9th_century.jpg

The Comma Johanneum - An Inquiry - Part 2 - into the TC List of Greek Manuscripts

GA 1895 : Miniscule : 9th century : Jerusalem, Orthodox Patriarchate

Classification: Minuscule

Date: 9th Century

Location: Jerusalem, Orthodox Patriarchate

Shelf Number: Stavru 25

Content: Acts and Catholic Epistles (Apostolos)

Language: Greek

Image Type: Digital Microfilm

Material: Parchment

Description: Ninth century minuscule of the Apostolos on parchment; 349 leaves, 2 columns, 24-31 lines per column. Digital images are from microfilm. These images can be found at the Library of Congress.

CSNTM

Folio 343v-344r : Image 354

<www.csntm.org/Manuscript/View/GA_1895>

Library of Congress

<www.loc.gov/item/00279395529-jo/>

<www.loc.gov/resource/amedmonastery.00279395529-jo/?sp=354&st=image&r=0.528,0.033,0.23,0.099,0>

<www.loc.gov/resource/amedmonastery.00279395529-jo/?sp=353&st=image&r=0.25,0.103,0.194,0.12,0>

Translation of Commentary with Scripture:

This is the one coming in water and blood Jesus Christ.

That dripped from his side. And of the blood that cleansed the sin and sanctified the people. For this, also, Jesus said: "To cleanse the people by his own blood, he suffered outside of the gate." And he added "spirit," so that we learn that he who went up to the cross was both god and man at the same time. (f343v.col-02.ln.023 to f344r.col-01.ln.003)

Not in water only but in water and blood.

Hence, the one who came at Jordan [river] wasn't just a man, *but the Word of God incarnate*, for whom the Father also testified: "This is my beloved Son." Similarly, also on the cross, when they thought it was thunder, when his blood dripped on earth too. (f344r.col-01.ln.007 to f344r.col-01.ln.015)

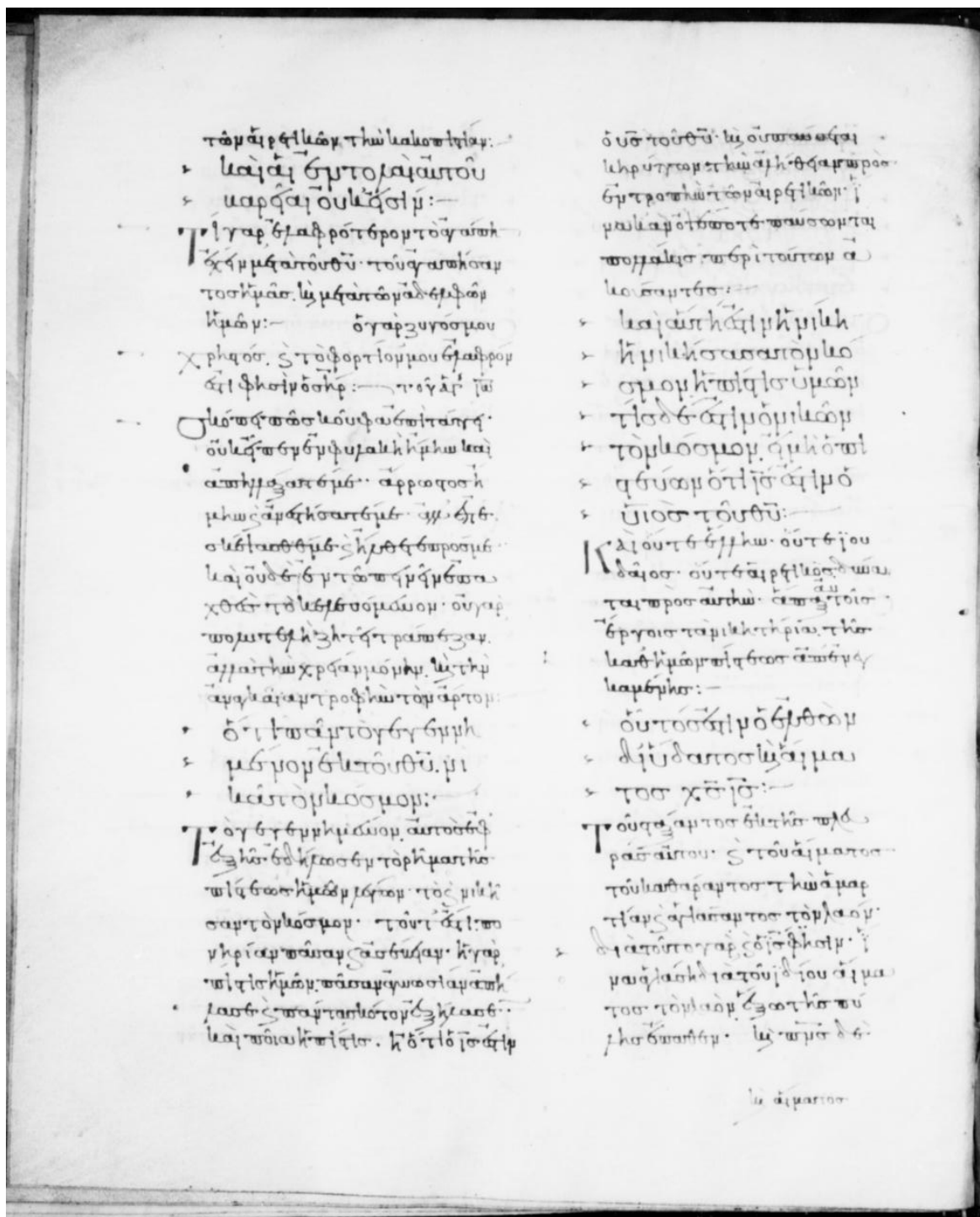
And the Spirit is the witness because the Spirit is the truth. Because there are three that testify, the Spirit, the water, and the blood, and these three are one. If we receive the witness of men, the witness of God is greater.

The Father's voice that came upon him. For [he] says, "God is Spirit." That's why he says farther down, the testimony is true as if [it was] God's, that is, regarding his testifying about the Son.

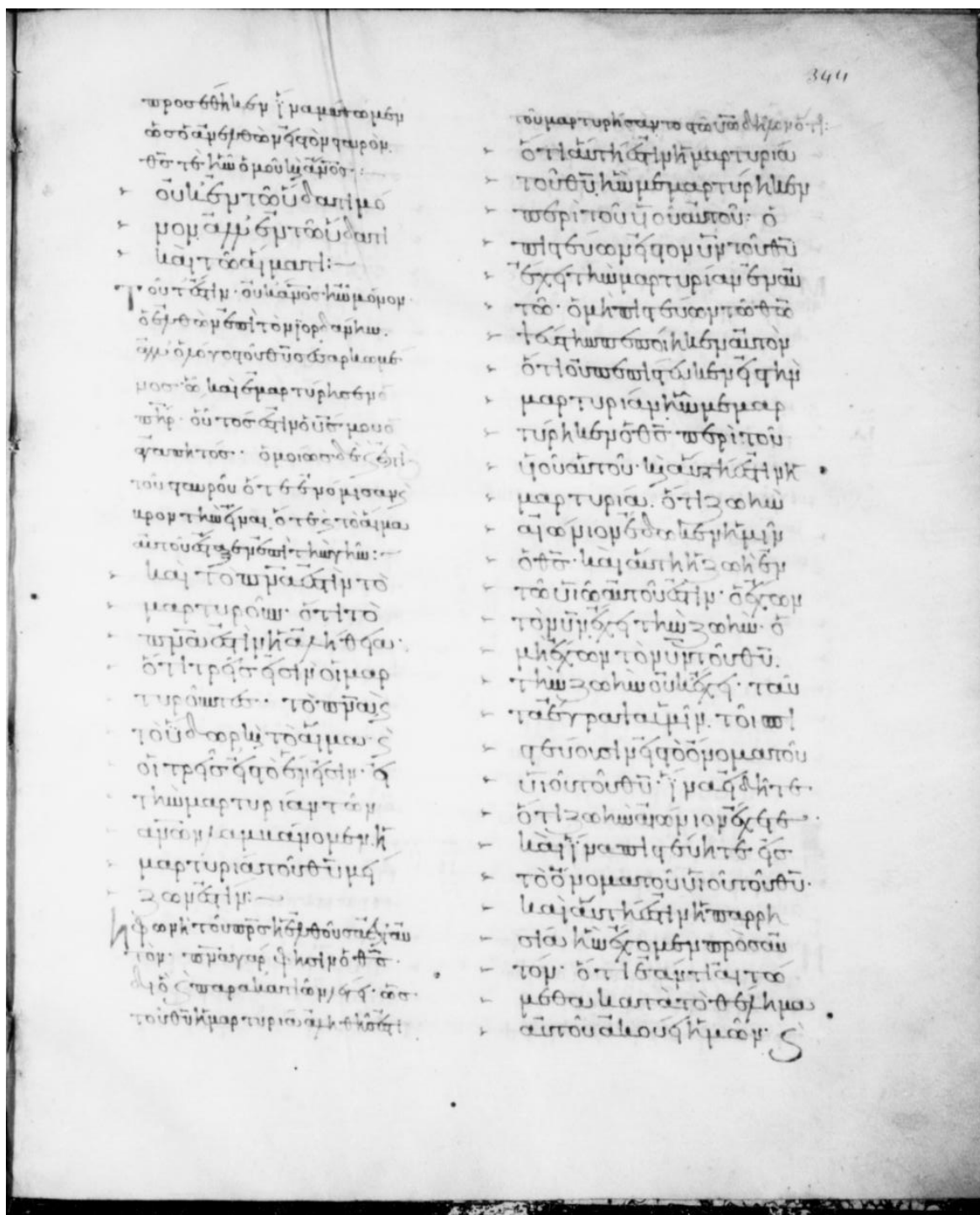
(f344r.col-01.ln.027 to f344r.col-02.ln.001)

Transcription of Greek Text

f343v.col-02.ln.020 οὗτός ἐστιν ὁ ἐλθὼν
f343v.col-02.ln.021 δι' ὕδατος καὶ αἷμα-
f343v.col-02.ln.022 τος, Ἰησοῦς ὁ Χριστός·
f343v.col-02.ln.023 Τοῦ στάξαντος ἐκ τῆς πλευ-
f343v.col-02.ln.024 ρᾶς αὐτοῦ· καὶ τοῦ αἵματος
f343v.col-02.ln.025 τοῦ καθάραντος τὴν ἁμαρ-
f343v.col-02.ln.026 τίαν καὶ ἀγιάσαντος τὸν λαόν·
f343v.col-02.ln.027 διὰ τοῦτο γάρ, καὶ ὁ Ἰησοῦς φησὶν·
f343v.col-02.ln.028 «ἵνα ἀγιάσῃ διὰ τοῦ ἰδίου αἷμα
f343v.col-02.ln.029 τος τὸν λαόν, ἔξω τῆς πύ-
f343v.col-02.ln.030 λης ἔπαθεν»· καὶ «πνεύματος» δὲ
f344r.col-01.ln.001 προσέθηκεν, ἵνα μάθωμεν
f344r.col-01.ln.002 ὡς ὁ ἀνελθὼν εἰς τὸν σταυρὸν
f344r.col-01.ln.003 θεός τε ἦν ὁμοῦ καὶ ἄνθρωπος.
f344r.col-01.ln.004 οὐκ ἐν τῷ ὕδατι μό-
f344r.col-01.ln.005 νον, ἀλλ' ἐν τῷ ὕδατι
f344r.col-01.ln.006 καὶ τῷ αἵματι
f344r.col-01.ln.007 Τουτέστιν οὐκ ἄνθρωπος ἦν μόνον
f344r.col-01.ln.008 ὁ ἐλθὼν ἐπὶ τὸν Ἰορδάνην,
f344r.col-01.ln.009 ἀλλ' ὁ λόγος τοῦ θεοῦ σεσαρκωμέ-
f344r.col-01.ln.010 νος, ὃ καὶ ἐμαρτύρησεν ὁ
f344r.col-01.ln.011 Πατήρ· «οὗτός ἐστιν ὁ Υἱός μου ὁ
f344r.col-01.ln.012 ἀγαπητός»· ὁμοίως δὲ καὶ ἐπὶ
f344r.col-01.ln.013 τοῦ σταυροῦ, ὅτε ἐνόμισαν καὶ
f344r.col-01.ln.014 βροντὴν εἶναι, ὅτε καὶ τὸ αἷμα
f344r.col-01.ln.015 αὐτοῦ ἔσταξεν ἐπὶ τὴν γῆν.
f344r.col-01.ln.016 καὶ τὸ Πνεῦμά ἐστι τὸ
f344r.col-01.ln.017 μαρτυροῦν, ὅτι τὸ
f344r.col-01.ln.018 Πνεῦμά ἐστιν ἡ ἀλήθεια.
f344r.col-01.ln.019 ὅτι τρεῖς εἰσιν οἱ μαρ-
f344r.col-01.ln.020 τυροῦντες τὸ Πνεῦμα καὶ
f344r.col-01.ln.021 τὸ ὕδωρ καὶ τὸ αἷμα· καὶ
f344r.col-01.ln.022 οἱ τρεῖς εἰς τὸ ἓν εἰσιν. εἰ
f344r.col-01.ln.023 τὴν μαρτυρίαν τῶν
f344r.col-01.ln.024 ἀνθρώπων λαμβάνομεν ἢ
f344r.col-01.ln.025 μαρτυρία τοῦ Θεοῦ μεί-
f344r.col-01.ln.026 ζων ἐστίν·
f344r.col-01.ln.027 Ἡ φωνὴ τοῦ Πατρὸς ἢ ἐλθοῦσα ἐπ' αὐ-
f344r.col-01.ln.028 τόν· «Πνεῦμα γάρ,» φησὶν, «ὁ θεός»·
f344r.col-01.ln.029 διὸ καὶ παρακατιῶν λέγει, ὡς
f344r.col-01.ln.030 τοῦ θεοῦ ἡ μαρτυρία ἀληθής, ἐπὶ
f344r.col-02.ln.001 τοῦ μαρτυρήσαντος τῷ Υἱῷ δηλονότι.



