The First Epistle of John

The Greek Text of the Nestle-Aland Novum Testamentum Graece 28th Edition (“NA28”) combined with the Robinson-Pierpont (“RP”) 2005 edition; The agreement thereof in black text; otherwise, the NA28 in green text and the RP in red; with critical footnotes combining the data from Novum Testamentum Graecum Editio Critica Major, Catholic Letters, Parts 1 & 2, Installment 3; the Text und Textwert catholic epistles volume; the UBS4; the UBS3 (not including its patristic citations); the NA27; and the online Münster apparatus.

Where I place the red text before the green, is where I consider the RP text original.


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Any errors please report to me at kanakawatut at yahoo com

Some Abbreviations used in the apparatus:
TST – "Teststelle" – A test passage in the "Text und Textwert" series
L. = "lectio" = one of the readings in the "Text und Textwert" test passage
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The First Epistle of John
ΙΩΑΝΝΟΥ Α

Chapter 1

1:1 "Ὁ ήν ἀρχής, ὁ ἀκηκόαμεν, ὁ ἔωρακαμεν τοις ὀφθαλμοῖς ἡμῶν, ὁ ἔθεασάμεθα καὶ οἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς –

That which existed from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have examined, talking about the word of life,

1:2 καὶ ζωὴ ἐφανερώθη, καὶ ἔωρακαμεν, καὶ μαρτυροῦμεν καὶ ἀπαγγέλλουμεν ὑμῖν τὴν ζωῆν 1 τῆς αἰωνίου, ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν.

even that life has been revealed, and we have seen it, and we are bearing witness and announcing to you eternal life, which was with the Father and has been revealed to us.

1:3 ὁ ἔωρακαμεν καὶ ἀκηκόαμεν ἀπαγγέλλουμεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ’ ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα 2 μετά τοῦ πατρός, καὶ μετά τοῦ υἱοῦ αὐτοῦ Ἡσυχιοῦ Χριστοῦ.

What we have seen and heard we are declaring to you also, so you too may have fellowship with us.

And that fellowship of ours is with the Father, and with his son Jesus Christ.

1:4 καὶ ταῦτα γράφομεν ἡμεῖς ὑμῖν, 3 ἵνα ἡ χαρὰ ἡμῶν ἣ πεπληρωμένη.

And these things we 4 write, so our mutual joy may be full.

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1 1:2 omit τὴν ζωὴν Κ
2 13 txt δὲ ἡ ἡμετέρα Ν A B C K L Ψ 5 6 18 61 88 94 104 424 442 614 621 623 720 1243 1523 Π Did Ps-Oec TR HF RP NA28

3 14a txt ἡμεῖς Ν A* rzul B Ψ 33 1921 ith,l,r,w,z cop sa na28 ‖ ἡμετέρα C Π 33 81 323 436 630 945 1241 1505 1611 1739 1852 1881 2138 2298 2344 syr h cop sa ‖ lac Ψ 34 048 0245 0296 2492.

4 14b txt ἡμῶν Ν B L Ψ 049 1 18 35 43 69 88 180 181 252 319 322 326 398 400 436 522 607 617 1067 1175 1241 1409 1501 1729 1827 1837 1845 1874 2423 2541 2774 Lect (ECM: lat-v,t) (NA27; itz) vg syr sa (UBS4: itz vg syr sa) geo Beza-TR Steph-TR HF RP NA28π A (Tyndale, Matthew’s) ‖ ἡ ἡμετέρα 1609 ‖ ἡμῶν A C K P Π 056 0142 5 6 33 61 88 93 94 104 206 218 254 307 330 365 378 400 424 429 431 442 451 453 459 467 468 614 621 623 629 630 642 665 720 808 876 915 918 945 996 1127 1243 1270 1297 1359 1448 1490 1505 1523 1524 1563 1595 1611 1661 1678 1718 1735 1739 1751 1799 1831 1832 1842 1844 1852 1877 1881 1890 2138 2147 2186 2200 2243 2298 2344 2374 2412 2464 2495 2544 2562 2805 2818

For those who believe that the Greek New Testament was translated from the Syriac/Aramaic Peshitta, please explain how the Greek translator got either only ημων "our" or ημων "your" out of the Peshitta's "our joy in you may be complete." It appears far more likely that the Peshitta reading was an attempted conflation of the two Greek readings, and that therefore the Peshitta was a translation from the Greek. 5

5 14c This is a "literary plural" according to BDF §280.
1:5 And this is the message that we have heard from him and announce to you: that God is light, and in him is no darkness at all.

