

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

## Part 1

- GA 048 : The *Worm Eaten* Double Palimpsest,
- GA 0296 : The *Tale* of the Secret Room,
- GA 025 : Uspensky & Tischendorf Again

by

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April 28, 2025

## **The Johanneum Comma - An Inquiry into the TC List of Greek Manuscripts**

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## **The Johanneum Comma - An Inquiry into the TC List of Greek Manuscripts**

### **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

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

### 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

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

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### GA 048 : 5th century : Codex Vaticanus Graecus 2061

In 1965, Dale Heath submitted a dissertation under a number of textual scholars: J. Harold Greenlee, Bruce M. Metzger (p. ii-iii). This dissertation would result in a transcription of the original 5th century text of the manuscript. GA 048 is the Gregory number given to the original Greek Uncial text which was scrapped off sometime in the 9th century. The manuscript leaves were then used for another work and the original text was overwritten. This scrapping and overwriting happened at least twice for this manuscript. Thus the term Palimpsest is given to the manuscript. The original 5th century text was written in 3 columns on the front and back of every leaf. However, the leaves were also resized resulting in some of the pages cut to a different size. Therefore, a number of pages of this manuscript have only half of the original 5th century Greek text column still remaining. Despite the fact that the original Greek text has been overwritten a number of times, the faint but illegible shadow of the original Greek columns can be detected underneath (see appendix images).

The **provenance** of the manuscript is rather mysterious. Heath declares "A detailed history of the fortunes of this manuscript appears, at the moment, to be irrelevant" (Heath, 1965, p. 4) This statement is somewhat unusual, but the stories and characters who have "seen" and "examined" the manuscript as long ago as the 17th century differ greatly. This can be seen in the various accounts given of the manuscript by academic sources. What is known is that the manuscript was found in the Vatican in 1887 by Pierre Batiffol. And so despite the different names and places remaining unresolved, the manuscript somehow ended up in the Vatican library where it was "rediscovered" in 1887. Obviously, the conflicting stories don't inspire confidence, but remind us of the other manuscripts that the TC opponents refer to in this controversy which seem to share the same mysterious unknown provenance. Better yet, Gregory in his description of the manuscript GA 048 (written about 1900) notes that the text has neither been read or transcribed. Heath also found that Gregory's words were still true in 1965. For 250 years since the "discovery" of this manuscript in 1700, no one has transcribed and documented the variants. So, we must state, if this manuscript did appear in lists supporting the TC opponents before 1965, the assertion that the text affirmed the omission of the comma should be retracted. This fact of 250 years without a transcription, yet appearing in the TC opponents lists is part of a consistent pattern of assumptions that haunt any and all of the supposed "evidence" on the TC side of the controversy.

Returning to Heath's dissertation, a number of details are very important to note in this excellent scholar's work. Other tasks were direct and constant connection with the Vatican Library chief Archivist/Librarian Clivio Duetti. The Vatican library had new professional photos taken of the manuscript which Heath used for this transcription. The point in recounting these details should be evident to all. This dissertation cannot be easily dismissed in our discovery of so many unexplainable differences between Heath's transcription and the Institut für Neutestamentliche Textforschung (INTF).

GA 048 Transcription of I John 5:7-8 : folio 308 verso

f308v : column 1 : I John 5:5-5:11 : Note Red Outline of left column

f308v : column 2 : I John 5:11-18

f308v : column 3 : I John 5:18-21

• Heath, "The Text of Manuscript Gregory 048" (Vatican Greek 2061), 1965, p. v.

The Transcription given by Heath presents one very obvious aspect of the text in question. The first column (beginning on the left of f308v) has been cut off due to resizing the pages of the manuscript when it was written over. So, we see that half of the Greek text of the first column of folio 308 verso which contains I John 5:5-11 is lost (See: Appendix: GA 048, folio 308 verso : Note the red outline). Heath indicates this with the character of a double bracket facing left: " ⌋ ". This character is in every line of the transcription creating the

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margin of the left edge of the manuscript. But the INTF transcription gives no indication of this physical edge of the manuscript, seeming to indicate that the entire first column is still intact (See: Figure 1 & 2). Another obvious fact is that despite Heath submitting a dissertation on GA 048 being the first to submit a transcription of the text, there is very little that is legible. Heath comments that "Where letters of the manuscript appeared partially visible, yet too nearly faded or obliterated to be transcribed with certainty they have been copied without brackets, but with dots beneath them in the typescript." (Heath, 1965, p. 20) Almost every Greek letter written in Heath's transcription has a dot under it indicating that the reading is doubtful (being for the most part illegible). Heath presents us with a transcription of the first column containing I John 5:5-11 as 99% illegible while INTF seems to be able to complete almost every line. One wonders how it is that INTF's transcription is so complete. We can only remind our readers that dissertations must be defended and sponsored. Under the paeolographic scholars Greenlee & Metzger, Heath successfully obtained his doctorate having the transcription reviewed and approved. How is it that INTF is able to provide so much more Greek text, even characters that have been cut away from the original column? One last detail, Heath gives 41 lines for this column (in agreement with <[www.trismegistos.org/text/61754](http://www.trismegistos.org/text/61754)>), while INTF gives only 39 (not to mention line 6 which Heath transcribes as empty completely contrary to INTF's line 6). Finally, we present the reader with the famous "list of 500" Greek manuscripts that contain the "standard" text of I John 5:7-8 found in *Das Neue Testament Auf Papyrus*. 1, *Die Katholischen Briefe* (1987) pages 163-166 (See:Appendix: List of the 500) . There you will find all the Greek manuscripts that are extant for I John 5:7-8 in numerical order (Uncials first, then Minuscules). The first category of 446 manuscripts contain the entire "standard" Greek text. GA 048 is listed as one of the manuscripts. Without even going into the conflicts between Heath's transcription and INTF's, how is it possible that GA 048 could qualify for this category when half of the Greek column containing these verses has been cut away and is lost? We can only speculate as to how GA 048 could be considered in any of the groups found in Grunewald, Winfried, and K. Junack's 1986 list of Greek manuscripts.

### **Provenance : GA 048**

- [Heath : 1. Historical Considerations] The New Testament manuscript [Codex Vaticanus Graecus 2061 aka GA 048] whose fragmentary text is herewith initially offered to the public in transcribed typescript is, of course, no recent discovery. C.R. Gregory, in his brief description of the manuscript says until the end of the seventeenth century it was kept in the monastery of St. Mary, in Patirio, a suburb of Rossano, in Calabria, southern Italy. From there it was taken to the library of a monastery of St. Basil, within the city, where Montfaucon discovered it while investigating certain manuscripts of biblical and patristic writings about the year 1699. Gregory observes that several public listings of biblical manuscripts have included references to this one... yet in spite of this wide scholarly knowledge of the existence of the manuscript for more than 250 years the statement published by Gregory at the turn of our century was still a fact at the middle of the third quarter of this century [1950-1975] "The text has not yet been read and certified" (German: Der Text ist noch nicht gelesen und bestimmt). [C. R. Gregory, *Textkritik des Neuen Testaments* (3 vols; Leipzig: J.C. Hinrichs, 1900-1909), I, p. 104.] The present transcription and collation, it is hoped, render Gregory's words no longer true. (Heath, "The Text of Manuscript Gregory 048" (Vatican Greek 2061), 1965, p. 2-3)
- Codex Vaticanus Graecus 2061, usually known as Uncial 048 (in the Gregory-Aland numbering), α1 (Soden), is a Greek uncial manuscript on parchment. It contains some parts of the New Testament, homilies of several authors, and Strabo's *Geographica*. Formerly it was known also as the Codex Basilianus 100, earlier as Codex Patriniensis 27.[1] It was designated by α a, p.[2] The manuscript has

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survived in a fragmentary condition. It is a double palimpsest, it contains parts of the seven different literary works. They are written in several types of uncial script. The oldest text is from the 5th century, the youngest from the 10th century. The manuscript in some parts is a double palimpsest, with the biblical text having been overwritten twice, resulting in it being very difficult to read.[1] The upper and youngest text contains Homilies of Gregory of Nazianzus from the 10th century, on 316 parchment leaves.