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GA_1895_9th_century_f349r.jpg

The Comma Johanneum - An Inquiry - Part 2 - into the TC List of Greek Manuscripts

GA 0142 : 10th century : Bavarian State Library Gr. 375

GA 0142 Miniscule : Commentary

10th century

Acts, Pauline Epistles, General Epistles

Bavarian State Library, Gr. 375

Munich, Germany

INTF

Folio 105v-106r : Image: 2190

ntvmr.uni-muenster.de/manuscript-workspace?docID=20142

ntvmr.uni-muenster.de/community/modules/papyri/?zoom=78&left=-845&top=-1739&site=INTF&image=20142/0/2190/10/432

Translation of Commentary with Scripture:

[f105v] but that they are not heavy. Because the one that raises them to virtue, even those that are really heavy, considers [them] light, just like one that has died [considers] heartiness which accomplices all that is good, and all that is light considers heavy. **“he is Christ Jesus coming through water and blood; not just in blood, but in water and blood. And the spirit is the one witnessing that the spirit is the truth. For three are those that give witness: the spirit and the water and the blood; and those are one. If we take the witness given by men God’s witnessing is greater, for this is the witness given by God which He witnessed regarding his Son: the one believing in the Son of God has this witnessing within him. The one not believing God has made him a liar, for he has not believed the witnessing which God has witnessed regarding his Son. And this is the witnessing: That eternal life gave God to us. And this life is within his Son. The one having the Son has the life. The one not having the Son of God doesn’t have the life too”**, because he referred to the birth and offspring of God, when he said that everything born [is] from God. And this becomes ours through the Son’s baptism. This is why he says that he is Jesus Christ coming through water and blood. And for who’s favour did he come? Giving us a new birth and making us sons of God. And this, as we mentioned, though the word is indeed heard, so that, of course (?), anything born by God defeats the world too. And how was he born? Of course, through water and spirit? Because the coming Jesus Christ gives a new birth through water and blood. He also adds by repeating the saying, claiming not that he gives a rebirth only in water of course, but in water and blood. For he wants first to show the designation of Christ adopting us, because the adopted human within himself [was] the first [adopted] by God. He, through his own adoption has gifted us with that rank too. And he appeared in three occasions: In his baptism in Jordan, with the Father witnessing from above that his Son that was being baptized was his beloved one. For who was the one getting inside the water if not the attached-to-God Word, who appeared like a lamb that kept is a secret. For it was through him that the witnessing should be given. Through the water then, that is, in the baptism through the water, appeared [the] Son of God, to them through the witnessing of the Father. And through the blood, when he was about to be crucified [and] said “Glorify me with the Father” and a voice was heard “I glorified [obj. missing] once and I will glorify [obj. missing] again,” which was thought to be a thunder by those that heard it. And through the Father, when he was resurrected from the dead as God. For this was from God alone, that he resurrected himself, and through the voice of the spirit, because God signifies the spirit, the God (?) presenting [it] as having been mentioned adequately. So, being three those that give witness, [that is] the baptism, the cross, [and] the resurrection, regarding the adoption of Jesus, the

The Comma Johanneum - An Inquiry - Part 2 - into the TC List of Greek Manuscripts

adoption of the Lord is undeniable. Through which and to us, being a first offering of the whole human dough, gifted us with being sons of God. **And these three [f106r] are one with Christ.** For that is what he states by saying **“the three are one,”** that is, in the witnessing regarding Christ. It should be known that some (?) of the prophets we have taken neither the spirit (?) nor the resurrection of Christ, but to the Father, when He said with a loud voice in Jordan “this is my beloved Son,” since God [is] also a spirit, as we already mentioned. When he said these things, he adds credibility of what said from something smaller. This way, if the witnessing of men regarding someone we accept, wouldn't it be much more fair to accept the greater one, the one coming from God? Or is it that this witnessing regarding the Son, that is Christ, does not come from God himself? The one believing in the Son of God, that he is of God and Son of God, has this witnessing within himself, that is that he himself is adopted by believing through Jesus that was adopted by God. The one that does not believe, however, is guilty of two bad things: of lack of faith, making God a liar, but also by depriving both the adoption of himself and, through that, the eternal life, which Christ promised to those adopted by him, which he also has within himself, as written in the Gospel. Within him was life, so that the one that has the son through the holy baptism has also the life. For all of us who have been baptised in Christ, that is, according to the commandment, we put on Christ. But the one that does not have the Son of God through the baptism has neither the life and has become dead. For taking us dead in our transgressions he resurrects us through the holy baptism. How? As mentioned many times, that the one buried with the Christ through the diving into the baptism this one is dead to the world, that is, the worldly desires, and does not live for himself anymore but for Christ according to his commandments to a new state of life regarding all things, and no more does he allow sin to infiltrate. **“And the three are one.”** They are one in the witnessing regarding Christ, that he was adopted by God the Father, and that which he got he gave to those that believed worthily in his name too. **“I wrote these things to you, who believe in the name of the Son of God, to learn that you have eternal life and to believe in the name of the Son of God. And this is the outspokenness that we have towards him. That whatever we may ask according to his will he listens. And if we know that he listens whatever we may ask, we know that we have the things that we have asked from him.”** He mentions these as an epilogue and says: **“I wrote to you as heirs of eternal life.”** And he couldn't have written those things [to anyone else] but to those experiencing the eternal life according to the hope. **“For I do not give that which is holy to the dogs”** So, he repeats himself, reminding them, as we mentioned, from the things already said, first, that those obeying to the name of the Son of God, that is, to the way of revering God that was delivered [to us] by him, must [missing obj.]. For that is what the name of the Son of God is intended to mean as we already said.

Translation of Marginalia:

Eternal life. In Christ it is as [him being] creator. In the things that were made by him, as manifold wisdom that holds the various words [logoses] of her, the symbolic as well as **the ones of the hypostases**. In the logical ones as being able by-nature to know God's wisdom. And if God's will is [one] to be saved and come to acquire exact knowledge, the seeker of the Lord's things must also like to seek knowledge, through which the logical nature is able by-nature to be saved.

Transcription of Greek Text:

f105v.001 ἀλλ' ὅτι βαρεῖται οὐκ εἰσίν. τῷ γὰρ ἀναγομένῳ κ' αὐτὰ ἀρετὴν καὶ τα πάντα βα-
f105v.002 ρέα κούφα λογίζεται, ὥσπερ τῷ ἀπόβεβηκότι τὴν πάντα τὰ καλὰ
f105v.003 κατορθοῦσαν εὐρωστίαν, καὶ τα πάντα κούφα βαρέα λογίζεται.
f105v.004 οὗτος ἐστὶν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος Χριστὸς Ἰησοῦς· οὐκ ἐν τῷ ὕδατι μόνον
f105v.005 ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι. καὶ τὸ πνεῦμα ἐστὶ τὸ μαρτυροῦν ὅτι τὸ πνεῦμα ἐ-
f105v.006 στὶν ἡ ἀλήθεια. ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες. τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ
f105v.007 αἶμα. καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. εἰ τὴν μαρτυρίαν τῶν ἄνωθεν λαμβά-
f105v.008 νομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν. ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ
f105v.009 Θεοῦ ἣν μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ. ὁ πιστεύων εἰς τὸν υἱὸν τοῦ
f105v.010 Θεοῦ ἔχει τὴν μαρτυρίαν ἐν αὐτῷ. ὁ μὴ πιστεύων τῷ Θεῷ ψεύστην πεποίηκε
f105v.011 αὐτόν, ὅτι οὐ πεπίστευκεν εἰς μαρτυρίαν ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ
f105v.012 τοῦ υἱοῦ αὐτοῦ. καὶ αὕτη ἐστὶν ἡ μαρτυρία. ὅτι ζωὴν αἰώνιον ἔδωκε
f105v.013 ἡμῖν ὁ Θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. ὁ ἔχων τὸν υἱὸν ἔχει
f105v.014 τὴν ζωὴν. ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ τὴν ζωὴν οὐκ ἔχει, ἐπειδὴ τε-
f105v.015 κνώσεως ἐμνήσθη Θεοῦ καὶ τόκου εἰπὼν ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ
f105v.016 Θεοῦ. τοῦτο δὲ διὰ τοῦ υἱοῦ βαπτίσματος ἡμῖν περιγίνεται. διὰ τοῦτο
f105v.017 φησὶ ὅτι οὗτος ἐστὶν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος Ἰησοῦς ὁ Χριστός. καὶ τίνος χά-
f105v.018 ριν ἦλθεν; ἀναγεννῶν ἡμᾶς καὶ υἱοὺς ποιῶν Θεοῦ. Καὶ γὰρ τοῦτο, ὡς εἵπομεν,
f105v.019 τῷ λόγῳ καὶ εἰσακούεται, ἵνα ἡ (?) καὶ τὸ πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ
f105v.020 νικᾷ τὸν κόσμον. καὶ πῶς ἐγεννήθη; ἢ δι' ὕδατος καὶ πνεύματος. ὁ γὰρ ἐλθὼν
f105v.021 Ἰησοῦς ὁ Χριστός δι' ὕδατος ἀναγεννᾷ καὶ αἵματος. προστίθησι δὲ πάλιν ἔπα-
f105v.022 ναλαμβάνων τὸν λόγον, οὐκ ἐν τῷ ὕδατι φάσκων μόνον ἀναγεννᾷ
f105v.023 δηλονότι, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι. βούλεται γὰρ πρῶτον δεῖ-
f105v.024 ξαι τοῦ υἱοθετοῦντος ἡμᾶς Χριστοῦ τὴν ἀνάδειξιν, ὅτι ὁ υἱοθετηθεὶς ἐν αὐ-
f105v.025 τῷ ἄνθρωπος πρῶτος ὑπὸ τοῦ Θεοῦ. οὗτος ἡμῖν διὰ τῆς ἑαυτοῦ υἱοθε-
f105v.026 σίας ἐχαρίσατο καὶ τὸ τοιοῦτον ἀξίωμα. Ὅς κατὰ καιροῖς τρεῖς ἐξε-
f105v.027 φάνθη. ἐπὶ τοῦ βαπτίσματος ἐν τῷ Ἰορδάνῃ, ἄνωθεν τοῦ πατρὸς μαρ-
f105v.028 τυρούντος τὸν βαπτιζόμενον υἱὸν ἀγαπητόν. τίς δὲ ὁ ἐμβαίνων τὸ
f105v.029 ὕδωρ ἢ ὁ συνειλημμένος τῷ Θεῷ λόγῳ ἀμνὸς φαινόμενος τῷ κρυπτομέ-
f105v.030 νῳ τούτῳ γὰρ καὶ ἔδει τὴν μαρτυρίαν γενέσθαι. διὰ τοῦ ὕδατος μὲν
f105v.031 οὖν, τουτέστιν ἐν τῷ βαπτίσματι τῷ δι' ὕδατος, ἐξεφάνθη υἱὸς Θεοῦ,
f105v.032 οἷς διὰ τῆς τοῦ πατρὸς μαρτυρίας. διὰ δὲ τοῦ αἵματος, ὅτε μέλλων
f105v.033 σταυροῦσθαι ἔλεγε «**δόξασόν με σὺν πατρί**» καὶ ἠνέχθη φωνῆς «**καὶ ἐδόξασα**
f105v.034 **καὶ πάλιν δοξάσω**», ἣν καὶ βροντὴν ἐνόμισαν οἱ ἀκούσαντες. διὰ δὲ τοῦ
f105v.035 πατρὸς, ὅτε ὡς Θεὸς ἀνέστη ἐκ νεκρῶν. Θεοῦ γὰρ τοῦτο μόνου λοιπὸν τὸ ἀ-
f105v.036 νιστάν ἑαυτόν, τῇ δὲ τοῦ πνεύματος φωνῇ, ὅτι σημαίνεται ὁ Θεὸς τὸ πνεῦμα ὁ Θεὸς
f105v.037 εἰρημένον ἱκανῶς παραστήσαν. τριῶν οὖν μαρτυρούντων, τοῦ βαπτίς-
f105v.038 ματος, τοῦ σταυροῦ, τῆς ἀναστάσεως, τὴν τοῦ Ἰησοῦ υἱοθεσίαν, ἀναμφίλε-
f105v.039 κτος ἢ τοῦ Κυρίου υἱοθεσίαν. δι' ἧς καὶ ἡμῖν, ὡς ἀπαρχὴ τοῦ ὅλου ἁνθρω-
f105v.040 πίνου φυράματος ὦν, ἐχαρίσατο τὸ υἱοῖς εἶναι Θεοῦ. **καὶ τὰ τρία ταῦτα εἰς**
f106r.001 **ἓνα τὸν Χριστὸν εἰσίν.** Τοῦτο γὰρ σημαίνει διὰ τοῦ εἰπεῖν «**οἱ τρεῖς ἐν εἰ-**
f106r.002 **σί**», τουτέστιν εἰς τὴν περὶ Χριστοῦ μαρτυρίαν. Ἰστέον ὅτι τινὲς τῶν προφητῶν
f106r.003 τὸ πνεῦμα οὐδὲ αὐτὴν ἀνάστασιν τοῦ Χριστοῦ ἐξηγήσαμεν, ἀλλ' εἰς τὸν πατέρα, ὅ-
f106r.004 τε ἐν τῷ Ἰορδάνῃ ἐβόησεν «οὗτος ἐστὶ μου ὁ υἱὸς μου ὁ ἀγαπητός», καθό-

