

- Supplement 2025 -

The Witness of God is Greater

1500 years of the Heavenly and Earthly Witnesses. A
Source Book.

December 2025

« *Featuring* »
Minuscule 460

Supplement 2025 continues the historical evidence and context of the Heavenly and Earthly Witnesses (i.e. "Johannine Comma"). All sources are given in their original language with English translations. Herein is presented the evidence and historical evidence supporting the Heavenly and Earthly Witnesses throughout Christendom for 1500 years. Christians can review this information and this evidence and with prayer and the leading of the Spirit decide for themselves. Also, with the original languages other questions and criticisms can be judged in the full light of day. Others who may be interested can experience the wealth of Christian Witnesses together with unique historical events that verify these verses of Scripture.

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Introduction

This is the eighteenth paper of the series. This essay has selections from my paper “The Witness of God is Greater.” In this essay, my goal is to highlight some of the amazing evidence that I have discovered in collating sources for my paper. I give some comments in order to direct my readers through these points.

- For ever, O LORD, thy word is settled in heaven. (Psalm 119:89)
- The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever. (Psalm 12:6-7)
- Thy word is a lamp unto my feet, and a light unto my path. (Psalm 119:105)
- Heaven and earth shall pass away, but my words shall not pass away. (Matt 24:35)

Brief Remarks : Supplement 2025

John's first letter contained the Heavenly and Earthly Witnesses (I John 5:7,8). I have presented many facts that demonstrate this to be true. When Scripture provides truths about God in inspired words, the Christian community uses these concepts and words in their discussions and controversies. The Heavenly Witnesses allusions can be divided into three parts: i) Three witnesses being the Father, Son, and Holy Spirit; ii) "Father, Word, Spirit" (Greek: πατήρ, λόγος, πνεῦμα) as a phrase to indicate the persons of the Godhead; iii) and "the three are one" (Greek: οἱ τρεῖς ἓν εἰσι). The reason the fathers use these allusions is because they are found in Scripture (the Heavenly & Earthly Witnesses). These allusions render the defense of the Godhead and the equality of the persons to be God's truth. The claim that the fathers are simply theologizing from their own philosophical perspective of God, is an empty and baseless attempt to avoid the obvious truth concerning the actual reason why these allusions are so prolific in the works of the fathers.

The critics assert that these clauses, phrases, terms are the result of Greek philosophy aiding the development of the theology of the Godhead leading up to and defending the council of Nicea (homoousian). These critics would like to paint the entire history of the Arian controversy as merely philosophical speculation. However, the centuries long objection over the word "homoousian" in the Nicene creed as a non-biblical term renders the critics' position as absurd and ridiculous. This objection of the Arians to an un-biblical term was seen fully in the Council of Carthage 484 when 460 Trinitarian bishops defended the three persons of the Godhead doctrine by quoting I John 5:7 (the Heavenly Witnesses) and not two sentences later referred to the verse using only the final clause "these three are one" (the Latin was not from the Vulgate). Not only was the verse used to defend the equality of the persons in the Godhead, but the Arians raised no objection to the Heavenly Witnesses declared as Scripture from John's letter.

So, ends the critic's claim that the verse was never Scripture. Moreover, 1500 years would pass wherein no objection to its use was ever voiced (even by the Arians). The fallacious assertion that man-made invented un-biblical terms were commonly coined by both sides as well as the claim that objections were simply resolved in time with no significant consequences to any believer. The Council of Carthage 484 exposed the critics' deception and subterfuge. There is no dismissing the undeniable conflict that erupted in Carthage resulting in the death of so many trinitarian bishops (see Victor Vicentius' chronicle: **#4 - The Comma Calmly Considered - Vandals Invade & Council of Carthage 484**). Simply put, history tells a completely different story than the academic fantasy crafted by the critics. We can see that not one of the many *ad hoc* arguments made by the critics fell to pieces shattered by the historic events, confession of the 460 bishops, and the reaction of the Arian opponents.

In conclusion, we want to remind the reader besides the allusions, the historical events, and 1500 years of usage without a single instance of rejection or doubt to the authenticity of the verses. Critics are famous for minimizing the evidence for or against the verses as "one verse" isolating the "variant" in order to avoid the mountain of evidence authenticating these verses. Rather than a single verse present or absent in a Greek manuscript, the complete evidence for the Heavenly & Earthly Witnesses are represented in three parts: i) verse 7 - Heavenly Witnesses; ii) verse 8 - Earthly Witnesses "in earth"; iii) Jerome's Prologue. The following pages are offered to the reader to further the already obvious conclusion that these verses have always been in John's Epistle.

Prayers

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 : Listed by Age

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

Further Examination of the List of 500 NT Greek I John 5

- *The Johanneum Comma An Inquiry - Part 1 - GA 048, GA 0269, and GA 025 (2025)*
- *The Comma Johanneum An Inquiry - Part 2 - 9th Century Greek Manuscripts - Commentaries (2025)*
- **Academia Page:** <https://independent.academia.edu/MidusItis>

Early Manuscripts are all from one Geographic Area : Egypt

The Textual Critic Scholars Aland & Aland declared that the early manuscripts (papyri) have a number of problems. First they only represent one geographical area of Christendom which spread to all of the Roman Empire. The second is that these Greek texts are not textual examples for the New Testament Scriptures. These papyri manuscripts are considered "free text" and thus cannot be used to determine which "text type" is the earliest (there are a number of text types : the Textual Critics are convinced - despite these issues - that the Alexandrian text is the closest to the original). These issues are still present with us today.

• **[Aland & Aland : 8. Text of the Early Period]** To understand the textual history of the New Testament it is necessary to begin with the early manuscripts. By this we mean manuscripts no later than the third/fourth century, for in the fourth century a new era begins... (shown in Table 3 on p. 57). This makes a total of forty-three papyri and five uncials (or more strictly four uncials, because 0212 is a Diatessaron text and should not be counted; cf. p. 104). ...**We should not forget that apart from 0212 (found at Dura Europus), all the early witnesses listed above on p. 57 are from Egypt, where the hot, dry sands preserved the papyri through the centuries (similar climatic conditions are found in the Judaeen desert where papyri have also been discovered). From other major centers of the early Christian church nothing has survived. This raises the question whether and to what extent we can generalize from the Egyptian situation.** Egypt was distinguished from other provinces of the Church, so far as we can judge, by the early dominance of Gnosticism; this was not broken until about A.D. 200, when Bishop Demetrius succeeded in reorganizing the diocese and establishing communications with the other churches. Not until then do we have documentary evidence of the church in Egypt, although undoubtedly not only the gnostic but also the broader Church was represented there throughout the whole period. At almost the same time the Catechetical School of Alexandria was instituted as the first "Christian university." Quite possibly Bishop Demetrius... but this hypothesis, however intrinsically possible, does not square with the evidence of the manuscripts up to the third/fourth century. **Thus P45, P46, P66, and a whole group of other manuscripts offer a "free" text, i.e., a text dealing with the original text in a relatively free manner with no suggestion of a program of standardization (or where these manuscripts also imported from elsewhere?). Some have gone so far as to interpret these "free" texts as typical of the early period. But this cannot be correct, as a fresh collation of all the manuscripts of the early period[10] by the Institute for New Testament Textual Research has shown. The "free" text represents only one of the varieties of the period...** The text of the early period prior to the third/fourth century was, then, in effect, a text not yet channeled into types, because until the beginning of the fourth century the church still lacked the institutional organization required to produce one. Its earliest representatives are Polycarp and Justin, about 130-150 (in earlier writings New Testament quotations are too sporadic or too elusive, especially for the Gospels). (Kurt Aland & Barbara Aland. The Text of the New Testament (1989) pp. 56-57, 59-64 [text interrupted by images])

Primer : Allusions in the Church Fathers' Works

It is my opinion based on faith and a mountain of evidence that John's first letter contained the Heavenly and Earthly Witnesses (I John 5:7,8). I have presented many facts that demonstrate this to be true. When Scripture provides truths about God in inspired words, the Christian community uses these concepts and words in their discussions and controversies. The Heavenly Witnesses can be divided into three parts: i) Three witnesses being the Father, Son, and Holy Spirit; ii) "Father, Word, Spirit" (Greek: πατήρ, λόγος, πνεῦμα) as a phrase to indicate the persons of the Godhead; iii) and "the three are one" (Greek: οἱ τρεῖς ἐν εἰσι).

The first part is alluded to by **Clement of Alexandria** (in Greek) found in this citation:

- Prophetic Extracts. 13.1: **"By two and three witnesses every word is established." By Father, and Son, and Holy Spirit, by whose witness** and help the prescribed commandments ought to be kept. (Clement of Alexandria. Prophetic Extracts. 13.1; ANF, vol 8)

ο **Greek:** Πᾶν ῥῆμα ἴσταται ἐπὶ δύο καὶ τριῶν μαρτύρων, ἐπὶ πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος, ἐφ' ὧν μαρτύρων καὶ βοηθῶν αἱ ἐντολαὶ λεγόμεναι φυλάσσεσθαι ὀφείλουσιν.
(Clement of Alexandria. Eclogae ex Scripturis prophetis. 13.1; Migne Graeca PG 9.703-704)

The second part is alluded to by **John Chrysostom** (in Greek) found in this citation:

- [De Cognitione Dei et in Sancta Theophania] But, **O Father, and Word, and Spirit**, the triune being and might and will and power, deem us, who confess you as the unconfused and indivisible substance, also worthy to be the ones standing at your right hand when you come from heaven to judge the world in righteousness, for rightly yours is the glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and for always, and for eternity." (Chrysostom, About the knowledge of God and the Holy Theophanies; Translation kjvtoday.com, <www.kjvtoday.com/home/the-father-the-word-and-the-holy-ghost-in-1-john-57>)

ο **Greek:** Ἄλλ', ὦ Πάτερ, καὶ Λόγε, καὶ Πνεῦμα, ἡ τρισυπόστατος οὐσία, καὶ δύναμις, καὶ θέλησις, καὶ ἐνέργεια, ἡμᾶς τοὺς ὁμολογοῦντάς σου τὰς ἀσυγχύτους καὶ ἀδιαιρέτους ὑποστάσεις, ἀξίωσον καὶ τῆς ἐκ δεξιῶν σου στάσεως, ἡνίκα ἔρχῃ ἐξ οὐρανῶν κρῖναι τὴν οἰκουμένην ἐν δικαιοσύνῃ· ὅτι πρέπει σοι δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. (Chrysostom, De Cognitione Dei et in Sancta Theophania; Migne Graeca, PG 64.6A).

The third part alluded to by **Origen** (in Greek) is found in this citation:

- Scholia on Psalm 122:2 "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress." The Spirit and the body are servants to their masters (the Father and the Son); the soul is the maiden to her mistress (the Holy Spirit); and the Lord our God is the three [persons], **for the three are one**. So, the eyes of servants look at the hands of their masters while they issue orders through gestures. It could also be that the hands of the masters, who are the Father and the Son, are the angels belonging to them both, while the hands of the mistress, who is the Holy Spirit, are the powers that are proper to the Holy Spirit. . (Origenis Selecta in Psalmos CXXII)

○ **Greek:** Ἰδοὺ ὡς ὀφθαλμοὶ δούλων εἰς χεῖρας τῶν κυρίων αὐτῶν, ὡς ὀφθαλμοὶ παιδίσκης εἰς χεῖρας τῆς κυρίας αὐτῆς, οὕτως οἱ ὀφθαλμοὶ ἡμῶν πρὸς Κύριον Θεὸν ἡμῶν, ἕως οὗ οἰκτερήσαι ἡμᾶς, κ. τ. ἐ. Δοῦλοι κυρίων Πατὴρ καὶ Υἱοῦ πνεῦμα καὶ σῶμα· παιδίσκη δὲ κυρίας τοῦ ἁγίου Πνεύματος ἡ ψυχὴ. Τὰ δὲ τρία Κύριος ὁ Θεὸς ἡμῶν ἐστίν· **οἱ γὰρ τρεῖς τὸ ἓν εἰσιν**. Ὅφθαλμοὶ γοῦν δούλων εἰς χεῖρας κυρίων ὁρῶντες, ὅτε διὰ χειρῶν νεύοντες κελεύουσιν. Ἡ χεῖρες κυρίων μὲν Πατὴρ καὶ Υἱοῦ οἱ ἐκατέρου ἄγγελοι· κυρίας δὲ τοῦ ἁγίου Πνεύματος αἱ οἰκεῖται αὐτοῦ δυνάμεις. (Origenis Selecta in Psalmos CXXII, Migne Graeca, PG 12.1633).

Sometimes we can find a combination of these unique parts:

- **Father, Word, Spirit, Trinity, one nature,**
 - Greek: **Πάτερ, Λόγε καὶ πνεῦμα· Τριάς, φύσις μία**
 - Theodore the Studite (759-826 AD) : Epigrams
 - <www.dbbe.ugent.be/occurrences/18874>
 - <www.dbbe.ugent.be/types/3088>
 - 244 COD. 100 : A.D. 1111 : Plate 440 (K. Lake, 1936, VI, p. 14)

There are many more in my paper ***“The Witness of God is Greater”***

Prayers

Acts of John (circa 150-200)

• [Attridge] To explore the phenomenon, I shall focus on the Acts of John, a work of Christian fiction written sometime in the second century, perhaps as early as the second quarter of that century. Eric Junod and Jean-Daniel Kaestli, *Acta Iohannis* (CChrSA 1-2; 2 vols.; Turnhout, Belgium: Brepols, 1983), 2:694-700, date the work to the second half of the second century, arguing that it was used by Acts of Peter, Acts of Thomas and Acts of Paul. Lalleman, *Acts of John*, 208-212, 268-270, dates the work to the second quarter of the century, arguing that it influenced the final form of the Apocryphon of John and Apocalypse of Peter, that its Christology, with its intense focus on Christ and its portrait of him as polymorphic and polyonymous, is attested for the first half of the second century, but not later, and that the kind of Gnosticism it attests is pre-Valentinian. Hill, *Johannine Corpus*, 259, dates the work to around 150. ...Most scholars agree that what can be reconstructed is a composite work with strong affinities to some of the less "orthodox" varieties of second century Christianity. Exactly how the work was composed and what the precise affinities are has been a matter of continuing discussion. (Attridge, "The Acts Of John And The Fourth Gospel". in *From Judaism to Christianity: Tradition and Transition*,, 2011, p. 256-257.)

• [Elliott] In the East the earliest unambiguous patristic attestation to the Acts of John is in Eusebius (HE 3. 25. 6 (Schwartz GCS 9.2, pp. 252f.)) who condemns the Acts of John (and of Andrew) as heretical. Epiphanius (adv. Haer. 2. 47. 1 (Holl, GCS 31, p. 216)) notes that the Acts of John (and of Andrew and of Thomas) were used by encratite groups. The Manichaean Psalm Book used it as part of a Manichaean corpus of Acts¹ about AD 340 (according to C. R. C. Allberry). Western attestation includes Augustine (Ep. 237 (253) to Ceretius, ed. A. Goldbacher, CSEL 57 (Vienna and Leipzig, 1911), pp. 526–32) who cites in Latin some ten lines of the Hymn of Christ, which Ceretius claims to have found circulating as an independent text among the Priscillianists. The Acts were also mentioned by Innocent I (Ep. 6. 7, PL 20, col. 502) and by Turribius of Astorga (Ep. ad Idacium et Ceponium 5, PL 54, cols. 693–5). The Acts in Latin were also obviously known to the editor of the *Virtutes Iohannis* in the collection of Pseudo- Abdias. The Acts were therefore known by the fourth century as a sectarian work and used by, among others, Priscillianists. (Elliott, J. K. (ed.), "The Acts of John" in *The Apocryphal New Testament: A Collection of Apocryphal Christian Literature in an English Translation*, 2003, p. 303.)

HIT:

- Again with me say thou:
Glory be to thee, **Father**;
Glory to thee, **Word**;
Glory to thee, **Holy Ghost**.
- <gnosis.org/library/actjohn.htm>.
 - **Greek:**
96. πάλιν ἐμοὶ λέγε·
δόξα σοι **πάτερ**·
δόξα σοι **λόγε**·
δόξα σοι **πνεῦμα ἅγιον**.
 - *Acta Apostolorum Apocrypha Post Constantinum Tischendorf Denovo Edidervnt Ricardus Adelbertus Lipsius Et Maximilianus Bonnet*, 1891, p. 199.

Eustathius of Antioch (ca. 320-370 AD)

Eustathius of Antioch, sometimes surnamed the Great, was a Christian bishop and archbishop of Antioch in the 4th century. His feast day in the Eastern Orthodox Church is February 21. He was a native of Side in Pamphylia. About 320 he was bishop of Beroea, and he became patriarch of Antioch shortly before the Council of Nicaea in 325. In that assembly he distinguished himself zealously against the Arians (see: *Allocutio ad Imperatorem*). At Nicaea, he and Marcellus joined forces with Alexander. In this way, they were able to significantly influence the formulation of the Nicene Creed. His anti-Arian polemic against Eusebius of Nicomedia made him unpopular among his fellow bishops in the East, and a synod convened at Antioch in 330 deposed him for adultery, which was confirmed by the emperor.

In the dispute with Eustathius of Antioch, who opposed the growing influence of Origen and his practice of an allegorical exegesis of scripture, seeing in his theology the roots of Arianism, Eusebius, an admirer of Origen, was reproached by Eustathius for deviating from the Nicene faith, who was charged in turn with Sabellianism. Eustathius was accused, condemned, and deposed at a synod in Antioch. The people of Antioch rebelled against this action, while the anti-Eustathians proposed Eusebius as the new bishop, but he declined. He was banished to Trajanopolis in Thrace, where he died, probably about 337, though possibly not until 370.

The people of Antioch, who loved and revered their patriarch, became indignant at the injustice done to him and were ready to take up arms in his defence. But Eustathius kept them in check, exhorted them to remain true to the orthodox faith and humbly left for his place of exile, accompanied by a large body of his clergy. His adherents in Antioch formed a separate community by the name of "Eustathians" and refused to acknowledge the bishops set over them by the Arians. When, after the death of Eustathius, St. Meletius became Bishop of Antioch in 360 by the united vote of the Arians and the orthodox, the Eustathians would not recognize him, even after his election was approved by the Synod of Alexandria in 362. Their intransigent attitude gave rise to two factions among the orthodox, the so-called Meletian Schism, which lasted till the second decade of the fifth century. The only complete work by Eustathius is the *De Engastrimytho contra Origenem*.

• Eustathius of Antioch. Wikipedia. <en.wikipedia.org/wiki/Eustathius_of_Antioch>.

HITS:

- [Eustathius] We give thanks to God, most excellent emperor, who directs your earthly empire: who through you has abolished the error of images, and has placed the equal minds of the faithful in freedom. The stench of demons has ceased: the worship of many gods has been overthrown, the superstition of the Greeks has been expelled, the darkness of impiety has been illuminated by the light of divine knowledge. **Openly. He is glorified, the Son is adored together, the Holy Spirit is announced: the Trinity is consubstantial, one Godhead in three persons and hypostases is preached.**
 - **Greek:** Εὐχαριστοῦμεν Θεῷ, κράτιστε βασιλεῦ, τῷ τὴν ἐπίγειον συνθύνοντί σοι βασιλείαν· τῷ τὴν πλάνην τῶν εἰδώλων διὰ σοῦ καταργήσαντι, καὶ τῶν πιστῶν καταστήσαντι ἐν παρρῆσίᾳ τὸν εὖθυμον. Πέπταται κνίσσα δαιμόνων· καταλέλутαι πολυθεΐας Ἑλληνικῆς τὰ σεβάσματα· τὸ τῆς ἀγνωσίας ἀπελαύνεται σκότος· τῷ τῆς θεογνωσίας φωτὶ ἡ οἰκουμένη καταυγάζεται· Πατὴρ δοξολογεῖται· Υἱὸς συμπροσκυνεῖται· τὸ Πνεῦμα τὸ ἅγιον καταλέλутαι πολυθεΐας Ἑλληνικῆς τὰ σεβάσματα· τὸ τῆς ἀγνωσίας ἀπελαύνεται σκότος· τῷ τῆς θεογνωσίας φωτὶ ἡ οἰκουμένη καταυγάζεται· **Πατὴρ δοξολογεῖται· Υἱὸς συμπροσκυνεῖται· τὸ Πνεῦμα τὸ ἅγιον**

**καταγγέλλεται· Τριάς ὁμοούσιος, μία 676 θεότης ἐν τρισὶ προσώποις καὶ ὑποστάσεσι
κηρύττεται.**

- Eustathius of Antioch, De engastrimytho contra Origenem (TLG 4117.001; PG 18.613; CPG 3350).

Ephrem the Syrian (306-373 AD)

• Ephrem the Syrian (Classical Syriac: ܡܪ ܐܦܪܝܡ ܫܘܪܝܐ, *mr afrem sur'yo*, Mor Afrem Suryoyo, Classical Syriac pronunciation: [mɒr aɸ'rem sur'jɒ,jɒ]; Koinē Greek: Ἐφραίμ ὁ Σŷρος *Efrēm o Sýros*; Latin: Ephraem Syrus, also known as Saint Ephraem, Ephrem of Edessa, Ephrem, or Ephraim; c. 306 – 373) was a Syriac Christian deacon and a prolific Syriac-language hymnographer and theologian of the fourth century. Ephrem was born around the year 306 in the city of Nisibis (now Nusaybin in Turkey), in the contested border region between Sassanid Assyria and Roman Mesopotamia, then-recently acquired by Rome.[2][3][4][5] Internal evidence from Ephrem's hymnody suggests that both his parents were part of the growing Christian community in the city, although later hagiographers wrote that his father was a pagan priest.[6] Numerous languages were spoken in the Nisibis of Ephrem's day, mostly dialects of Aramaic. The Christian community used the Syriac dialect. The culture included pagan religions, Judaism and early Christian sects. Jacob, the second bishop of Nisibis,[7] was appointed in 308, and Ephrem grew up under his leadership of the community. Jacob of Nisibis is recorded as a signatory at the First Council of Nicea in 325. Ephrem was baptized as a youth and almost certainly became a son of the covenant, an unusual form of syriac proto-monasticism. Jacob appointed Ephrem as a teacher (Syriac *malp n*, a title that still carries great respect for Syriac Christians). He was ordained as a deacon either at his baptism or later.[8] He began to compose hymns and write biblical commentaries as part of his educational office. In his hymns, he sometimes refers to himself as a "herdsman" (ܡܠܝܚܐ, 'all n), to his bishop as the "shepherd" (ܪܥܝܐ, *r 'y*), and to his community as a 'fold' (ܕܝܪܐ, *dayrâ*). Ephrem is popularly credited as the founder of the School of Nisibis, which, in later centuries, was the centre of learning of the Syriac Orthodox Church. Ephrem, with the others, went first to Amida (Diyarbakır), eventually settling in Edessa[6] (modern Şanlıurfa) in 363. Ephrem, in his late fifties, applied himself to ministry in his new church and seems to have continued his work as a teacher, perhaps in the School of Edessa. Edessa had always been at the heart of the Syriac-speaking world, and the city was full of rival philosophies and religions. Ephrem comments that orthodox Nicene Christians were simply called "Palutians" in Edessa, after a former bishop. Arians, Marcionites, Manichees, Bardaisanites and various gnostic sects proclaimed themselves as the true church. In this confusion, Ephrem wrote a great number of hymns defending Nicene orthodoxy. A later Syriac writer, Jacob of Serugh, wrote that Ephrem rehearsed all-female choirs to sing his hymns set to Syriac folk tunes in the forum of Edessa. After a ten-year residency in Edessa, in his sixties, Ephrem succumbed to the plague as he ministered to its victims. The most reliable date for his death is 9 June 373.