- Scrivener and Gregory dated the manuscript to the 5th century.[1][25] Formerly it was held in the monastery of St. Mary of Patirium, a suburb of Rossano in Calabria, whence it was taken about the end of the 17th century to the Vatican. Here it was rediscovered by Pierre Batiffol in 1887.[11][25] The manuscript was examined by Bernard de Montfaucon;[26] Vitaliano Donati examined it for Giuseppe Bianchini.[27] Cardinal Angelo Mai noticed this manuscript and used it in Prolegomena of his edition of Codex Vaticanus Graecus 1209.[1] According to Gregory it is an important palimpsest of the New Testament. The codex was cited in Novum Testamentum Graece of Nestle-Aland (27th edition). The codex now is located in the Vatican Library (Gr. 2061). (Codex\_Vaticanus\_2061. Wikipedia. <en.wikipedia.org/wiki/Codex\_Vaticanus\_2061>)

- [Gregory : 048 : Textkritik] This manuscript, which has been written on twice, was in the monastery of St. Mary of Patire near Rossano in Calabria until the end of the 17th century (1696—1699), and was taken from there to the library of the monastery of St. Basil "de Urbe" [in the city]. Montfaucon discovered these leaves when examining the manuscripts in the Basilian monastery, but Vitali, who examined these manuscripts for Bianchini, talks a lot about 97 and 101 and not at all about 100. Cardinal Mai noted these leaves in his lists (codex Vaticanus Lat. 9569) and might have published the note about them if he himself had written the preface to Vat. Gr. 1209. Pierre Batiffol, see above at PHI, came across the leaves by chance in April 1887 during his studies of the Patire manuscripts in the Vatican. (C. R. Gregory, "Textkritik des Neuen Testaments", Leipzig 1900, vol. 1, pp. 104-105.)

### **Dissertation Sponsors**

- [Heath : Preface] ...The present transcription and collation, gratefully undertaken at the suggestion and under the guidance of Dr. J. Harold Greenlee of Asbury Theological Seminary... Grateful acknowledgments are due the institutional personnel and the various academic advisers who have shared, one way or another in the task. The Biblioteca Apostolica Vaticana has been most cooperative in supplying photographs of the manuscript, while Dr. Clivio Duetti, of Rome, has kept the writer in touch with personnel there. The librarians of Asbury Theological Seminary, of Michigan State University, or Oberlin Graduate School of Theology, and of Taylor University have all been most gracious in lending their assistance. The American Bible Society has aided with data collateral to some of the tabulations of variants. (Heath, "The Text of Manuscript Gregory 048" (Vatican Greek 2061), 1965, p. ii-iii)

### **Dissertation : Fresh Photographic Images**

- [Heath : 4. Transcription] The present typescript of the text of Manuscript Vatican Greek 2061 [GA 048] was made from photographic plates obtained through the courtesy of the Reparto Fotografico of the Biblioteca Apostolica Vaticana. The work of copying was carried on during the summer and autumn of 1963 when favorable weather conditions made it possible, for many consecutive weeks, to read in bright sunlight. This was highly advantageous to the task of deciphering. Under these conditions it was often possible to see faint traces of letters in the photographs which otherwise were quite invisible. (Heath, "The Text of Manuscript Gregory 048" (Vatican Greek 2061), 1965, p. 19)

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### **Dissertation : GA 048 Manuscript Description**

- [Heath : 2. Physical Characteristics] The extant text of Manuscript Vatican Greek 2061 [GA 048] is preserved on recto and verso of twenty-one folios of the volume of St. Gregory's sermons described above. This volume contains a total of 316 folios of fine parchment. Those containing portions of our New Testament manuscript are miscellaneously scattered from number 198 to number 308, inclusive. Many of the folios are badly worn or damaged. To accommodate the desired homilies these sheets, and many others, were trimmed to a new format and re-bound with no regard for their canonical material. Very often a column of New Testament text was cut vertically through the middle. This feature shows up in the type-script where only the beginning or ending of the lines of an entire column are given. Beyond this intentional mutilation there are various folios which remain in fragmentary condition. These also are indicated in the transcription. In addition, the superimposed texts of Gregory's sermons render much of the New Testament text illegible. (Heath, "The Text of Manuscript Gregory 048" (Vatican Greek 2061), 1965, p. 7)
- [Heath : 2. Physical Characteristics] ...the text of Manuscript Vatican Greek 2061 is laid out in the pages of three columns each. The pages, or folios, measure about thirty centimeters by twenty-seven centimeters, and the columns twenty-one and one-half centimeters by five and three-tenths centimeters. The columns have forty or forty-one lines each, and the lines have an average of twelve to fifteen letters. (Heath, "The Text of Manuscript Gregory 048" (Vatican Greek 2061), 1965, p. 9)

### **Dissertation : Transcription Key**

- [Heath : 4. Transcription] Where letters of the manuscript appeared partially visible, yet too nearly faded or obliterated to be transcribed with certainty they have been copied without brackets, but with dots beneath them in the typescript. Obviously a palimpsest text will have many instances of this feature. Vacant spaces in the manuscript are regularly indicated with square brackets, the length of the spaces, if initial or medial in a line, being approximated by the bracketed distances. One single bracket after the last letter in a given line simply means that nothing more of what may have been written there is now visible. Wholly illegible lines, to the number of three, are separately indicated by one single bracket placed at the left margin. More than three consecutive invisible lines are indicated by a parenthetical notation stating the number of lines illegible. Lacunae, ordinarily defined as gaps "in the manuscript caused by physical loss or mutilation," [fn. 29. From, "Rules for Collators," prepared by "The International Project to Establish a Critical Apparatus of the Greek New Testament," May 23, 1950, p. 3, rule 16.] have been designated by simply doubling the square brackets. The doubled brackets for lacunae have the same significance for extent of lost portions as the single brackets have for extent of invisible portions. Obviously where a folio has been vertically trimmed through the middle of a column of text every line of the column will carry one of the doubled brackets. (Heath, "The Text of Manuscript Gregory 048" (Vatican Greek 2061), 1965, p. 20-21)