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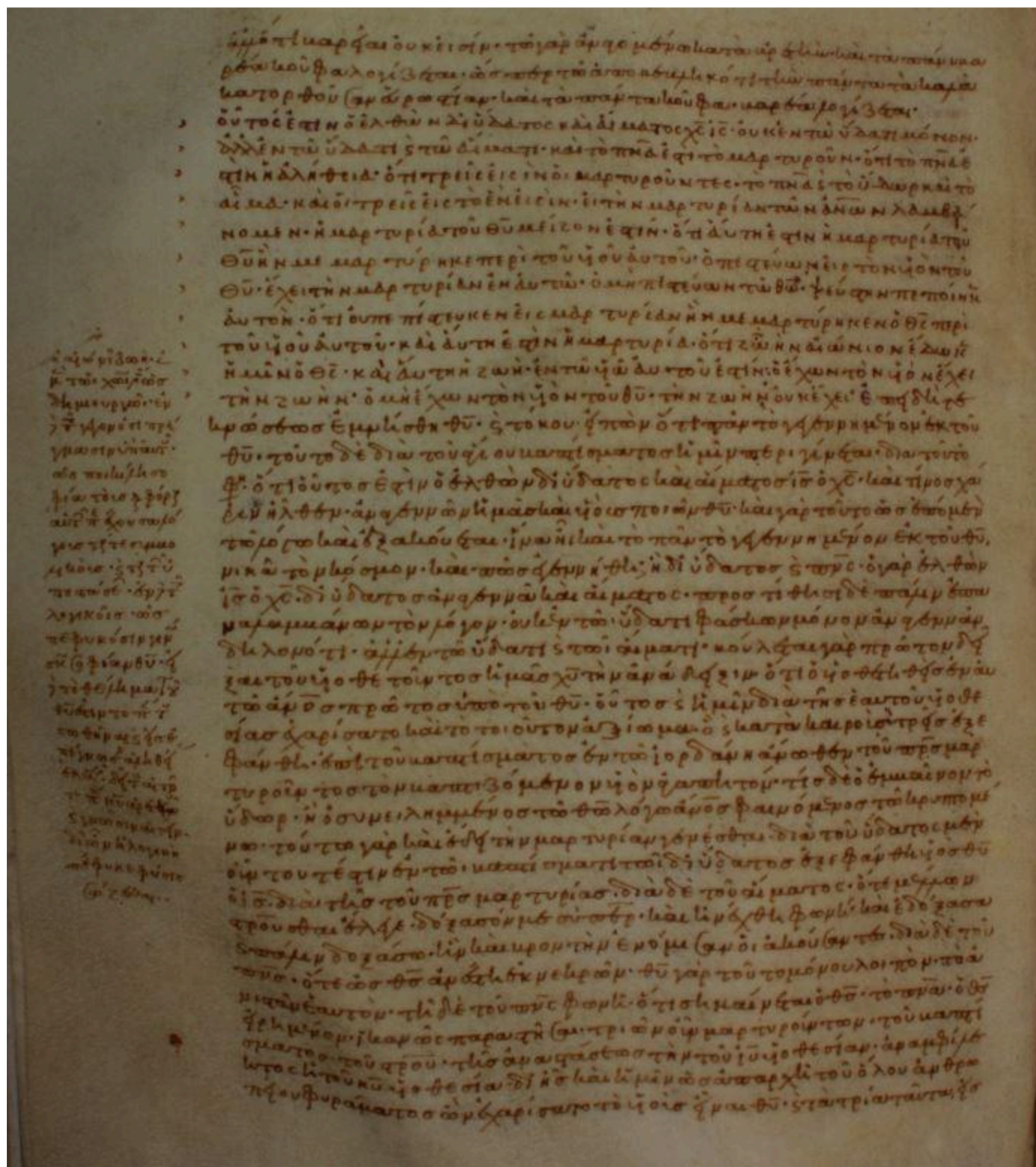
f106r.005 τι καὶ πνεῦμα ὁ Θεός ὡς προειρήκαμεν. ταῦτα εἰπὼν, ἐπιφέρει πίστιν
f106r.006 τῶν λεγομένων ἀπὸ τοῦ ἐλάττονος. οὕτως, εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων περὶ
f106r.007 ὅτου οὖν λαμβάνομεν, οὐ πολλῶν δικαιότερον λάβοιμεν τὴν μείζω
f106r.008 τὴν ἀπὸ τοῦ Θεοῦ; Ἡ γὰρ οὐχὶ αὐτὴ ἡ μαρτυρία περὶ τοῦ υἱοῦ αὐτοῦ, ἥτοι
f106r.009 τοῦ Χριστοῦ, ἀπ' αὐτοῦ τοῦ Θεοῦ ἐστίν; ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ὅτι Θεοῦ
f106r.010 ἐστὶ καὶ υἱὸς Θεοῦ, ἔχει τὴν μαρτυρίαν ἐμαυτῷ, τουτέστιν ὅτι καὶ αὐτὸς υἱοθε-
f106r.011 τῆται πιστεύων διὰ τοῦ υἱοθετηθέντος Ἰησοῦ ὑπὸ τοῦ Θεοῦ. Ὁ μὴ πιστεύων
f106r.012 δὲ δυσὶν ἔνοχος ἐστὶ κακοῖς. Ἀπιστίας ψεύστην ποιῶν τὸν Θεόν, ἀλλὰ
f106r.013 καὶ ἑαυτὸν ἀποστερῶν υἱοθεσίας καὶ διὰ τούτου καὶ τῆς αἰωνίου
f106r.014 ζωῆς ἣν ἐπηγγείλατο τοῖς υἱοθετουμένοις ὑπ' αὐτοῦ ὁ Χριστός, ἣν καὶ αὐ-
f106r.015 τὸς ἔχει ἐν ἑαυτῷ, ὡς ἐν τῷ εὐαγγελίῳ γέγραπται. Ἐν αὐτῷ ζωὴ ἦν ὥστε
f106r.016 ὁ ἔχων τὸν υἱὸν διὰ τοῦ ἁγίου βαπτίσματος ἔχει καὶ τὴν ζωὴν. Ὅσοι γὰρ
f106r.017 εἰς Χριστὸν ἐβαπτίσθημεν, τουτέστιν κατὰ τὴν ἐντολὴν αὐτοῦ, Χριστὸν ἐνε-
f106r.018 δυσάμεθα. Ὅστις δὲ μὴ ἔχειν τὸν υἱὸν τοῦ Θεοῦ διὰ τοῦ βαπτίσματος
f106r.019 οὐδὲ τὴν ζωὴν ἔχει καὶ νενέκρωται. Νεκροὶς γὰρ λαμβάνων τοῖς παρα-
f106r.020 πτώμασιν ἡμῶν ἐγείρει διὰ τοῦ ἁγίου βαπτίσματος. Πῶς; Ὡς πολ-
f106r.021 λάκις εἴρηται, ὅτι ὁ συνταφείς Χριστῷ διὰ τῆς ἐν τῷ βαπτίσματι κα-
f106r.022 ταδύσεως, οὗτος νεκρὸς ἐστὶ τῷ κόσμῳ, ἥτοι ταῖς κοσμικαῖς ε-
f106r.023 πιθυμίαις καὶ οὐκέτι ἑαυτῷ, ἀλλὰ Χριστῷ ζῇ κατὰ τὰς ἐντολὰς αὐτοῦ
f106r.024 ἐν καινότητι ζωῆς περὶ πάντων καὶ παρείσδυσιν τῇ ἁμαρτία οὐκέτι
f106r.025 διδοῦς. **«καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν».** ἐν εἰσίν εἰς τὴν περὶ Χριστοῦ μαρτυρίαν, ὃ
f106r.026 τι τε υἱοθετήθη ὑπὸ Θεοῦ πατρός, καὶ ὅπερ ἔσχηκεν αὐτὸς μετέδωκε καὶ τοῖς
f106r.027 ἀξίως πεπιστευκόσιν εἰς τὸ ὄνομα αὐτοῦ. **«Ταῦτα ἔγραψα ὑμῖν, τοῖς**
f106r.028 **πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν αἰώνιον[v]**
f106r.029 **ἔχετε καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ. καὶ αὕτη ἐστὶν**
f106r.030 **ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν. ὅτι ἐάν τι αἰτῶμεθα κατὰ τὸ θέ-**
f106r.031 **λημα αὐτοῦ ἀκούει ἡμῶν καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν ὁ ἄν αι-**
f106r.032 **τῶμεθα. οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾐτήκαμεν ἀπ' αὐτοῦ».**
f106r.033 ταῦτα ὡς ἐν ἐπιλόγῳ ἀνακεφαλαιοῦται καὶ φησὶ ὅτι **«ἔγραψα ὑμῖν ὡς**
f106r.034 **κληρονόμοις αἰωνίου ζωῆς».** οὐκ ἂν γὰρ ταῦτα γράφει ἢ τοῖς μὴ κα-
f106r.035 τ' ἐλπίδα βιοῦσι τῆς αἰωνίου ζωῆς. **«ὅτι μηδὲ τοῦ ἁγίου δίδομαι τοῖς**
f106r.036 **κυσίν».** ἐπαναλαμβάνει οὖν ὑπομιμνήσκων αὐτοὺς ὡς εἰρήκαμεν
f106r.037 τῶν εἰρημένων ἥδη πρῶτον ὅτι δεῖ τοὺς ὑπακούοντας εἰς τὸ ὄνο-
f106r.038 μα τοῦ υἱοῦ τοῦ Θεοῦ, τουτέστιν εἰς τὴν ὑπ' ἐκείνου παραδοθεῖσαν ἡμῖν
f106r.039 θεοσέβειαν. Τοῦτο γὰρ βούλεται σημαίνειν τὸ ὄνομα τοῦ υἱοῦ
f106r.040 οὗ Θεοῦ ὡς ἔφθημεν εἰρηκότες.