• Over four hundred hymns composed by Ephrem still exist. Granted that some have been lost, Ephrem's productivity is not in doubt. The church historian Sozomen credits Ephrem with having written over three million lines. Ephrem combines in his writing a threefold heritage: he draws on the models and methods of early Rabbinic Judaism, he engages skillfully with Greek science and philosophy, and he delights in the Mesopotamian/Persian tradition of mystery symbolism. The most important of his works are his lyric, teaching hymns (ܡܕܪܫܐ, *madr šê*). These hymns are full of rich, poetic imagery drawn from biblical sources, folk tradition, and other religions and philosophies. The *madr šê* are written in stanzas of syllabic verse and employ over fifty different metrical schemes. Each *madr š* had its *q l* (ܩܠܡܐ), a traditional tune identified by its opening line. All of these *q l* are now lost. It seems that Bardaisan and Mani composed *madr šê*, and Ephrem felt that the medium was a suitable tool to use against their claims. Particularly influential were his Hymns Against Heresies.[10] Ephrem used these to warn his flock of the heresies that threatened to divide the early church. He lamented that the faithful were "tossed to and fro and carried around with every wind of doctrine, by the cunning of men, by their craftiness and deceitful wiles." [11] He devised hymns laden with doctrinal details to inoculate right-thinking Christians against heresies such as docetism. The Hymns Against Heresies employ

colourful metaphors to describe the Incarnation of Christ as fully human and divine. Ephrem asserts that Christ's unity of humanity and divinity represents peace, perfection and salvation; in contrast, docetism and other heresies sought to divide or reduce Christ's nature and, in doing so, rend and devalue Christ's followers with their false teachings.

- Ephrem wrote exclusively in the Syriac language, which is a dialect of Middle Aramaic, but translations of his writings exist in Classical Armenian, Coptic, Old Georgian, Koine Greek and other languages. Some of his works are only extant in translation (particularly in Armenian). Syriac churches still use many of Ephrem's hymns as part of the annual cycle of worship. However, most of these liturgical hymns are edited and conflated versions of the originals.

- Ephrem the Syrian. Wikipedia. <en.wikipedia.org/wiki/Ephrem_the_Syrian>

- [Labourt] In medieval times some of his minor works were translated from the Greek into Slavonic and Latin. ...The Syriac original was unknown in Europe until the fruitful Oriental voyage (1706-07) of the Maronites Gabriel Eva, Elias, and especially Joseph Simeon Assemani (1716-17), which resulted in the discovery of a precious collection of manuscripts in the Nitrian (Egypt) monastery of Our Lady. These manuscripts found their way at once to the Vatican Library. In the first half of the nineteenth century the British Museum was notably enriched by similar fortunate discoveries of Lord Prudhol (1828), Curzon (1832), and Tattam (1839, 1841). All recent editions of the Syriac original of Ephraem's writings are based on these manuscripts. In the Bibliotheque Nationale (Paris) and the Bodleian (Oxford) are a few Syriac fragments of minor importance. Joseph Simeon Assemani hastened to make the best use of his newly found manuscripts and proposed at once to Clement XII a complete edition of the writings of Ephraem in the Syriac original and the Greek versions, with a new Latin version of the entire material. He took for his own share the edition of the Greek text. (Labourt, St. Ephraem" in Catholic Encyclopedia, vol 5, 1909).

- [Kiger] Throughout his theology of the Holy Spirit Ephrem displays an awareness of the theological movements and themes occurring concurrently with his life. He does this despite a facility with Greek or Latin and so leads one to question how he received these ideas. Ephrem utilizes the sources available to him, the Bible, the natural world, and the life of the church in order to show that the Holy Spirit is God. Ephrem's awareness of the theological controversies occurring in the Greek and Latin churches is not surprising, his engagement with the debates shows a concern for his local context, and a fidelity to the teachings of the church. (Kiger, The Pneumatology of Ephrem the Syrian, 2020, p. 237)

HITS:

- **[Ephrem : Hymn 40]** Thus the tyrants are clearly silenced,
For look: **one is three** and **three are one**.
They are mingled, yet not fastened [to one another]. They are divided, yet not cut.
This marvel silences us entirely.
A human too, is established in a threefold way,
And will rise in the resurrection, being perfectly complete.
 - Des heiligen Ephraem des Syrers Hymnen de fide. 2 vols. Edmund Beck editor, 1955, vol 1, p. 130.
 - Ephrem. Hymns of Faith. Translated by Jeffrey T. Wickes. 2015, #40.4, p. 226.
 - **Syriac** : Appendix: Ephrem : Hymn #40.4 : Syriac : [Image]

- **[Ephrem : Sermon 78] IMAGES OF THE ONE IN THREE AND THREE IN ONE. EPHREM THE SYRIAN:** You have the sun as a type of the Father, its brilliance as a type of the Son and its warmth as a type of the Holy Spirit. Yet the **three are one**, and the Trinity reveals itself in the sun. Who can explain what is incomprehensible? **One is many, one is three, and three are one.** The mystery is great, the wonder self-evident. The sun is distinct from its brilliance; the two things are different but equal, and the brilliance of the sun is the sun itself. No one says that there are two suns, though as far as the lower creatures are concerned, it is the sun's brilliance that is the sun itself. Similarly, we do not say that there are two gods, and our Lord is God above the creatures.
 - **SERMONS AGAINST RASH IN-QUIRERS** 1.73 (Assemani : ESOO 3:137)
 - English Translation from: Bray & Oden. *We Believe in One God*. 2009, p. 77.
 - **Syriac** : Appendix: Ephrem : Sermon 78 (A to C) : Syriac : [Image]

Basil of Caesarea (329–379 AD)

• Basil of Caesarea (329–379 AD) : Basil of Caesarea, also called Saint Basil the Great (Greek: Ἅγιος Βασίλειος ὁ Μέγας, Ágios Basíleios o Mégas; 329 or 330[8] – January 1 or 2, 379), was the bishop of Caesarea Mazaca in Cappadocia, Asia Minor (modern-day Turkey). He was an influential theologian who supported the Nicene Creed and opposed the heresies of the early Christian church, fighting against both Arianism and the followers of Apollinaris of Laodicea. His ability to balance his theological convictions with his political connections made Basil a powerful advocate for the Nicene position. (Basil of Caesarea. Wikipedia. <en.wikipedia.org/wiki/Basil_of_Caesarea>.)

HITS:

- [Basil] ... "for by the Word of the Lord the heavens were established, and by the Spirit of His mouth all their power". Therefore neither is the Word a significant blow of air uttered by instruments of the voice: nor is the Spirit a breath of the mouth, pulsated by the respiratory parts: **but the Word is that which was in the beginning with God, and was God. But the Spirit of the mouth of God is the Spirit of truth, which proceeds from the Father. Therefore you understand three things, the Lord commanding, creating the Word, and the Spirit confirming it.** (Basil, Book on the Holy Spirit)
 - **Greek:** "Τῷ Λόγῳ γὰρ Κυρίου οἱ οὐρανοὶ ἐστερεώλησαν, καὶ τῷ Πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν." Οὕτε οὖν Λόγος ἀέρος τύπωσις σημαντική, διὰ φωνητικῶν ὀργάνων ἐκφερομένη· οὔτε Πνεῦμα στόματος ἀτμός, ἐκ τῶν ἀναπνευστικῶν μερῶν ἐξωθούμενος· **ἀλλὰ Λόγος μὲν ὁ πρὸς Θεὸν ὢν ἐν ἀρχῇ, καὶ Θεὸς ὢν· Πνεῦμα δὲ στόματος Θεοῦ τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται. Τρία τοίνυν νοεῖς, τὸν προστάσσοντα Κύριον, τὸν δημιουργοῦντα Λόγον, τὸ στερεοῦν τὸ Πνεῦμα.** (Migne Graeca, PG 32.136 C-D)

John Chrysostom (349-407 AD)

• John Chrysostom (c. 349 – 14 September 407),[6] Archbishop of Constantinople, was an important Early Church Father. He is known for his preaching and public speaking, his denunciation of abuse of authority[7] by both ecclesiastical and political leaders, the Divine Liturgy of Saint John Chrysostom, and his ascetic sensibilities. The epithet Χρυσόστομος (Chrysostomos, anglicized as Chrysostom) means “golden-mouthed” in Greek and denotes his celebrated eloquence.[2][8] Chrysostom was among the most prolific authors in the early Christian Church, exceeded only by Augustine of Hippo in the quantity of his surviving writings.[9] He is honoured as a saint in the Oriental Orthodox, Eastern Orthodox, Catholic, Anglican, and Lutheran churches, as well as in some others. The Eastern Orthodox, together with the Byzantine Catholics, hold him in special regard as one of the Three Holy Hierarchs (alongside Basil the Great and Gregory of Nazianzus). The feast days of John Chrysostom in the Eastern Orthodox Church are 13 November and 27 January. In the Roman Catholic Church he is recognized as a Doctor of the Church. Because the date of his death is occupied by the feast of the Exaltation of the Holy Cross (14 September), the General Roman Calendar celebrates him since 1970 on the previous day, 13 September; from the 13th century to 1969 it did so on 27 January, the anniversary of the translation of his body to Constantinople.[10] Of other Western churches, including Anglican provinces and Lutheran churches, some commemorate him on 13 September, others on 27 January. The Coptic Church also recognizes him as a saint (with feast days on 16 Thout and 17 Hathor).[11] (John Chrysostom. Wikipedia. <en.wikipedia.org/wiki/John_Chrysostom>)

• [Bonfiglio] While the Greek tradition of both the authentic and the spurious texts of the corpus Chrysostomicum has received a fair amount of attention, the medieval translations have, for the most part, been neglected, even in spite of the fact that they often bear witness to an early stage of the transmission of the corpus. In fact, considering that for the majority of the texts of the corpus Chrysostomicum the extant Greek manuscript tradition begins only in the ninth or tenth century, in many instances editors can make use of the oldest medieval translations to shed light on both the formative stages of the corpus Chrysostomicum and **the development of the early pseudo-Chrysostomica, namely the period roughly comprised between the death of John Chrysostom (407) and the ninth century.** (fn. 5. In general, this statement applies only to the direct, but not the indirect tradition (quotations, paraphrases, etc.), some of which ante-dates the ninth century. Additionally, **there are rare cases of early manuscripts in an uncial script that antedate the transliteration. For instance, this is the case of the famous sixth-century manuscript Wolfenbüttel, Herzog August Bibliothek, Helmst. 75a, which preserves parts of the In Matthaëum homiliae 1–90 [CPG 4424].** As for the pseudo-Chrysostomica, the production of spuria began already before the death of John and continued far beyond the ninth century. For a first orientation, see Voicu, “Confini del corpus,” as well as above, n. 3.) (Bonfiglio, The Armenian Translations of John Chrysostom, 2020, p. 36)

• Forster presents these HITS (below) in his book on pages 200-205. (See the Appendix for the full text of his comments)

HITS:

- [Homily : On “*in the beginning was the Word*,” etc. (John 1:1)] Therefore, do not divide the indivisible nature, do not cut asunder the unpartable essence; but rather learn accurately about its power. **He who is called the Father, the Son and the Holy Spirit is one.** (Translated by Sarah Van der Pas, correspondence, November 2024.)

- **Greek:** Τοιγαροῦν μὴ μέριζε τὴν ἀμέριστον φύσιν, μὴ τέμνε τὴν ἀδιαίρετον οὐσίαν· γνώριζε δὲ μᾶλλον τὴν δύναμιν ἀκριβῶς. **Εἷς κέκληται ὁ Πατὴρ καὶ ὁ Υἱὸς καὶ τὸ Πνεῦμα τὸ ἅγιον.** (Migne Graeca, PG 63.545)
- [Homily : On “*in the beginning was the Word*,” etc. (John 1:1)] But, foolish and unreasoning man—for no other name suits an atheist better than the name of fool, for *the fool hath said in his heart: there is no God* (Ps. 13:1)—he did not say what you imagined. If a wrong done to the Spirit redounded to God because the Spirit was sent by God, then Peter should have said ‘Thou hast not lied to the Spirit, but to God.’ But enough of these things: **the Holy Trinity (proclaimed by the Father) must be conceded [as obviously true] to the apostolic chorus [who affirm it]. The Trinity of the apostles is a witness to the heavenly Trinity.** (Translated in part by Sarah Van der Pas, correspondence, August 2024.)
 - **Greek:** οὐδεμία γὰρ ἄλλη πρέπουσα τῷ ἀθέῳ προσηγορία, εἰ μὴ ἡ τοῦ ἄφρονος· Εἶπε γὰρ ἄφρων ἐν καρδίᾳ αὐτοῦ, Οὐκ ἔστι Θεός· οὐκ εἶπεν, ὡς σὺ ἐνόησας. Εἰ γὰρ ἡ τοῦ Πνεύματος ὕβρις εἰς Θεὸν ἀνέτρεχεν ὡς ἀποστείλαντα, ἐχρῆν εἰπεῖν· Οὐκ ἐψεύσω τῷ Πνεύματι, ἀλλὰ τῷ Θεῷ. Ἀλλὰ ταῦτα μὲν εἰς τοσοῦτον· **δεῖ γὰρ τῇ ἀποστολικῇ χορείᾳ παραχωρῆσαι τὴν ἁγίαν Τριάδα, ἣν ὁ Πατὴρ καταγγέλλει. Τριάς ἀποστόλων μάρτυς τῆς οὐρανίου Τριάδος.** (Migne Graeca, PG 63.550)

Comments:

• [Forster] Now **1.** *in this text, and in this text only, the three Persons are categorically pronounced to be one*; and **2.** *in this text, and in this text only, the three Persons are brought together as witnesses, and not only as witnesses, but as heavenly witnesses.* If these two propositions are laid down in the Homily, the author most certainly read them in his Greek New Testament MSS., and took them from their sole repository, the seventh verse. Now both propositions stand saliently out in this document: viz. **1.** *the three-one*; and **2.** *the three Heavenly Witnesses.* Here are the passages in proof.

1. **εἷς κέκληται ὁ Πατὴρ καὶ ὁ Υἱὸς καὶ τὸ Πνεῦμα τὸ ἅγιον.** (“*He who is called the Father, the Son and the Holy Spirit is one.*”) But not only is this the exact proposition of 1 John v. 7, but the term **κέκληται** (“called”, “declared”) specifically marks it out as a *quotation*. It is manifestly equivalent to **ὡς γέγραπται** (“*As it has been written*”), and *scriptum est*. It amounts, I affirm unhesitatingly, to a formal quotation from verse 7.
2. **δεῖ γὰρ τῇ ἀποστολικῇ χορείᾳ παραχωρῆσαι τὴν ἁγίαν Τριάδα, ἣν ὁ Πατὴρ καταγγέλλει. Τριάς Ἀποστόλων, μάρτυς τῆς οὐρανίου Τριάδος.** (“*For it is necessary to concede the holy Trinity (which the apostolic choir [testify]) that the Father declares. The Trinity of the apostles is a witness of the heavenly Trinity.*”)

• Forster, A New Plea for the Authenticity of the Text of the Three Heavenly Witnesses, 1867, p. 201.

• [Wiseman] **Still, Dr. Scrivener candidly admits that Mr. Forster has made a discovery "of the utmost importance in this controversy," in the production of a Greek authority of the fourth century.** In the Benedictine edition of St. Chrysostom (t. xii. p. 416) there is found a Homily by an unknown author, the date of which is fixed by Montfaucon, on internal evidence, as 381—the year after the Pneumatomachi and Anomoians had been banished from Constantinople. The subject of the discourse is the Trinity in Unity; the text is the first words of St. John's Gospel; the treatment of the subject is grounded avowedly on the teaching of St. John. Mr. Forster selects two sentences from this homily which prove that the preacher was quoting the verse about the Heavenly Witnesses. [δεῖ γὰρ τῇ

ἀποστολικῇ χορείᾳ παραχωρῆσαι τὴν Ἁγίαν Τριάδα, ἣν ὁ Πατὴρ καταγγέλλει. Τριάς Ἀποστόλων, μάρτυς τῆς οὐρανίου Τριάδος.] ...By the Trinity of the Apostles the preacher means the Trinity as preached or typified by the three Apostles, St. John, St. Paul, and St. Peter, previously referred to. ...Besides this passage, Mr. Forster has brought forward many additional patristic evidences in support of the verse, but few are so convincing as the preceding. (Wiseman, "Recent Evidence in Support of I John V. 7.", Dublin Review, vol 90, 1882, p. 435)

• [Scrivener] **Mr Forster (ubi supra pp. 200-209) believed that he had discovered Greek authority of the fourth century for this passage [I John 5:7]**, in an isolated Homily by an unknown author, in the Benedictine edition of Chrysostom (Tom. XII. pp. 416-421), whose date Montfaucon easily fixes by internal evidence at A. D. 381. As this discovery, if real, is of the utmost importance in the controversy, it seems only right to subjoin the words alleged by this learned divine, leaving them to make their own way with the reader: (1) εἰς κέκληται ὁ Πατὴρ καὶ ὁ Υἱὸς καὶ τὸ Πνεῦμα τὸ Ἅγιον: (*"He who is called the Father, the Son and the Holy Spirit is one."*) (2) δεῖ γὰρ τῇ ἀποστολικῇ χορείᾳ παραχωρῆσαι τὴν Ἁγίαν Τριάδα, ἣν ὁ Πατὴρ καταγγέλλει. Τριάς Ἀποστόλων, μάρτυς τῆς οὐρανίου Τριάδος. (*"For it is necessary to concede the holy Trinity (which the apostolic choir [testify]) that the Father declares. The Trinity of the apostles is a witness of the heavenly Trinity."*) (Scrivener, A Plain Introduction to the Criticism of the New Testament for the Use of Biblical Students. 3d ed., 1883, p. 651, fn 1)

Saints of Constantinople : In principium indictionis ("On the beginning of the new year")

• [Katie] A shrine or church dedicated to Saint Laurentius was built in Constantinople by Pulcheria (398/9–453), sometime around the middle of the fifth century,[Marcellinus, Chronicon a.c. 453. 5 (Mommsen, 85);] and rebuilt by Justinian in the sixth.[Procopius, De aedificiis 1.6.1-3 (Wirth, 4:29).] It held the relics of Saint Stephen which her sister-in-law Eudocia (401–460), wife of Emperor Theodosius II (r. 408–450), had been brought back from Jerusalem. [Marcellinus, Chronicon a.c. 439. 2 (Mommsen, 80);] (Katie, Ps.-Chrysostom in principium indictionis (PG 59, 673-674 = CPG 4597). Draft Translation. 2020, p. 3)

• [Katie] It is well known that there is no contemporary account of the translation of Stephen's relics. As noted above, the nearest contemporary account speaks of Eudocia bringing back relics of Stephen from Palestine and Pulcheria placing them in a church dedicated to Laurentius in Constantinople. And yet the ninth century historian Theophanes reported that in the 420s the bishop of Jerusalem sent Stephen's relics to Theodosius II and his virgin sister Pulcheria, [*Chronographia*, a.m. 5920 (de Boor, 1:86–7).] a story that itself may mask an intense rivalry between imperial women given the prestige that possession of relics could bring.[See Elizabeth Clark, "Claims on the Bones of Saint Stephen: The Partisans of Melania and Eudocia," *Church History* 51, No. 2 (1982): 141–56.] Writing in the early fourteenth century, Nicephorus Callistus Xanthopoulos repeats Theophanes' story of the translation of Stephen's relics and their arrival in Constantinople in book 14 of his history [*Historia ecclesiastica* 14.9 (PG 146, 1081, 1084)] but in the following section, he writes of Pulcheria collecting further relics including those of Laurentius and Agnes: "Indeed, having found the relics of Laurentius the martyr and of Agnes, she deposited them in Constantine's city, at which place she erected a great church that was truly excellent in both size and beauty." [*Historia ecclesiastica* 14.10 (PG 146, 1089)] In book 15 Nicephorus describes Pulcheria's church building including the church dedicated to Laurentius, first reported by Marcellinus Comes but also repeated by Theodore Anagnostes, either of whom could have been sources. [*Historia ecclesiastica* 15.14 (PG 147, 41)] One suspects then that Nicephorus had another source now lost to

us that prompted him to write that Pulcheria found relics of Laurentius and Agnes and housed them in a church she built in Constantinople. (Katie, Ps.-Chrysostom in principium indictionis (PG 59, 673-674 = CPG 4597). Draft Translation. 2020, p. 6)

HITS:

- [Homily : On "*In principium indictionis*"] Foremost are the wonders of Christ and my God, which he accomplished on account of my salvation when he became man. And then, the sufferings of his slaves. Stephen's crown set with precious stones, the glorious Laurentius's monuments against death, Anne's unharmed virginity. **O herald of the threesome Triad!** O relics, medicines of the tormented! O dust, well of cures! O house imitating the beauty of heaven. (Translation from Katie, Ps.-Chrysostom in principium indictionis (PG 59, 673-674 = CPG 4597). Draft Translation. 2020, p. 13)
 - **Greek:** ἐν πρώτοις τοῦ Χριστοῦ καὶ Θεοῦ μου τὰ θαύματα, ἃ διὰ τὴν ἐμὴν σωτηρίαν ἄνθρωπος γεγονώς ἐξετέλεσεν· εἶθ' οὕτω τῶν δούλων αὐτοῦ τὰ πάθη· τοῦ Στεφάνου τὸν λιθοκόλλητον στέφανον, τοῦ ἐνδόξου Λαυρεντίου τὰ κατὰ θανάτου τρόπαια, τῆς Ἄννης τὴν ἀναυάγητον παρθενίαν. **Ὡ τριάς Τριάδος κήρυξ!** ὦ λείψανα τῶν ὀδυνωμένων τὰ φάρμακα! ὦ κόνις πηγὴ ἱαμάτων! ὦ οἶκος οὐρανοῦ τὸ κάλλος μιμούμενος! (Migne Graeca, PG 59.674)

Arians sing against "three are one"

The Arians "song" source work was mostly done by Steven Avery and featured on his purebible web site. He has given me permission to use some of his work for this presentation.

- [Farrar] When the earthquakes ceased the Arians began to give trouble. They had been a powerful party in Constantinople since the days of Valens, and they were strong in the adherence of so many of the warrior Goths of Gaïnas. By a decree of Theodosius they were not allowed to worship within the walls of Constantinople, but they still cherished the determination to get a church assigned to them. They began to inaugurate nightly processions, which marched through the streets and colonnades chanting in antiphon the strange theological hymns of Arius. Among these was one which had the taunting refrain:

Where are now the men who say,
In their enigmatic way—
Who the riddle right can see?—

'Three are one, and one is three?'

Having chanted such strains all the night, they retired at dawn to their church outside the walls.

- Farrar, *Gathering Clouds: A Tale of the Days of St. Chrysostom*, Volume 1. Longmans, Green and Company, 1912, p. 171.

- [Briggs] Cassian (360-435 AD) tells us of the custom in the 4th century of lengthening out the Psalms with Antiphons. S. Chrysostom employed this method of chanting, by way of opposing the heretical practice of the Arians, who sang their Psalmody antiphonally, intercalating the verses with the blasphemous refrain, **'And now where are they that affirm that the Three are One?'** (Briggs. *The Elements of Plainsong: Compiled from a Series of Lectures Delivered Before the Members of the Plainsong & Mediaeval Music Society*. 1895, p. 57.)

- [Sozomen (c. 400 – c. 450 AD)] Chapter 8. Antiphonal Hymns against the Arians introduced by John. The Interests of the Orthodox are much augmented by the Teachings of John, while the Wealthy are More and More Enraged.

