Do you have any information on the following mss cited in the quote below? I'm interested in the dates of these mss. I suspect they are all post-16th century.

BEGIN QUOTE: Dr. Floyd Nolen Jones, in his book Which Version is the Bible?, tells us: "As of 1997, the following cursive manuscripts are known to include the passage [1 John 5:7-8]" Johannine Comma: 34, 88 (margin) 99, 105, 110, 162, 173, 181, 190, 193, 219, 220, 221, 298, 429, 629 (margin) 635, 636, and 918. >>

First of all, the Ms. 88, 429 and 636 above have it only in the margin. Some of the other numbers I believe are Scrivener or Tischendorf numbers. Here are their dates and contents, if they are Gregory numbers, according to the Kurzgefaßte Liste (Aland, Kurt, Editor; Kurzgefaßte Liste, Der Griechischen Handschriften des Neuen Testaments; (Berlin & New York, de Gruyter, 1994). Then I resolve them to what the Gregory number would be if they are Tischendorf numbers.

34 - X century, contains only gospels; Paris, Bibl. Nat., Coislin Gr. 199; is Tisch. #34, so is Greg #61 below
88 – XII - contains the passage only in margin; Neapel, Bibl. Naz., Ms. II. A. 7; is Greg #88, Scriv # 173
99 – XV-XVI century – contains only parts of the gospels; Leipzig, Univ. Bibl., Cod. Gr. 8; if Tisch # is Greg 102 for Catholic epistles; date 1444, Moscow, and 102 contains 1 John but OMITs the comma.
105 – XII - contains only gospels, Acts, and Paulines; Oxford, Bodl. Libr., Auct. T. inf. 1. 10; if Tisch # is Greg 242 for Catholic epistles; XII, Moscow; Scrivener #48; von Soden δ206; and I have no definite information whether it contains 1 John at all. Try Matthaei (as I); Treu pp. 258-60; von Soden 138, 401, 450, 524.
110 – XII –What is now called #110 contains 1 John, but OMITs the comma; KJV advocates when they refer to MS 110, are referring to a Codex Ravanus, also called Codex Berolinensis, which has been proven to be a forgery, a copy made in the 1500’s, many parts from the Greek text of the Stunica printed Edition, reproducing every typographical error thereof, and other parts from the TR editions. See discussion re Georgius Gottlieb Pappelbaum’s examination of it in “The Monthly Review” Volume 22, January to April 1797, Pages 493-497; downloadable from my website at http://www.bibletranslation.ws/trans/MonthlyReview.pdf. (PDF, 37 MB) Georgius Pappelbaum collated Codex Berolinensis, and published his collation in 1785. F.H.A. Scrivener, in "A Plain Introduction to the Criticism of the New Testament," Vol 2, 4th Ed., Wipf & Stock Publishers, on Page 401, calls Evan 110 (Codex Ravanus), "a mere worthless copy from printed books."
162 – 1153 – contains only the gospels; Vatican City, Bibl. Vat., Barb. Gr. 449; BUT, is Tisch. #, is Greg 629 below
173 - XII – contains only the gospels; Vatican City, Bibl. Vat., Barb. Gr. 1983; if Tisch. #, is Greg 635, XI, Naples; and 635 contains 1 John, but OMITs the comma.
181 – X contains 1 John, but OMITs the comma; Vatican City, Bibl. Vat., Reg. gr. 179; if Tisch. #, is Greg 400, XV, Berlin, and 400 contains 1 John but OMITs the comma.
190 – XIII - contains only gospels; Florenz, Bibl. Medicea Laura, Plutei VI. 28; if Tisch. #, Greg 517, XI/XII, Oxford, and 517 contains 1 John but OMITs the comma.
193 – XII - contains only gospels; Florenz, Bibl. Medicea Laura, Plutei VI. 32; if Tisch. #, Greg 479, XIII, Birmingham, and 479 contains 1 John but OMITs the comma.
219 – XIII – contains only gospels; Wien, Österr. Nat. Bibli., Theol. gr. 321; if Tisch. #, Greg 643, XIV, Brit Libr; and 643 contains 1 John but OMITs the comma.
220 - XIII – contains only gospels; Wien, Österr. Nat. Bibli., Theol. gr. 337; if Tisch. #, Greg 644, XIV, Brit Libr; and 644 contains 1 John, but has a lacuna here.
221 – X – contains 1 John but **OMITS** the comma; Oxford, Bodl. Libr., Canon. Gr. 110; this is Greg #221, X, Oxford, and 221 **OMITS** the comma as stated previously.