Transcription of Marginalia Greek Text:

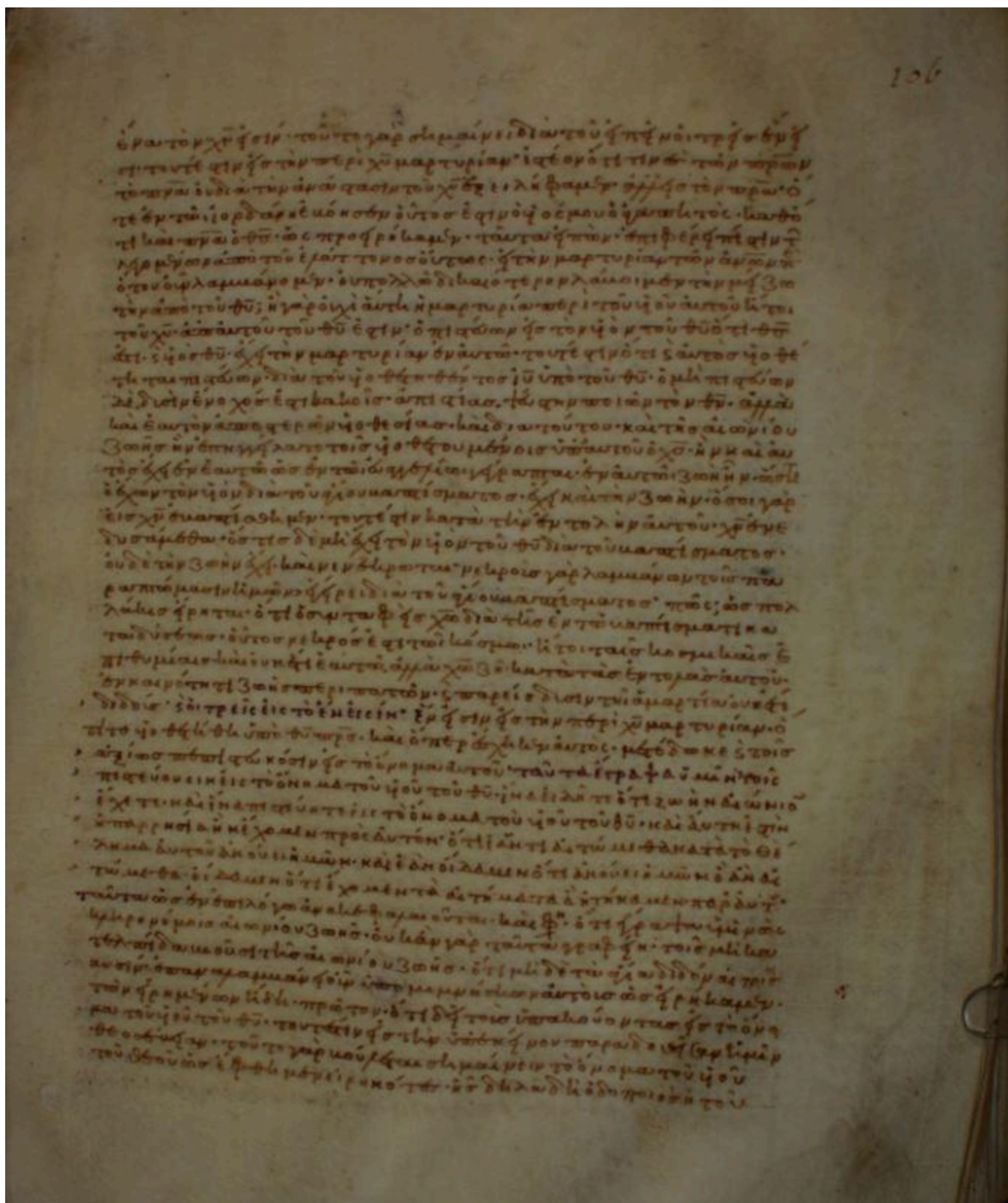
f105v.012 ἡ αἰώνιος ζωὴ. ἐν
f105v.013 μὲν τῷ Χριστῷ ἐστὶ ὡς
f105v.014 δημιουργῶν ἐν
f105v.015 δὲ τοῖς γεγονόσι πρά-
f105v.016 γμασιν ὑπ' αὐτοῦ.
f105v.017 ὡς ποικίλη σο-
f105v.018 φία τους διαφόρους

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f105v.019 αυτής επέχουσα λό-
f105v.020 γους τους τε συμβο-
f105v.021 λικούς. **Και τους των ύ-**
f105v.022 **ποστάσεων.** Ἐν δε τοις
f105v.023 λογικοῖς ὥς
f105v.024 πεφυκόσιν γινώ-
f105v.025 σκειν σοφίαν Θεοῦ. Εἰ
f105v.026 δε το θέλημα του
f105v.027 Θεοῦ ἐστὶν το περί του
f105v.028 σωθῆναι και εἰς ε-
f105v.029 πίγνωσιν αληθείας
f105v.030 ἐλθεῖν. δεῖ τον αἰτούντα
f105v.031 τα περί κυρίου ἀρέσκειν
f105v.032 και γνῶσιν αἰτεῖν.
f105v.033 δι ὧν ἡ λογικη
f105v.034 πεφυκε φυσικῶς
f105v.035 σωζεσθαι



ga_0142_f105v_full_page.jpg



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GA 056 : 10th century : Bibliotheque Nationale, Coislin Gr. 26

Uncial manuscript of the Greek New testament.

Contains Acts, the Catholic Epistles, and Pauline Epistles

Folio 106v-107r = 1st John 5:7-8

Title : Coislin 26

Author : HÉSYCHIUS DE JÉRUSALEM. Auteur du texte

Author : OECUMÉNIUS (Ps.-). Auteur du texte

Publication date : 0976-1025

Contributor : Lavra (Grande L., monastère de s. Athanase à l'Athos). Ancien possesseur

Identifier : ark:/12148/btv1b110001885

Source : Bibliothèque nationale de France. Département des manuscrits. Coislin 26