The Arians, having been deprived of their churches in Constantinople during the reign of Theodosius, held their churches without the walls of the city. They previously assembled by night in the public porticoes, and were divided into bands, so that they sang antiphonally, for they had composed certain refrains which reflected their own dogma, and at the break of day marched in procession, singing these hymns, to the places in which they held their churches. They proceeded in this manner on all solemn festivals, and on the first and last days of the week. The sentiments propounded in these odes were such as were likely to engender disputes. As, for instance, the following: **Where are those who say that the Three Persons constitute one Power?** Other similar acrimonious observations were interspersed throughout their compositions. John was fearful lest any of his own church people should be led astray by witnessing these exhibitions, and therefore commanded them to sing hymns in the same manner. The orthodox became more distinguished, and in a short time surpassed the opposing heretics in number and processions; for they had silver crosses and lighted wax tapers borne before them. The eunuch of the empress was appointed to regulate these processions, to pay the cost of whatever might be required, and to prepare hymns. Hence the Arians, impelled either by jealousy or revenge, attacked the members of the Catholic Church. Much bloodshed ensued on both sides. Briso (for this was the name of the imperial eunuch) was wounded on the forehead by a stone that was cast at him. The resentment of the emperor was kindled, and he put a stop to the Arian assemblies. Having commenced the custom of singing

hymns in the manner and from the cause above stated, the members of the Catholic Church did not discontinue the practice, but have retained it to the present day. The institution of these processions and his services in the Church endeared John to the people; but he was hated by the clergy and the powerful on account of his free boldness, for he never failed to rebuke the clergy when he detected them in acts of injustice, nor to exhort the powerful to return to the practice of virtue when they abused their wealth, committed impiety, or yielded to voluptuousness.

• Sozomen Ecclesiastical History, Book VIII.8 <www.newadvent.org/fathers/26028.htm>

• [Socrates (c. 380 – after 439)] Chapter 8.— The Arians and the Supporters of the 'Homoousion' hold Nocturnal Assemblies and sing Antiphonal Hymns, a Species of Composition ascribed to Ignatius, surnamed Theophorus. Conflict between the Two Parties.

The Arians, as we have said, held their meetings without the city. As often therefore as the festal days occurred — I mean Saturday and Lord's day — in each week, on which assemblies are usually held in the churches, they congregated within the city gates about the public squares, and sang responsive verses adapted to the Arian heresy. This they did during the greater part of the night: and again in the morning, chanting the same songs which they called responsive, they paraded through the midst of the city, and so passed out of the gates to go to their places of assembly. But since they did not desist from making use of insulting expressions in relation to the Homoousians, often singing such words as these: **'Where are they that say three things are but one power?'**— John fearing lest any of the more simple should be drawn away from the church by such kind of hymns, opposed to them some of his own people, that they also employing themselves in chanting nocturnal hymns, might obscure the effort of the Arians, and confirm his own party in the profession of their faith. John's design indeed seemed to be good, but it issued in tumult and dangers. For as the Homoousians performed their nocturnal hymns with greater display — for there were invented by John silver crosses for them on which lighted wax-tapers were carried, provided at the expense of the empress Eudoxia — the Arians who were very numerous, and fired with envy, resolved to revenge themselves by a desperate and riotous attack upon their rivals. For from the remembrance of their own recent domination, they were full of confidence in their ability to overcome, and of contempt for their adversaries. Without delay therefore, on one of these nights, they engaged in a conflict; and Briso, one of the eunuchs of the empress, who was at that time leading the chanters of these hymns, was wounded by a stone in the forehead, and also some of the people on both sides were killed. Whereupon the emperor being angered, forbade the Arians to chant their hymns any more in public. Such were the events of this occasion. We must now however make some allusion to the origin of this custom in the church of responsive singing. Ignatius third bishop of Antioch in Syria from the apostle Peter, who also had held intercourse with the apostles themselves, saw a vision of angels hymning in alternate chants the Holy Trinity. Accordingly he introduced the mode of singing he had observed in the vision into the Antiochian church; whence it was transmitted by tradition to all the other churches. Such is the account [we have received] in relation to these responsive hymns.

• Socrates Scholasticus. Church History, Book VI.8 <www.newadvent.org/fathers/26016.htm>

• [Flynn] The "strange chants" (against which Chrysostom warns) are not simply abstract possibilities. The leading intra-Christian controversy of the fourth century was the Arian conflict, which led to a division within the Church which would last for hundreds of years. The main difference between Arius' theology and Catholicism was "whether the Word of God was coeternal with God. The phrase that eventually became the Arian motto, 'there was a time when he was not,' aptly focuses on the point at issue." (González 161) The conflict in the church over the nature of God and the Trinity may not seem as if it would affect music, but it did. The strange

chants against which Chrysostom so sternly warns are the tuneful hymns and antiphons of the Arian heresy. It is against the music of the Arian heresy that he may be warning in the exposition. Chrysostom's role as a leading opponent of the Arians was remembered in the later Middle Ages, as was the presence of heretical hymns. **The Golden Legend of Jacobus De Voragine, a collection of saints' lives and devotionals written sometime before 1267**, relates the conflict between John Chrysostom and the Arians. (Flynn. The Power of Music in Medieval Literature: Battling Evil: Music for the Christian. © 2000, 2004. <www.voskrese.info/spl//BJFmusicforchristian.html>)

• [Voragine] But the Arians, whose numbers were increasing, and who had a church outside the city, became so bold that one Sunday they pushed their way into John's own church, singing their hymns and antiphons, and shouting derisively: **'Look at the fools who believe that three make one!'** Then John, fearing that the simple folk would be drawn into heresy, commanded the faithful to gather in the churches at night, to hear sermons and to sing hymns. . . . As a result of this [the murder of a eunuch], and to put a stop to the disorder, the emperor formally enjoined the Arians from singing their hymns in public. (Saint John Chrysostom, January 27 : 1941, Part 1, p. 140)

• **Jacobus de Voragine**,[a] OP (c. 1230 – 13/16 July 1298) was an Italian chronicler and archbishop of Genoa. He was the author, or more accurately the compiler, of the Golden Legend, a collection of the legendary lives of the greater saints of the medieval church that was one of the most popular religious works of the Middle Ages.[3] (Jacobus de Voragine. Wikipedia. <en.wikipedia.org/wiki/Jacobus_de_Voragine>)

Augustine of Hippo (354-430 AD)

• Saint Augustine of Hippo (/ɔːˈɡʌst n/; 13 November 354 – 28 August 430 AD)[22] was a Roman African, early Christian theologian and Neoplatonic philosopher from Numidia whose writings influenced the development of the Western Church and Western philosophy, and indirectly all of Western Christianity. He was the bishop of Hippo Regius in North Africa and is viewed as one of the most important Church Fathers of the Latin Church for his writings in the Patristic Period. Among his most important works are *The City of God*, *De doctrina Christiana*, and *Confessions*. Augustine was born in the year 354 AD in the municipium of Thagaste (now Souk Ahras, Algeria) in the Roman province of Numidia.[44] His mother, Monica or Monnica,[45] was a devout Christian; his father Patricius was a Pagan who converted to Christianity on his deathbed.[46] Scholars generally agree that Augustine and his family were Berbers, an ethnic group indigenous to North Africa,[47][48][49] but that they were heavily Romanized, speaking only Latin at home as a matter of pride and dignity.[47] In his writings, Augustine leaves some information as to the consciousness of his African heritage. For example, he refers to Apuleius as "the most notorious of us Africans,"[47][50] to Ponticianus as "a country man of ours, insofar as being African,"[47][51] and to Faustus of Mileve as "an African Gentleman".[47][52] Augustine's family name, Aurelius, suggests that his father's ancestors were freedmen of the gens Aurelia given full Roman citizenship by the Edict of Caracalla in 212. Augustine's family had been Roman, from a legal standpoint, for at least a century when he was born.[53] It is assumed that his mother, Monica, was of Berber origin, on the basis of her name,[54][55] but as his family were honestiores, an upper class of citizens known as honorable men, Augustine's first language is likely to have been Latin.[54] Augustine was one of the most prolific Latin authors in terms of surviving works, and the list of his works consists of more than one hundred separate titles.[205] They include apologetic works against the heresies of the Arians, Donatists, Manichaeans and Pelagians; texts on Christian doctrine, notably *De Doctrina Christiana* (On Christian Doctrine); exegetical works such as commentaries on Genesis, the Psalms and Paul's Letter to the Romans; many sermons and letters; and the *Retractationes*, a review of his earlier works which he wrote near the end of his life. Apart from those, Augustine is probably best known for his *Confessions*, which is a personal account of his earlier life, and for *De civitate Dei* (*The City of God*, consisting of 22 books), which he wrote to restore the confidence of his fellow Christians, which was badly shaken by the sack of Rome by the Visigoths in 410. His *On the Trinity*, in which he developed what has become known as the 'psychological analogy' of the Trinity, is also considered to be among his masterpieces, and arguably of more doctrinal importance than the *Confessions* or the *City of God*. [206] He also wrote *On Free Choice of the Will* (*De libero arbitrio*), addressing why God gives humans free will that can be used for evil. According to his contemporary, Jerome, Augustine "established anew the ancient Faith".[a] In his youth he was drawn to Manichaeism and later to neoplatonism. After his baptism and conversion to Christianity in 386, Augustine developed his own approach to philosophy and theology, accommodating a variety of methods and perspectives.[23] Believing that the grace of Christ was indispensable to human freedom, he helped formulate the doctrine of original sin and made seminal contributions to the development of just war theory. When the Western Roman Empire began to disintegrate, Augustine imagined the Church as a spiritual City of God, distinct from the material Earthly City.[24] His thoughts profoundly influenced the medieval worldview. The segment of the Church that adhered to the concept of the Trinity as defined by the Council of Nicaea and the Council of Constantinople[25] closely identified with Augustine's *On the Trinity*. (Augustine of Hippo. Wikipedia.

<en.wikipedia.org/wiki/Augustine_of_Hippo>)

HITS:

- [Augustine] Do we speak of two or of three? A whole people lied against Christ. Luke 23:1 If, then, a people, consisting of a great multitude of men, was found a false witness, how is it to be understood that in the mouth of two or three witnesses every word shall stand, unless it be that in this manner the Trinity is mysteriously set forth to us, in which is perpetual stability of truth? Do you wish to have a good cause? **Have two or three witnesses, - the Father, Son, and Holy Ghost.** (Saint Augustine. Tractate 36.10 (John 8:15-18) <www.newadvent.org/fathers/1701036.htm>)
 - **Latin:** De duobus dicimus aut de tribus? universus populus mentitus est contra Christum (Luc. XXIII.1). Si ergo populus constans ex magna hominum multitudine, falsus testis inventus est; quomodo accipiendum est, In ore duorum vel trium testium stabit omne verbum: nisi quia hoc modo per mysterium Trinitas commendata est, in qua est perpetua stabilitas veritatis? Vis habere bonam causam? **Habeto duos vel tres testes, Patrem et Filium et Spiritum sanctum.** (S. Aurelii Augustini. Tractatus XXXVI.10; Migne Latina, PL 35.1669)
- [Augustine] In the passage where we read of the Jews saying to Christ, Thou bearest witness of thyself, thy witness is not true, you do not see that Christ replies by saying that Moses wrote of Him, simply because you have not got the eye of piety to see with. The answer of Christ is this: "It is written in your law, that the testimony of two men is true; I am one who bear witness of myself, and the Father that sent me beareth witness of me." What does this mean, **if rightly understood, but that this number of witnesses required by the law was fixed upon and consecrated in the spirit of prophecy, that even thus might be prefigured the future revelation of the Father and Son, whose spirit is the Holy Spirit of the inseparable Trinity? So it is written: "In the mouth of two or three witnesses shall every word be established."** (Saint Augustine. Contra Faustum, Book XVI.13. <www.newadvent.org/fathers/140616.htm>)
 - **Latin:** Illic autem, ubi ei dictum est a Judicis, Tu de te testificaris; testimonium tuum non est verum; non mirum est, non te videre persecutum euns, ut diceret de se prophetasse Moysen: non enim habes pium oculum, quo id possis videre. Nam ecce idipsum quod eis respondit: nempe, In lege vestra scriptum est, quia duorum hominum testimonium verum est. Ego cum qui testificor de me, et testificatur de me, qui me misit, Pater (Joan. vin, 13, 17, 18): quid aliud sonat recte intelligentibus, **nisi illum testium numerum in lege prophetico spiritu consecratum et commendatum, ut etiam sic prænuntiaretur futura revelatio Patris et Filii, quorum Spiritus est in illa inseparabili Trinitate Spiritus sanctus? Ideo scriptum est, In ore duorum vel trium testium stabit omne verbum** (Deut. XIX, 15). (S. Aurelii Augustini. Contra Faustum Manichæum. XVI.13. Migne Latina, PL 42.322)

Note: Thanks to Agnus Dei Apologetics for these hits (October, 2024; October 2025).

Severian, Bishop of Gabala in Syria (d. 425)

- Severian, Bishop of Gabala in Syria (* before 380; † after 408, but probably before 425), was a popular preacher in Constantinople from around 398/399 until 404. He became the enemy of John Chrysostom and helped condemn him at the Synod of the Oak. Details of his life are scanty, and are preserved in Socrates Scholasticus and Sozomen. There is a brief life in Gennadius of Massilia.[1] These tell us that he came to Constantinople around 398/399. He preached in a definite Syrian accent, and became a favourite of the empress Eudoxia. When, by the end of 401, the then archbishop John Chrysostom went to Asia, he charged Severian with the pastoral care of the church of Constantinople. But Severian was opposed and insulted by the deacon Sarapion, whom Chrysostom had delegated the economic affairs of the church. When Chrysostom backed his own men, the two became enemies. Johannes Quasten described him as "full of hate" for Jews and heretics.[2]
- More than 50 of his sermons are extant. In Greek almost all of his homilies survive only among the works of his enemy Chrysostom. Several homilies, some of them lost in Greek, were translated into other languages (Latin, Coptic, Georgian, Armenian, Slavonic and Arabic, perhaps also in Syriac.[3]) Eight of his sermons were published in Venice in 1827 from an ancient Armenian translation by J. B. Aucher: six of them are lost in Greek or known only from catena quotations.[4] Almost none have been edited critically,[5] some have never been published, and the list is not certainly complete. Details of his works can be found in the Clavis Patrum Graecorum nos. 4185-4295. One is edited by Migne in the Patrologia Graeca 65; many among the spuria are attributed to John Chrysostom (Patrologia Graeca 48-63). Severian belonged to the Antiochene school of exegesis, and his interpretations can be very literal. He is notorious for his six sermons on the Creation, in which he expresses "absurdly literal"[6] views including support for the Flat Earth.[7] His Discourse on the Seals discusses the canon of the four Gospels.[8] His biblical commentaries also contributed to Greek catenas.
- Severian of Gabala. Wikipedia. <en.wikipedia.org/wiki/Severian_of_Gabala>.

Homily #3 : On Religion and Baptism, together with the memory of Moses and Aaron...,

- **Therefore, let it be granted to all of us to fall into the net of orthodoxy, to dwell in the holy bosom of the faith, to declare the faith of the Trinity; that, I mean, of the three Patriarchs. For there is a heavenly Trinity in heaven, and three Patriarchs on earth.** Its nature is not falsified, nor does its honor suffer negation.* The second trinity is distinct in both time and place; whereas the first, timeless and eternal, reigns always, saves continually, enlightens perpetually. May we all be saved by it in Christ Jesus our Lord, to whom be glory for ever and ever. (Severian, Homily #3; Translated by Sarah Van der Pas, correspondence, August 2025)
 - **Armenian:** դիցի այսուհետեւ ամենեցուն մեզ ընդ ուռկա նաւ ուղիղ փառաւորութն անկանել, ի որ ծոցն Հաւատոց բնակել, գՀաւատս երրորդութն յանձին ունել՝ զերից Հայրապետացն . զի երրորդութիւնն երկնաւոր յերկինս է, եւ երեք Հայրապետք յերկրի. ոչ սորա բնութիւնն ստի, եւ ոչ նորա պատիւն յուրացութիւն ելանէ : Եւ երրորդութիւն եւ ժամա նակաւ՝ բաժանի, եւ վայրօք մեկնի. եւ այն՝ անժա մանակաւոր , եւ յաւիտենական , միշտ թագաւորէ, ցանգ փրկէ, Հանապազ լուսաւորէ. որով լիցի ամեն նեցուն մեզ փրկիլի քն յն ի տեր մեր . որում՝ փառք յաւիտեանս յաւիտենից (Severiani sive Seberiani Gabalorum episcopi Emesensis Homiliae, Edited by J.B. Aucher, 1827, p. 126,128)
 - **Latin:** Sit itaque omnibus nobis sub sagena orthodoxiae cadere, in sancto sinu fidei degere, fidem Trinitatis praeferre, illam inquam trium Patriarcharum. Trinitas enim caelestis in caelo est, et tres Patriarchae in terra. Nec hujus natura falsificatur, neque ejus

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honor negationem subit. Ista trinitas tam tempore, quam loco secedit, illa vero temporis expers et aeterna semper regnat, jugiter salvat, perpetuo illuminat. Qua fiat nos omnes salvari in Christo Jesu Domino nostro: cui gloria in saecula saeculorum. (Severiani sive Seberiani Gabalorum episcopi Emesensis Homiliae, Edited by J.B. Aucher, 1827, p. 127, 129; edited and transcribed by Sarah Van der Pas, correspondence, August 2025)

Comments:

- [Sarah Van der Pas] *It's not entirely clear from the context whether both instances of 'its' refer to the heavenly Trinity, or if one refers to the earthly trinity and the other to the heavenly. The Latin wording looks like they both refer to the heavenly, so my translation reflects that; but the context makes me unsure. It's not entirely impossible that the Latin translator made a mistake. Unfortunately I can't read the Armenian text. (correspondence, August 2025)

Victor, bishop of Capua (d. 545 AD) : Scholia Sermonum Severianus, bishop of Gabalon

• [Bischoff & Lapidge] Victor, bishop of Capua from 541 to 554, is well known as a scholar and author. He clearly had an excellent training in Greek as well as Latin patristic literature, though we are not in a position to say how he obtained it. He is best known for his Latin version of the Vulgate gospels, which is not based on the normal order of the gospels, but, as Victor explains in his preface, follows that of Tatian's *Diatessaron* or "Gospel Harmony". The text of Victor's "Gospel Harmony" is preserved in a manuscript written at Capua and corrected (as autograph notes in the manuscript reveal) by Victor himself between 2 May 546 and 12 April 547. There has been some discussion as to whether Victor used a Greek version of the *Diatessaron*, or a (lost) Old Latin version. **In any event there can be no doubt that Victor was a proficient Greek scholar, since he also compiled a commentary on the Pentateuch, drawn from Greek patristic authors such as Origen, Basil, Diodore of Tarsus and Severian of Gabala; but this commentary, in the form of a catena, has not survived.** Victor's interest in the Old Testament is also reflected in his treatise *Reticulus seu de arca Noe*, in which he attempted to relate the dimensions of Noah's ark to years in the life of Christ; but this, too, has survived only in fragments. Finally Victor apparently composed a treatise *De pascha*, which contained a refutation of the system of Easter reckoning established by Victorius of Aquitaine; Bede quoted Victor's treatise with approval, but except for his quotations and a few random others, the work has not come down to us. Nevertheless, the range of learning implied by these various writings shows that there must have been a school with a substantial library at Capua in the mid-sixth century. As we see, Naples at this time was also a distinguished center of biblical and patristic scholarship. How many other such schools existed in Campania it is not possible to say; but the example of Victor of Capua should caution us against taking a pessimistic view. In other words, the Campania to which young Hadrian came as a refugee in the mid-seventh century was the heir of a long tradition of Christianity, characterized by splendid churches, martyr's shrines, monasteries and (where it can be glimpsed) biblical and patristic learning in Greek and Latin. (Theodor, Hadrianus, Bischoff, and Lapidge, *Biblical commentaries from the canterbury school of theodore and hadrian*, 1994, p. 107-108.)

• [Wace] II. **Victor [of Capua] was the author of several commentaries on the O.T. and N.T., partly consisting of extracts from various fathers, partly original. Pitra (Spicil. Sol. i.) has edited fragments of some on O.T., contained in an Expositio in Heptateuchum by Joannes Diaconus.** Another work is the *Reticulus*, or *On Noah's Ark* (p.287), containing an extraordinary calculation to shew that its dimensions typify the number of years in the life of our Lord. On N.T. Victor wrote a commentary, 11 fragments of which, preserved in the Collections of Smaragdus, are collected by Pitra (*Patr. Lat.* cii.1124), according to whom a St. Germain MS. of Rabanus Maurus's Commentary on St. Matthew marks numerous passages as derived from Victor. *Fragments of Capitula de Resurrectione Domini* are given in *Spicil. Sol. i.* (liv. lix. lxii. lxiv.), in which Victor touches on the difficulties in the genealogy in St. Matthew and on the discrepancy between St. Mark and St. John as to the hour of the Crucifixion. Of the last he gives the explanation of Eusebius in *Quaestiones ad Marimum*, and also one of his own. (Wace, *Dictionary of the Bible*, vol 4, p. 1126)

• [Pitra] And in the **first volume of my Spicilegium**, I began with that example of an old collection of exhumations, such as those of John the deacon of Rome [d. between 876 and 879], and **Victor, bishop of Capua**, which were intact, which I marveled at, among the Sangermansis manuscripts [a tenth-century diglot manuscript, formerly in the library of St. Germain des Prés, Paris]; from which, however, in a single line, Polycarp, Origen, Basil, Diodorus of Tarsus, Severianus of Gabalistan, Hilary of Pictavi, Peter of Alexandria, also the unknown Pacatus, the very rare Ulpianus; not to mention Papias and Irenaeus, hidden among the Syrians and Armenians, or the hidden Macarius Magnes among the eighty testimonies of the Greek fathers,

which were collated by the great Nicephorus and adorned with splendid commentaries. (Pitra, Prolegomena, p. iii)

• **Codex Sangermanensis** designated by Dabs1 or 0319 (in the numbering Gregory-Aland), α 1027 (Soden), is a **tenth-century diglot manuscript**, formerly in the library of St. Germain des Prés, Paris, hence its name Sangermanensis, "of Saint Germanus". Now it is preserved in the Bibliothèque nationale, Number 11105 Fonds Latin.[1] It contains the Pauline Epistles, lacking most of 1 Timothy and parts of Romans and Hebrews. It is particularly notable as one of the two such copies which display clear evidence of having had Claromontanus as exemplar (another is Uncial 0320).[2] It is now part of the National Library of Russia (Gr. 20) collection in Saint Petersburg.[3][4] (Codex Sangermanensis. Wikipedia. <en.wikipedia.org/wiki/Codex_Sangermanensis>)

- SEVERIAN OF GABALA, TRANSLATED BY VICTOR OF CAPUA

V. I am the God of Abraham, the God of Isaac, the God of Jacob [Exod. 3:6].

Victor, bishop of Capua, from the *Scholia Sermonum* [explanatory notes on the sermons] of Severian, bishop of Gabala.

The holy Trinity had to be symbolized by the three princes of the patriarchs.

(Translated by Sarah Van der Pas, correspondence, September 2025)

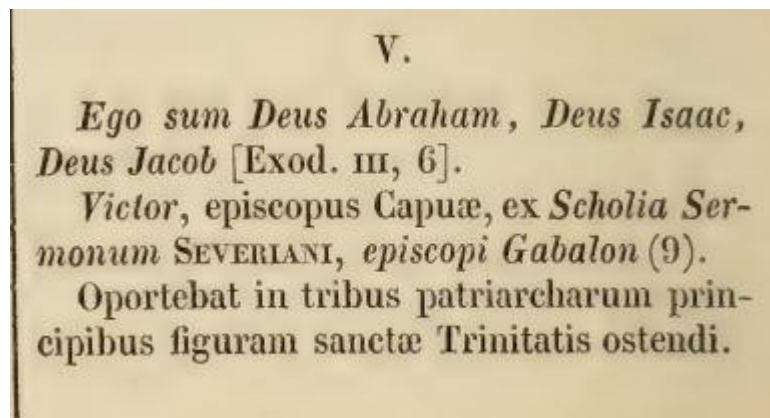
- **Latin:** SEVERIANUS GABALITANUS, INTERPRETE VICTORE CAPUANO

V. Ego sum Deus Abraham, Deus Isaac, Deus Jacob [Exod. III, 6].

Victor, episcopus Capuae, ex *Scholia Sermonum* SEVERIANI, episcopi Gabalon.