298 – XII – contains only gospels; Paris, Bibl. Nat., Suppl. Gr. 175; if Tich. #, Greg formerly 1249 which contains 1 John but **OMITS** the comma; now *Lectionary* 1436, XV, St. Catherine’s Monastery, Sinai

429 – XIV – contains the passage **only in margin**: Wolfenbüttel, Herzog August Bibliothek 16.7 A°; is Greg # 635 – XI – contains 1 John but **OMITS** the comma; Neapel, Bibl. Naz., Ms. II. A. 8; ; is Greg #635, but see 173 above

636 – XV – contains the passage **only in margin by a corrector**: Neapel, Bibl. Naz., Ms. II. A. 9; is Greg #636

61 – XVI Century - Dublin, Trinity College, Ms. 30 (see 34 above)
629 – XIV Century – Vatican Library, Ottob. Gr. 298 (see 162 above)
918 – XVI Century – Escorial, Σ. I. 5
2473 – XVII Century – Athens, National Library, Taphu 545

**Greek mss that contain the passage in the text itself:**

88 – XII Century, but written in the margin by a modern hand; Naples, National Library, Ms. II. A. 7
177 – XVII – XVIII hand; Bayerische Staatsbibliothek (Bavarian State Library); Cod. graec. 211
221 – X Century; Oxford, Bodleian Library, Canon. Gr. 110. I suspect the margin writing is a modern hand.

429 – XIV Century; Wolfenbüttel, Herzog August Bibliothek 16.7 A°
636 – XV Century; Naples, National Library, Ms. II. A. 9

**NOTE:** Some KJV-only writers claim that there is a Greek manuscript named "Codex Wizanburgensis" that contains the Comma. But that is an 8th century Latin Vulgate manuscript, not Greek. Thanks to Jan Krans, who located it, we know that it is "nr. 99 of the Weissenburg collection in the Herzog August library in Wolfenbüttel (Codex Guelferbytanus 99 Weissenburgensis’). It is the so-called ‘Weissenburg Augustine’, containing homilies by Augustine, in which also the Catholic Epistles, the Letters to Timothy, Titus and Philemon, and some other works are found (see Hans Butzmann, Die Weissenburger Handschriften ..., 1964, pp. 283-287)." Krans concludes: "It provides no more than an interesting part of the rather wild Latin-only transmission of the gloss." The Herzog August Library provides an image of part of the manuscript at this link: [http://www.hab.de/ausstellung/weissenburg/expo-15.htm](http://www.hab.de/ausstellung/weissenburg/expo-15.htm)
Here is the I John 5:7-8 passage in Greek and English, from the NA27 and the Stephanus’ 1550 edition, ignoring the issue of moveable NUs:

7 οὗτοι τρεῖς εἰσίν οἱ μαρτυροῦντες [[ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα: καὶ οὗτοι οἱ τρεῖς ἐν εἰσίν.

7 For there are three that bear witness: [[in heaven: the Father, the Word, and the Holy Spirit: and these three are one.

8 καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα, καὶ τὸ ὄδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν.

8 And there are three that bear witness on earth:] the Spirit and the water and the blood; and these three are as one.¹

Following is a critical apparatus, gathered from Text und Textwert vol. 3; and the UBS4 Greek New Testament:

omιτ ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα: καὶ οὗτοι οἱ τρεῖς ἐν εἰσί. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ

¹ that is, “these three agree.”

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I see 5 general groupings of the Comma: (Erasmus’ first two editions OMITTED the Comma.)

Group One:

[[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσί. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν. 221\textsuperscript{mg} 2318 2473 vg

Stephens (88\textsuperscript{mg} matches this group except for moveable NUs, acc. to Scrivener. 221\textsuperscript{mg} and Stephens may differ in that regard as well; Stephens 1550 dropping the last NU.)