If we say we are in fellowship with him, and are walking in darkness, we are lying, and not doing the truth.

1:7 If we say we have not sinned, we deceive ourselves, and the truth is not in us.

1:8 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all iniquity.

1:9 We acknowledge and confess our sins, and this is the message that we have heard from him and announce to you: that God is light, and in him is no darkness at all. If we say we are in fellowship with him, and are walking in darkness, we are lying, and not doing the truth.

6And this is the message that we have heard from him and announce to you: that God is light, and in him is no darkness at all. If we say we are in fellowship with him, and are walking in darkness, we are lying, and not doing the truth.

7If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanses us from all sin.

8If we say we have no sin, we deceive ourselves, and the truth is not in us. If we say we have no sin, we deceive ourselves, and the truth is not in us.

9If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all iniquity. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all iniquity.

10If we say we have not sinned, we are calling him a liar, and his word is not in us.
Chapter 2

2:1 Τεκνία μου, ταύτα γράφω ὡς ἵνα μὴ ἀμαρτητε. καὶ ἐάν τις ἀμαρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἡσυχὸν Χριστόν δίκαιον.

3 My children, these things I am writing to you so that you will not sin. And if anyone sins, we have an advocate with the Father, Jesus Christ the righteous;

2:2 καὶ αὐτὸς ἀλαμμός ἐστίν περὶ τῶν ἀμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

3 and he is the appeasement for our sins; and not for ours only, but also for the sins of the whole world.

2:3 Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτὸν, εάν τὰς ἐντολὰς αὐτοῦ τηρώμεν.

4 And by this we know that we have known him: if we keep his commandments.

2:4 ο λέγων ὅτι ἡ ἀλήθεια ἐστίν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, φεύγοις, ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια ὅπως ἐστίν.

5 Someone who says, “I know him,” and does not keep his commandments, is a liar, and the truth is not in him.

2:5 δὲ δὲν τηρῇ αὐτοῦ τὸν λόγον, ἀλήθεια ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται. ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἔσμεν.

6 But whoever keeps his word, that is the person in whom the love of God really is accomplished. By this we know that we are in him.

2:6 ο λέγων ἐν αὐτῷ μένειν ὡς ἐκεῖνος περιπατήσῃ καὶ αὐτός οὕτως περιπατεῖν.

6 Someone who claims to abide in him ought also to walk just as he walked.

12 1:10 The traditional rendering, “make him a liar” is unacceptable, because God cannot be a liar, and he cannot be made a liar. To make someone a liar, means to turn him into a liar. But we cannot turn him into a liar. This sense of “call” for the Greek word ποιεῖν is the only rendering that makes sense in some other verses as well, eg, “Either call a tree good and its fruit good, or call the tree bad and its fruit bad...” The TNIV says “we make him out to be a liar,” which rendering does work, because that means “as if to be, but he isn’t. But, “make him out to be a liar” is really a longer way of saying “call him a liar.” Some might object that we are not actually “saying” the word “ liar” about him, so we are not “calling” him a liar. That is technically true, but not true in effect. We are in effect calling him a liar.

13 2:4a ο λέγων ὅτι ἡ ἀλήθεια ἐστίν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, φεύγοις, ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια ὅπως ἐστίν.

14 2:4b ο λέγων ἐν αὐτῷ μένειν ὡς ἐκεῖνος περιπατήσῃ καὶ αὐτός οὕτως περιπατεῖν.

15 2:6 Someone who claims to abide in him ought also to walk just as he walked.
Beloved, I am not writing to you a new commandment, but an old commandment, that you have had from the beginning. The old commandment is the word that you have heard.

Yet, it is a new commandment I am writing to you, which is true in him and in you, since the darkness passes away and the true light keeps shining even now.

Someone who claims to be in the light, and hates his brother, is in darkness and the true light does not shine in him. Whoever loves his brother abides in the light, and there is no stumbling in him.