Oportebat in tribus patriarcharum principibus figuram sanctae Trinitatis ostendi.

• Pitra J. B. *Spicilegium solesmense: complectens sanctorum patrum scriptorumque ecclesiasticorum anecdota hactenus opera selecta e graecis orientalibusque et latinis codicibus*. Tomus primus, Volume 1, 1852, p. 276.



Pope Liberius (d. 366) Letter to Athanasius

• Pope Liberius (310 – 24 September 366) was the bishop of Rome from 17 May 352 until his death on 24 September 366.[3] According to the Catalogus Liberianus, he was consecrated on 22 May as the successor to Julius I. (Pope Liberius. Wikipedia. <en.wikipedia.org/wiki/Pope_Liberius>)

• **Note:** Liberius was jailed and exiled by the Arian Emperor Constantinus II during the Arian controversy. Liberius wrote this letter to Athanasius of Alexandria asserting the truth of the three in one Godhead.

HIT:

- [Liberius] Therefore, as I said above, **the Trinity is in one substance**: and there is one substance, one deity, one power, one kingdom, one glorification, one image, one Spirit, for the Spirit is not divided.
 - **Greek:** ἔστιν οὖν, καθὼς προείπον, ἡ **Τριάς ἐν μιᾷ ὑποστάσει** μὴ μεριζομένη, καὶ τῇ οὐσίᾳ ἓν, καὶ τῇ θεότητι ἓν, καὶ τῇ δυνάμει ἓν, καὶ τῇ βασιλείᾳ ἓν, καὶ τῇ δοξολογίᾳ ἓν, καὶ τῇ εἰκόνι ἓν, καὶ τῷ Πνεύματι ἓν
Πνεῦμα γὰρ οὐ μερίζεται.
(Migne Graeca, PG 28.1441-1444)

Comment:

- [Forster] 1 John v. 7 reappears still more saliently in the letter of Pope Liberius to St. Athanasius. In this most remarkable Confession of Faith, St. John's doctrine of the "the three are one" (Greek: **τὰ τρία ἓν**), as delivered in that one text, is laid down with an emphasis and fullness which show unmistakably that this Bishop of Rome was strictly following Scripture, and basing his Confession (as St. Athanasius himself professed to do) solely upon the written Word. The manner in which he presses, and insists upon, and reiterates the **ἓν** (one), so prominent a term in 1 John v. 7, alone tells me that he is certainly commenting on that text. Now the single term **ἓν** (one), so peculiarly and exclusively St. John's term, as applied to the Godhead, here repeated seven times, and coupled with **τρεις** or **Τριάς** (three), equally peculiar to 1 John v. 7, present such a recurrence and combination of peculiar terms found together only in that one verse, as nothing but their being taken from the text of the three Heavenly Witnesses can possibly explain. Evidence like this I hold to be equal to the most formal quotation of the text. (Forster, A New Plea for the Authenticity of the Text of the Three Heavenly Witnesses, 1867, p. 87-88.)

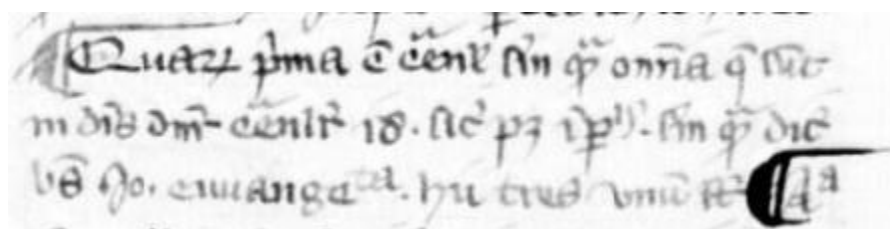
Francis of Meyronnes (also Franciscus de Mayronis; c. 1280–1328)

• Francis Of Meyronnes, French François De Meyronnes, Latin Franciscus De Mayronis, (born c. 1285, Meyronnes, County of Provence—died after 1328, Piacenza, Lombardy), Franciscan monk, one of the principal philosopher–theologians of 14th-century Scholasticism and a leading advocate of the subtle system of Realism proposed by the English Scholastic John Duns Scotus. His theological works include an important commentary on Peter Lombard's *Sentences*, the *Quaestiones quodlibetae* ("Miscellaneous Questions"), and a collection of tracts on disputed questions and political theories (one of which suggested a universal monarchy headed by the pope). (Francis of Meyronnes. Britannica. <www.britannica.com/biography/Francis-of-Meyronnes>)

Troyes. Médiathèque du Grand Troyes, Ms 994 (14th Century)

• [Lapparent] Manuscript 994. The inventory of the Clairvaux library, made in the 15th century (ms. 521 of Troyes): 5° Controversy between François de Meyronnes and Pierre Roger, the future Clement VI. The manuscript contains two of François de Meyronnes' *replicationes*... These are the **disputationes collativae** argued by Pierre Roger when he inaugurated his course on Books II (second reply) and IV (first reply) of the *Sentences* (folio 149r, col. 1 to folio 157r, col. 1). The text is anonymous in the manuscript. (Lapparent, Note sur les manuscrits 994 et 995 de Troyes. In: Bibliothèque de l'école des chartes. 1943, p. 262-263)

- [The previous sentence, not quoted here, says that there are four types of 'identity' in the divine.] The first of these is 'essential' identity, whereby all things in the divine are said to be 'essentially' the same [i.e. the same in essence, or substance], as is apparent in the persons. This is the identity referred to by **blessed John the Evangelist when he says: These three are one.** (*Translated by Sarah Van der Pas, correspondence, August 2025*)
 - **Latin:** Quarum prima est essentialis, secundum quam omnia que sunt in divinis dicuntur essentialiter idem, sicut patet in personis, secundum quam dicit **beatus iohannes evangelista : hii tres unum sunt.** (Transcription: François de Meyronnes - Pierre Roger, *Disputatio Collativa* (1320-21), ed. J. Barbet, *Textes philosophiques du moyen âge* 9, 1961, p. 118)



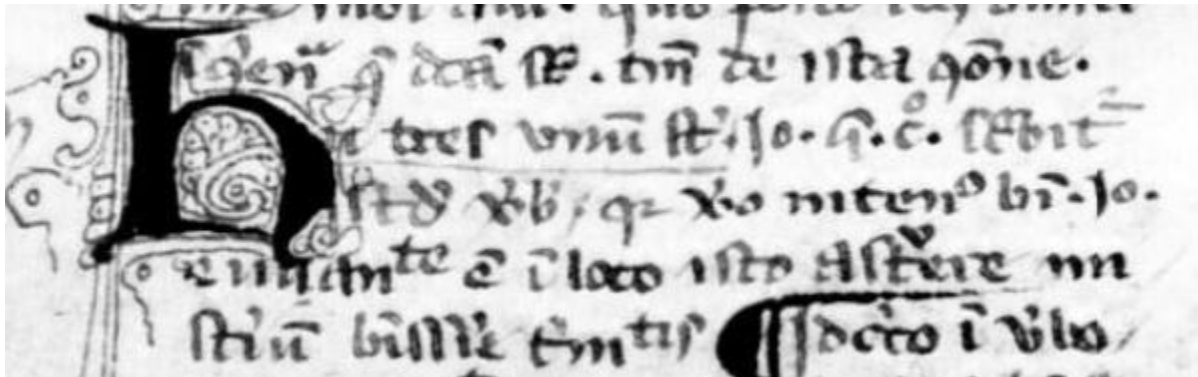
- Troyes, Ms 994 [Image 163]
f152v.col-01.line_029 Quarum prima est essentialis, secundum quam omnia que sunt
f152v.col-01.line_030 in divinis dicuntur essentialiter idem, sicut patet in personis, secundum quam dicit
f152v.col-01.line_031 **beatus iohannes evangelista : hii tres unum sunt.**
Portail Biblissima
<portail.biblissima.fr/fr/ark:/43093/mdataa873bcc90a01bfcfe33e6fb6752f3a78a069c508>

Troyes. Médiathèque du Grand Troyes, Ms 995 (14th Century)

• [Lapparent] Manuscript 995. The inventory of the Clairvaux library, made in the 15th century. 3° Collection of **eleven quodlibetic questions** (fol. 155 r°, col. 1-192 r°, col. 2), anonymous in the manuscript, but which must, without any doubt, be attributed to François de Meyronnes. (Lapparent, Note sur les manuscrits 994 et 995 de Troyes. In: Bibliothèque de l'école des chartes. 1943, p. 263-264)

Note: Thanks to Steven Avery for giving me the heads-up on this hit.

- **These three are one: these words are written in John chap. 5 (v. 7);** now because the intention of blessed John the Evangelist is to demonstrate in this passage the mystery of the most blessed Trinity... (Translated by Sarah Van der Pas, correspondence, August 2025)
 - **Latin: His tres unum sunt; Joan. 5. cap. scribitur istud verbum,** quia vero intentio beati Iohannis evangeliste est in loco isto astruere misterium beatissime Trinitatis. (Transcription: Duba, W. O. (2007). "Continental Franciscan Quodlibeta After Scotus". In Theological Quodlibeta in the Middle Ages: The Fourteenth Century. Leiden, p. 618.)



- Troyes, Ms 995 [Image 189]
f181v.col-01.line_039 **His tres unum sunt; [I] Joan. 5. cap. scribitur**
f181v.col-01.line_040 **istud verbum,** quia vero intentio beati Iohannis
f181v.col-01.line_041 evangeliste est in loco isto astruere mi-
f181v.col-01.line_042 sterium beatissime Trinitatis . . .
Portail Biblissima
<portail.biblissima.fr/fr/ark:/43093/mdatad100fdecba824762bf3820a2a118a6411c292118>

Saint Joseph the Hymnographer (9th century)

• Saint Joseph the Hymnographer (Greek: Ὁσίου Ἰωσήφ ὁ Ὑμνογράφος) was a Greek monk of the ninth century. He is one of the greatest liturgical poets and hymnographers of the Eastern Orthodox Church. He was born around 816 AD in Sicily of devout parents, Plotinus and Agatha.[a] Joseph's family had to flee from Sicily due to the Arab invasion of the island.[b] According to the hagiographer Theophanes they went to Peloponnese. At the age of fifteen he was tonsured a monk at the Latomos Monastery of Thessalonica. About 840 the bishop of Thessalonica ordained him a hieromonk (priest-monk). While visiting Thessalonica the distinguished Gregory of Dekapolis was so impressed with Joseph, because of his rare character, that he invited him to join his Stoudios Monastery in Constantinople. (Joseph the Hymnographer. Wikipedia. <en.wikipedia.org/wiki/Joseph_the_Hymnographer>.)

HIT:

- [Joseph] The supreme **trinity, father and word and all-holy spirit**, glory and worship are due to you; through you, those on earth praising with pious desire, we cry out “upon all things the Lord had made, to bless him, and praise him, and extol his name for ever.”
 - **Greek:** Ἡ ὑπερούσιος **τριάς, πάτερ καὶ λόγε καὶ πνεῦμα το πανάγιον**, δόξα σοι πρέπει καὶ προσκύνησις· διὸ σὲ οἱ ἐπὶ γῆς ὑμνολογοῦντες εὐσεβῶς πόθῳ κραυγάζομεν· "πάντα τὰ ἔργα κυρίου τὸν κύριον ὑμνεῖτε καὶ ὑπερυψοῦτε εἰς πάντας τοὺς αἰῶνας". (Dan 3:57) (line 182-192)
- XXIII Kanon on Saint Stephen: Grave Mode, p. 254

Codex Cavensis (circa 760-842 AD) : Jerome's Prologue

• The La Cava Bible or Codex Cavensis (Cava de' Tirreni, Biblioteca statale del Monumento Nazionale Badia di Cava, Ms. memb. I) is a 9th-century Latin illuminated Bible, which was produced in Spain, probably in the Kingdom of Asturias during the reign of Alfonso II (c.760 – 842). The manuscript preserved at the abbey of La Trinità della Cava, near Cava de' Tirreni, contains 330 vellum folios which measure 320 by 260 mm. The decorated initials include initial types commonly associated with Merovingian illumination. However similar initials also occurred in Visigothic manuscripts. It is likely that Danila copied this manuscript from an earlier, now-lost, Visigothic manuscript. The title and explicit frames are similar to those found in early manuscripts and the pages written in coloured inks are related to Late Antique manuscripts written in gold and silver on purple-dyed parchment. (For example, see Rossano Gospels). However Danila's use of colour was probably not present in the original manuscript and anticipates the use of colour in later Spanish manuscripts. Although Danila may have been aware of Merovingian initials, it is also equally likely that his initials share in common the models for Merovingian initials. The manuscript gives no indication that Danila was influenced by contemporary Carolingian illumination. However, Carolingian Bibles produced under the patronage of Theodulph of Orleans (c.798 to 818), who had Visigothic parentage, do have similar text and organization to that found in the La Cava Bible, something not found in other similar Carolingian manuscripts. (La_Cava_Bible. Wikipedia. <en.wikipedia.org/wiki/La_Cava_Bible>; Williams, Early Spanish Manuscript Illumination, 1977, p. 40, 42; Williams, Imaging the Early Medieval Bible, 1999, p. 181)

• [Williams] **The date after the middle of the ninth century is commonly accepted for La Cava Bible is based upon a dubious interpretation** of marginal glosses as reflective of the Gottschalk controversy over predestination. (Williams, Imaging the Early Medieval Bible, 1999, p. 181)

HITS:

- This is he that came by water and blood and the spirit, Jesus Christ: And not by water only but by water and blood and spirit. And it is the Spirit which testifieth that Christ is the truth. And there are three that give testimony on earth: the spirit and the water and the blood. And these three are one in Christ Jesus. And there are Three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. (*Translated by Sarah Van der Pas, December 2023, correspondence.*)
 - **Latin:**
f276v.col-1.line_029 ...Hic est qui
f276v.col-1.line_030 venit per aquam et sanguinem et spm IHS XRS
f276v.col-1.line_031 Et non in aqua solum sed in aqua et sanguine et spiru
f276v.col-1.line_032 Spiritus et qui testificature qam IHS et veritas.
f276v.col-1.line_033 Quia tres sunt qui testimonium dant in terra.
f276v.col-1.line_034 Spiritus et aqua et sanguis : et hic tres unum sunt, in
f276v.col-1.line_035 XRO IHU. Et tres sunt qui testimonium dicunt in
f276v.col-1.line_036 coelo, Pater, verbum. et SPS. et hii tres unum sunt.
Transcribed by Sarah Van der Pas, December 2023, correspondence.
(f. 276v : Image 557, left margin column, Lines 29-36, <www.internetculturale.it>.
<CNMD0000204849>)

• **Jerome's Prologue :** "Prologue of the following seven canonical epistles by Jerome" (Latin: Incipit prologus iheronimi de in sequentibus septem kanonichis aepistolis.)

- f273r.col-02.line_031 Quae integrae sapiunt, et fidem rectam sec
f273r.col-02.line_032 tantur, aepistolae septem sunt, quae ka
f273r.col-02.line_033 nonichae nuncupantur. In latinis codici
f273r.col-02.line_034 bus invenitur, quod petrus primus est in nu
f273r.col-02.line_035 mero apostolorum, primae sint etiam eius
f273r.col-02.line_036 aepistolae in hordine ceterarum. Sed sicuti
f273r.col-02.line_037 euangelistas dudum ad ueritatis lineam cor
f273r.col-02.line_038 reximus, ita has ad proprium hordinem deo
f273r.col-02.line_039 nos iubante reddidimus. Est autem prima
f273r.col-02.line_040 earum, huna iacobi, petri duae, ihoannis tres,
f273r.col-02.line_041 et iudae huna, quae, **hut ab eis digestae sunt,**
f273r.col-02.line_042 **ita quoque hab interpretaibus fideliter in la**
f273r.col-03.line_001 **tinum aeloquium uerterentur, ne hamb**
f273r.col-03.line_002 **guitatem legentibus facerent, nec sermonum**
f273r.col-03.line_003 **se uarietas inpugnaret, illo praecipue loco, ubi**
f273r.col-03.line_004 **de trinitate hunitatis, in prima iohannis aepisto**
f273r.col-03.line_005 **la positum legimus. In qua et ab infidelibus trans**
f273r.col-03.line_006 **latoribus multum erratum esse fidei ueritate**
f273r.col-03.line_007 **conperimus, trium tantum modo uocabula,**
f273r.col-03.line_008 **hoc est aqua, sanguis, et spiritus, in ipsa sua dis**
f273r.col-03.line_009 **tinctione ponerent, patris uerbique hac spiritus**
f273r.col-03.line_010 **testimonium conmittentes, in quo maxime et**
f273r.col-03.line_011 **fides catholica roboratur, et patris et filii et spiritus**
f273r.col-03.line_012 **sancti huna diuinitatis substantia conprobatur.**
f273r.col-03.line_013 In ceteris uero aepistolis, quantum a nostra aliorum
f273r.col-03.line_014 distet heditio, lectoris prudentia derelinquo.
f273r.col-03.line_015 Sed tu uirgo christi eustochia, dum a me inpensius h
f273r.col-03.line_016 scripturae ueritatem inquiris, meam quodam
f273r.col-03.line_017 modo saenectutem inuidorum dentibus conro
f273r.col-03.line_018 dendam exponis, qui me falsarium corruptorem
f273r.col-03.line_019 que sacrarum pronuntiant scripturarum.
f273r.col-03.line_020 Sed ego in tali hoperae, nec aemulorum meorum in
f273r.col-03.line_021 uidentiam pertimesco, nec sanctae scripturae
f273r.col-03.line_022 ueritatem poscentibus denegabo.

Transcribed by Sarah Van der Pas, December 2023, correspondence

(f. 273r : Image 551, Cava de' Trirrenei, Biblioteca statle del Monumento nazionale della Abbazia Benedettina della Ss. Trinita, Codices Cavenses, Cod. 1 Biblio Sacra. <www.internetculturale.it> <CNMD0000204849>

- **Translation:** There are seven epistles that show full understanding and follow the correct faith. They are called the Canonical Epistles. In Latin manuscripts, you find that Peter's epistles come first because Peter is first among the apostles. But just as we previously brought the Gospels back in line with the truth, we have now, with God's help, put the epistles back into their proper order. The first of them is the one epistle of James, then come the two of Peter, the three of John, and the one of Jude. **If these epistles were faithfully translated into Latin in the order in which they were arranged by their authors, they would not present the reader with any ambiguity, and the diversity of language would not conflict—especially in that passage of John's first epistle where we read about the trinity of unity. We have ascertained that unfaithful translators greatly strayed away from the truth of the faith when they wrote in their edition only the three words "water," "blood" and "spirit", omitting the testimony of the Father, of the Son and of the Spirit, in which the catholic faith is most confirmed and the oneness of the divine substance of the Father, of the Son and of the Holy Spirit proven.** In the other epistles, I leave it to the reader's appreciation how much other editions differ from ours. As for you, Eustochium, virgin of Christ, when you eagerly inquire the truth of the scripture from me, you in a way expose my old age to the gnawing of the teeth of the envious who declare me a falsifier and corruptor of the sacred Scriptures. But in such a piece of work, I neither fear the envy of my opponents nor will refuse the truth of the holy Scripture to those who request it.
(Translated by Sarah Van der Pas, December 2023, correspondence)

Greek Language : Eastern Roman Empire : 7th Century

- Constantine (the Great) moved the capital of the Roman Empire to Byzantium (renamed Constantinople) in 330. The city, though a major imperial residence like other cities such as Trier, Milan and Sirmium, was not officially a capital until 359. Nonetheless, the imperial court resided there and the city was the political centre of the eastern parts of the Roman Empire where Greek was the dominant language. At first, Latin remained the language of both the court and the army. It was used for official documents, but its influence waned. From the beginning of the 6th century, amendments to the law were mostly written in Greek. Furthermore, parts of the Roman Corpus Iuris Civilis were gradually translated into Greek. Under the rule of Emperor Heraclius (610–641 AD), who also assumed the Greek title Basileus (Greek: βασιλεύς, 'monarch') in 610, Greek became the official language of the Eastern Roman Empire.[4] This was in spite of the fact that the inhabitants of the empire still considered themselves Rhomaioi ('Romans') until its end in 1453,[5] as they saw their State as the perpetuation of Roman rule. Latin continued to be used on the coinage until the ninth century and in certain court ceremonies for even longer.

- In the period between 603 and 619, the southern and eastern parts of the empire (Syria, Egypt, North Africa) were occupied by Persian Sassanids and, after being recaptured by Heraclius in the years 622 to 628, were conquered by the Arabs in the course of the Muslim conquests a few years later.

- Alexandria, a centre of Greek culture and language, fell to the Arabs in 642. During the seventh and eighth centuries, Greek was gradually replaced by Arabic as an official language in conquered territories such as Egypt,[7] as more people learned Arabic. Thus, the use of Greek declined early on in Syria and Egypt. The invasion of the Slavs into the Balkan Peninsula reduced the area where Greek and Latin was spoken (roughly north of a line from Montenegro to Varna on the Black Sea in Bulgaria). Sicily and parts of Magna Graecia, Cyprus, Asia Minor and more generally Anatolia, parts of the Crimean Peninsula remained Greek-speaking. The southern Balkans which would henceforth be contested between Byzantium and various Slavic kingdoms or empires. The Greek language spoken by one-third of the population of Sicily at the time of the Norman conquest 1060–1090 remained vibrant for more than a century, but slowly died out (as did Arabic) to a deliberate policy of Latinization in language and religion from the mid-1160s.

- From the late 11th century onwards, the interior of Anatolia was invaded by Seljuq Turks, who advanced westwards. With the Ottoman conquests of Constantinople in 1453, the Peloponnese in 1459 or 1460, the Empire of Trebizond in 1461, Athens in 1465, and two centuries later the Duchy of Candia in 1669, the Greek language lost its status as a national language until the emergence of modern Greece in the year 1821. Language varieties after 1453 are referred to as Modern Greek.

- Medieval Greek. Wikipedia, 27 May 2024. <en.wikipedia.org/wiki/Medieval_Greek>

Fragmenta Frisingensia (5th - 6th Century)

Fragments of the Versio Itala of an Ante-Hieronymian Translation of the First Epistle of John

- [Ziegler] The fragments summarized ...in the catalog are not of the same age and value, but fall into three classes. Let's start with the less extensive ones. § 2. Pages 23 and 24, which contain 1 John 3, 8 up to the end of the letter, form a class. Both are related and once formed the middle layer of leaves of a Quaternio. About a third of sheet 24 has been cut away on the right side. The text is not divided into columns, but with the exception of small spaces only here and there marked with a dot to separate the stoichiometrically written lines of verse in the original without any division. The page comprises 32 lines, the line an average of 36 letters. The form of the uncial script, individual orthographic and grammatical peculiarities point to an old age, at the latest the seventh century? At the end of the letter is written in red: "..... CC.LXXIII INCPEIUSDEM II".