Provenance : Bibliothèque nationale de France

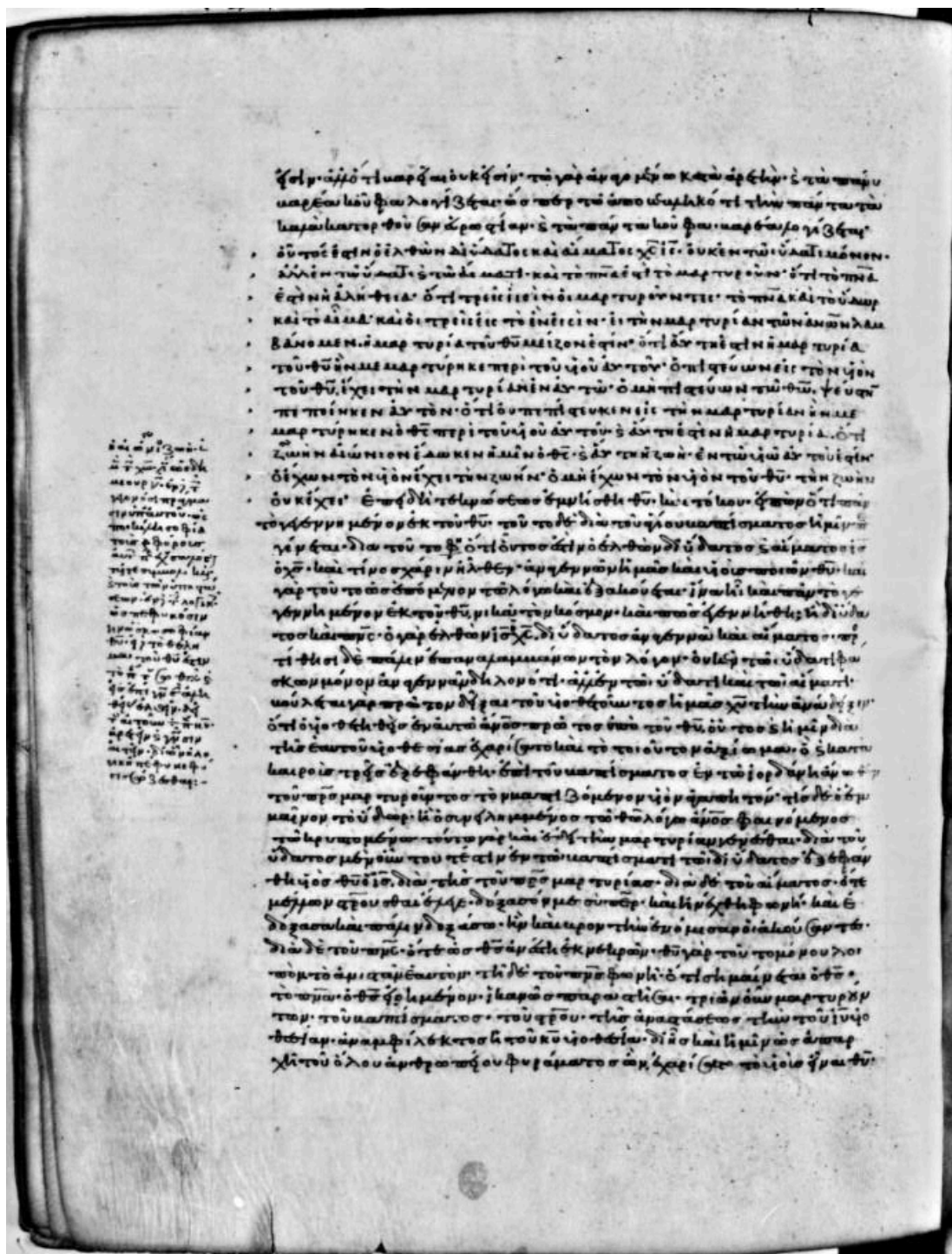
Online date : 08/08/2016

Gallica

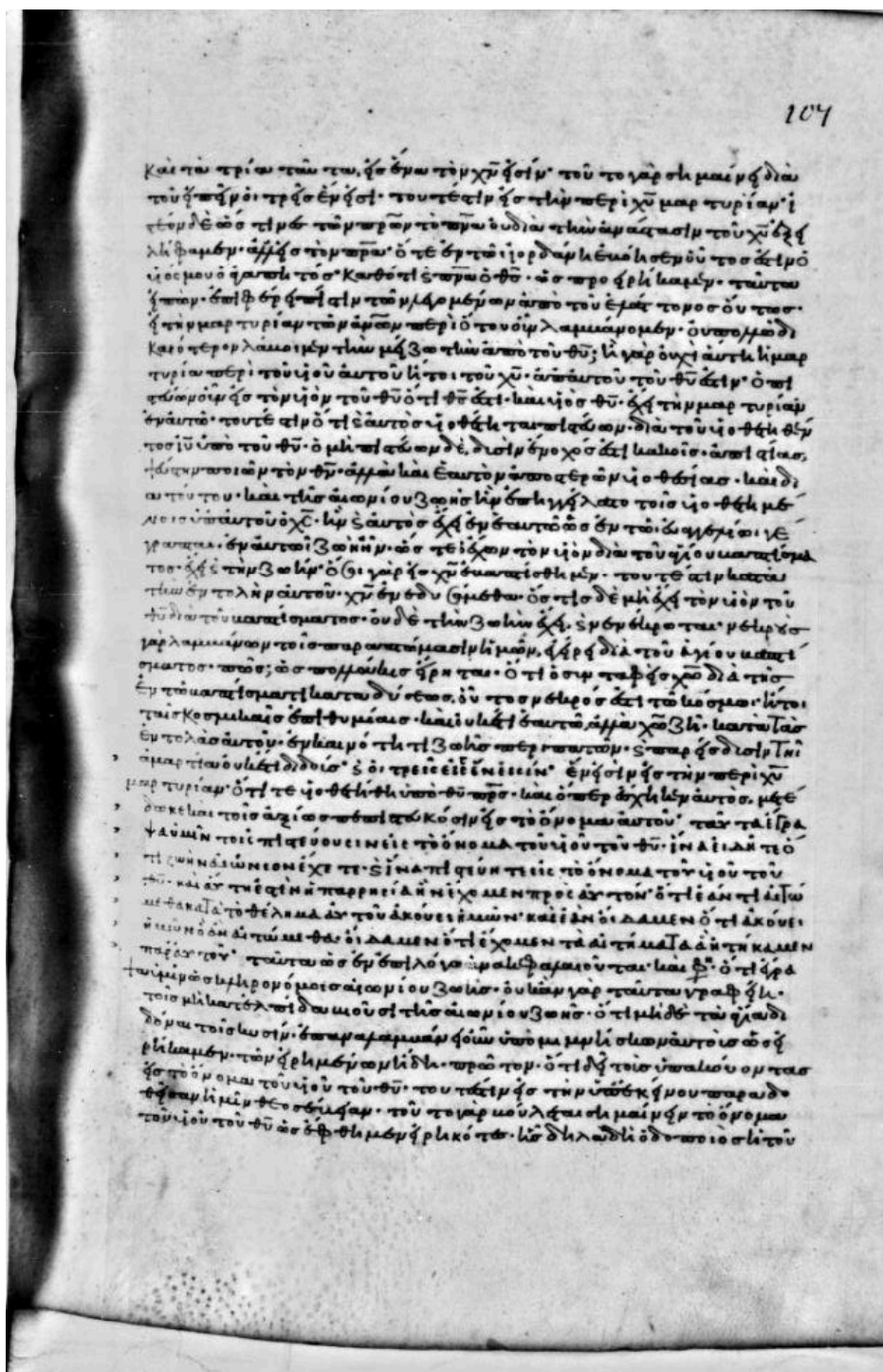
Folio 106v-107r : Image: 114

<http://gallica.bnf.fr/ark:/12148/btv1b110001885/f114.item.r=Coislin.zoom>

Note: Pavlos Vasileiadis indicated to me via correspondence that GA 056 is the same text as GA 0142. So, for the text and translation please see GA 0142. The line breaks are slightly different for this manuscript, but the content is the same.



GA_056_10th_century_f106v.jpg



GA_056_10th_century_f107r.jpg

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GA 1424 : Miniscule : 9th-10th Century : I John 5:3-16

Classification: Minuscule

Date: 9th–10th Century

Location: Kosinitza Monastery, Drama, Greece (Formerly: Lutheran School of Theology at Chicago)

Shelf Number: (Formerly: Gruber 152)

Content: Gospels; Pauline; Acts and Catholic Epistles (Apostolos); Apocalypse/Revelation

Language: Greek

Image Type: Digital

Material: Parchment

Description: Ninth or tenth century minuscule of the Gospels, Apostolos, Paul, and Revelation (complete New Testament) with commentary on parchment; 337 leaves, single column, 29–33 lines per column.

CSNTM:

Folio 221r : Image Id: 614001

<www.csntm.org/Manuscript/View/GA_1424>

Translation of Upper Commentary:

[1] and his commandments are not heavy: for what is lighter than having the love with God that loved [2] us and _____ ἅ ____ our? "For my yoke is good and my burden is light" the Savior says: everyone that [3] has been born by God: ἅ ____ ω from now on denoted the word of our faith says the _____ ς the world. του _____ πονηρι _____ evil [4] to all and impious. For our faith π _____ ἀπηλα _____ and all darkness _____ ἤλωσε and who is the faith [5] but that Jesus is the son of God: _____ is the one coming to us through water: του _____ κανος ἡ _____ ov the one coming [6] to Jordan but _____ of God in _____ ω _____ and the Father witnessed _____ τινο _____ love α _____ οι _____ [7] and on the cross when they thought and βροντην _____ when and the blood _____ τῆς πλαρ _____ with water _____ [8m] for the cleansing of the earth of the world: [9m] and the spirit is the one witnessing: the voice [10m] of the father coming ἐν _____ τον. for spirit [11m] says God διό _____ says. The day [12m] of the God is true for the one [13m] witnessing _____ of course: [14m] This is the witnessing of God: with [15m] _____ μαρτ _____ but witnessing [16m] that he has given life α _____ διδο _____ [17m] the ones believing in his son: [19m] the water witnesses that God ὑπὲρ _____ ov [20m] for this. And the blood that [he is] perfect human

Translation of Middle Section:

[8] For this is the love of God, for us to observe his [9] commands; and his commands are not heavy, [10] for anything that comes to be by God wins the [11] world· and this is the win that overcame the world, [12] our faith. Who is the one that overcomes the world [13] if not the one believing that Jesus is the son of God? He is [14] the one coming through water and blood, Jesus Christ; not only just in the [15] water but both in the water and the blood; and [16] the spirit is the one witnessing, because the spirit is the [17] truth. For three are those that witness, the spirit [18] the water and the blood, and the three are one. [or are united in one] [19] If we accept the witnessing of men, the [20] witnessing of God

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is greater, for this is the witnessing [21] of God, that [or because] he witnessed regarding his son. [22] The one believing in the Son of God has the witnessing [23] within him; because the one not believing to God has made Him a liar [24] because he has not believed in the witnessing [25] which God has witnessed regarding his son. [26] And this is the witnessing, that life eternal [27] God gave us, and this life is inside his son. [28] The one having the son has the life. The one not having [29] the son of God does not have the life. I wrote these [30] Things to you who believe in the name of the son [31] of God in order for you to know that you have eternal life [32] and to believe the name of the son of God. And [33] this is the freeness of speech (or confidence) that we have toward him, [34] that anything that we might ask according to his will he hears [35] us. And if we know that he hears us regarding whatever we [36] ask, we know that we have the things [37] that we have asked from him. If one sees his [38] brother committing a sin that does not [39] [no text] [40] [no text] [41] Regarding holding the sinning brother [42] through prayer and regarding not sinning

Translation of Lower Commentary:

[29m] if one sees his [brother] _____ von [30m] ἁμαρτη π____: του _____ von [30m] ημοια πλα____ [31m] ἁμαρτ ἡ _____ [32m] spirit _____ spirit [33m] for God says regarding the one ου κ _____ ναι τ _____ [34m] _____ forgives [34m] οια ην _____ ητου ιου ην πλα _____ [35m] betrayal of Christ when _____ [36m] _____ to all _____ [37m] τις _____ for increasing τ _____ κ _____ [37m] τέλει το _____ προ _____ τότε [38m] πρὸ θανατ ἡ α _____ to death _____ [39m] λ _____ αν nothing δε τοῦ _____ πρὸ η [40m] [no text] [41m] [no text] [42m] [no text] [43] ἀφήσεις _____ Christ χαρί _____ τοῖς δι _____ τανοειν φερ καρπ ἂν τι τρ _____ ἐγαθ _____ δεν [44] _____ good fruit _____ κόπτειν φιλανια of Christ _ before death τ _____ σει says _____ is τ [45] τ κακοπιστι _____ τε τ _____ τῆς κ _____ πράξε τῶν _____ μαρ blood is before death _____ ψυχ τυχα _____

Transcription of Upper Commentary Greek Text:

[1] καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶ: τι γὰρ ελαφρότερου του ἀγάπην ἔχεις μετὰ τοῦ Θεοῦ τοῦ ἀγαπήσαν-
[2] ἡμᾶς καὶ _____ ἅ _____ ἡμῶν; ὁ γὰρ ζυγὸς μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρὸν ἐστὶ φησὶ ὁ σωτὴρ: _____ πᾶν τὸ γε-
[3] γεννημένον ἐκ τοῦ θεοῦ: ἅ _____ ω ἐφεξῆς ἐδηλω τὸ ῥῆμα τῆς πίστεως ἡμῶν λέγει τὸ _____ ς τὸν κόσμον. του _____ πονηρι-
[4] πᾶσι καὶ ἀσέβει. ἡ γὰρ πίστις ἡμῶν π _____ ἀπηλα _____ καὶ πᾶντα σκότον _____ ἤλωσε καὶ ποία ἡ πίστις
[5] ἡ ὅτι ὁ Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ: _____ ἐστὶν ὁ ἐλθὼν δι' ὕδατος ἡμῖν: του _____ κανος ἡ _____ ον ὁ ἐλθὼν

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- [6] ἐπὶ τὸν Ἰορδάνην ἀλλὰ ___ τοῦ Θεοῦ σε ___ ω ___ καὶ ἐμαρτύρη ὁ πατὴρ ___τινο ___
ἀγάπη α ___ οι ___
- [7] δὲ καὶ ἐπὶ τοῦ σταυροῦ ὁ τε ἐνόμισαν καὶ βροντερν ___ ὅτε καὶ τὸ αἷμα ___ τῆς πλαρ ___ μεθ'
ὑδατος ___
- [8m] ἐπὶ τὴν γῆν τοῦ κόσμου κάθαρσι:
- [9m] καὶ τὸ πνεῦμα ἐστὶ τὸ μαρτυροῦν: ἡ φωνὴ
- [10m] τοῦ πατρός ἡ ἐλθούσα ἐν ___ τον. πνεῦμα γὰρ
- [11m] φησί ὁ Θεὸς διό ___ λέγει. ἡ τοῦ
- [12m] Θεοῦ ἡμέρα ἀληθείας ἐπὶ τοῦ μαρτυ-
- [13m] ρήσαντος ___ δῆλονοτι:
- [14m] αὕτη ἐστὶ ἡ μαρτυρία Θεοῦ: μετὰ
- [15m] ___ μαρτ___ ἀλλὰ μαρτυρία
- [16m] ἣν δέδωκε ζωὴν α___ διδο___
- [17m] τοῖς πιστεύουσιν εἰς τὸν υἱὸν αὐτοῦ:
- [18m] [no text]
- [19m] τὸ ὕδωρ μαρτυρεῖ ὅτι Θεὸς ὑπὲρ ___ ον
- [20m] γὰρ τοῦτο. τὸ δὲ αἷμα ὅτι τέλειος ἄνθρωπος

Transcription of Middle Section Greek Text:

- [8] αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολάς αὐ-
- [9] τοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖται οὐκ εἰσίν,
- [10] ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κό-
- [11] σμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον[ν],
- [12] ἡ πίστις ἡμῶν. τίς ἐστὶν ὁ νικῶν τὸν κόσμον
- [13] εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ; Οὗτός ἐστιν
- [14] ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ
- [15] ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ
- [16] τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀ-
- [17] λήθεια. ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα
- [18] καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.
- [19] εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρ-
- [20] τυρία τοῦ Θεοῦ μείζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρ-
- [21] τυρία τοῦ Θεοῦ, ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ.
- [22] ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ ἔχει τὴν μαρτυρίαν ἐ-
- [23] ν αὐτῷ· ὅτι ὁ μὴ πιστεύων τῷ Θεῷ ψεύστην πεποί-
- [24] ηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρί-
- [25] αν ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