E-mail    Burn    Open		208	
<b>Col 1</b>		<b>Folio 308 v</b>	
		<b>Column One</b>	
		<b>I John 5:5-11</b>	
1	[τον κοσμ]ον ει μη	Ἰον ει μη	
2	[ο πιστευ]ων οτι [ις]	Ἰων ο[	
3	[εστιν ο] χς ο υ[ς] [του] [θυ] *n	Ἰ υς του [	
4	[ουτος εστ]ιν ο ελ-	Ἰ[	
5	[θων δι υδα]τος και	Ἰ ]ς εστιν	5
6		Ἰτος και	
7	[---]	Ἰ[	
8	[μονον] αλλα και	Ἰ[	
9	[εν τω υδατι] και εν	Ἰ αλλα [	
10	[τω αιματι και] το πν[α]	Ἰ και εν [	10
11	[μαρτυρο]υν οτι το	Ἰ το πν[	
12	[πνα] [εστι]ν αλη[θεια]	Ἰυν οτι τ[	
13	[οτι τρει]ς εισιν	Ἰ ]θ[	
14	[οι μαρτυρ]ουγτ[ες]	Ἰς ε[	
15	[το] [πνα] [κα]ι το υδ[ωρ]	μαρτυρἸοντ[ες	15
16	[και το αιμ]α και οι	Ἰ το υδ[	
17	[τρεις εις ε]ν εισιν	αιμἸα· και οι [	
18	[ει την μα]ρτυριαν	Ἰ εισιν·	

Figure 1: INTF Transcription on the Left (1-18 lines) : Heath Transcription on the Right (1-18 lines)

Transcription Display		Clipboard	Image	Tools		
19	[των] [ανω]ν λαμβα-		Ἰρτυριαν			
20	[νομεν η μα]ρτυρια		Ἰν λαμβ[		20	
21	[του] [θυ] [μειζ]ων εστ[ιν]		Ἰρτυρια			
22	[οτι αυτη] ξστιν η		Ἰων [			
23	[μαρτυρια] του θυ		Ἰ εστιν [			
24	[οτι μεμα]ρτυρη-		Ἰ του θυ			
25	[κεν περι] του υ[υ]		Ἰρτυρη		25	
26	[ο πιστευ]ων εις		Ἰ του υ[			
27	[τον] [υν] [του] θυ· [ε]χε[ι]		Ἰων ε[			
28			Ἰ θυ εχ[			
29	[—]		Ἰ[			
30	[ο μη πιστ]ευων τω		Ἰ[			
31	[θω] [ψευ]στην π[εποι]-		Ἰ[		30	
32	[ηκε]ν αυτο[ν οτι]		Ἰευων τω			
33	[ου πε]πιστευκεν		Ἰστην ηε[			
34	[εις την μα]ρτυριαν *n		Ἰν αυτογ·			
35	[περι του] [υν] [α]υτου·		πεἸπιστευκ[			
36	[και αυτη ε]στιν η μα-		μαἸρτυρι[αν		35	
37	[ρτυρια οτι ζ]ωην [αι]-		Ἰα]υτου			
38	[ωνιον εδ]ωκεν ημιν		Ἰ εστιν η			
39	[ο] [θς] [και α]υτη η [ζωη]		Ἰ ζωην [			
			Ἰωκεν [			
			Ἰ[		40	
			Ἰ[			
<b>Col 2</b>						
1	[εν τω υιω αυ]του [εστιν]					

Figure 2: INTF Transcription on the Left (lines 1-39) : Heath Transcription on the Right (lines 19-41)

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### GA 0296 : 6th Century : Saint Catherine's Monastery, N.E. MF 48, 53, 55

The provenance of Uncial GA 0296 a 6th century Greek manuscript written in 2 columns ( Greek Uncial <[www.trismegistos.org/text/61693](http://www.trismegistos.org/text/61693)>) on the recto and verso is quite a story. The manuscript was found in St. Catherine's Monastery in 1975. Yes, that is correct, another Greek manuscript "found" in the monastery on Mt. Sinai. There is one incomplete folio (leaf/page) of this manuscript that contains I John 5:3-13 that exists in 2 partial fragments (See: Appendix: GA 0296 images). The details of this "discovery" are simply unbelievable. Apparently, a room being used as a manuscript repository, burned down by fire, and then was "accidentally" buried. How exactly these events happened and who did them is not given to us. Moreover, we know neither who or how these manuscripts were "found". Better yet, the discovery was deliberately kept a closely guarded secret for at least 3 years. The manuscripts were found in May of 1975, and it was 5 months later that the monastery privately requested a few scholars to come and view them. This group was given 3 days and only 8 hours to examine the manuscripts. However, they were allowed to take photographs. The manuscripts then remained a secret until at least 1978. The plot thickens as Comfort tells us in 2005, that "None of these have been published as individual texts with transcriptions", but the Alands were allowed to personally examine them for the NA Greek text publication critical apparatus. Considering we have all the usual suspects in this story as well as a "secret" manuscript that suddenly appears, we must declare that there is certainly something rotten in Denmark. The source for this information follows below.

Nevertheless, the Greek manuscript folio we have to transcribe also presents us with missing text due to damage over time. I must mention though that despite the fact that these fragments do not give us a complete page or column, looking in the "List of 500" we find this manuscript. GA 0296 is in the first category indicating that the text of this Greek manuscript has the "standard" I John 5:7-8 text without any variants. Considering that there is considerable Greek text illegible or destroyed, how is it possible that GA 0296 can be in this category?? Much like GA 048, we again find an inexplicable listing of GA 0296 in an academic work informing us that it has the complete text of verse 8 with no variants (See: Appendix: List of the 500 (1986, p. 163). The reality is quite different as you can see with your own eyes. Moreover, the provenance alone should cast doubt on the authenticity of this "discovery" until it can be scientifically dated.

### Provenance : GA 0296

- Saint Catherine's Monastery, N.E. MF 48, 53, 55 (circa. 6th century C.E.) [GA 0296] Uncial 0296 (in the Gregory-Aland numbering), is a Greek uncial manuscript of the New Testament. Palaeographically it has been assigned to the 6th century. The codex contains parts of the text of 1 John 5:3-13 and 2 Corinthians 7:3-4.9-10, on 2 parchment leaves (29 cm by 23.5 cm). It is one of the manuscripts discovered in Saint Catherine's Monastery at Sinai in May 1975, during the restoration work.[3] Currently the codex is housed at the St. Catherine's Monastery (N.E. MF 48, 53, 55) in Sinai.[1][2] (Uncial 0296. Wikipedia. <[en.wikipedia.org/wiki/Uncial\\_0296](http://en.wikipedia.org/wiki/Uncial_0296)>)
- [Politis] On April 3, 1978, an article published in the Frankfurter Allgemeine Zeitung brought to the public's attention an event that had until then been kept secret, at least officially. It stated, among other things, that three years earlier, a treasure trove of precious manuscripts had been discovered in the monastery of St. Catherine on Mount Sinai — a monastery founded in the 6th century by Emperor Justinian and which already possesses one of the richest collections of Greek manuscripts (over 2,300 issues). The news was broadcast by news agencies throughout the world and, as was to be expected, the interest it provoked went far beyond the circle of specialists, at the same time as it aroused feelings of impatience and concern, due to the almost total lack of information on the part of the competent

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authorities. As I was one of the first to examine the find, let me briefly state the facts from the beginning.