- [Ziegler] The words in front of the numbers fell victim to the knife; after the small traces, the last letter seems to have been an "O" with a slash. In addition to the usual Clause "I EXPL ""UERSUSNO" has to be added, so that the number of lines of verse in the stoichiometrically written original codex would be indicated. This peculiarity, as well as the shape of the letters, especially the already closed "e", the round, tailed "q" at the beginning of the lines, the more frequent use of abbreviations, the rarity of the interpunctuation, the smaller format, the quality of the parchment and the text itself, distinguish these Leaves very differently from the rest, with which they came together only by chance. **The content is a translation made before Jerome, which differs from the citations of the Church Fathers as well as from the Vulgate, despite various echoes and agreement, even in important points.**

- Ziegler, *Fragments of the Versio Itala of the Epistles of Paul, with minute Portions of an Ante-Hieronymian Translation of the First Epistle of John*, 1876, p. 4)

- **Contents:** Rom 14:10-15:13; 1 Cor 1:1-27; 1:28-3:5; 6:1-7:7; 15:1-1:43; 16:12-27; 2 Cor 1:1-2:10; 3:17-5:1; 7:10-8:12; 9:10-11:21; 12:14-13:10; Gal 2:5-4:3; 6:5-17; Eph 1:1-13; 1:16-2:16; 6:24; Phil 1:1-20; 1 Tim 1:12-2:15; 5:18-6:13; Hbr 6:6-7:5; 7:8-8:1; 9:27-11:7.[3] 1 John 3:8 - 5:9. **NOTE: Throughout this work**

Wordsworth lists "Fragmenta Frisingensia s. V-VI" (Frisingensia Fragmenta. Wikipedia.

<en.wikipedia.org/wiki/Frisingensia_Fragmenta>).

- **[Fragmenta Frisingensia. Freising Fragments]** Volume / Number: 9 / 1286a; CLA 1286a; Script: Uncial; **Date: VI² (551 - 600)**; Origen and Provenance: Written possibly in Spain, to judge by certain palaeographical peculiarities, but possibly in Africa, to judge by the nature of the text and its relation to St Augustine. The leaves were taken from medieval bindings of books from the Freising cathedral library. The Göttweig leaf comes from a manuscript of the *Commentarii Notarum Tironianarum* acquired by Abbot Gotfried Bessel between 1742–1749. <Fragmenta Frisingensia. Freising Fragments. Earlier Latin Manuscripts. <elmss.nuigalway.ie/catalogue/1778>)

- **[Wordsworth & White Latin NT]** 23. r. *Fragmenta Frisingensia s. V-VI*. **NOTE: Throughout this work** Wordsworth lists "Fragmenta Frisingensia s. V-VI" (*Novum Testamentum Domini nostri Jesu Christi latine, secundum editionem Sancti Hieronymi*, Vol. 3. *Actus Apostolorum; Epistula Jacobi; Epistula Petri Prima; Epistula Petri Secunda; Epistula Johannis Prima; Epistula Johannis Secunda; Epistula Johannis Tertia; Epistula Judae; Apocalypsis Johannis*, edited by Wordsworth, 1889, vol 3, p. 338.)

- [Review] We welcome the addition which Ziegler has made to our scanty remains of it [the Itala] by the publication of these Fragments of the Pauline Epistles, and an important part of the First Epistle of John. We

owe the recovery of these Fragments to a fortunate accident. Collections of ancient MSS. have suffered grievously at the hands of bookbinders, who, if they wanted a stout piece of parchment to stiffen their covers, found ancient membranæ excellent material for their purpose. And they are fixed by preference upon the oldest, as of least value. They have not always, however, been destructive; occasionally they have proved conservative. **When in the course of years the book required to be re-bound, the scrap of parchment came again to light; and if it fortunately caught the eye of a paleographer and a scholar, its antiquity has been recognized, its obsolete writing read and construed, its disjointed portions re-united, and its lacunae ingeniously filled up.** The carelessness of binders in placing together leaves belonging to different authors, has frequently led to the apprehension that a portion had been lost. Such as we have described has been the history of these Fragments of the Versio Itala. They have been recovered from a volume now in the royal library of Munich, and formerly belonging to an ecclesiastical institution at Freising, in Bavaria. The editor, Dr. Ziegler, calls them Fragments of the Versio Itala, by which he means "antehieronymian", or anterior to the Vulgate of Jerome.

- [Review] What gives special interest to the discovery of the Freisinger Fragment is that it contains, after the Pauline Epistles and that to the Hebrews, a portion of the First Epistle of John, chap. iii. 8 to verse 9, just including the text of the Heavenly Witnesses. **In the days when the contest among critics over this famous text still raged, what a sensation would have been occasioned by the discovery of a Latin MS., the text of which belonged to the period before the Vulgate, containing 1 John v. 7 "in the primary hand"** (Latin: a prima manu)! How would it have been hailed by the champions of orthodoxy as a providential event!

- [Review] Martin, a zealous defender of this text, who maintains that the Arians had cut [these verses] out of the Greek MSS. would have seen a special providence guiding the shears of the binder when he helped himself to the Freisinger MS. **For it so happened that he took away one-half of the 7th, 8th and 9th verses, but left enough for the editor to supply with certainty the missing part. Restored, and contractions extended, it reads: "Quoniam tres sunt qui testificantur in terra, spiritus et aqua et sanguis et tres sunt qui testificantur in coelo, pater et verbum et spiritus sanctus et hi tres unum sunt."** Besides the transposition of verses 7 and 8, the Freisinger Fragment varies from the Vulgate by having "testificantur" for "testimonium dant" in the clause of the Heavenly Witnesses.

- Review: Leo Ziegler, Italafragmente der Paulinischen Briefe nebst Bruchstücken einer vorhieronymianischen Übersetzung des ersten Johannesbriefes aus Pergamentblättern der ehemaligen Freisinger Stiftsbibliothek. [Fragments of the Versio Itala of the Epistles of Paul, with minute Portions of an Ante-Hieronymian Translation of the First Epistle of John]. Marburg: Elwert, 1876 in The Theological Review: A Quarterly Journal of Religious Thought and Life edited by Williams & Norgate, vol 13, p. 442-445.

- [Review] The search for manuscripts which have preserved for us some remains of the old Latin versions of the Bible, prior to that of Saint Jerome, has excited, since Nobilius (1530-1590), the zeal of a great number of scholars. These first translations are in fact precious, not only for the history of the beginnings of the Church and for philological science, but also, and above all, for the criticism of the biblical text. ...Much has already been done in this field of science, but there is still more to be done. **M. Léon Ziegler has just published an important work, which will, it is to be hoped, be followed by several others, intended to fill in part of the gaps which we have hitherto been reduced to needlessly deploring. He announces the publication of several parts of the Pentateuch of which he has discovered old versions. What he gives us today contains fragments of the epistles of Saint Paul belonging in a certain way to the famous version known properly under the name of Italic. Saint Augustine teaches us that, in his time, there were a large number of Latin translations of the Holy Scriptures, but that among them there is one, preferable**

to all the others, which he designates under the name of Italic. This name of italic has since been given to all the fragments of versions in the Latin language, prior to Saint Jerome, which have been discovered. In reality, and strictly speaking, this title belongs to only one. The comparison of the parts studied in the library of Munich, by M. Ziegler, with the quotations which one meets in the writings of Saint Augustine, establishes that we have surely for the first time fragments of the true Italic. These fragments come from Frisingensia, where the seat of the archdiocese used to be, transferred in 1818 to Munich. They are written on twenty-four sheets of parchment, which had been used to bind other books, and appear in the printed catalog of the manuscripts of this library under this heading: Clm. 6436 (Fris. 236), member. in-4° s. VIII. 24 folia singula. S. Pauli epistolarum versionis antehieronymianæ fragmenta. Mr. Ziegler has published them with the greatest care. (Polybiblion: Revue bibliographique universelle, November, 1876, XVII, 25, p. 385-386)

- **Fragmenta Frisingensia (5th-6th Century) BSB Clm 6436**

f022r.line.024 ...hic es[t qui venit per aquam]

f022r.line.025 et sanguinem ihs xrs et non ta[ntum in aqua sed]

f022r.line.026 in aqua et sanguine. et sps e[st ZIEGLER: testimonium*]

f022r.line.027 quia sps est veritas quoniam tr[es sunt qui testificantur]

f022r.line.028 in terra. sps et aqua et sa[nguis. et tres sunt qui tes-]

f022r.line.029 tificantur in caelo pater e[t verbum, et sps scs et hi]

f022r.line.030 tres unum sunt. Si testim[onium hominum ac-]

<daten.digitale-sammlungen.de/bsb00110737/image_53>

*DE BRUYNE: qui testificatur

Transcription collated by Sarah Van Der Pas, correspondence January 2024. Sources: Bruyne, Les fragments de Freising, 1921, page 67, fol. 35 [transcription]; Ziegler, Italafragmente der Paulinischen Briefe, 1876, p. 68 [facsimile].

HIT:

- [1 John 5:6,8,7] This i[s he that came by water] and blood, Jesus Christ: and not on[ly by water, but] by water and blood. And [it i]s the Spirit [which testifieth] (ZIEGLER: And the Spirit i[s the testimony]), that (or because) the Spirit is the truth. **For [there are] thr[ee that give testimony] on earth: the spirit, and the water, and the bl[ood]: and there are three who give tes]timony in heaven: the Father, a[nd the Word, and the Holy Spirit. And these] three are one. If [we receive] the testim[ony of men . . .]** (translated by Sarah Van Der Pas, correspondence January 2024).
 - **Latin:** hic est qui venit per aquam est sanguinem IHS XRS · Et non tatum in aqua sed in aqua et sanguine ; et SPS est testificatur quia sps est veritas · **quoiam tres sunt qui testificantur in terra SPS et aqua et sanguis et tres sunt · qui testificantur in caelo pater et verbum et SPSSCS et hi tres unum sunt** (Bruyne, Les fragments de Freising, 1921, page 67, fol. 35 [transcription]; Ziegler, Italafragmente der Paulinischen Briefe, 1876, p. 68 [facsimile])

Comments:

- [Ziegler] **This result, taken together with the foregoing discussion, gives certainty that verse 7 occurs in manuscripts with pre-Hieronymian translations**, that it first appeared in Africa, and here probably in the province of Byzacena, where Vigilus and Fulgentius had their episcopal sees. (Ziegler, Italafragmente der Paulinischen Briefe nebst Bruchstücken einer vorhieronymianischen Übersetzung des ersten Johannesbriefes aus Pergament Blättern der ehemaligen Freisinger Stiftsbibliothek, 1876, p. 5)

Theodore the Studite (759–826 AD)

• Our Venerable and God-bearing Father Theodore the Studite (759-826) was a hymnographer and theologian as well as the abbot of the Monastery of St. John the Baptist in Studios, outside of Constantinople. Following the death of Emperor Leo IV (775–780) in 780, Theodore's uncle Platon, who had lived as a monk in the Symbola Monastery in Bithynia since 759, visited Constantinople, and persuaded the entire family of his sister, Theoktiste, to pursue the monastic life. Theodore, together with his father and brothers, sailed back to Bithynia with Platon in 781, where they set about transforming the family estate into a religious establishment, which became known as the Sakkudion Monastery. Platon became abbot of the new foundation, and Theodore was his "right hand." The two sought to order the monastery according to the monastic rule of Basil of Caesarea. During the period of the regency of Eirene, Abbot Platon emerged as a supporter of Patriarch Tarasios, and was a member of Tarasios' iconodule party at the Second Council of Nicaea, where the veneration of icons was declared orthodox. Shortly thereafter Tarasios himself ordained Theodore as a priest. In 794, Theodore became abbot of the Sakkudion Monastery, while Platon withdrew from the daily operation of the monastery and dedicated himself to silence.

• Theodore had been a monk for approximately 20 years when he took the initiative to revive the almost extinct monastery of Studios in the imperial city of Constantinople. Under his care, it became one of the shining lights of Eastern Christianity. This did not deter successive emperors from banishing the faithful Theodore and exiling the community. Theodore's revival of the Studios monastery had a significant impact on the later history of Byzantine monasticism. His disciple, Naukratios, recovered control of the monastery after the end of iconoclasm in 842. Elements of Theodore's Testament were incorporated verbatim in the typika of certain early Athonite monasteries and are in use to this day. The most important elements of his reform were its emphasis on cenobitic (communal) life, manual labor, and a carefully defined administrative hierarchy. Theodore also built the Studios monastery into a major scholarly center, in particular through its library and scriptorium, which certainly surpassed all other contemporary Byzantine ecclesiastical institutions in this regard. Theodore himself was a pivotal figure in the revival of classical literary forms, in particular iambic verse, in Byzantium, and his criticisms of the iconoclastic epigrams. After his death the Studios monastery continued to be a vital center for Byzantine hymnography and hagiography, as well as for the copying of manuscripts.

• Following the restoration of holy icons, Theodore became one of the great heroes of the iconodule opposition. His great theological contribution, *On the Holy Icons*, was written in defense of icons during the Second [[Iconoclasm}iconoclastic]] Period (814-842). He is also known for his writings and influence on monastic reform. His feast day is on November 11, and the transfer of his relics from Cherson to Constantinople in 845 on January 26. He and one of his brothers, St. Joseph the Confessor, Archbishop of Thessaloniki (also called "Joseph the Studite"; 762-832; July 14 and January 26), are known for their work on the Triodion, the service book for the first three weeks of Great Lent. The first Lenten weekday canon is attributed to St. Joseph and the second to St. Theodore.[1]

• Theodore the Studite. Orthodoxwiki. <orthodoxwiki.org/Theodore_the_Studite>

• [Neal] Theodore of the Studium (759–826 AD), by his sufferings and his influence, did more, perhaps, in the cause of Icons than any other man. His uncle, S. Plato, and himself, had been cruelly persecuted by Constantine, for refusing to communicate with him after his illicit marriage with Theodora, at a time when, as we have seen, the firmness of even the Patriarch Tarasius gave way. Raised subsequently to be Hegumen of the great abbey of the Studium, the first at Constantinople, and probably the most influential that ever existed in the world, Theodore exhibited more doubtful conduct in the schism which regarded the readmission to communion of Joseph, the priest who had give the nuptial benediction to Constantine: but he suffered

imprisonment on this account with the greatest firmness. When the Iconoclastic persecution again broke out under Leo the Armenian, Theodore was one of the first sufferers: he was exiled, imprisoned, scourged, and left for dead. Under Michael Curopalata he enjoyed greater liberty; but he died in banishment, Nov. 11th, A.D. 826. His Hymns are, in my judgment, superior to those of S. Theophanes,—and nearly, if not quite, equal to the works of S. Cosmas. In those (comparatively few) which he has left for the Festivals of Saints, he does not appear to take advantage: it is in his Lent Canons in the Triodion, that his great excellency lies. The contrast there presented between the rigid, unbending, unyielding character of the man in his outward history, and the fervent gush of penitence and love which his inward life, as revealed by these compositions, manifests, is very striking; - it forms a remarkable parallel to the characters of S. Gregory VII., Innocent III., and other holy men of the Western Church, whom the world, judging from a superficial view of their characters, has branded with unbending haughtiness, and the merest formality in religion, while their most secret writings show them to have been clinging to the Cross in an ecstasy of love and sorrow. (Neal, Hymns of the Eastern Church, 1882, p. 92)

Hit:

- This book is finished on the first day of May. in the year 6619 [1111 of Christ] under the reign of Alexius Comnenus. Father, Word and Spirit, Trinity, one nature, Give me firmness, give me strength, so that I may remain in you. Fill me with every devout fear By the prayers of the saints and of the chaste Virgin. God's gift and the work of Theodorus the monk.*

Translated by Sarah Van der Pas, correspondence, August 2020.

- 'Ετελειώθη ἡ δέλτος αὕτη μηνὶ μαίῳ α'. ἰνδ. δ', ἔτει ςχιθ' Ἐπὶ βασιλείῳς Ἀλεξίου τοῦ Κομνηνοῦ'. Πάτερ, Λόγε καὶ πνεῦμα· Τριάς, φύσις μία, στήριξον, ἐδραίωσον ἐν σοὶ προσμένειν. Πλήσόν με παντὸς εὐσεβεστάτου φόβου, λιταῖς τῶν ἁγίων σου καὶ τῆς ἀγνῆς παρθένου· 244 COD. 100 : A.D. 1111 : Plate 440 (K. Lake, 1936, VI, p. 14) <www.dbbe.ugent.be/occurrences/18874>

Comments:

- [Translator] *There's a pun of sorts in this line, since the name Theodorus means "God's gift". You'll see the similarities in the words if you look at the Greek. Thus, the poem is God's gift and the work of a person named God's gift. (Sarah Van der Pas, correspondence, August 2020)

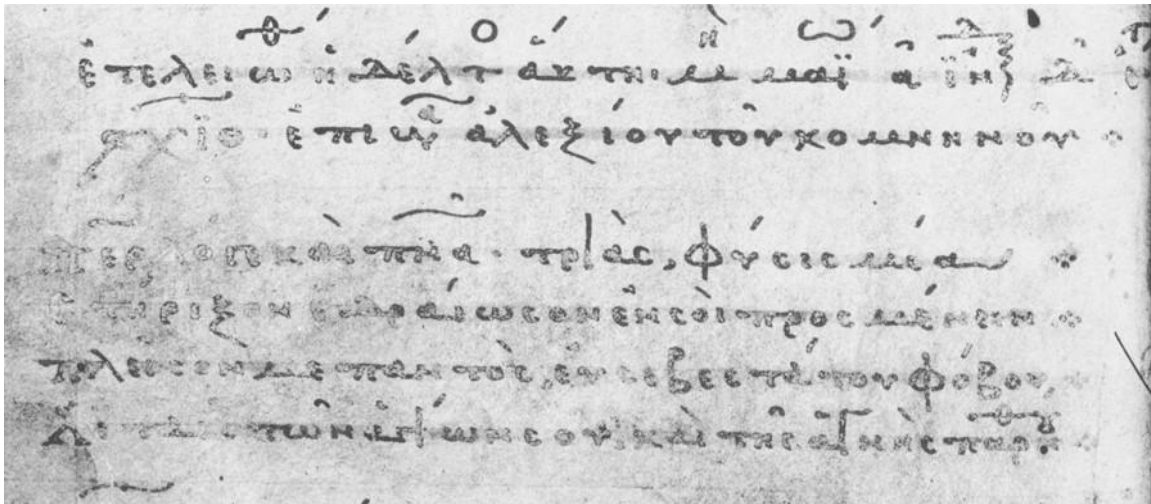
244 COD. 100

A.D. 1111

PLATE 440

1. Apostolic Constitutions. 2. Ruling type I,10a and, less often, I,26a. 3. Signatures in the lower left-hand corner of the first recto and the lower right-hand corner of the last verso of each gathering. 4. Parchment medium-thick, greyish-white now yellowed, slippery but not always smooth. 5. Ink dark-brown. 6. One initial and simple geometrical head-piece in the ink of the text and purple, with yellow wash; capitals and titloi in the ink of the text

and yellow wash. 7. Writing pendent from the ruled lines. 8. The colophon is at the end of the text, in the same hand and ink and with the yellow wash used elsewhere: *ετελειωθη η δελτος αυτη· μηνι μαιω α̅ ινδικτιωνος δ̅ ετους ςχιθ̅· επι βασιλειας αλεξιου του κομνηνου ∴ πατερ λογε και πνευμα· τριας, φυσις μια ∴ στηριξον εδραιωσον εν σοι προσμενειν ∴ τελεοσον με παντος, ευσεβεστατου φοβου, ∴ λιταις των αγιων σου, και της αγνης παρθενου ∴ θεου το δωρον, και πονος θεοδωρου μοναχου ∴*



Theodore the Studite (759–826 AD) 244 COD. 100 : A.D. 1111

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 blaspheme 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

2025 Supplement : The Witness of God is Greater. 1500 years of Heavenly & Earthly Witnesses

scholars have designated Eusebius of Vercelli - fluent in Greek & Latin - as the author - personal friend of 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 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 Dattrino)

- **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)

Minuscule 460 (11th to 13th century) : Greek Latin Arabic

• Minuscule 460 (in the Gregory-Aland numbering), α 397 (in the Soden numbering), [1] is a Greek-Latin-Arabic minuscule manuscript of the New Testament, on parchment. The manuscript is lacunose. Palaeographically it has been assigned to the 13th century. [2] Formerly it was labelled by 96a and 109p. [3] Gregory dated it to the 13th or 14th century. [4] Scrivener dated it to the 11th century. [3] Currently it is dated by the INTF to the 13th century. [2]

• The manuscript came from the monastery of St. Michael de Troyna in Sicily. [3] The manuscript was examined by Birch, Scholz. [4] It was partially collated by G. F. Rinck. According to Scrivener it is an important copy, with text often resembling Minuscule 618, [3] but according to C. R. Gregory the text is "schlecht" (poor). Gregory saw it in 1886. [4] It was added to the list of New Testament manuscripts by Scholz. Formerly it was labelled 96a and 109p. In 1908 Gregory gave the number 460 to it. [1] It is currently housed at the Biblioteca Marciana (Gr. Z. 11 (379)) in Venice. [2]

• Minuscule 460. Wikipedia. <en.wikipedia.org/wiki/Minuscule_460>

Minuscule 460 : Online at:

<https://www.internetculturale.it/jmms/iccuviewer/iccu.jsp?id=oai:193.206.197.121:18:VE0049:CSTOR.240.9602>

HITS:

Latin:

f115v.col-1.006 [...] οὗτός ἐστιν
f115v.col-1.007 ὁ ἐλθὼν δι' ὕδατος καὶ αἷμα
f115v.col-1.008 τοῦ ἰησοῦς χριστοῦ . οὐκ ἐν τῷ ὕδατι
f115v.col-1.009 μόνον . ἀλλ' ἐν τῷ ὕδατι καὶ τῷ
f115v.col-1.010 αἵματι . ὅτι πνεῦμά ἐστι τὸ μαρ-
f115v.col-1.011 τυροῦν . ὅτι τὸ πνεῦμά ἐστιν ἡ ἀ-
f115v.col-1.012 λήθεια . ὅτι τρεῖς εἰσιν οἱ
f115v.col-1.013 μαρτυροῦντες . τὸ πνεῦμα καὶ τὸ
f115v.col-1.014 ὕδωρ καὶ τὸ αἷμα . καὶ οἱ
f115v.col-1.015 τρεῖς εἰς τὸ ἓν εἰσιν . εἰ τὴν μαρ-
f115v.col-1.016 τυρίαν τῶν ἀνθρώπων λαμβά-
f115v.col-1.017 νομεν . ἡ μαρτυρία τοῦ θεοῦ
f115v.col-1.018 μείζων ἐστίν . ὅτι αὕτη ἐστὶν
f115v.col-1.019 ἡ μαρτυρία τοῦ θεοῦ . ἣν μεμαρ-
f115v.col-1.020 τύρικε περὶ τοῦ υἱοῦ αὐτοῦ

Transcribed by Sarah Van der Pas, correspondence, July 2025.

- **Translation of Greek:** This is the one who came by water and blood—Jesus Christ. He did not come by water only, but by water and blood. And it is the Spirit who testifies, because the Spirit is the truth. For there are three that testify: the Spirit, the water and the blood; and the three are in agreement. We accept human testimony, but God's testimony is greater because it is the testimony of God, which he has given about his Son.

Latin:

f115v.col-2.006 [...] hic est qui ue-
f115v.col-2.007 nit per aquam & sangui-

f115v.col-2.008 nem ihesus christus; non in aqua
 f115v.col-2.009 solum. sed in aqua & sangui-
 f115v.col-2.010 ne. Et spiritus est qui testifica-
 f115v.col-2.011 tur; quoniam spiritus est ueritas
 f115v.col-2.012 **quoniam tres sunt qui testimonium**
 f115v.col-2.013 **dant in terra. spiritus. aqua &**
 f115v.col-2.014 **sanguis. & hii tres unum**
 f115v.col-2.015 **sunt. & tres sunt qui testimonium**
 f115v.col-2.016 **dant in celo; pater. uerbum &**
 f115v.col-2.017 **spiritus sanctus. et tres unum sunt.** xviii
 f115v.col-2.018 Si testimonium hominum accipimus.
 f115v.col-2.019 testimonium dei maius est. quoniam hoc
 f115v.col-2.020 est testimonium dei quod maius est

Transcribed by Sarah Van der Pas, correspondence, July 2025.