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[26] καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον
[27] ἔδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ
[28] ἐστίν. ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων
[29] τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει. Ταῦτα
[30] ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ
[31] τοῦ θεοῦ ἵνα εἰδῇτε ὅτι ζωὴν αἰώνιον ἔχετε.
[32] καὶ ἵνα πιστεύσητε τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ καὶ
[33] αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν,
[34] ὅτι ἐὰν αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει
[35] ἡμῶν. καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν ὁ ἄν
[36] αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα
[37] ἃ ᾔτηκαμεν ἀπ' αὐτοῦ. Ἐάν τις ἴδῃ τὸν
[38] ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς
[39] [no text]
[40] [no text]
[41] περὶ ἀντιλήψεως τοῦ ἁμαρτάνοντος ἀδελφοῦ
[42] διὰ προσευχῆς· καὶ περὶ τοῦ μὴ ἁμαρτάνειν

Transcription of Lower Commentary Greek Text:

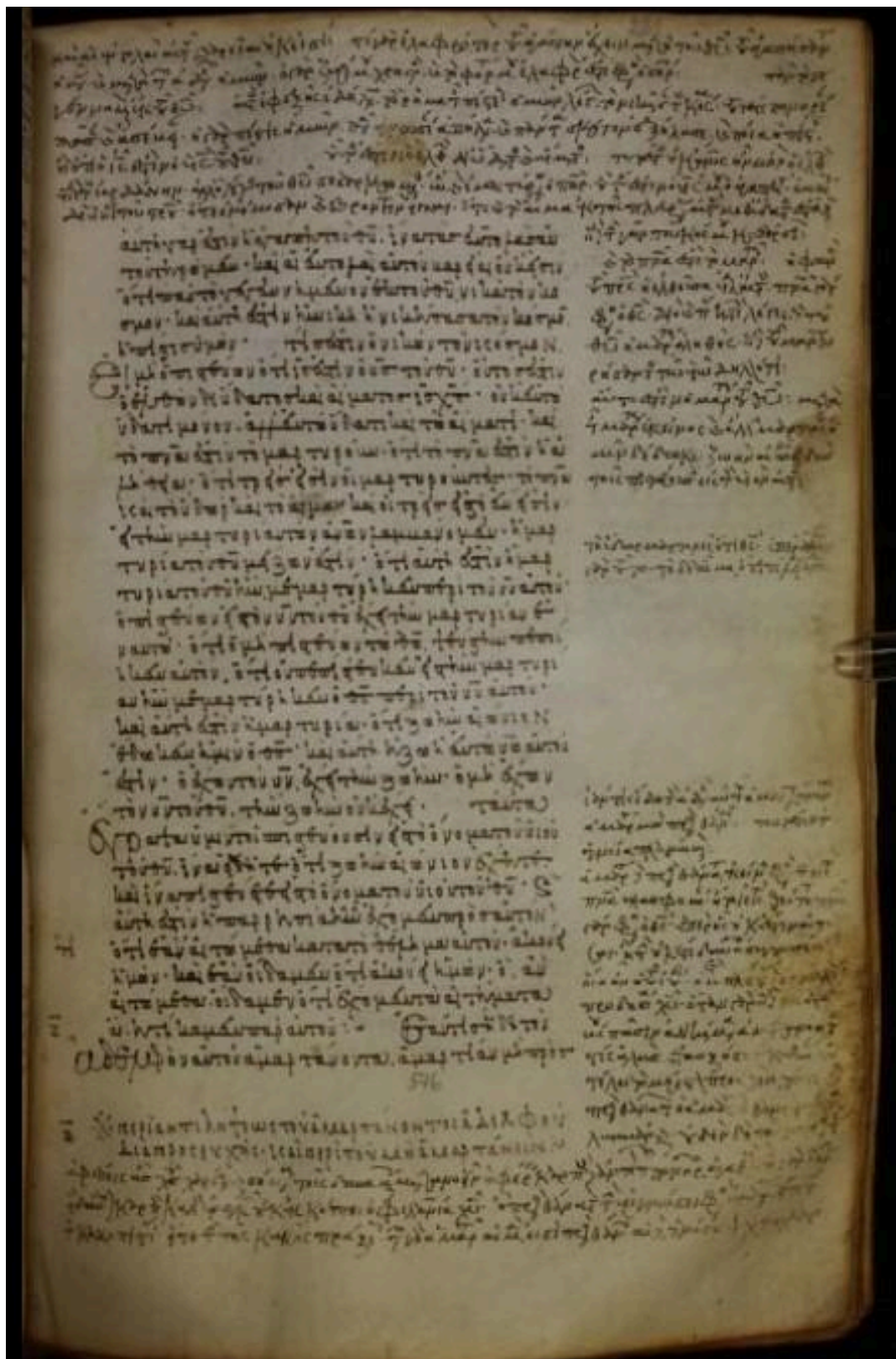
[29m] ἐὰν τις ἴδῃ τὸν _____ τοῦ _____ νον
[30m] ἁμαρτη π_____ του _____ νον
[30m] ημοια πλα_____
[31m] ἁμαρτ ἡ _____
[32m] πνεῦμα _____ πνεῦμα
[33m] γὰρ φησὶ ὁ Θεός περὶ ἧς ου κ_____ ναι τ_
[34m] _____ συγχωρεῖ
[34m] οια ἡν_____ ητου ιου ἡν πλ_____
[35m] προδοσίαν Χριστοῦ ὅταν _____
[36m] _____ πᾶσιν _____
[37m] τις _____ ἐπ' αὐξήσει τ_____ κ_____
[37m] τέλει το _____ προ_____ τότε
[38m] πρὸς _____ θανάτω _____
[39m] λ_____ αν οὐδὲν δε τοῦ _____ πρὸς ἡ
[40m] [no text]
[41m] [no text]
[42m] [no text]

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[43] ἀφήσεις ___ Χριστὸς χαρί___ τοῖς δι___τανοεῖν _φερ καρπ_άν τι_τρ____έγαθ_____
δεν

[44] _____καρπὸν καλὸν _____κόπτειν φιλανία Χριστοῦ _πρὸ θανάτου τ____σει φησὶ____
ἐστὶ τ

[45] τ κακοπιστι _τε τ_ _τῆς κ____πράξε_ τῶν __ μαρ αἷμα εἰσὶ πρὸ θανάτου _ _ _ _ _ ψυχ τυγχα_
_ _



GA_1424_9th_century_f221r.jpg

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Appendix: Greek Manuscripts 60 AD to 800/850 AD : Containing I John 5:7-8

- GA 01 : Sinaiticus : 4th century : *St Catherine's Monastery* (**Alexandrian text**)
- GA 03 : Vaticanus : 4th/5th century : Found in Vatican (**Alexandrian text**)
- GA 02 : Alexandrinus : 5th century : Unknown [Cyril Lucaris (d. 1638 AD)] (**Alexandrian text**)

Greek Manuscripts Extent for I John 5:7-8

1st Century

- [None]

2nd Century

- [None]

3rd Century

- [None]

4th Century

- GA 01 London, the British Library, Add. 43725 (IV) : Sinaiticus
- GA 03 Vatican Library, Vat. gr. 1209 (IV) : Vaticanus

5th Century

- GA 02 London, British Library, Royal 1 D. VIII (V) : Alexandrinus
- GA 048 Vatican Library, Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308 (V)
double palimpsest : f308v : **1 John 5:5-21 : 3 columns : Damaged : Unreadable**
<ntvmr.uni-muenster.de/liste/?ObjID=20048>

6th Century

- GA 296 Egypt, Sinai, **Saint Catherine's Monastery**, N.E Σπ. ΜΓ 48, 53, 55 (VI) : f001 :
Damaged : Unreadable <ntvmr.uni-muenster.de/manuscript-workspace?docID=20296>

7th Century

- [None]

8th Century

- [None]

List of 500 by Century

8th to 9th Century = 1 (GA 044)

9th Century = 8

10th Century = 29

11th Century = 82

12th to 18th century = 430

>>Total Manuscripts: 550

===

78% of the 550 mss are 12th century and older

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Appendix: Greek MSS for I John 5:7-8 from Researcher : Timothy Berg via James Snapp

← → ↺ thetextofthegospels.com/2020/01/first-john-57-and-greek-manuscripts.html ☆

Now let's look on the other side of the equation. Here, from researcher Timothy Berg, is a list of the Greek manuscripts that contain First John but do not have the *Comma Johanneum* in the text:

Manuscripts Produced Before the 700s: 01, 03, 02, 048, 0296

Manuscripts Produced in the 700s-800s: 018, 020, 025, 049, 0142, 1424, 1862, 1895, 2464

Manuscripts Assigned to the 900s: 044, 056, 82, 93, 175, 181, 221, 307, 326, 398, 450, 454, 456, 457, 602, 605, 619, 627, 832, 920, 1066, 1175, 1720, 1739, 1829, 1836, 1837, 1841, 1845, 1851, 1871, 1874, 1875, 1880, 1891, 2125, 2147,

Manuscripts Assigned to the 1000s: 35, 36, 2, 42, 43, 81, 104, 131, 133, 142, 177, 250, 302, 325, 312, 314, 424, 436, 451,

www.thetextofthegospels.com/2020/01/first-john-57-and-greek-manuscripts.html

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Appendix: List of the 500 (1986, p. 163-166)

1. JOH. 5,7-8

163

■ 72 1. JOH. 5,7-8

οτι τρεις εισιν οι μαρτυρουντες το
πνευμα και το υδωρ και το αιμα και οι
τρεις εις το εν εισιν

1/2 το πνευμα και το υδωρ και το αιμα και οι τρεις εις
το εν εισιν

01	02	03	018	020	025	048	049	056	0142
0296	1	2	3	5	6	18	35	36	38
42	43	57	69	81	82	88T	90	93	94
97	102	103	104	105	110	131	133	141	142
149	172	175	177	180	181	189	201	203	204
205	209	216	221T	226	234	250	254C	256	263
296	302	307	308	309	312	314	319	321	322
323	325	326	327	328	330	337	363	365	367
368	378	383	384	385	386	390	393	394	398
400	404	421	424	425	431	432	440	442	450
451	452	453	454	457	458	459	460	462	464
465	466	467	468	469	479	483	489	491	496
498	506	517	547	582	592	601	602	603	604
605	606	607	608	614	616	617	618	619	620
621	622	623	624	625	627	630	631	632	633
634	635	636*	637	638	639	641	642	643	656
664	665	676	680	699	720	743	757	794	796
801	808	824	832	876	901	910	912	913	914
915	917	919	920	921	922	927	928	935	941
945	959	986	996	1003	1022	1040	1058	1066	1069
1070	1072	1075	1094	1099	1100	1101	1102	1103	1104
1105	1106	1107	1115	1127	1149	1161	1162	1175	1241
1242	1243	1244	1245	1247	1248	1249	1250	1251	1270
1292	1297	1311	1315	1319	1354	1360	1367	1384	1390
1398	1400	1404	1424	1482	1495	1501	1503	1505	1508
1509	1521	1523	1524	1548	1573	1594	1595	1597	1598
1599	1609	1610	1611	1617	1618	1619	1622	1626	1628
1636	1637	1642	1643	1649	1656	1661	1668	1673	1678
1704	1717	1719	1720	1721	1722	1723	1724	1725	1726
1728	1729	1730	1731	1732C	1733	1734C	1735	1736	1737
1738	1739	1740	1742	1744	1745	1746	1747	1748	1749
1750	1751	1752	1754	1757	1758	1761	1762	1763	1765
1767	1768	1769	1780	1827	1828	1829	1830	1835	1836
1837	1838	1839	1840	1841	1842	1843	1844	1845	1846
1847	1849	1851	1852	1853	1854	1855	1856	1857	1858
1860	1861	1862	1863	1864	1865	1867	1868	1869	1870
1871	1872	1873	1874	1876	1877	1880	1882	1885	1888
1890	1891	1892	1893	1894	1895	1897	1899	1902	1903
2080	2085	2086	2125	2127	2130	2138	2143	2147	2186
2191	2194	2197	2200	2218	2221	2242	2243	2255	2261
2288	2289	2298	2344	2352	2356	2374	2378	2400	2404
2412	2423	2431	2466	2483	2484	2492	2494	2495	2501
2502	2516	2523	2527	2544	2554	2558	2587	2625	2626
2627	2652	2653	2674	2691	2696	2704	2712	2716	2718S
2723	2736	2774	2776	2777	2805				

ANZAHL DER ZEUGEN: 446

1/2B το πνευμα το υδωρ και το αιμα και οι τρεις εις το εν
εισιν

4	51	206	223	429T	522	628	1405	1456	1490
1741	1753	1831	1832	1889	1896	2131	2180	2279	2508

Grunewald, Winfried, and K. Junack. 1986. Das Neue Testament Auf Papyrus. 1, Die Katholischen Briefe. Berlin; New York: Walter de Gruyter. page 163.