- [Politis] In September 1975, the Ministry of Culture and Science was informed by the Reverend Fathers of Sinai of the discovery of ancient manuscripts of great importance. These had been found the previous May during the clearing of an ancient cell within the Justinian enclosure and under a chapel recently destroyed by fire. At one time, the cell had apparently been used as a repository; then, accidentally filled with earth, it was decommissioned and all its contents forgotten.
- [Politis] Professor C. Trypanis, who was then Minister of Culture, asked me to visit the monastery and provide the Ministry with precise information on the nature and importance of the find. At my request, the Minister also appointed Mr. N. Panagiotakis, a professor at the University of Janina, to take part in the mission. His cooperation proved invaluable. When we arrived in Sinai, at the beginning of October, the Archbishop, Monsignor Damianos, and the reverend Fathers showed us the manuscripts and granted us permission to examine them. Unfortunately, the time at our disposal was limited; on the other hand, the monks, who are very few in number, were so busy with their heavy duties that, in three days, we were able to examine the manuscripts for only eight hours in total. We were fortunate, however, to be granted permission to take a few photographs, as specimens (fifty-four photographs in all, or thirty units). These photographs were of great assistance to us in the more advanced study of the material.
- [Politis] ...the restoration and microfilming work continues in the monastery. The restoration work is mainly aimed at treating the parchment sheets, which are in an extremely rigid state. The drought of Mount Sinai, which has protected the sheets from rotting after they have been buried in the earth for so long, has, however, made them so stiff that they are in danger of cracking.
- Linos Politis (1980). "Nouveaux manuscrits grecs découverts au Mont Sinai. Rapport Préliminaire". *Scriptorium*. 34: 5-6.

### **Comfort's Note on the Status**

- [Comfort : Significant manuscripts and Printed Editions. Uncial Manuscripts from St. Catherine's Monastery] A number of uncial New Testament manuscripts were discovered at St. Catherine's Monastery in the 1970s. None of these have been published as individual texts with transcriptions. However, the Alands were permitted access to the manuscripts and have incorporated their evidence into the textual apparatus of *Novum Testamentum Graece*. These are listed... 0296 (2 Cor. 7; 1 John 5) sixth century. (Comfort, *Encountering the manuscripts*, 2005, p. 90-91)

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### **GA 025 : 9th Century : Codex Porphyrianus**

Uncial GA 025 is a ghost manuscript. Originally “found” by Tischendorf in 1862 and published a transcription in 1865 the manuscript is now supposedly in the Moscow library. It is claimed that the manuscript was originally written in the 9th century containing parts of the New Testament (Acts, Pauline epistles, General epistles). At some point around 1300 the original writing was scrapped off and parchment was reused (Euthalius commentary on the books of Acts and the Pauline epistles). The same manuscript now has two designations. The original underscript is GA 025 (aka Palimpsest), while the overscript (Euthalius) is given GA 1834. The only known person to have examined the underscript (GA 025) besides Tischendorf (in 1862) is a scholar (name unknown) about 50 years ago (see Wasserman, 2009). There are no images online but there might possibly be a microfilm of the manuscript. At present, the information I have found seems to indicate that the Moscow library does not recognize the underscript as GA 025, because they send images for the superscript text when asked (Euthalius GA 1834).

The story behind this manuscript is even worse than GA 0296, not only because there are no images and the repository does not seem to recognize any “underscript” exists for the manuscript, but also because the manuscript was originally in the possession of Archimandrite Porphyrius Uspensky. This gives us the incredibly absurd “Tischendorf discovered the manuscript” in Uspensky’s residence. Better yet, it is said that Uspensky “allowed” Tischendorf to “borrow” it to transcribe it. Does this story sound at all possible given the fiery history between these two over the Codex Sinaiticus?

At this time, the only transcription we have of this manuscript is by Tischendorf published in 1865. Since that time, no one has checked his transcription and we have no images of the manuscript with which we could determine the accuracy of his transcription. Moreover, recently in 2009, Tommy Wasserman attempted to get some images of the GA 025. The Moscow library claimed that any attempt to capture images would not show the underscript, and they balked at the cost of attempting such a project. Tommy ends by telling about his friend who asked for images some 50 years ago. The person received images only of the superscript of the manuscript (the library apparently has no knowledge of any underscript - GA 025 - existing for this manuscript). The scholar then contacted the library informing them of their error. He received no reply from Moscow. Finally, we must report that yet again this ghost manuscript is listed as one of the 446 that contain the complete “standard” text of I John 5:7-8 (See: Appendix: List of the 500). With no images, the repository staff bewildered clueless as to the existence of the underscript GA 025, this is another example of academic works that are simply passing along information with no real evidence to support the claim. In the end, the story of this manuscript can be read below in all its infamous details.

### **GA 025 : The Ghost Manuscript**

- Codex Porphyrianus designated by Papr or 025 (in the Gregory-Aland numbering), α 3 (von Soden),[1] is a Greek uncial manuscript of the Acts of Apostles, Pauline epistles, and General epistles, with some lacunae, dated paleographically to the 9th century. It is one of a few uncial manuscripts that include the Book of Revelation.[2] It was discovered and edited by Constantin von Tischendorf.
- The Greek text of the Pauline and General epistles is a representative of the Alexandrian text-type with a large number of alien readings. It is only a tertiary witness of the Alexandrian text. Aland placed it in Category III. Text of Acts and Revelation has typical Byzantine text-type. Aland placed it in Category V.[6]
- The codex contains 327 parchment leaves (16 cm by 13 cm), written in one column per page, 24 lines per page. It is a palimpsest, the upper text is the minuscule 1834, dated to 1301. It contains the commentary of Euthalius on the Acts and the Pauline epistles together with the biblical text.[2] It has

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breathings, accents, and apostrophes. The accents are often used wrongly.[3] It has "Martyrdom of Peter and Paul" (between Pauline epistles and Book of Revelation), It has errors of itacism. The letters αι and ε, η, ει and ι, ο and ω, and sometimes οι and υ are confused.[4]

- The manuscript was discovered by Tischendorf in 1862 at Saint Petersburg in the possession of the Archimandrite Porphyrius Uspensky, who allowed him to take it to Leipzig to decipher lower script.[16] Tischendorf edited its text in *Monumenta sacra inedita* vol. V-VI (1865–1869).[17] The codex is located now at the National Library of Russia (Gr. 225), in Saint Petersburg.[6][18]
- Codex Porphyrianus. Wikipedia. <[en.wikipedia.org/wiki/Codex\\_Porphyrianus](http://en.wikipedia.org/wiki/Codex_Porphyrianus)>

### **Uspensky Steals the Manuscript**

- On March 27, 1860, Uspensky arrived at Mar Saba for the last time. He stayed just three days. "I took from there a Greek gospel of the year 835, and from the Justinian tower a Greek Prophytologos of 1054 and one fat [large] Georgian manuscript in 12 parts, that while binding, I divided into three parts." He probably knew that he was walking away from Mar Saba with the world's oldest dated manuscript of the New Testament, written in minuscule Greek script. A rare colophon by the scribe, boxed in naive decorations of dots and exes, bears the date 6343 Etos Kosmou (to the creation), equivalent to the year 835 CE. Uspensky brought it to the Imperial Public Library in Saint Petersburg (which the Soviets renamed the State Public Library and is currently known as the National Library of Russia). Catalogued as Gr. 219, the manuscript is simply called the Uspensky Gospels.
- There it rests alongside a palimpsest that Uspensky obtained (or stole) at the same time. Codex Porphyrianus (Gr. 225), as it would become known, features a fourteenth-century text written over a ninth-century Greek text of the Acts of the Apostles and Paul's letters. Uspensky lent this manuscript to the German scholar Constantine von Tischendorf (famous for "rescuing" the Codex Sinaiticus at Saint Catherine's) in 1862 to produce a facsimile edition. The German scholar and the Russian clergyman had a long history of rivalry and mutual dislike but also some degree of cooperation. It was Tischendorf who in tribute to Uspensky named the manuscript Codex Porphyrianus.
- Mack, Merav and Balint, Benjamin. "CHAPTER FIVE. DRAGOMANS AND THIEVES: The Nineteenth Century". Jerusalem: City of the Book, 2019, p. 120.