- **Translation of Latin:** This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit which testifieth, that (or for) the Spirit is the truth. For there are three that give testimony on earth: the spirit, the water, and the blood: and these three are one. And there are three who give testimony in heaven: the Father, the Word, and the Holy Spirit: and the three are one. If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God, which is greater [...] (Translated by Sarah Van der Pas, correspondence, August 2025)

Arabic:

f115v.col-3.006 [...] والذي قدم
 f115v.col-3.007 // بالما والدم يسوع المسيح
 f115v.col-3.008 وليس بالما فقط // بل بالما
 f115v.col-3.009 والدم والروح
 f115v.col-3.010 // الشاهد
 f115v.col-3.011 // ان الروح هو الحق
 f115v.col-3.012 لان ثلثه هم الذين يودون
 f115v.col-3.013 الشهاده في الارض // الروح
 f115v.col-3.014 والما والدم // وهذه
 f115v.col-3.015 ان كنا // الثلثه هي واحد
 f115v.col-3.016 // نقبل شهاده الناس
 f115v.col-3.017 // فشهاده الله هي اكبر
 f115v.col-3.018 // وهذه شهاده الله
 f115v.col-3.019 [...] // الذي بها شهد لابنه

Transcribed by Sarah Van der Pas, correspondence, July 2025.

- **Translation of Arabic:** [...] and he that came by water and blood, Jesus Christ: not by water only, but by water and blood and the Spirit which testifieth that the Spirit is the truth. **For there are three that give testimony on earth: the spirit, and the water, and the blood: and these three are one.** If we receive the testimony of men, the testimony of God is greater, and this is the testimony of God, who hath testified by it of his Son. (Translated by Sarah Van der Pas, correspondence, July 2025)

Marginalia : Bottom Left : Greek Verse 10 Skipped in Text : Scribe added in margin.

Greek:

f115v.col-1.foot.001 + ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει

f115v.col-1.foot.002 τὴν μαρτυρίαν ἐν ἑαυτῷ ὁ μὴ

f115v.col-1.foot.003 πιστεύων τῷ θεῷ ψεύστην πεποίηκεν

f115v.col-1.foot.004 αὐτόν . ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν

f115v.col-1.foot.005 αὐτοῦ ἣν μαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ

Transcribed by Sarah Van der Pas, correspondence, July 2025.

- **Translation of Greek Marginalia:** Whoever believes in the Son of God accepts this testimony. Whoever does not believe God has made him out to be a liar, because they have not believed the testimony God has given about his Son.

Observations:

Arabic Text:

Wikipedia: In 1 John 5:7-8, (Folio 115v) the Greek column omits the Heavenly Witnesses, but the Latin column maintains the dubious verse after the earthly witnesses (v. 8), and the ending of v. 6 in the Latin reads: Sps est veritas (Line 11). In the Arabic column, on earth is added (Line 13), being part of the spurious verse's addition.[10] (Minuscule 460. Wikipedia. <en.wikipedia.org/wiki/Minuscule_460>)

Mike: *Are there definite articles before the nouns (spirit, water, blood) of verse 8?*

SVDP: In verse 8, where it says "the spirit, and the water, and the blood: and these three are one", the Arabic does have articles before "spirit," "water," and "blood". (I'm not sure it would be conceivable not to have them.) Note that the presence of definite articles isn't significant: it's just the way the language works. They would be there even if the text had been translated from Latin.

Mike: *The last clause of verse 8 (spirit, water, blood) "these are one" does it contain a preposition (like the Greek or maybe that is not relevant)?*

SVDP: There is no preposition before "one" in Arabic.

Wikipedia: In Minuscule 460, (a trilingual manuscript) In folio 115v, the Arabic Column reads لأرض (latinized: al-ardh, lit. on earth) in v. 8, but omits the Heavenly Witnesses." (Johannine Comma. Wikipedia. <en.wikipedia.org/wiki/Johannine_Comma>)

SVDP: That comment is almost correct. The Arabic indeed has the part about the three that give testimony on earth and omits the part about the three that give testimony in heaven.

The comment errs in two details:

1) لأرض should be الأرض. It can also be written الأرض but the MS doesn't have the ء. In any case, the comment is missing a letter (the initial l).

2) الأرض just means "(the) earth"; the full phrase for "on earth" is في الأرض (fee l-ardh).

Mongol Invasion of Eastern Europe (13th Century) : Many Great Cities Destroyed

- The Mongols invaded and destroyed Volga Bulgaria and Kievan Rus', before invading Poland, Hungary, Bulgaria, and other territories. Over the course of three years (1237–1240), the Mongols razed all the major cities of Russia with the exceptions of Novgorod and Pskov.[22] Giovanni da Pian del Carpine, the Pope's envoy to the Mongol Great Khan, traveled through Kiev in February 1246 and wrote: "They [the Mongols] attacked Russia, where they made great havoc, destroying cities and fortresses and slaughtering men; and they laid siege to Kiev, the capital of Russia; after they had besieged the city for a long time, they took it and put the inhabitants to death. When we were journeying through that land we came across countless skulls and bones of dead men lying about on the ground. Kiev had been a very large and thickly populated town, but now it has been reduced almost to nothing, for there are at the present time scarce two hundred houses there and the inhabitants are kept in complete slavery.[23]" The Mongol invasions displaced populations on a scale never seen before in central Asia or eastern Europe. Word of the Mongol hordes' approach spread terror and panic.[24] (Mongol invasions and conquests. Wikipedia.

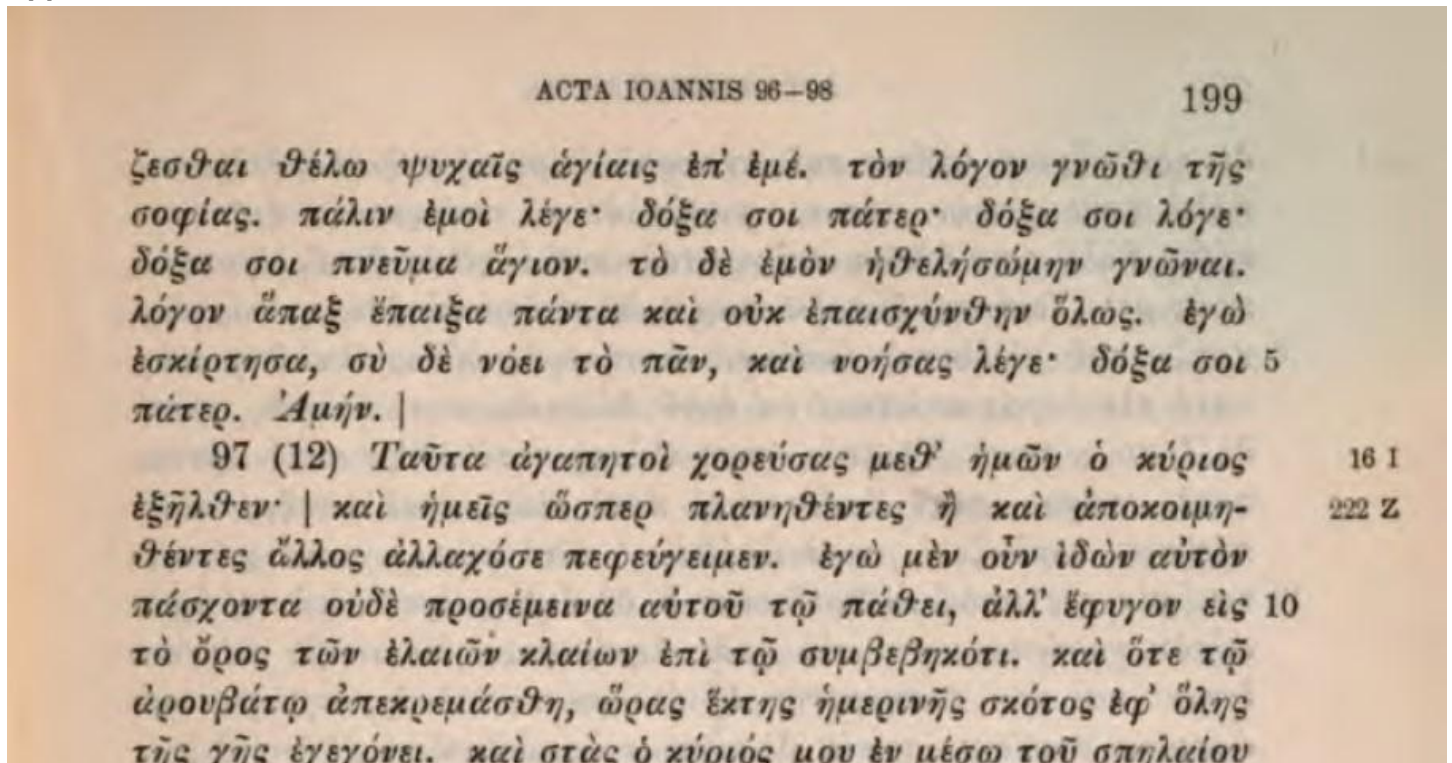
<en.wikipedia.org/wiki/Mongol_invasions_and_conquests>)

- From the 1220s to the 1240s, the Mongols conquered the Turkic states of Volga Bulgaria, Cumania and Iranian state of Alania, and various principalities in Eastern Europe. Following this, they began their invasion into Central Europe by launching a two-pronged invasion of then-fragmented Poland, culminating in the Battle of Legnica (9 April 1241), and the Kingdom of Hungary, culminating in the Battle of Mohi (11 April 1241). Invasions were also launched into the Caucasus against the Kingdom of Georgia, the Chechens, the Ingush, and Circassia though they failed to fully subjugate the latter. More invasions were launched in Southeast Europe against Bulgaria, Croatia, and the Latin Empire. The operations were planned by General Subutai (1175–1248) and commanded by Batu Khan (c. 1207–1255) and Kadan (c. 1261), two grandsons of Genghis Khan. Their conquests integrated much of Eastern European territory into the empire of the Golden Horde. Warring European princes realized they had to cooperate in the face of a Mongol invasion, so local wars and conflicts were suspended in parts of central Europe, only to be resumed after the Mongols had withdrawn.[1] After the initial invasions, subsequent raids and punitive expeditions continued into the late 13th century. (Mongol invasion of Europe. Wikipedia. <en.wikipedia.org/wiki/Mongol_invasion_of_Europe>)

- The cities and cultivated places in the Mongols' path were a natural disaster on the order of an asteroid collision. Like the Huns and the Scythians before them, they came from the steppe grasslands of central Asia, which produced their great resource of horses and draft animals. After Genghis Khan united a number of Mongol tribes into a single horde under his command in the early thirteenth century, they descended on cities in China, India, Afghanistan, Persia, Turkestan, and Russia. Between 1211 and 1223, they wasted dozens of cities and wiped out more than 18.4 million people in China and environs alone. (These and other large numbers of victims attributed to the Mongols may have been inspired more by terror than by historical fact.) By the time of Genghis Khan's death, in 1227, the Mongol Empire extended from the Volga River to the Pacific ocean. For one thing, the 'Mongols' came back, attempting to invade Hungary in 1285, and were decisively defeated by the forces of King Ladislaus IV and his allies in the knightly orders. (What major European cities did the Mongols occupy and or destroy or burn to the ground. Quora. <www.quora.com/What-major-European-cities-did-the-Mongols-occupy-and-or-destroy-or-burn-to-the-ground>)

Note: The complete destruction of the most advanced centers of civilization in Eastern Europe in the 13th century due to the Mongol invasion. Thus, the incredible loss of many manuscripts in the libraries of those cities. (See the Wikipedia pages cited above for more detail on these invasions).

Appendix: Greek text of Acts of John (circa 150-200)



§96 Line 2 & 3, Lipsius Richard Adelbert et al. Acta Apostolorum Apocrypha, p. 199.

2025 Supplement : The Witness of God is Greater. 1500 years of Heavenly & Earthly Witnesses

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

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	2446	2483	2486	2487	2488	2489	2501

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

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

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

- 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

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.



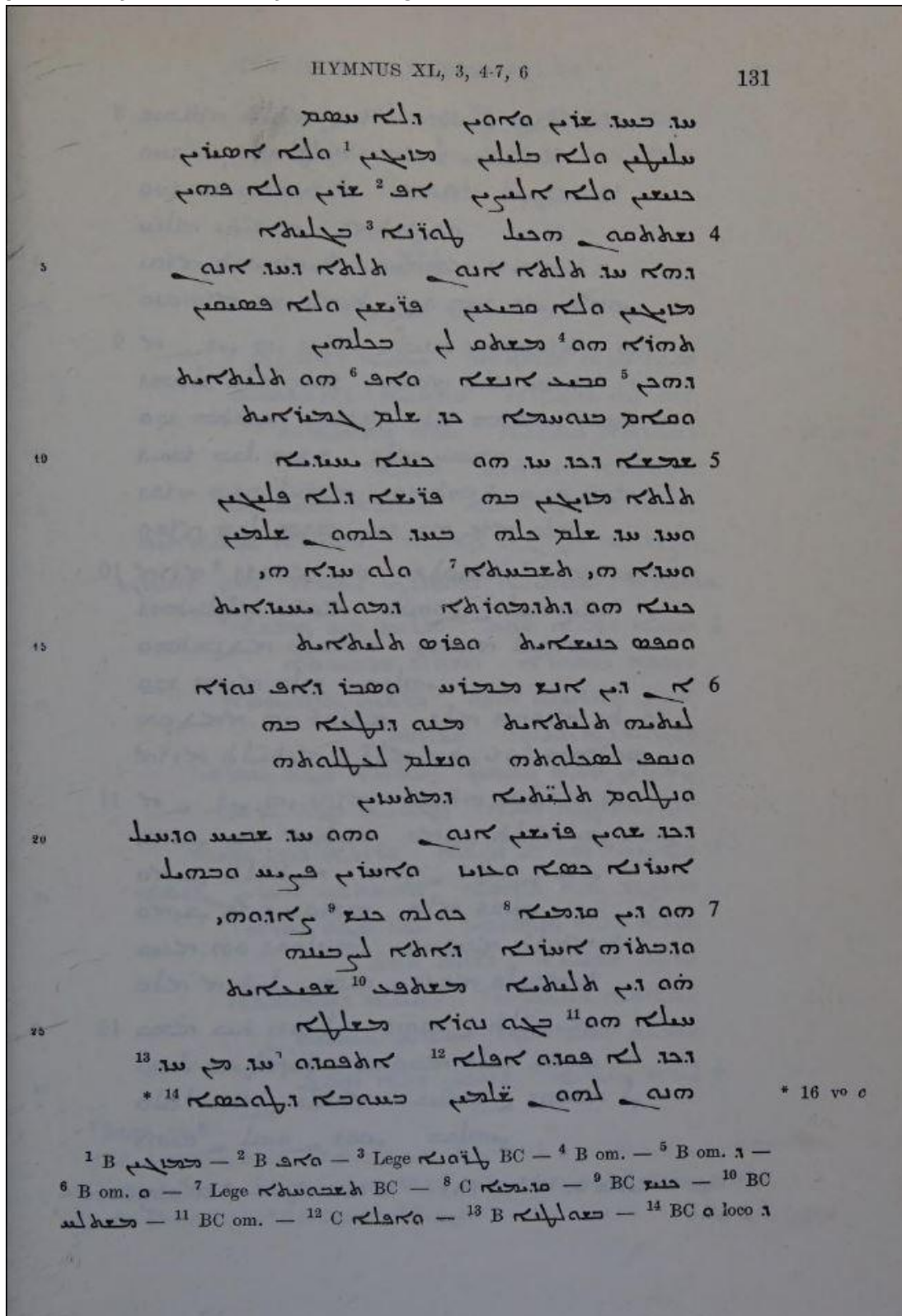
Troyes. Médiathèque du Grand Troyes, Ms 994 folio 152v [Image 163]

Appendix: François de Meyronnes - Eleven Quodlibetic Questions (14th Century)



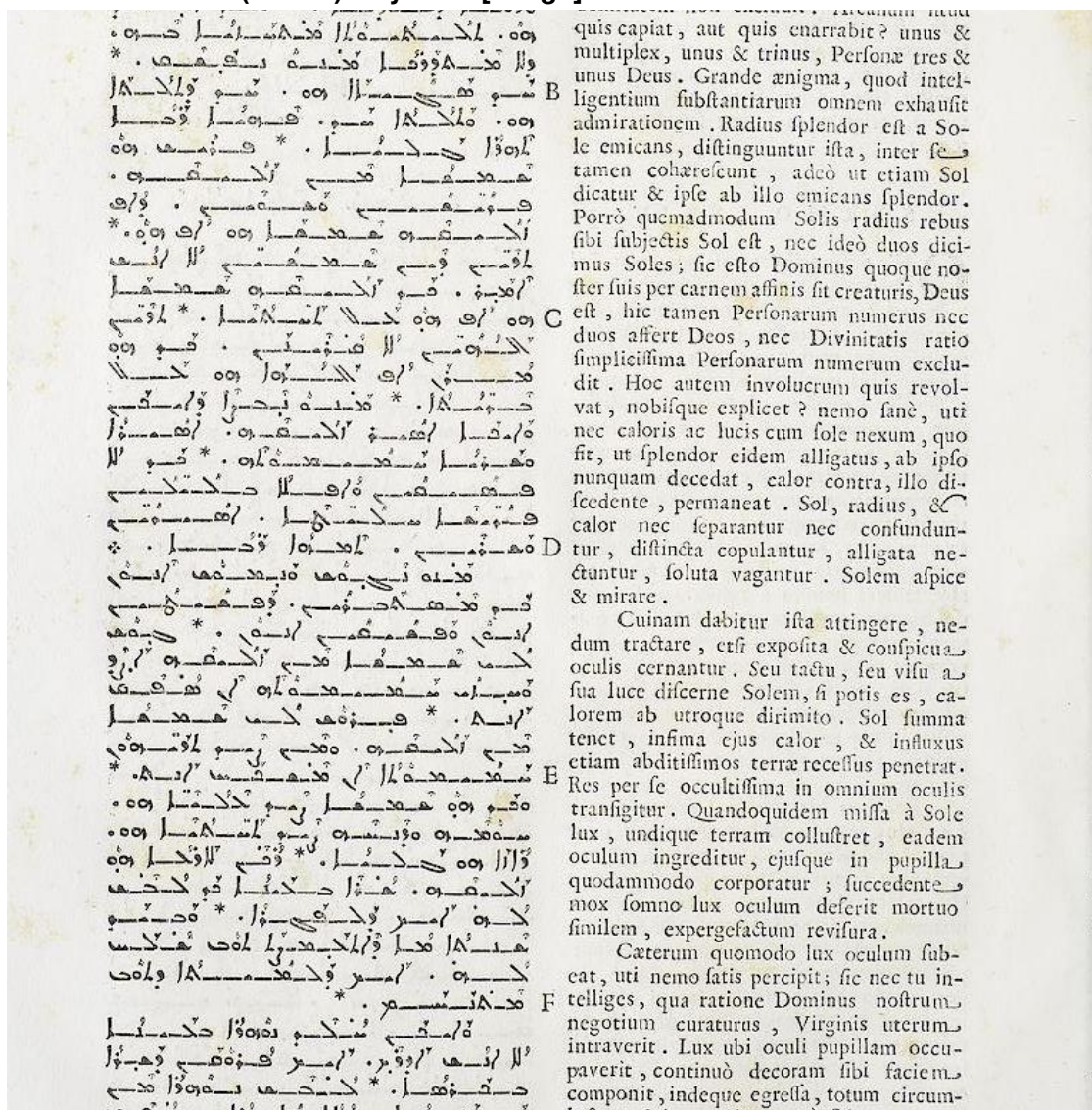
Troyes. Médiathèque du Grand Troyes, Ms 995 folio 181v [Image 189]

Appendix: Ephrem : Hymn #40.4 : Syriac : [Image]



Des heiligen Ephraem des Syrers Hymnen de fide. 2 vols. Edited by Edmund Beck, 1955, vol 1, p. 130.

Appendix: Ephrem : Sermon 78 (A to C) : Syriac : [Image]



<http://dl.ub.uni-freiburg.de/diglit/ephraem1743-6/0221>

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SERMONS AGAINST RASH IN-QUIRERS 1.73 (Assemani : ESOO 3:137)

Appendix: Forster : Exposition on Chrysostom Homily (p. 200-205)

Newly-discovered Greek authority of the fourth century.

THE Benedictine edition of St. Chrysostom's works contains an isolated Homily (Tom. XII. pp. 416-21) (Migne Graeca, PG 63.543-549), hitherto unnoticed, of ascertained date, but by an unknown author, which claims special notice in the present argument. The date of this discourse is determined by its mention of the recent expulsion of the Pneumatomachi, and the Anomœans, who were banished from Constantinople by Theodosius, A.D. 380; and is fixed from concurrent circumstances by the learned Montfaucon to 381. Its subject is the doctrine of the Trinity in Unity; and the treatment is grounded avowedly on the teaching of St. John. The text or title is that favourite commonplace of all the Fathers, "*In the beginning was the Word.*" In a discourse thus commencing, the antecedent presumption is, that any ideas or expressions occurring in it *peculiar* to St. John are taken from the writings of that Apostle. But this antecedent presumption will be advanced into substantive proof, at once, of quotation from St. John, and of the authenticity of the seventh verse, if we find the homilist employing the "various parts" (*disjecta membra*) of this verse; and building his argument in support of the doctrine of the three-one Godhead, upon terms and ideas peculiar in the mode of statement to it alone.

Now 1. in this text, and in this text only, the *three* Persons are categorically pronounced to be *one*; and 2. in this text, and in this text only, the *three* Persons are brought together as witnesses, and not only as witnesses, but as *heavenly witnesses*. If these two propositions are laid down in the Homily, the author most certainly read them in his Greek New Testament MSS., and took them from their sole repository, the seventh verse.

Now both propositions stand saliently out in this document: viz. 1. the three-one; and 2. the three Heavenly Witnesses. Here are the passages in proof.

1. εἷς κέκληται ὁ Πατήρ καὶ ὁ Υἱὸς καὶ τὸ Πνεῦμα τὸ Ἅγιον. ("He who is called the Father, the Son and the Holy Spirit is one.")

But not only is this the exact proposition of 1 John v. 7, but the term κέκληται ("called", "declared") specifically marks it out as a *quotation*. It is manifestly equivalent to ὡς γέγραπται ("As it has been written"), and *scriptum est*. It amounts, I affirm unhesitatingly, to a formal quotation from verse 7.

2. δεῖ γὰρ τῇ ἀποστολικῇ χορείᾳ παραχωρῆσαι τὴν Ἁγίαν Τριάδα, ἣν ὁ Πατήρ καταγγέλλει. Τριάς Ἀποστόλων, μάρτυς τῆς οὐρανίου Τριάδος. ("For it is necessary to concede the holy Trinity (which the apostolic choir [testify]) that the Father declares. The Trinity of the apostles is a witness of the heavenly Trinity.")

Remarks.

This passage presents to us in full the remaining proposition of the seventh verse. Its place among the Greek evidences for the authenticity of that text is so high, as to demand the most careful analysis of its contents. It begins by affirming the Scripture doctrine of the Trinity under its earliest ecclesiastical designation, "*the Holy Trinity*" (τὴν Ἁγίαν Τριάδα). It goes on to state that this doctrine was proclaimed by God the Father: a statement which can apply only to 1 John v. 7, which in v. 9 is expressly termed "*the witness of God,*" ἡ μαρτυρία τοῦ Θεοῦ: a phrase which this author clearly understands as referring back to the seventh verse. The next step in the ascending scale is most remarkable, the phrase ἡ Τριάς Ἀποστόλων, "*The Trinity of the Apostles.*" The expression in a general sense denotes the doctrine of the Trinity as set forth by the Apostles,

particularly by St. John, St. Paul, and St. Peter, as cited in the Homily; but in a specific sense it apparently appropriates itself to St. Matthew xxviii. 19, and 1 John v. 7, where alone the doctrine is categorically enunciated. But the end to which this expression leads up is the crown and consummation of the proof that the whole passage springs solely from the text of the three Heavenly Witnesses, and attests its authenticity with a power neither to be evaded nor effectively gainsayed. For how reads the concluding sentence?