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164		1.30H. 5,7-8
2511	2675C	2705
ANZAHL DER ZEUGEN:	23	
1/2C	το πνευμα και το υδωρ και αιμα και οι τρεις εις το εν εισιν	
1646		
ANZAHL DER ZEUGEN:	1	
1/2D	το πνευμα το υδωρ το αιμα και οι τρεις εις το εν εισιν	
2675*		
ANZAHL DER ZEUGEN:	1	
1/2E	το πνευμα και υδωρ και το αιμα και οι τρεις εις το εν εισιν	
2464		
ANZAHL DER ZEUGEN:	1	
1/2F	το πνευμα και το υδωρ και το αιμα οι τρεις εις το εν εισιν	
044		
ANZAHL DER ZEUGEN:	1	
1/2G	το πνευμα και το υδωρ και το αιμα και οι τρεις εις εν εισιν	
218	1359	1563 1718 1875
ANZAHL DER ZEUGEN:	5	
1/2H	το πνευμα και το υδωρ και το αιμα και οι τρεις το εν εισιν	
62	456	615 1448 1702 1727 1850
ANZAHL DER ZEUGEN:	7	
1/2I	το πνευμα και το υδωρ και το αιμα και οι τρεις εν εισιν	
254*	436	444 1067 1352 1409 2475 2541
ANZAHL DER ZEUGEN:	8	
1/2J	το πνευμα και το υδωρ και το αιμα και οι τρεις εις το εν	
76	1743	2746
ANZAHL DER ZEUGEN:	3	

Grunewald, Winfried, and K. Junack. 1986. Das Neue Testament Auf Papyrus. 1, Die Katholischen Briefe. Berlin; New York: Walter de Gruyter. page 164.

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1.JOH. 5,7-8

165

1/2K το πνευμα και το υδωρ και το αιμα και οι τρεις εν τω εν εισιν

1732* 1881

ANZAHL DER ZEUGEN: 2

1/2L το πνευμα το υδωρ και το αιμα και οι τρεις το εν εισιν

999 2401

ANZAHL DER ZEUGEN: 2

3 απο του ουρανου πατηρ λογος και πνευμα αγιον και οι τρεις εις το εν εισιν και τρεις εισιν οι μαρτυρουντες επι της γης το πνευμα το υδωρ και το αιμα

629

ANZAHL DER ZEUGEN: 1

4 εν τω ουρ.πατ.λογ.κ.πν.αγ.κ.ουτοι οι τρ.εν εισ.κ.τρ.εισ.οι μαρτ.εν τη γη πν.υδ.κ.αιμα

61

ANZAHL DER ZEUGEN: 1

5 εν τ.ουρ.πατ.λογ.κ.πν.αγ.κ.οι τρ.εν εισ.κ.τρ.εισ.οι μαρτ.εν τη γη τ.πν.κ.τ.υδ.κ.τ.αιμα κ.οι τρ.εις τ.εν εισιν

636C

ANZAHL DER ZEUGEN: 1

6 εν τ.ουρ.πατ.λογ.κ.πν.αγ.κ.ουτ.οι τρ.εν εισ.κ.τρ.εισ.οι μαρτ.εν τη γη πν.κ.υδ.κ.αιμα κ.οι τρ.εις το εν εισιν

918

ANZAHL DER ZEUGEN: 1

6B εν τ.ουρ.πατ.λογ.κ.πν.αγ.κ.ουτ.οι τρ.εν εισ.κ.τρ.εισ.οι μαρτ.εν τη γη τ.πν.τ.υδ.κ.τ.αιμα κ.οι τρ.εις τ.εν εισιν

429L

ANZAHL DER ZEUGEN: 1

6C εν τ.ουρ.ο πατ.ο λογ.κ.τ.αγ.πν.κ.ουτ.οι τρ.εν εισ.κ.τρ.εισ.οι μαρτ.εν τη γη τ.πν.κ.τ.υδ.κ.τ.αιμα κ.οι τρ.εις τ.εν εισιν

221L 2318 2473

ANZAHL DER ZEUGEN: 3

Grunewald, Winfried, and K. Junack. 1986. Das Neue Testament Auf Papyrus. 1, Die Katholischen Briefe. Berlin; New York: Walter de Gruyter. page 165.

166

1. JOH. 5,7-8

6D εν τ.ουρ.ο πατ.κ.ο λογ.κ.τ.αγ.πν.κ.ουτ.οι τρ.εν
εισ.κ.τρ.εισ.οι μαρτ.εν τη γη τ.πν.κ.τ.υδ.κ.τ.αιμα
κ.οι τρ.εις τ.εν εισιν

88L

ANZAHL DER ZEUGEN: 1

V AUSLASSUNG, SIEHE TESTST. 71

1240 1886

ANZAHL DER ZEUGEN: 2

X UNLESERLICH

33 1734*

ANZAHL DER ZEUGEN: 2

Z LUECKE

P9	P20	P23	P54	P72	P74	P78	P81	04	093
0116	0156	0173	0206	0209	0232	0245	0246	0247	0251
0285	122	197	356	567	610	612	626	640	644
712	911	997	1277	1526	1652	1759	1848	1859	1904
2201	2303	2310	2441	2718	2731	2741	2799		

ANZAHL DER ZEUGEN: 48

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Grunewald, Winfried, and K. Junack. 1986. Das Neue Testament Auf Papyrus. 1, Die Katholischen Briefe. Berlin; New York: Walter de Gruyter. page 166.

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Appendix: The Mysterious Omission of Porson

• [Burgess] The learned Prelate [Richard Simon] attributes the origin of the seventh verse in Latin to a Latin gloss on the eighth; and its first appearance in Greek to a Greek translation of the Lateran Decrees, which was made about the year 1300. That the first quotations of the seventh verse were made prior to the first composition of the Latin gloss by nearly two centuries, I have shewn in the preceding pages (and elsewhere, that the verse was extant in Greek many centuries before the Lateran Council of 1215). As a proof of its existence in Greek before the meeting of the Lateran Council, I shall here add the authority of Euthymius Zigabenus, who lived (according to Cave) about the year 1116. And I am the more desirous of adducing his authority, because Mr. Porson, in the account which he has given of it [*Letters to Travis*], has not dealt quite fairly with his author, or his own readers. The passage of the original is in f. 112, col. 1. (ριβ' [p. 112r]) of the Tīrgovište edition of the *Panoplia Dogmatika* (Greek: Πανοπλία Δογματική) 1710, the only edition of the Greek text.

"Καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια· Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ Πνεῦμα καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστί." (1 John 5:6-9) Θέα δὴ πάλιν, ὅτι τῆς ἀληθείας ὁ κῆρυξ Θεόν τε καὶ ἐκ Θεοῦ θυσικῶς τὸ Πνεῦμα καλεῖ. Εἰρηκῶς γάρ, ὅτι τὸ Πνεῦμά ἐστι τοῦ Θεοῦ τὸ μαρτυροῦν, μικρόν τι προελθὼν ἐπιφέρει, "Ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστί." (1 John 5:9) Πῶς οὖν ἐστί ποιήμα **[τὸ τῶν ὅλων Πατρὶ συνθεολογούμενον, καὶ τῆς ἁγίας Τριάδος συμπληρωτικόν;]** (Euthymius, *Panoplia*, Chapter 12; Migne Graeca, PG 130.871-872; Tīrgovište, 1710, ριβ' [p. 112r])

• [Burgess] The words inclosed in brackets are omitted in Mr. Porson's translation, which is as follows:

• [Porson] "*And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear record on earth, the spirit, the water, and the blood; and the three agree in one. If we receive the witness of men, the witness of God is greater. See now again, how the preacher of truth calls the Spirit by nature*" God, and of God; for having said, that it is the Spirit of God that witnesses, a little onward he adds, the witness of God is greater. How then is he a creature, &c." [**Omitted:** *who is declared to be God with the Father of all things, and complete of the Holy Trinity?*]

• [Burgess] To his translation Mr. Porson has subjoined the following observations:

• [Porson] "Upon this passage I observe, first, that an author, who adopts this reasoning" [that is, without the clause omitted by Mr. Porson] "must have been ignorant of the seventh verse. How could he otherwise have missed the opportunity of insisting upon the *connumeration* of the three persons," [which is in the untranslated clause he does *not* miss,] "the assertion of their joint testimony, and their *unity*? Euthymius's reasoning at present receives all its vigour from the close conjunction of the sixth, eighth, and ninth verses, and is only clogged by the insertion of the seventh."

• [Burgess] With the omitted clause before us, it is clear, that the whole vigour of Euthymius's reasoning does not depend on the sixth, eighth and ninth verses. Even the translated passage asserts more than is contained in those verses. "See now again, how the preacher of truth calls the Spirit by nature God, and of God, *God, and of God by nature* (Greek: Θεόν τε καὶ ἐκ Θεοῦ θυσικῶς)," that is, of the same nature with God. That the Spirit is God, Euthymius exemplifies by a comparison of the sixth and ninth verses. "For (the preacher of truth) having said, that it is the Spirit that beareth witness, a little onward he adds, 'the witness of God is greater,'" thus identifying the Spirit with God. But *God, and of God by nature* (Greek: Θεόν τε καὶ ἐκ Θεοῦ θυσικῶς), that is, of the same nature with God, conveys a declaration of the Divinity of the Spirit, which is not contained in the sixth and ninth verses, much less in the eighth, which relates solely to the *human nature* of Christ, - viz. to his *expiration* on the cross, and to the *water* and *blood* that issued from his side. [Burgess: Mr. Porson

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understands πνεῦμα, in the eighth verse, of the *human spirit*, or *breath*, (see *Letters*, p. 351, 397) which is the meaning adopted by Eucherius, Cassiodorus, Erasmus, &c.] **GOD OF GOD** must mean two distinct persons. But the Spirit is not distinguished from the Father and *connumerated with him* except in the seventh verse. The sixth and ninth verses are, therefore, are not sufficient for the reasoning of Euthymius."How *therefore*,"(concludes Euthymius, from the whole passage)"How is he [the Spirit] a creature, &c."- Here Mr. Porson unaccountably closes the passage by his *et cetera*. I say, unaccountably, because the omitted words relate expressly to the seventh verse."How therefore is he a creature, who is declared to be *God with the Father* of all things, and *completive of the Holy Trinity*?"that is, with the Father and the Son, constituting the Holy Trinity. This is a conclusion drawn from the whole quotation from St. John. But there is nothing that resembles this doctrine in the sixth, eighth, or ninth verse, which can belong only to the seventh. *There* [in verse 7] undoubtedly the Spirit is declared to be God with the Father, and to be one of the three persons of the Holy Trinity. In the omitted clause we have that CONnumeration (Greek: συνθεολογούμενον), and UNITY (Greek: τῆς ἁγίας Τριάδος συμπληρωτικόν), - insisted on, which Mr. Porson requires, as an evidence of the seventh verse, but which he lost sight of, or at least withheld from his readers, by the omission of the last clause.