### **Wasserman Contacts the Moscow Library : 2009**

- [Wasserman] Finally, a funny episode I had with this library some years ago. I was trying to get access to Codex P 025 instead of relying on Tischendorf's old collation. The codex is a palimpsest and the upper writing is Greg.-Aland 1834. Neither of them was available on microfilm at the INTF in Münster. However, my predecessor Carl-Axel Albin, who had studied many MSS and compiled an edition of Jude some 50 years ago had written to the library to order a microfilm of the folios with Jude. They sent him Jude, not from 025 but from 1834. When he wrote them again I don't think they replied.
- [Wasserman] When I contacted the library about 025, at first they were very pessimistic because they did not have the technical possibilities to produce good images that would reveal the text of 025. But then they sent me a suggestion of a trade. I would get some images and they sent me a list of modern Swedish books that they wanted to acquire for the library. However, I did not proceed further with this. I eventually chose to follow Tischendorf's collation in this case.
- Evangelical Textual Criticism. "Greek New Testament Manuscript on Display at National Library of Russia",  
by Tommy Wasserman at 08:31 MAY 12, 2009.



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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. JOH. 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 εισιν

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.



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.κ.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

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.

INTF

## Folio 308v

### Col 1

1 [τον κοσμι]ον ει μη 1John 5  
 2 [ο πιστευ]ων οτι [ις]  
 3 [εστιν ο] χς ο υ[ς] [του] [θυ] \*n \*n  
 4 [ουτος εστ]ιν ο ελ-  
 5 [θων δι υδα]τος και  
 6  
 7 [---]  
 8 [μονον] αλλα και  
 9 [εν τω υδατι] και εν  
 10 [τω αιματι και] το πν[α]  
 11 [μαρτυρο]υν οτι το  
 12 [πνα] [εστι]ν αλη[θεια]  
 13 [οτι τρει]ς εισιν  
 14 [οι μαρτυρ]ουγτ[ες]  
 15 [το] [πνα] [κα]ι το υδ[ωρ]  
 16 [και το αιμ]α και οι  
 17 [τρεις εις ε]ν εισιν  
 18 [ει την μα]ρτυριαν

## Transcription Display

18 [ει την μα]ρτυριαν  
 19 [των] [ανω]ν λαμβα-  
 20 [νομεν η μα]ρτυρια  
 21 [του] [θυ] [μειζ]ων εστ[ιν]  
 22 [οτι αυτη] εστιν η  
 23 [μαρτυρια] του θυ  
 24 [οτι μεμα]ρτυρη-  
 25 [κεν περι] του υ[υ]  
 26 [ο πιστευ]ων εις  
 27 [τον] [υν] [του] θυ [ε]χε[ι]  
 28  
 29 [—]  
 30 [ο μη πιστ]ευων τω  
 31 [θω] [ψευ]στην π[εποι]-  
 32 [ηκε]υ αυτο[ν οτι]  
 33 [ου πε]πιστευκεν  
 34 [εις την μα]ρτυριαν \*n  
 35 [περι του] [υν] [α]υτου  
 36 [και αυτη ε]στιν η μα-  
 37 [ρτυρια οτι ζ]ωην [αι]-  
 38 [ωνιον εδ]ωκεν ημιν  
 39 [ο] [θς] [και α]υτη η [ζωη]

## Col 2

1 [εν τω υιω αυ]του [εστιν]

Appendix: Dale Heath's Transcription of GA 048, folio 308 verso column 1

208		
Folio 308 v		
Column One		
I John 5:5-11		
	]ον ει μη	
	]ων ο[	
	] υς του [	
	][	
6	] ]ς εστιν	5
	]τος και	
	][	
	][	
	] αλλα [	
	] και εν [	10
	] το ην[	
	]υν οτι τ[	
	] ]θ[	
7	]ς ε[	
	μαρτυρ]οντες	15
8	] το υθ[	
	αιμ]α· και οι [	
	] εισιν·	
<hr/>		
5.6	αλλ'] αλλα	9
5.6	και (2) ] + εν	10
5.7-8	εν τη ουρανφ, ο Πατηρ ο Λογος και το Αγιον Πνευμα· και ουτοι οι τρεις εν εισι. και τρεις εισιν οι μαρτυρουντες εν τη γη ] -	15-16

209		
9	Ἰρτυριαν	
	Ἰν λαμ[	20
	Ἰρτυρια	
	Ἰων [	
	Ἰ εστιν [	
	Ἰ του θυ	
	Ἰρτυρη	25
	Ἰ του υ[	
10	Ἰων ε[	
	Ἰ θυ εκ[	
	Ἰ[	
	Ἰ[	30
	Ἰεωψν τψ	
	Ἰστην πε[	
	Ἰν αυτογ*	
	πεἰπιστευκ[	
	μαἰρτυρι[αν	35
	Ἰα]υτου	
11	Ἰ εστιν η	
	Ἰ ζωηγ [	
	Ἰωκεν [	
	Ἰ[	40
	Ἰ[	
5.10 ην μεμαρτυρηκεν ο θεος ] -		35-36

210

Folio 308 v  
Column Two  
I John 5:11-18

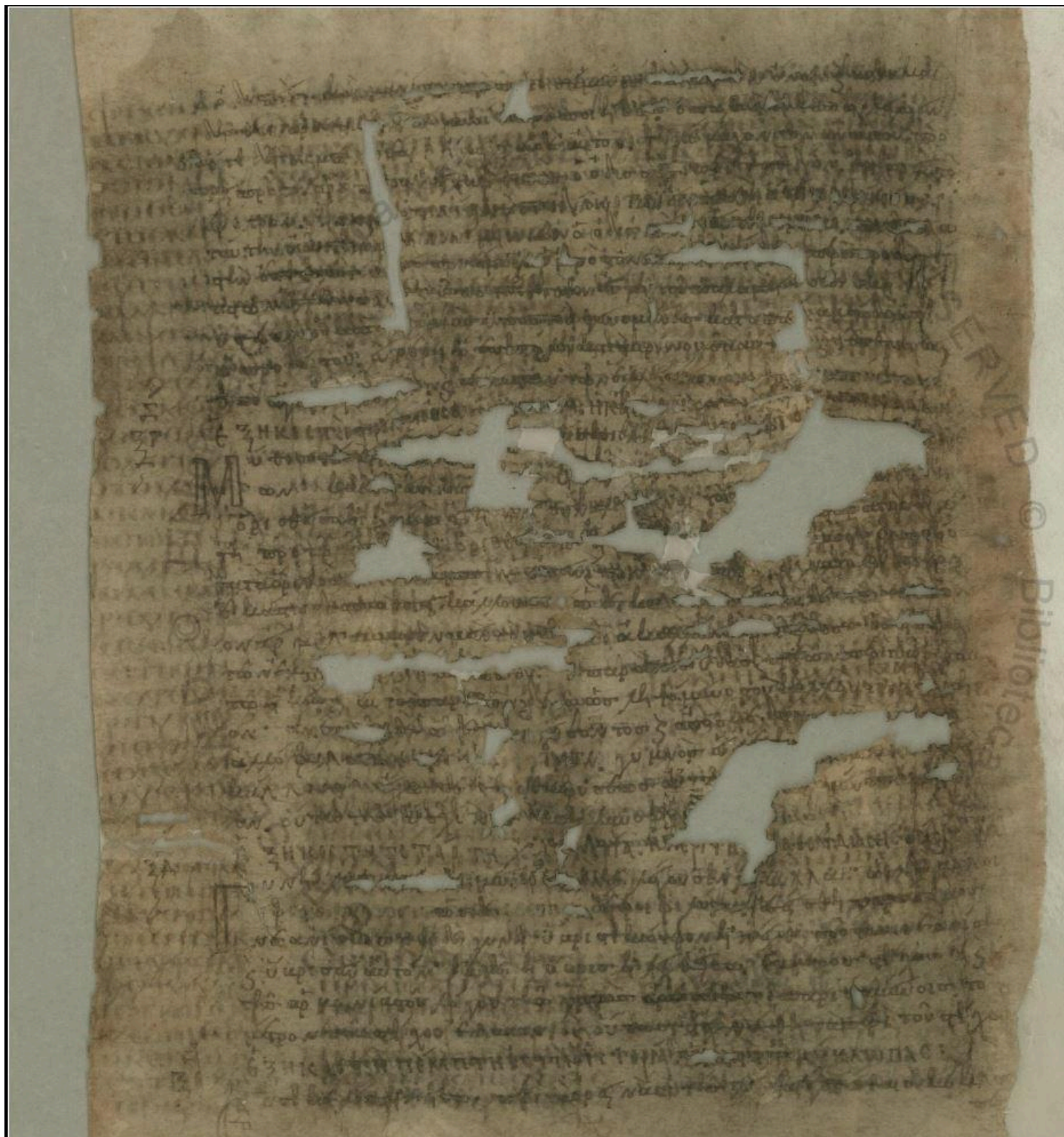
	[	
12	ο [	
	[ ] γ [	
	[ ] π γ τον [	
	την [ ] η γ [	5
13	Του[	
	(27 lines illegible)	
17	α[	
	Εστιν [	35
	προς θανατον	
18	[	
	[	
	[	
	[ ] ν και [	40
	[	