Τριάς Ἀποστόλων, μάρτυς τῆς οὐρανοῦ Τριάδος, *“The Trinity of the Apostles, is the witness to THE HEAVENLY TRINITY.”* Here, taken in conjunction with the preceding extract, is the whole seventh verse: Three in One connected with the idea of witness, and the witness of the Apostles on earth emblemizing the witness of the Heavenly Triad *“the three that bear witness in Heaven.”* What is all this but the living reflection of St. John's words? - **ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι.** (*“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”*)

The substitution of the term **Λόγος** (“Word”) for **Υἱός** (“Son”) in this celebrated verse has never had the attention justly owing to it, as evidence of authenticity. Yet it is evidence of the most commanding kind. This departure from our Lord's own solemn formula in the institution of the Sacrament of Baptism, a change so serious in itself, never could have occurred to a fabricator. On the face of the case it is evident that the change of nomenclature was one of authority, and that it was made wittingly. But this point, one thus self-obvious, is brought out in the record now before us in a way beyond question or anticipation. For the writer so contrasts **Λόγος** (“Word”) with **Υἱός** (“Son”), as to show that the terms were alike theologically significant, and could not be used indifferently the one for the other. Here is his reasoning on the essential distinctiveness of the two terms: speaking of St. John's use of **Λόγος** (“Word”), he asks, **διὰ τι τοῦτο παρητήσατο ὁ Εὐαγγελιστής, καὶ οὐκ εἶπεν, ἐν ἀρχῇ ἦν ὁ Υἱός; ἵνα μὴ ἡ τοῦ Υἱοῦ προσηγορία πάθους γέννησιν εἰσαγάγῃ· ἀλλὰ λέγει αὐτὸν Λόγον, ἵνα τὸ ἀπαθὲς παραστήσῃ τῆς γεννήσεως· καὶ ἵνα μὴ προφορικὸν λόγον νομίσης, ἐπήγαγε· καὶ Θεὸς ἦν ὁ Λόγος· ἵνα ἀπὸ τοῦ μὲν Λόγου τὸ ἀπαθὲς, ἀπὸ δὲ τοῦ Θεοῦ τὴν ἀξίαν νοήσης.** (*“Why did the evangelist say this, and not say, In the beginning was the Son? That the Son's intercession might not introduce a passion for birth; but he calls him the Word, that you might represent the passion of birth. And that you might not think of a verbal word, he added, And the Word was God; that you might perceive the passion from the word, and understand the value from God.”*)

This reasoning, apart from its intrinsic merits, shows that a vital distinction between St. John's terms **Υἱός** (“Son”) and **Λόγος** (“Word”) had been always recognized in the Church; that the terms could not be interchanged indifferently; and that the change in the name of the second Person from our Lord's **ὁ Υἱός** (“The Son”) to the **ὁ Λόγος** (“The Word”) of the seventh verse is one of so grave significance, as to be accountable for only as proceeding from the inspired pen of St. John. Thus this single term **ὁ Λόγος** (“The Word”), so peculiarly St. John's, so theologically important, and so Patristically prominent, which no lower authority could have sanctioned, and no forger could have employed, becomes a standard witness to the authenticity of the whole seventh verse.

Having submitted to the reader separately the detached clauses of this Homily which together embody the whole seventh verse, it may aid his perception of the force of the evidence if these clauses be placed united before the eye, and confronted, in a tabular harmony, with that most peculiar of texts upon the Godhead.

Ὅτι τρεῖς εἰσιν
οἱ μαρτυροῦντες
ἐν τῷ οὐρανῷ,

ὁ Πατήρ, ὁ Λόγος, καὶ τὸ
Ἅγιον Πνεῦμα·

καὶ οὗτοι οἱ τρεῖς
ἐν εἰσι.

Εἷς κέκληται

ὁ Πατήρ, καὶ ὁ Υἱὸς, καὶ
τὸ Πνεῦμα τὸ Ἅγιον.

Δεῖ γὰρ τῇ Ἀποστολικῇ
χορείᾳ παραχωρῆσαι

τὴν Ἁγίαν Τριάδα,

ἣν ὁ Πατήρ καταγγέλλει.

Τριάς Ἀποστόλων μάρτυς
τῆς οὐρανίου Τριάδος.

Appendix: Severian, Bishop of Gabala in Syria (d. 425) Homily #3

126

SEVERIANI

րէիցն ձեռն ձգէ և այժմ, առաքելոցն աջն սլարզէ
 զգործին: Բայց է և այլ ինչ օրինակ տեսանել. յոր-
 ժամ ուռկան արկանիցի, ձուկնն հարթնու, և 'ի
 միջին ծոցն դիմէ. բազում անգամ և ոսոխի 'ի բաց
 իսկ ելանէ, որպէս և այժմ հերձուածողացն աշա-
 կերտք: Եւ տես զսքանչելիսն, զի զառաջինն սա-
 տանայ արկանէր ուռկան աշխարհի, և դէքն ձգէին.
 և արդարքն հարթնուին, և արտաքս քան զուռկանն
 ելանէին. որպէս և դաւիթ ասէ, [թէ] անվ իմով ան-
 ցից ընդ պարիսպ: Եւ և 'ի բաբելոնէ ձգեաց գործի
 սատանայ, զի արկանիցէ 'ի հաղբ զամենեսեան. և
 երեք տը ձկունքն ցամաքաթև վաղեցին զգործեալն.
 և գրեթէ ընդ մարգարէին ասէին, [թէ] անկցին 'ի
 ցանցս նորա մեղաւորք: Եւ քանզի չար ուռկան արկ
 սատանայ յաշխարհի, որ ասէրն, [թէ] յածեալ շըր-
 ջեալ եմ 'ի ներքոյ երկնից, և անասիկ կամ, եկն
 քո, և մանեաց նմա կարս. ձգեաց և ըմբռնելոցն 'ի
 նմանէն գործիս առաքելովքն, և արկ ընդ ուռկա-
 նաւ զաշխարհս ամենայն: Եւ զի'նչ. ստեղծանեմք
 ինչ 'ի մտաց. նմին իսկ ան լուր. նման է արքայու-
 թին երկնից ուռկանի՝ որ արկանիցի 'ի ծով, և յա-
 մենայն կողմանց ժողովիցէ. ընդ այն ուռկանաւ լի-
 ցի մեզ ամենեցուն անկանել, 'ի նմին որս գտանել:
 Եւ սքանչելիք այն են, զի որ այսօր իբրև ձուկն ան-
 կաւ ընդ ուռկանաւ, վաղիւ իբրև ձկնորս զայլ
 ձկունս որսայ: Եւ ձկունք անկեալք 'ի գործի՝ կե-
 նաց 'ի մահ երթան. և աստ անկեալք ընդ ուռկա-
 նաւ՝ 'ի մահուանէ 'ի կեանս ժողովին: Եւ ասն այնո-
 րիկ ցպետրոս ասէ կենարարն, [թէ] յաջակողմ անկ
 զգործիդ. և ժողովեաց ձուկն բազում. ուսուցանէ
 [թէ] երևելեօքն իմանալեացն յիմաստս պարտ է եր-
 թալ. քանզի և առ սմին իսկ ասէ, մի երկնչիւր պե-
 տրէ, յայսմ հետէ զմարդիկ որսայցես 'ի կեանս.
 այն իսկ է, զի 'ի յաւիտենից կեանսն գրաւիցես:
 Եւ զիցի այսուհետև ամենեցուն մեզ ընդ ուռկա-
 նաւ ուղիղ փառաւորութեն անկանել, 'ի տք ծոցն
 հաւատոց բնակել, զհաւատս երրորդութեն յանձին

Appendix: Severian, Bishop of Gabala in Syria (d. 425) : Homily #3 (continued)

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SEVERIANI

ունենլ՝ զերից հայրապետացն . զի երրորդութիւնն
երկնաւոր . յերկինս է , և երեք հայրապետք յերկրի .
ոչ սորա բնութիւնն ստի , և ոչ նորա պատիւն . յու-
րացութիւն ելանէ : Եւս երրորդութիւն և՛ ժամա-
նակաւ բաժանի , և՛ վայրօք մեկնի . և այն՝ անժա-
մանակաւոր , և յաւիտենական , միշտ թագաւորէ ,
ցանգ փրկէ , հանապազ լուսաւորէ . որով լիցի ամե-
նեցուն մեզ փրկիլ 'ի քս յս 'ի տէր մեր . որում
փառք յաւիտեանս յաւիտենից :

Ճ Ա Ռ . Դ .

Նորին Սեբերիանոսի եպիսկոպոսի , ասացեալ վասն Մատթե-
ւոյն 'ի կրօնս :

Երեկի ճառն վասն ական մարմնոյ՝ զարմացոյց
զմեզ . զգեղ բնուէն մեկնէր , և ընդ իմաստութիւն
ճարտարապետին զարմանայր . քանզի յորժամ բնու-
թիւնն մեկնիցի , արարիչն փառաւորի . և յորժամ
զործն գովիցի , արուեստագիտին մեծարանս բերէ :
Եւս մինչդեռ այնու էաք , երեկոյին պաշտաման
կարգքն հասին 'ի վերայ . մինչդեռ ճրագ մարմնոյն
քարոզէր , երեկորին ճրագն 'ի սպասաւորութիւն և
կեղեցւոյ մատեալ յառաջ . և 'ի նոյն ճրագ՝ երրորդ
ճրագին յիշատակ , անձեղէն օրինացն՝ յաւելլոր :
Եւս ճրագս մարմնոյ՝ 'ի կենարարէն իսկ ունի
վկայութիւն , եթէ ճրագ մարմնոյ ակնդ է . և որ
'ի հոյն կազմի՝ փորձիւ և սովորութիւն յամենեցունց
իսկ ճանաչի : Եւ երրորդ ճրագ՝ 'ի դաւթայ քարու
զի , ճրագ է ասէ բանս քո ոտից իմոց , և լոյս շաւ
ղաց իմոց : Բայց այսօր մեզ մեծարոյ հասարակաց
հօրս վարդապետութիւն միւս ևս զաւետարանական
ճրագն եցոյց : Ճրագ՝ որ ոչ ընդ հակառակս արեւու
ելանիցէ , այլ արեգականն արդարութե՛ն ունկնդիր
լեալ : Գայ քս մկրտել . և յովհաննէս մկրտէ , ոչ
ամբարհաւաճութիւն հպարտացեալ , այլ անձեղէն հրա-

Appendix: Victor, episcopus Capuae, ex Scholia Sermonum SEVERIANI, episcopi Gabalon

<p>XXII.</p> <p><i>Reddit animam pro anima</i> [Exod. xxi, 23].</p> <p>Victor, episcopus Capuae, ex Scholia Diodori in Exodo.</p> <p>Diodorus asserit pro abortivo, non pro muliere dictum esse : <i>animam redde pro anima</i>. Exponit fortasse ideo pro abortivi anima fieri ultionem, quod figurato jam corpore anima tribuatur a Deo ; quam quæ-</p>	<p><i>Non apparebit in conspectu meo vacuus</i> [Exod. xxiii, 15].</p> <p>Victor, episcopus Capuae, ex Scholia Diodori in Exodo (3).</p> <p>Misericordiam et justitiam quisquis habuerit ; qua oblatione (4) ditatus aestimabitur ante divinum stare conspectum, etiamsi desint illa munuscula quæ deferuntur ex more (5).</p>
<p style="text-align: center;">SEVERIANUS GABALITANUS,</p> <p style="text-align: center;">INTERPRETE VICTORE CAPUANO.</p> <p style="text-align: center;">I.</p> <p><i>Et plasavit Deus de pulvere terræ hominem</i> [Genes. ii, 7].</p> <p>Victor, episcopus Capuae, ex Scholia Sermonum SEVERIANI, episcopi Gabalon (6).</p> <p>In ipso humanæ creaturæ naturæ principio, Legislatores resurrectionis docuit esse credendam : ut dum in sepulchris pulverem videris defunctorum, non ex eo diffidas in resurrectione posse hominem re-</p> <p>(1) <i>Prohibetur</i>. Jam monuimus exstare in catena Lipomani loca quædam perpauca parallela, quorum unum cum hisce juvat conferre ; lector dijudicet utrum Victor noster genuina decuraverit, an alius pseudo-diodorus παραρροισιῶν nostra protulerit : a Ferro in mactandis hostiis, in cadendis lignis utebantur. Quid ergo prohibebat lapides ad æstruendum altare ferro cardī atque expoliri ? Sed nimirum ratione qua et David</p>	
<p>formari ; quem didicisti, ut alia habet translatio, ex ipso pulvere fuisse formatum (7). Unde in ipso mortis conditione reducitur, dicente David : <i>Et in pulverem mortis deduxisti me</i> (8). Et dum credas hoc factum, impossibile est modum facti comprehendere. Si ergo creaturæ genitura capi non potest, quis modum Creatoris agnoscat, vel quo est nasci dignatus ex Virgine. Excelletia quoque humanæ est consideranda naturæ, quam manu sua Deus fecisse nar-</p> <p>Quæst. lxxx in Exod. His accensendus est Origenes, qui inter primos eadem interpretatus est in Hom. x. super Exod. Ipsi autem prævivere lxx qui eundem ac Noster sensum retulerunt. — (5) Exodo. Ullimum scholion inseritur in cod. fol. 102, a. — (4) Quia oblatione. cod. — (3) Ex more. Cf. Theodoret. Interrog. in Ex. liii.</p> <p>(6) Gabalon. Quasi ex græco Γαβλῶν. Sed alias Gabalonis, et Gabalonum. Hoc primum e Severiani</p>	

Pitra J. B., Spicilegium Solesm. vol. 1, Paris, 1852, p. 275

Appendix: Victor, episcopus Capuæ, ex Scholia Sermonum SEVERIANI, episcopi Gabalon (*continued*)

quod Verbum (Filius enim his vocabulis designatur, per quem revera omnia facta subsistunt); tamen hæc differentis creationis relata privilegia dignitati humanæ substantiæ videtur ascribere.

II.

Et inspiravit in faciem ejus spiraculum vitæ [Gen. II, 7].

Victor, episcopus Capuæ, ex *Scholia Sermonum SEVERIANI, episcopi Gabalonis* (2).

In spiratione Dei operatio Sancti Spiritus datur intelligi: ut, quemadmodum Pater cum Verbo suo cuncta fecisse cognoscitur in eo quod refertur, *Dixit Deus* (Verbo enim suo dicit; et sic (3), dicente Deo, Verbo suo facere intelligitur universa): sic et Spiritus Sanctus ut cooperator et creator pariter esse doceatur, dicitur: *Insufflavit Deus*, id est, Spiritu suo animam procreavit. *Inspiravit* igitur dictum est, ut creatorem quoque intelligas Spiritum Sanctum. *Emitte*, inquit, *Spiritum tuum, et creabuntur* (4). *Vitæ vero spiraculum*, humanæ vitæ cognosce spiritum procreatum, ne arbitreris animam, quod nefas atque profanum est, particulam existimare divinæ substantiæ, quam animam constat esse mutabilem, dum sit sancta Trinitas incommutabilis et incommutabiliter semper beata.

III.

Et collocavit ante paradisum voluptatis cherubim et flammeum gladium et versatilem [Genes. III, 24].

(1) *Manus Dei*, potius intelligenda operatio Dei, dum *Dexteram* peculiariter interpretari solent, *Filium Dei*. Hinc penes nos habet Melito: « *Manus Domini*, divina operatio, in propheta (Ps. LXXV): *Nonne manus mea fecerunt hæc omnia*. *Dextera Domini* id est, Filius, qui et supra in psalmo (Ps. CVIII. 16.) *Dextera*

Introitu (5) paradisi ignei gladii rotatus ad tempus prohibet peccatores, quia ignea illa vertigo stare non poterat, nisi virtutis ei aliquid obviaret, cujus oppositione subsisteret. Ideo Christus lanceæ ictibus latus subiecit, ut ostenderet motus illius gladii, qui paradisi prohibebat accessus, sui lateri subiectione; quia vulnus lanceæ vibratæ sustinuit, sui sede pulsus (6), ut ejusdem lateris mysterio pateret janua paradisi, qui clausa fuerat culpa lateris, hoc est, uxoris Adam.

IV,

Egredere de terra tua [Genes. XII, 1].

Victor, episcopus Capuæ, ex *Scholia Sermonis SEVERIANI, episcopi Gabalon* (7).

In hoc præcepto concluditur, quod et domum relinqueret et parentes. Demissa enim patria, utique (8) demittebatur et domi; sed particulatim quid dereliquerit numeratur, et affectuum assidua commemoratione carnalium, quos relinquere jubebatur, et promissione alterius terræ quæ non evidenter nota fiebat, fides Abrahæ amplius probaretur.

V.

Ego sum Deus Abraham, Deus Isaac, Deus Jacob [Exod. III, 6].

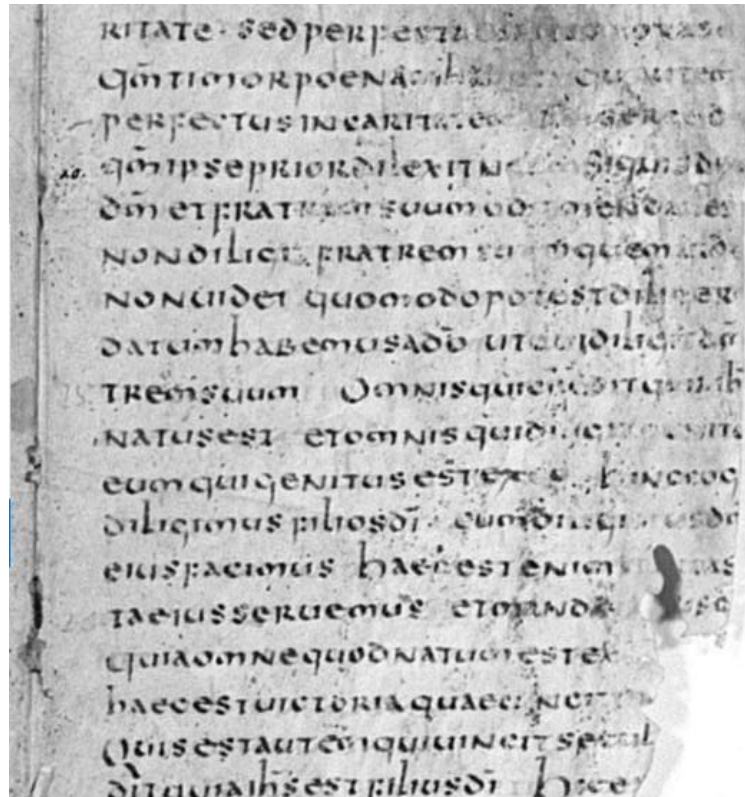
Victor, episcopus Capuæ, ex *Scholia Sermonum SEVERIANI, episcopi Gabalon* (9).

Oportebat in tribus patriarcharum principibus figuram sanctæ Trinitatis ostendi.

quantur habes in cod. f. 14, a. — (3) *Et si dicente*. Cod. — (4) *Creabuntur*. Ps. CVIII. 50. — (5) *Introitum*. Cod. frequentissimo mendo. — (6) *Suis sede pulsus*, ib. — (7) *Gabalon*. In cod. ἑρσος illa exstat fol. vº 42, a. — (8) *Utrique*, cod.; et mox, qui dereliquerit numerantur. — (9) *Gabalon*. Codex,

Pitra J. B., *Spicilegium Solesm.* vol. 1, Paris, 1852, p. 276

Appendix: Fragmenta Frisingensia (5th-6th Century) BSB Clm 6436



Bayerische Staatsbibliothek (BSB), Clm 6436 : folio 22r

Appendix: Fragmenta Frisingensia (5th-6th Century) Ziegler, Transcription, 1876

A.	fol. 24.	B.	
16. ETNOSCOGNOUMUSETCREDIDIMUS· IN <i>caritate</i> QUAMHABETDSINNOBIS D̄SCARITASE <i>stetquima</i> NETINCARITATEINDOP̄ERMANETETD̄S <i>ineomanet</i>		quicreditINFILIODI HABETTESTIMONIUMD̄INSE quinoncreditINDO MENDACEMFACITEUMQUIA noncreditINTESTIMONIUMEIUSQUODTESTIFICA	10.
17. INHOCPERFECTAESTKARITAS INNOBIS ····· <i>fi</i> DUCIAMHABEMUSINDIEMIUDICII QUIA <i>sicutilleest</i>		tusest̄dsDEFILIOSUO ETHOCESTTESTIMONIUM Q̄M 5uitamaeteRNAMDEDITNOBISD̄S ETHAECUTTAINFI	11.
18. ETNOSSUMUSINHOCMUNDO TIMOR <i>Nonestinca</i> RITATE· SEDPERFECTACARITASFORASMITTIT <i>timore</i> Q̄MTIMORPOENAMHABET QUIAUTEMTIMET <i>nonest</i>		lioeiuseST QUIHABETFILIUMD̄IUTTAMHABET quinonhabetFILIUMD̄IUTTAMNONHABET HAEC scribouobISUTSCIATIS QUIAUTAMHABETISAETER	12. 13.
19. PERFECTUSINCARITATEM <i>no</i> SERGODiligamus		nam quicreditISINNEFILIDI ETHAECESTFIDUCIA	14.
20. Q̄MIPSEPRIORDILEXITNOS SIQUISDIX <i>eritdiligio</i> D̄M ETFRATREMSUUMODITMENDAXEST <i>quienim</i> NONDILIGITFRATREMSUUMQUEUIDET <i>dmquem</i>		10quamhabeMUSADEUM QUIAQUIDQUIDPETIERIMS secundumuOLUMTATEMEIUSAUDITNOS ETSISCIMS quiaauditnos QUIDQUIDPETIERIMUS SCIMUSQ̄M	15.
21. NONUIDET QUOMODOPOTESTDILIGERE <i>ethocman</i> DATUMHABEMUSAD̄O UTQUIDILIGITD̄M <i>diligatetfra</i>		siquisscitFRATREMSUUMPECCARE PECCATUMN̄O	16.
v. 1. TREMSUUM OMNISQUICREDITQUIA <i>ih̄s est xp̄s ex d̄o</i> NATUSEST ETOMNISQUIDILIGITGENITOREM <i>diligit</i>		15admortemPOSTULABITETDABITEIUTTAM HISQUI peccatnonUSQUEADMORTEM · ESTENIMPECCA	
2. EUMQUIGENITUSESTEXEO HINCCOG <i>noscimusqm̄</i> DILIGIMUSFILIOSD̄I · CUMDILIGIMUSD̄M <i>etmandata</i>		tumusqueADMORTEM NONPROILLODICOUTPOS tulet omnisINIUSTITIAPECCATUMEST ETEST	17.
3. EIUSFACIMUS HAECSTENIM <i>Caritasutmanda</i> TAEIUSSERUEMUS ETMANDATA <i>aeiUSGrauianon sunt</i>		peccatumadMO-TEM SCIMUSQ̄MOMNISQUI 20natusestexD̄ON̄NPECCAT SEDNATIUTTASD̄ICON	18.
4. QUIAOMNEQUODNATUMESTEX <i>d̄o uinCitsaeculumet</i> HAECSTUICTORIAQUAEUINCITS <i>Aeculumfidesnostra</i>		seruateumETMALIGNUSNONTANGITEUM SCIM qm̄exdosumUs ETTOTUSMUNDUSINMALIGNO	19.
5. QUISESTAUTEMQUIUINCITS <i>AECULUM nisi quicre</i>		positusest etSCIMUSQ̄MFILIUSD̄I UENITETDE	20.
6. DITQUIA <i>ih̄s est filiUSD̄I</i> HICEST <i>qui uenit per aquam</i> ETSANGUINEM <i>ih̄s xp̄s</i> ETNONTantuminaqua sed INAQUAETSANGUINE· ETSP̄SE <i>st testimonium</i>		25etsimusinuerofiLIOEIUS <i>h̄u xp̄o</i> HICESTUERUS d̄setuitaeterna FILIOLICUSTODITEUOSABIDOLIS	21.
7. QUIASP̄SESTUERITAS Q̄MTRESSUNT <i>quitestificantur</i>		·····: CC·LXXIII· INC̄PEIUSDEM·II·	
8. INTERRA · SP̄SETAQUAETSANGUIS <i>et tressunt quites</i> TIFICANTURINCAELOPA <i>TERE tuerbumet sp̄s seth̄i</i>			
9. TRESUNUMSUNT SITESTIMONIUM <i>hominum ac</i> CIPIMUS TESTIMONIUMD̄I <i>maiusest quia hoc est</i> TESTIMONIUMD̄I · QUIATESTIFICATUSESTDEFILIOSUO	30		