- [Burgess] The observations of Euthymius being an express appeal to the Epistle of St. John for the Deity of the Holy Spirit, and inferring *from thence* that he is God, - God of God, - of the same nature with God, - and one of the Three Persons of the Holy Trinity, the seventh verse is indispensable to the passage in the *Panoplia*, however it may have been omitted in the Latin translation, and the Moscow Trinity College and Bodleian Manuscripts. The Turgovist edition was printed from Eastern MSS collated with a copy in the Imperial Library at Vienna. The MSS of the *Panoplia* appear to have suffered greatly by transcription, and multiplication of copies. Fabricius says, that Chrysanthius [editor of 1710 edition] supplied from a Vienna MS what was deficient in the Eastern MSS observing, at the same time, that a whole chapter is wanting in the Vienna MS which is extant in the oriental copies. Matthaei has given in the Preface to his edition of Euthymius' commentary on the four Gospels, some copious supplements to the Turgovist edition of the *Panoplia*.

[Note: The MSS in Moscow found by Mathaei were not used for the 1710 edition. These MSS which Mathaei collated (Fabricius indicates suffered from mutilation) were completely destroyed when Napoleon's army burned Moscow. The Vienna MSS were only used for headings of titles. The Latin edition sponsored by the Vatican was based on an unknown Greek MSS that was prepared for Zini to translate and omits many parts of the *Panoplia* which are critical of Roman Church. The MSS used for the 1710 edition were collected from Mt Athos and the Byzantine libraries and have yet to be discovered. One can reasonably assume that these manuscripts were destroyed during the two world wars and the Soviet occupation of Eastern Europe. See: Nadia Miladinova's *The Panoplia Dogmatike by Euthymios Zygadenos*, 2014, pages 1-106.]

- [Burgess] I am unable to account for Mr. Porson's omission of the final clause in the passage of Euthymius. I cannot ascribe it to accident, and I am unwilling to impute it to design. But, whatever was the cause, the fact of the omission may serve as some abatement to the argument"from the silence of the Fathers"(Latin: *ex silentio Patrum*), so often urged against the controverted verse.

- [Burgess] May we not derive some further light from this passage of Euthymius, to illustrate the history of 1 John v.7 ? The first and only edition of the Greek text of the *Panoplia* contains the seventh verse. But the MSS collated by Matthaei and Mr. Porson omits the verse. It is not found in the Latin Translation, nor in Cyril's Thesaurus, to which Euthymius refers for his materials in the part of the *Panoplia*. yet the conclusion of the passage, in which the Spirit is connumerated, first *expressly* with the Father, and then, *tacitly* with the Father and the Son, in the Holy Trinity, requires the seventh verse, so clearly and imperatively, that if not a single Greek MS of the *Panoplia* were extant, there could be no doubt, that Euthymius must have written it

- Burgess, *A Vindication of 1 John, V. 7. from the Objections of M. Griesbach*, 1823, 2nd edition, p. xxxv-xxxix.

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Appendix: The *Filioque* : Bulgarian Episode : 9th Century : Details

- [Haugh] [In 867] Papal legates, waiting on the Bulgarian-Byzantine border, were refused entrance into the Byzantine territory for not signing a condemnation of the Frankish practices and for not recognizing Photius as the legitimate Patriarch [of Constantinople]. A condemnatory letter from the Emperor to Boris of Bulgaria, along with a list of Greek charges against the Franks, were handed over to the papal legates by Boris and then given to Pope Nicholas. ...Pope Nicholas, upon receiving the charges, decided to enlist the support of the Carolingian theologians. Pope Nicholas wrote to Hincmar of Rheims (d. 882), appointing him the "executor of all those things which this letter contains." After relating all the events which led up to the Greek attack on "Western" tradition, Pope Nicholas claims that the "whole Western Church" is under attack by the Greek Emperors. ...Hincmar is to inform the other Carolingian archbishops of this matter and to make sure that they "discuss the matters ...and supply us with what they have arrived at." (Haugh, Photius and the Carolingians the Trinitarian Controversy, 1975, p. 101-102)

- [Haugh] Pope Nicholas had also written to Liutbert, Archbishop of Mainz, with the same request. The result of the Carolingian effort was a work by Aeneas the Bishop of Paris, a work by Ratramnus monk of Corbie, and a conciliar statement by the Council of Worms in 868. (Haugh, Photius and the Carolingians the Trinitarian Controversy, 1975, p. 103)

- [Fresco] On October 23, 867, Pope Nicholas I requested the assistance of Hincmar and all other Frankish bishops, who were asked to combat the errors of the Greeks by writing treatises refuting them.¹⁶ By showing that Greeks not only question the Romans, but, by extension, Western Christian practices in general, he involved the Frankish clergy in the conflict. We do not know how many of the bishops responded to Nicholas' call to arms: the surviving sources (Aeneas, Bishop of Paris' *Liber adversus Graecos* and Ratramnus of Corbie's *Contra Graecorum errores*) may represent all or part of the response. Aeneas' and Ratramnus' contributions are for the most part compilations from all sorts of sources, Latin and Greek, as if to stress their ability to combat Greek heresy with Greek authority, and to demonstrate that the Greek Fathers were on their side. (Fresco, Translating the Middle Ages, 2016, p. 167)

- [Haugh] It is significant that Ratramnus, as did Aeneas, considers the most important accusation of the Greeks to be the attack on the *Filioque*. Ratramnus' work [*Contra Graecorum Opposita Romanam Ecclesiam infamantium*], as that of Aeneas, directs its attack against the Greek Emperors specifically. ...Following the statement of Pope Nicholas and agreeing with Aeneas, Ratramnus claims that the Greeks "strive to find fault not only with the Roman Church but with the entire Latin Church." The specific reason for this attack against the entire West, writes Ratramnus, is that "we profess that the Holy Spirit proceeds from the Father and the Son, according to the Catholic Faith, while they claim the Spirit proceeds only from the Father." The Greeks, therefore, depart from "communion with the Church" and "blaspheme against the Holy Spirit," the sin which is unpardonable. (Haugh, Photius and the Carolingians the Trinitarian Controversy, 1975, p. 108)

Liber adversus Graecos by Aeneas, Bishop of Paris

- Aeneas of Paris (died 27 December 870) was bishop of Paris from 858 to 870. He is best known as the author of one of the controversial treatises against the Byzantines ("Greeks"), called forth by the encyclical letters of Photius. His comprehensive *Liber adversus Græcos*[1] deals with the procession of the Holy Spirit, the marriage of the clergy, fasting, the *consignatio infantium*, the clerical tonsure, the Roman primacy, and the elevation of deacons to the see of Rome. He declares that the accusations brought by the Greeks against the Latins are "superfluous questions having more relation to secular matters than to spiritual." **The work is**

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mainly a collection of quotations or "sentences," from Greek and Latin Church Fathers, the former translated. (Aeneas of Paris. Wikipedia. <en.wikipedia.org/wiki/Aeneas_of_Paris>)

- [Haugh] Aeneas cited: Athanasius Creed, *De Trinitate* [he attributes to Athanasius also], Ambrose Hilary, Cyril of Alexandria, Didymus-Jerome, Pope Hormisdas, Pope Leo, Pope Gregory, Fulgentius, Isidore, Prosper, Vigilius of Thapsus, Proculus, Agnellus, Cassiodorus, and Prudentius. The dominant patristic authority is again Augustine. Nineteen chapters of Aeneas' work are simply quotations from Augustine. (Haugh, Photius and the Carolingians the Trinitarian Controversy, 1975, p. 106)

***Contra Graecorum Opposita Romanam Ecclesiam infamantium* by Ratramnus of Corbie**

- Ratramnus (died c. 868)[1] was a Frankish monk of the monastery of Corbie, near Amiens in northern France, and a Carolingian theologian known best for his writings on the Eucharist and predestination. His Eucharistic treatise *De corpore et sanguine Domini* (On the Body and Blood of the Lord) was a counterpoint to his abbot Paschasius Radbertus's realist Eucharistic theology. Ratramnus was also known for his defense of the monk Gottschalk, whose theology of double predestination was the center of much controversy in 9th-century France and Germany. In his own time, Ratramnus was perhaps best known for his *Against the Objections of the Greeks who Slandered the Roman Church*, a response to the Photian schism and defense of the filioque addition to the Niceno-Constantinopolitan Creed.[2] The writings of Ratramnus influenced the Protestant reformation of the 16th century.[3] Little is known of Ratramnus' life, but some have suggested that he became the teaching master at the Benedictine monastery of Corbie in 844, when Paschasius Radbertus was made abbot.[4] Additionally, he appears to have had a reasonably close relationship with King Charles the Bald.[5] (Ratramnus. Wikipedia. <en.wikipedia.org/wiki/Ratramnus>)

- [Haugh] The most ambitious and most theologically significant work against the Greeks comes from the pen of Ratramnus of Corbie. In his *Contra Graecorum Opposita Romanam Ecclesiam infamantium* Ratramnus does not merely appeal to Scripture and the Fathers; he theologizes on every text he quotes. (Haugh, p. 107)
- [Haugh] Ratramnus is convinced that both the Latin and the Greek Fathers taught that the Spirit proceeds from the Father and the Son. ...Ratramnus cited: Athanasius Creed, *De Trinitate* [he attributes to Athanasius also], Gregory of Nazianzus, Ambrose, Didymus, Paschasius, Pope Gregory, Gennadius, and Fulgentius. (Haugh, Photius and the Carolingians the Trinitarian Controversy, 1975, p. 118)
- [Haugh] But the most important patristic authority for Ratramnus is "Father Augustine, distinguished Doctor and most outstanding among the Church leaders." (Haugh, Photius and the Carolingians the Trinitarian Controversy, 1975, p. 119)

Photius Patriarch of Constantinople : Response to Ratramnus & Aeneas

- [Haugh]...there is a remarkable change in Photius' methodology in his letter to the Patriarch of Aquileia and his *Mystagogia*. In his later two writings Photius is aware of the Carolingian appeal to the Bible and to the Church Fathers. He explicitly writes that the "fruits of your studies" are not good. As far as is historically known, there were only three Carolingian responses to Pope Nicholas' appeal. Aeneas of Paris, Ratramnus of Corbie, and the Council of Worms all fulfilled the papal request. It is possible that all three responses, along with other earlier Carolingian writings, were sent to Constantinople. (Haugh, Photius and the Carolingians the Trinitarian Controversy, 1975, p. 169-170)

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- [Haugh] In handling the Biblical material used by the Carolingians in support of the *Filioque* doctrine, Photius concentrates on their main ideas and their most frequently used texts, especially those used by Ratramnus. (Haugh, Photius and the Carolingians the Trinitarian Controversy, 1975, p. 147)
- [Haugh] Photius admits that Augustine and other Latin Fathers, obviously from the texts submitted to Photius, taught the Filioque. (Haugh, Photius and the Carolingians the Trinitarian Controversy, 1975, p. 151)
- [Haugh] Photius concludes his *Mystagogia* with four more chapters of analysis of the Latin interpretation of the Spirit's being "of the Son." Photius realized how crucial this was to the Carolingians, especially to Ratramnus. (Haugh, Photius and the Carolingians the Trinitarian Controversy, 1975, p. 155)

Conclusion:

- [Siecienski] While the precise terms of the filioque dispute would not be clarified until the ninth century during the so-called Photian Schism, there is certainly enough *prima facie* evidence to argue that even by the time of Pope Theodore (642–49) the language of Western trinitarian theology would have sounded suspicious to Byzantine ears. By the seventh century many of the Latin fathers had, to one degree or another, spoken of the Spirit's procession from (ex) or through (per) the Son, and the filioque already included in the creedal statements of the Third and Fourth Councils of Toledo. Thus although we do not possess Pope Theodore's synodal letter, it is certainly possible (indeed, probable) that the filioque would have appeared in some form. 40 Given the ninth-century Byzantine reaction to the interpolation, and to the filioque in general, there is little doubt that had they become aware of these developments two centuries earlier (especially in the synodical of a reigning pope), they would have raised some serious doubts about his orthodoxy. (Siecienski, The Filioque: History of a Doctrinal Controversy. Oxford University, 2010, p. 79-80)

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[For a full bibliography : See my paper "The Witness of God is Greater"]

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