Folio 308 v  
Column Three  
I John 5:18-21

(24 lines illegible)

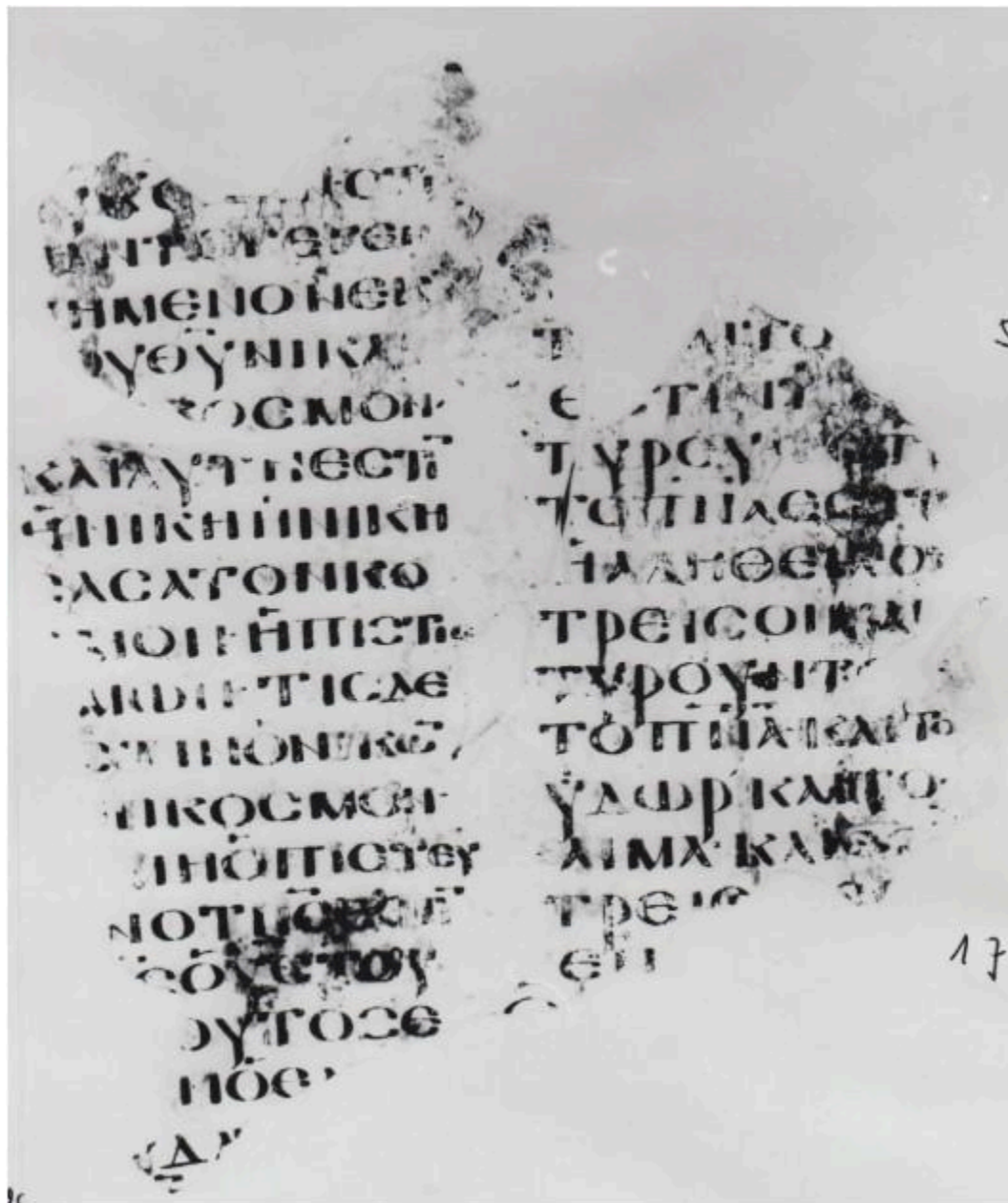
21 Τεκνία φύλ[ 25  
 εαυτους [   
 εἰδωλφ[   
 ]ννου