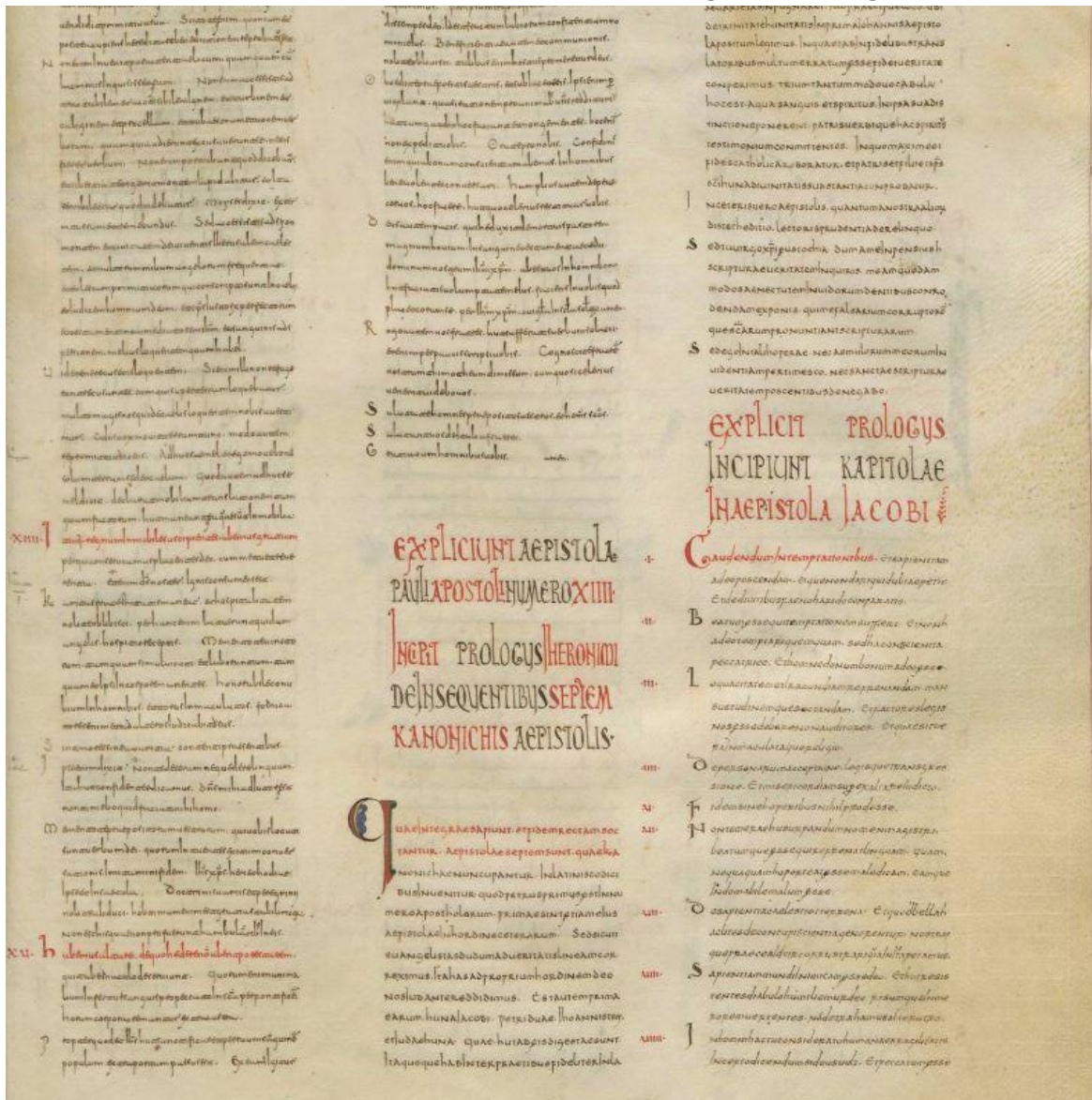
1 Joh. 4, 16 — 5, 9.

1 Joh. 5, 10 — fin.

B. 27. Die Schlusszeile ist in rother Farbe geschrieben. Ueber die Ergänzung der Lücke vgl. Einleit. § 2. S. 4.

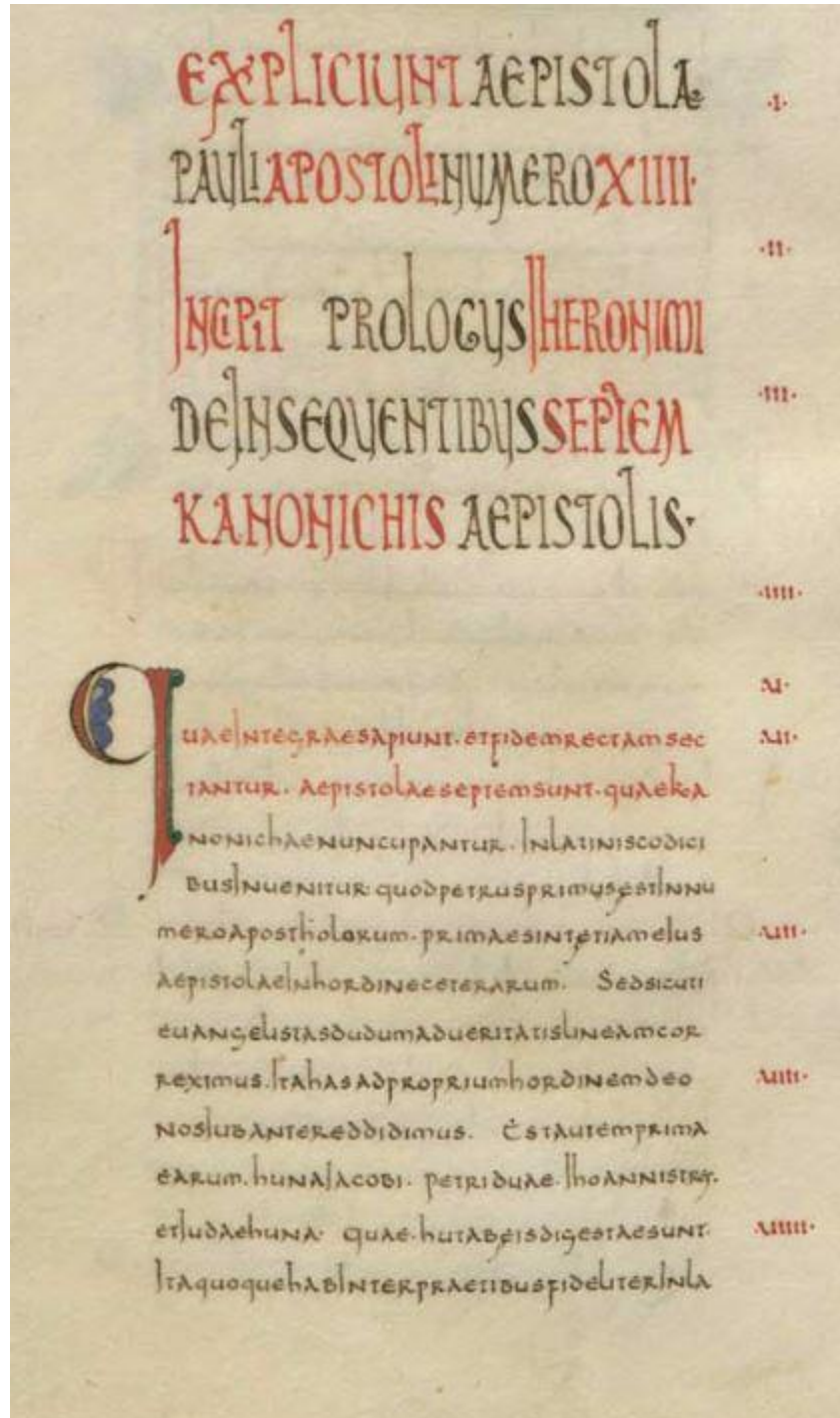
Fragmenta Frisingensia (4th century AD) Ziegler transcription 1876, page 56.

Appendix: Codex Cavensis (circa 760-842 AD) : Jerome's Prologue : Full page



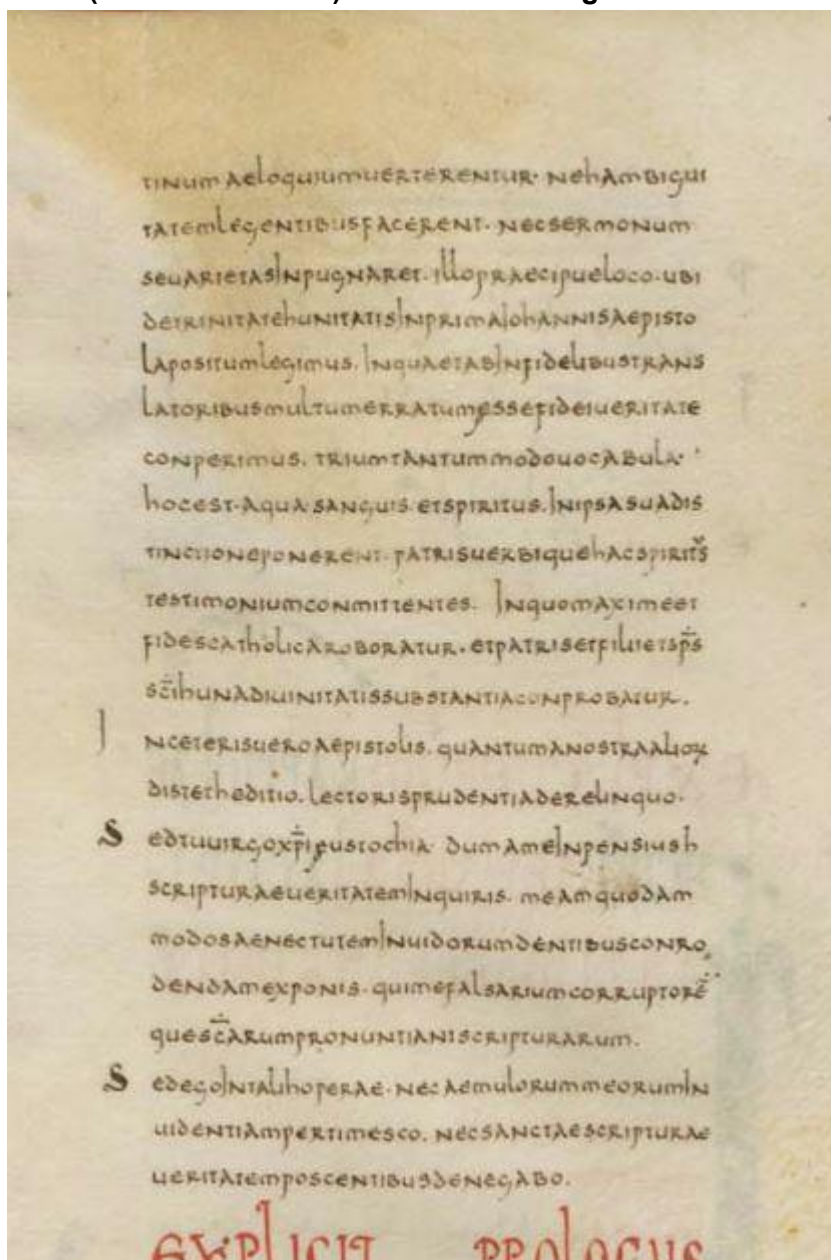
f. 273r : Image 551, Cava de' Tirreni, Biblioteca statle del Monumento nazionale della Abbazia Benedettina della Ss. Trinita, Codices Cavenses, Cod. 1 Biblio Sacra. <www.internetculturale.it> <CNMD0000204849>

Appendix: Codex Cavensis (circa 760-842 AD) : Jerome's Prologue : Column 2 : Zoom



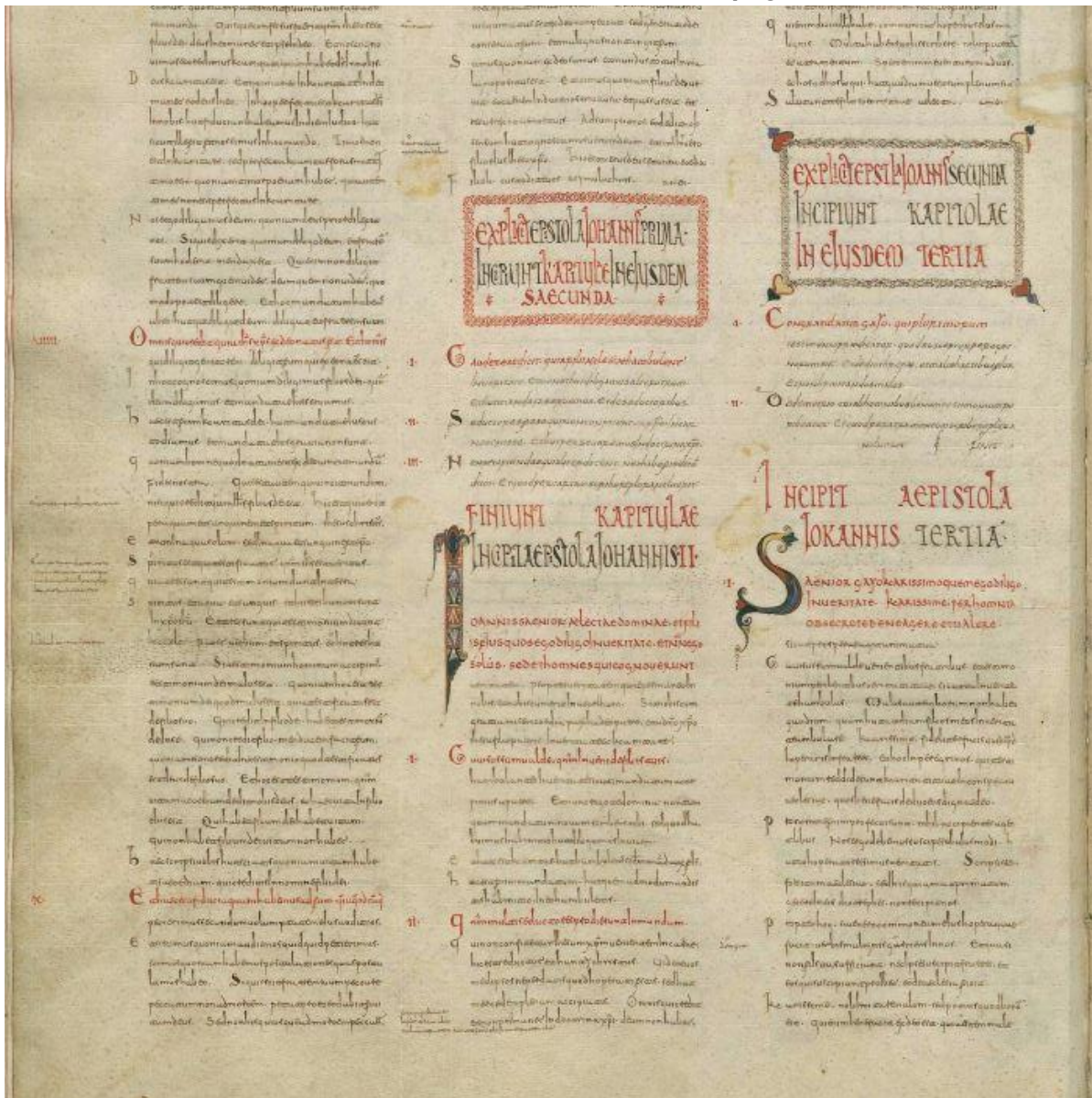
f. 273r : Image 551, Cava de' Trirrenei, Biblioteca statle del Monumento nazionale della Abbazia Benedettina della Ss. Trinita, Codices Cavenses, Cod. 1 Biblio Sacra. <www.internetculturale.it> <CNMD0000204849>

Appendix: Codex Cavensis (circa 760-842 AD) : Jerome's Prologue : Column 3 : Zoom



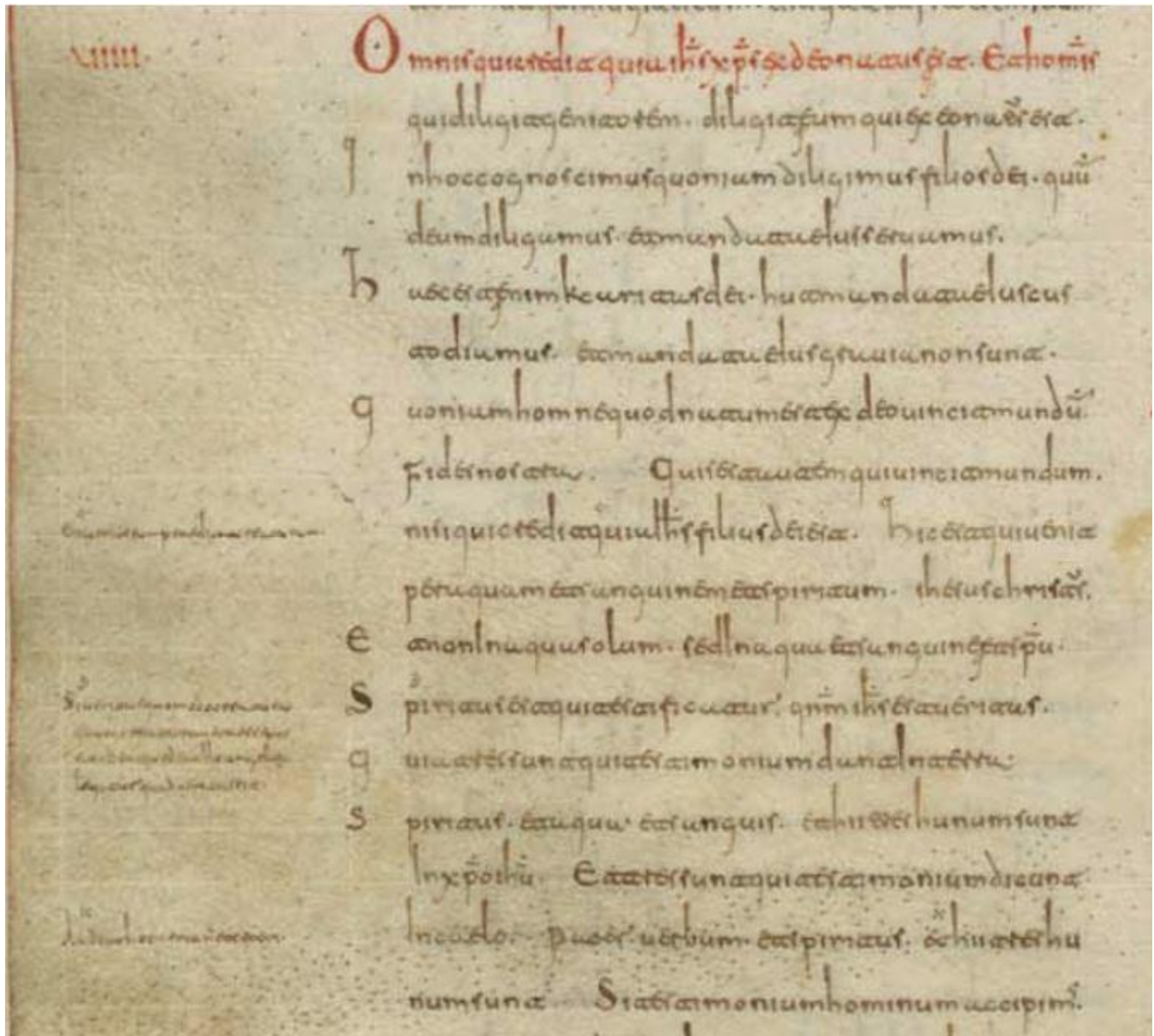
f. 273r : Image 551, Cava de' Trirrenei, Biblioteca statle del Monumento nazionale della Abbazia Benedettina della Ss. Trinita, Codices Cavenses, Cod. 1 Biblio Sacra. <www.internetculturale.it> <CNMD0000204849>

Appendix: Codex Cavensis (circa 760-842 AD) : I John 5:6-9 : Full page



f. 276v : Image 557, Cava de' Trirreni, Biblioteca statle del Monumento nazionale della Abbazia Benedettina della Ss. Trinita, Codices Cavenses, Cod. 1 Biblio Sacra. <www.internetculturale.it> <CNMD0000204849>

Appendix: Codex Cavensis (circa 760-842 AD) : I John 5:6-9 : Column 1 : Lines 20 to 36 : Zoom



f. 276v : Image 557, Cava de' Trirreni, Biblioteca statle del Monumento nazionale della Abbazia Benedettina della Ss. Trinita, Codices Cavenses, Cod. 1 Biblio Sacra. <www.internetculturale.it> <CNMD0000204849>

* Et arius prae
dicat creaturam

* Si veritas quo
modo creatura quum
creatura vera es
se possit. denique
de nullo angelo
rum legitur quod
veritas sit.

* Audiat hoc arius
et ceteri.

Quoniam homine quod natum est ex deo vincit mundum
Fides nra. Quis est autem qui vincit mundum nisi
qui credit quia* Ihs filius dei est. hic est qui venit
per aquam et sanguinem et spm Ihs xps
Et non in aqua solum sed in aqua et sanguine et spu.
Spiritus* est qui testificatur. qam Ihs est veritas.
Quia tres sunt qui testimonium dant in terra.
Spiritus et aqua et sanguis : et hii tres hunum sunt.
in xpo Ihu. Et tres sunt qui testimonium dicunt
in caelo. Pater. verbum. et sps. et* hii tres hunum
sunt. Si testimonium hominum accipimus etc.

(Wiseman, "Two Letters on 1 John 5:7 1832", in Essays on Various Subjects, 1853, vol 1, p. 10-11)

Speaking of Spain, The La Cava Bible produced in Spain has I John 5:7 in its text (circa 760-842 AD based on a dubious interpretation of marginal glosses) with strong evidence of it coming from an even older Old Latin Manuscript in the early 300's even BEFORE any Greek Manuscript witnesses for I John 5:7. This would make it the WORLD'S OLDEST witness for I John 5:7 even before Codex Vaticanus and Sinaiticus....

"And Arius calls Him the first creature" ↑

...for a scribe would not mention Arius the heretic in the present tense in the margins, centuries after he died in the 4th century!

"Let Arius (256-336 AD) and the others listen to this" [next to Comma] →

The Witness of God is Greater

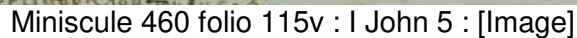
I John 5:7 (the Comma)

The earthly testimony has the correct order of spirit, water, and blood. So much for the ad hoc theory of the verse always being out of order.

Credits: Mike Ferrando

La Cava Bible: This is he that came by water and blood and the spirit, Jesus Christ: And not by water only but by water and blood and spirit. And it is the Spirit which testifieth that Jesus is the truth [QUOTED BY AMBROSE]. And there are three that give testimony on earth: the spirit and the water and the blood. And these three are one in Christ Jesus. And there are Three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. I John 5:6-8

Slide by Mike Hollner, correspondence, October 2025



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 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. 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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