[[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσί. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν. - 88\textsuperscript{mg}. (acc. to Scrivener) arm

[[ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἄγιον· καὶ οὗτοι οἱ τρεῖς ἐν εἰσί. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα καὶ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσί. Erasmus 3

[[ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἄγιον· καὶ οὗτοι οἱ τρεῖς ἐν εἰσί. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ]], πνεῦμα, καὶ ὕδωρ, καὶ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. 918

[[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ πνεῦμα ἄγιον· καὶ οὗτοι οἱ τρεῖς ἐν εἰσί. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα καὶ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. Erasmus 4, 5

Group Two:

[[ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἄγιον. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ]], πνεῦμα, ὕδωρ, καὶ αἷμα. 61 429\textsuperscript{mg}

Group Three:

[[ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἄγιον· καὶ οἱ τρεῖς ἐν εἰσί. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. 636\textsuperscript{mg}

Group Four:

[[ἐν οὐρανῷ: πατήρ, λόγος, καὶ πνεῦμα ἄγιον, καὶ οὶ τρεῖς εἰς τὸ ἐν εἰσιν καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ]] 177\textsuperscript{mg}

Group Five:

[[ἐν τῷ οὐρανῷ, ὁ πατήρ, καὶ ο λόγος, καὶ τὸ ἄγιον πνεῦμα· και οἱ τρεῖς εἰς τὸ εν εἰσί. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς]], τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα. Complutensian Polyglot (Yes, it is accented and breathed differently)

[[ἀπὸ τοῦ οὐρανοῦ, πατήρ, λόγος, καὶ πνεῦμα ἄγιον. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς]], τὸ πνεῦμα, τὸ ὕδωρ, καὶ τὸ αἷμα. 629
Now the Latins:

add in terra, spiritus et aqua et sanguis (+ et hi tres unum sunt in Christo Iesu vgms; Spec). 8 et tres sunt, qui testimonium dicunt in caelo, pater, verbum (filius itl vgms) et spiritus, et hi tres unum sunt (+ in Christo Iesu itl vgms) itl.r vgms; Speculum Varinadam Ps-Vigliius (Fulgentius) (Priscillian) (Cyprian)

Lat-K reads: (7) quia tres testimonium perhibent (8) spiritus et aqua et sanguis et isti tres in unum sunt [...] pater et filius et spiritus sanctus et tres unum sunt "because three bear witness, spirit and water and blood, and these three are one [...] Father and Son and Holy Spirit, and the three are one" (This is a reconstruction based on an allusion by Cyprian.)

Lat-C reads: (7) tres sunt qui testimonium dicunt in terra (8) spiritus aqua et sanguis et hi(i) tres unum sunt in Christo Iesu et tres sunt qui testimonium dicunt in caelo pater verbum et spiritus et hi(i) tres unum sunt "There are three who bear witness on earth: spirit, water and blood, and these three are one in Christ Jesus. And there are three who bear witness in heaven: the Father, the Word and the Spirit, and these three are one."

Lat-T reads: (7) quoniam tres sunt qui testificantur in terra (8) spiritus et aqua et sanguis et tres sunt qui testificantur in caelo pater et filius et spiritus sanctus et hi(i) tres unum sunt "because there are three who bear witness on earth: spirit and water and blood, and three who bear witness in heaven: Father and Son and Holy Spirit, and these three are one."

Following is from the UBS textual commentary (Metzger, Bruce M., A Textual Commentary on the Greek New Testament, on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren (Stuttgart, United Bible Societies, Corrected Edition, ©1975):

(A) EXTERNAL EVIDENCE.

(1) The passage is absent from every known Greek manuscript except four, and these contain the passage in what appears to be a translation from a late recension of the Latin Vulgate. These four manuscripts are ms. 61, a sixteenth century manuscript formerly at Oxford, now at Dublin; ms. 88, a twelfth century manuscript at Naples, which has the passage written in the margin by a modern hand; ms. 629, a fourteenth or fifteenth century manuscript in the Vatican; and ms. 635, an eleventh century manuscript which has the passage written in the margin by a seventeenth century hand.