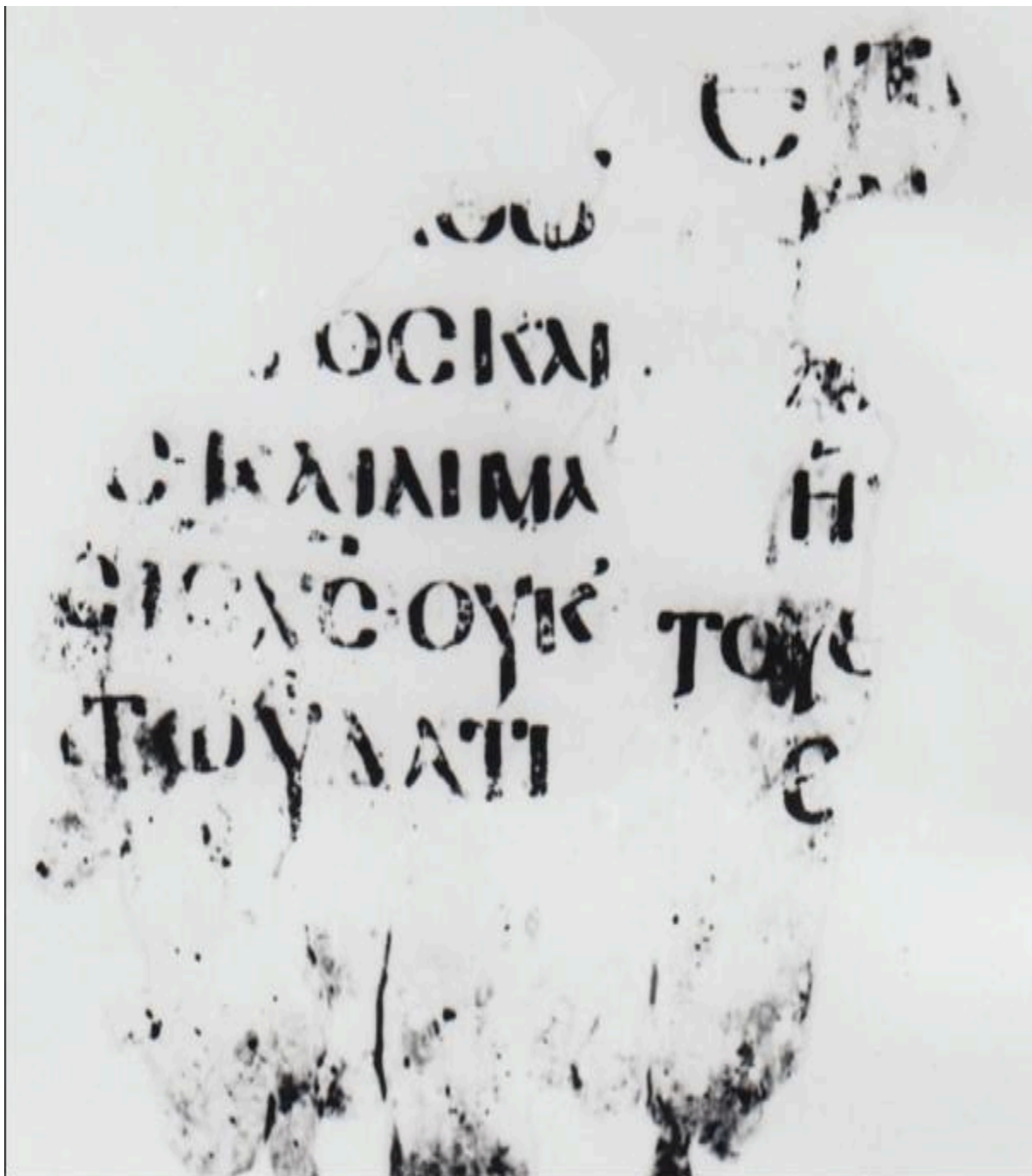


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ga\_048\_5th\_century\_Vatican\_Library\_Vat.\_gr.\_2061\_image\_400\_f308v

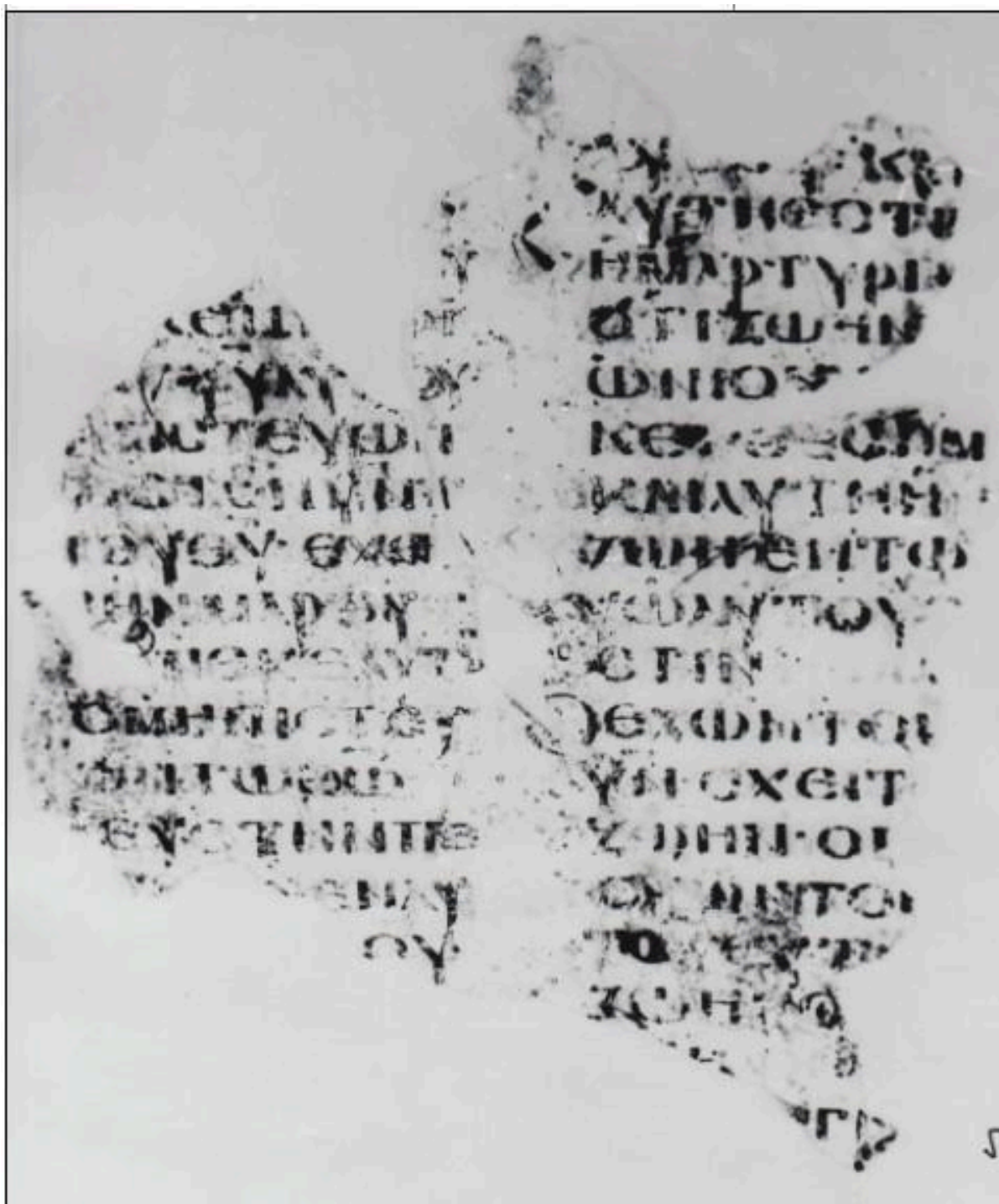




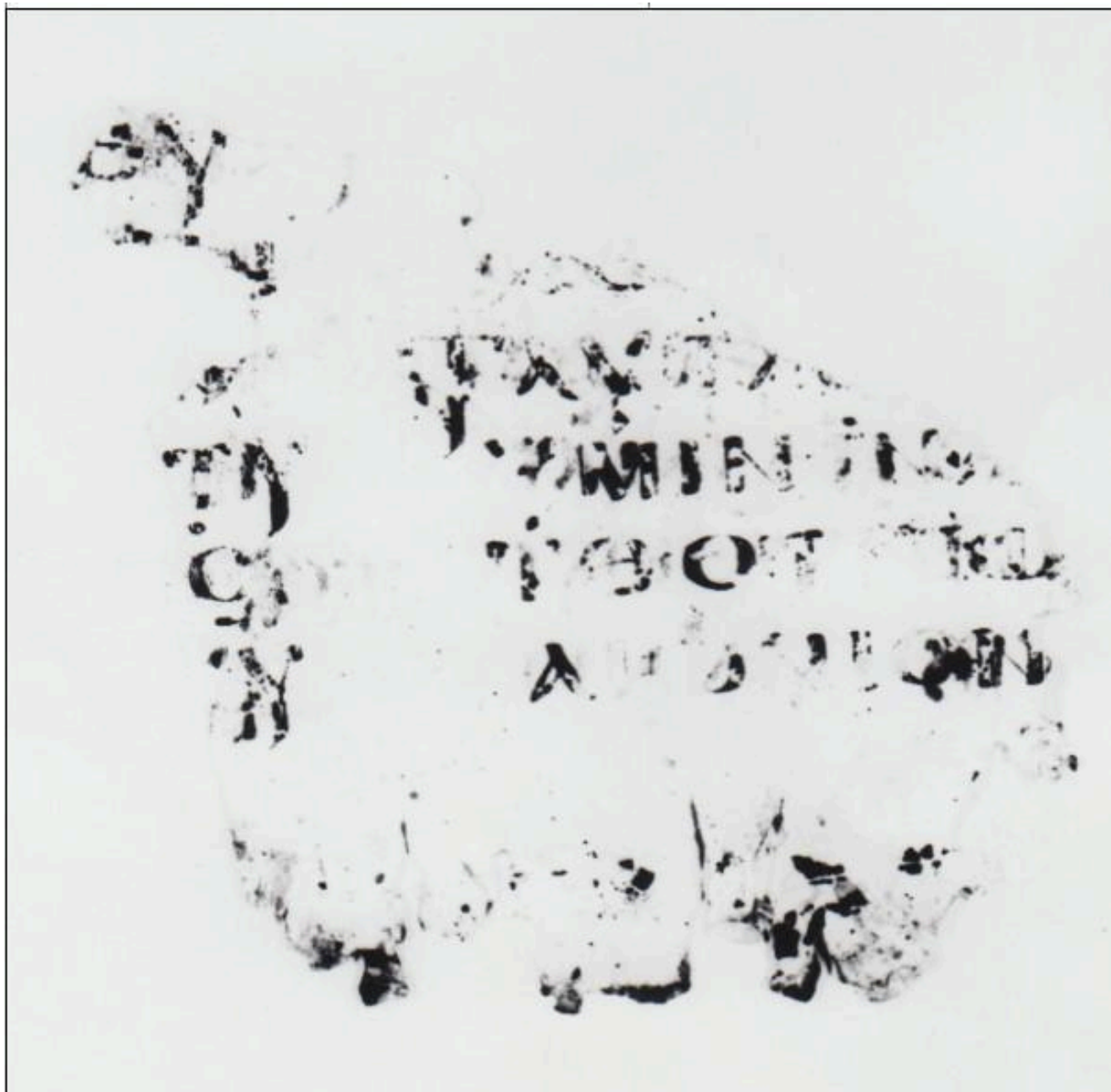
[ntvmr.uni-muenster.de/manuscript-catalog?docID=20296](http://ntvmr.uni-muenster.de/manuscript-catalog?docID=20296)



[ntvmr.uni-muenster.de/manuscript-catalog?docID=20296](http://ntvmr.uni-muenster.de/manuscript-catalog?docID=20296)



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[ntvmr.uni-muenster.de/manuscript-catalog?docID=20296](http://ntvmr.uni-muenster.de/manuscript-catalog?docID=20296)

ΘΥΤΕΓΕΝΝΗΤΑΓ·ΚΑΙΠΑΣΟΛΑΓΑΠΩ  
 ΤΟΝΓΕΝΝΗΣΑΝΤΑ·ΑΓΑΠΑΚΑΙ  
 ΤΟΝΓΕΓΕΝΝΗΜΕΝΟΝΕΞΑΥΤΟΥ·ΕΝ  
 ΤΟΥΤΩΓΙΝΩΣΚΟΜΕΝΟΤΙΑΓΑΠΩ  
 ΜΕΝΤΑΤΕΚΝΑΤΟΥΘΥ·ΟΤΑΝΤΟΝ  
 ΘΝΑΓΑΠΩΜΕΝ·ΚΑΙΓΑΣΕΝΤΟΛΑΣ  
 ΑΥΤΟΥΤΗΡΩΜΕΝ·ΑΥΤΗΓΑΡΕΣΤΙΝ  
 ΗΑΓΑΠΗΤΟΥΘΥ·ΙΝΑΤΑΣΕΝΤΟΛΑΣ  
 ΑΥΤΟΥΤΗΡΩΜΕΝ·ΚΑΙΙΕΝΤΟΛΑΙ  
 ΑΥΤΟΥΒΑΡΕΙΛΙΟΥΚΕΙΝ·ΟΤΙΠΑΝ·  
 ΤΟΓΕΓΕΝΝΗΜΕΝΟΝΕΚΤΟΥΘΥ·ΝΙ  
 ΚΑΤΟΝΚΟΣΜΟΝ·ΚΑΙΑΥΤΗΕΣΤΙΝ  
 ΗΝΙΚΗΝΗΙΚΗΣΑΧΤΟΝΚΟΣΜΟΝ·Η  
 ΠΙΣΤΙΣΗΜΩΝ·ΤΙΣΔΕΕΣΤΙΝΟΝΙΚΩ  
 ΤΟΝΚΟΣΜΟΝ·ΕΙΜΗΟΠΙΣΤΕΥΣΑΣ·ΟΤΙ  
 ΙΕΣΤΙΝΟΥΣΤΟΥΘΥ·ΟΤΟΕΣΤΙΝΟΕΛ  
 ΘΩΝΑΙΥΔΑΤΟΚΑΙΠΙΝΣΚΑΙΙΜΑ  
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 ΟΤΙΤΟΠΙΝΔΕΣΤΙΝΗΑΛΗΘΕΙΑ·ΟΤΙ  
 ΤΡΕΙΣΕΙΝΟΙΜΑΡΤΥΡΟΥΝΤΕΣ·ΤΟ  
 ΠΙΝΔ·ΚΑΙΤΟΥΔΩΡ·ΚΑΙΤΟΑΙΜΑ·Κ  
 ΟΤΤΡΕΙΣΕΙΣΤΟΕΝΕΙΝ·ΕΙΤΗΝΙΜΑΡ

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ΤΥΡΙΑΝΤΩΝ ΑΝΩΓΓΙΛΑ ΜΒΑΝΟΜΕ.  
 ΗΜΑΡΤΥΡΙΑ ΤΟΥ ΘΥ ΜΕΙΖΩΝ ΕΣΤΙ  
 ΟΤΙ ΑΥΤΗ ΕΣΤΙΝ ΗΜΑΡΤΥΡΙΑ ΤΟΥ  
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 ΛΘΕΝ ΗΜΙΝ ΟΘΣ· ΚΑΙ ΑΥΤΗ Η ΖΩ  
 Η ΕΝΤΩΨΑΥΤΟΥ ΕΣΤΙΝ· Ο ΕΧΩΝ  
 ΤΟΝ ΥΙΟΝ· ΕΧΕΓΓΗΝ ΖΩΗΝ· ΟΜΗ  
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 ΜΕΘΑΚΑΤΑΘΕΛΗΜΑ ΑΥΤΟΥ·



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

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