(2) The passage is quoted by none of the Greek Fathers, who, had they known it, would most certainly have employed it in the Trinitarian controversies (Sabellian and Arian). Its first appearance in Greek is in a Greek version of the (Latin) Acts of the Lateran Council in 1215.

(3) The passage is absent from the manuscripts of all ancient versions (Syriac, Coptic, Armenian, Ethiopic, Arabic, Slavonic), except Latin; and it is not found (a) in the Old Latin in its early form (Tertullian, Cyprian, Augustine), or in the Vulgate (b) as issued by Jerome (codex Fulgensis [copied A.D. 541-46] and codex Amiatinus [copied before A.D. 716]) or (c) as revised by Alcuin (first hand of codex Vercellensis [ninth century]).
The earliest instance of the passage being quoted as a part of the actual text of the Epistle is in a fourth century Latin treatise entitled Liber Apologeticus (chap. 4), attributed either to the Spanish heretic Priscillian (died about 385) or to his follower Bishop Instantius. Apparently the gloss arose when the original passage was understood to symbolize the Trinity (through the mention of three witnesses; the Spirit, the water, and the blood), an interpretation which may have been written first as a marginal note that afterwards found its way into the text. In the fifth century the gloss was quoted by Latin Fathers in North Africa and Italy as part of the text of the Epistle, and from the sixth century onwards it is found more and more frequently in manuscripts of the Old Latin and of the Vulgate. In these various witnesses the wording of the passage differs in several particulars. (For examples of other intrusions into the Latin text of 1 John, see 2:17; 4:3; 5:6,20.)

(B) INTERNAL PROBABILITIES.

(1) As regards transcriptional probability, if the passage were original, no good reason can be found to account for its omission, either accidentally or intentionally, by copyists of hundreds of Greek manuscripts, and by translators of ancient versions.

(2) As regards intrinsic probability, the passage makes an awkward break in the sense.

For the story of how the spurious words came to be included in the Textus Receptus, see any critical commentary on 1 John, or Metzger, The Text of the New Testament, pp. 101 f.; cf. also Ezra Abbot, “I. John v.7 and Luther’s German Bible,” in The Authorship of the Fourth Gospel and Other Critical Essays (Boston, 1888), pp. 458-463. [End of quotation of the UBS commentary]


On Page 401 he says, "The authenticity of the words within brackets, will, perhaps, no longer be maintained by any one whose judgment ought to have weight"

In footnote 2 on p. 402, he says, "It is really surprising how loosely persons who cannot help being scholars, at least in some degree, will talk about codices containing this clause." He goes on to mention a Dr. Tatham, Rector of Lincoln College, Oxford, claiming the existence of a codex in the college library that contained it, but upon further investigation by fellow scholars, it had disappeared. Scrivener thinks Dr. Tatham had in mind Act 33, and had only assumed it contained it, because of this MS' connection to Codex Montfortianus.

On p. 403, about the text of the Comma, Scrivener repeats a maxim of Textual Criticism: "In general there is very considerable variety of reading (always a suspicious circumstance, as has already been explained)"

I used this work by Scrivener to help collate above, what the various Erasmus editions read as far as variants within the Comma. As for the minuscules containing the comma, Scrivener only knew of 61 (he calls 34), 88mg (he calls 173), and 629 (he calls 162). He dismisses Codex Ravianus (gospels 110) as worthless.

Scrivener on p. 403 says he knew of 193 cursives which were witnesses to the omission of the Comma, plus "the extant uncials 01 A B K L P."
Scrivener says, "No printed edition, therefore, is found to agree with either 34 or 162 (173, whose margin is so very recent, only differs from the common text by dropping N EPHELKUSTIKON [moveable NU]), though on the whole 162 best suits the Complutensian: but the omission of the article in ver. 7, while it stands in ver. 8, proves that the disputed clause was interpolated (probably from its parallel Latin) by one who was very ill acquainted with Greek."

CONCERNING the story that Erasmus included the Comma into his 3rd through 5th editions based on a promise to do so if anyone could produce one Greek manuscript that contain it, here is an article by H. J. De Jonge, who has done the most research into it. It is a 623 KB PDF document: https://openaccess.leidenuniv.nl/retrieve/1699/279_050.pdf downloadable from Leiden University.

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