Something who hates his brother is in darkness, and the light of him is stumbling in him.
2:13 γράφω ύμιν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς, γράφω ύμιν νεανίσκοι, ὅτι νεανικήκατε τὸν πονηρόν.

13 To you fathers, I write: “You know him who existed from the beginning.” To you young men, I write: “You have overcome the evil one.”

2:14 Ἐγραψα γράφω ύμιν πατέρες, ὅτι ἐγνώκατε τὸν πατέρα. begin v. 14 Ἐγραψα ύμιν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς. Ἐγραψα ύμιν νεανίσκοι, ὅτι ἰσχυροὶ ἦστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ύμιν μένει καὶ νεανικήκατε τὸν πονηρόν.

14 I have written to you children that you have known the Father. I have written to you fathers that you have known him who existed from the beginning. I have written to you young men that you are strong and the word of God abides in you and you have overcome the evil one.

2:15 Μή ἀγαπάτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. εάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.

15 Love not the world, neither the things that are in the world. If someone loves the world, the love of the Father is not in him.

2:16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκός, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλὰ ἐκ τοῦ κόσμου ἐστίν.

16 Because all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of possessions, is not of the Father but is of the world.

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confidence before Him. John is telling them WHAT things to know FOR CERTAIN, and is assuring his readers that they CAN KNOW some things for certain, and he tells them HOW TO KNOW some things for certain. Young men, you HAVE conquered the evil one. (Much like Ephesians says in chapters 1-3 what God has done for you and where you now stand by his grace; and chapters 4-6 says now therefore walk in light of that which you are told you are, in the first 3 chapters.)

22 2:13 txt “ye have overcome” Oxford KJV // “you have overcome” 1611 KJV

23 2:14 (TST 57) txt {A} L. 2: Ἐγραψα ψ7avid Χ A B C L P Ψ 5 6 33 104 175 181 206 254 307 321 322 323 424 429 431 436 442 453 467 468 522 614 621 623 630 720 918 945 1067 1241 1292 1409 1490 1501 1505 1507 1523 1524 1609 1611 1678 1735 1739 1751 1799 1831 1838 1844 1852 1881 2080 2147 2200 2298 2344 2412 2464 2495 2541 2544* 2652 2774 2805 2818 459 1921 1938 1141 vg syrPmsH copsa,bo arm eth Cyril Phot NA28 {A} || L. 1: γράφω K 049 056 0142 1 18 81 82 88 93 94 218 221 326 378 398 424* 450 451 454 456 457 459 469 627 629 642 808 915 920 1127 1175 1359 1448 1718 1837 1862 1891 2127 2186 2243 2492 2544* ithL,l,w syrPms PsOec TR HF RP || uncertain 1875 2374 || lac Ψ* 048 0245 0296 1836 1846 2138. The Robinson/Pierpont and Textus Receptus texts begin v. 14 at Ἐγραψα ύμιν, πατέρες, and the preceding sentence is in v. 13. The Codex K reading is probably the result of scribes thinking that John had not in fact written such a thing earlier. The two subsequent "I have written" John had clearly written in the verses previously, but not this first one. But what John is referring to is what he has written in the epistle as a whole. See the endnote at the end of this document for a longer treatment of this variant.

24 2:16a txt καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν 1611 KJV // ἡ ἐπιθυμία τῶν ὀφθαλμῶν Oxford KJV

25 2:16b txt ἀλαζονεία Βι C 049 0142 5c 6 18 35 218 307 323 398* 453 468 617 623 642 720 808 945 1067 1409 1448 1523 1524 1611 1739 1844 2298 2344 2423 2492 TR HF RP NA28 || ἀλαζονεία Χ A B* K L P Ψ 5* 33 398c 436 442 621 1241 1243 1735 1852 1881 2541 2805 || lac Ψ* p74 048 0245 0296 1836 2138.
2:17 And the world passes away, along with the lust of it, but whoever does the will of God abides for ever.

2:18 Children, it is the last hour, and just as you have heard that antichrist is coming, even now many antichrists have arisen; for which reason we know it is the last hour.

2:19 εἶ ἡμῶν ἐξῆλθαν ἐξήλθον, ἀλλ` οὗκ ἦσαν εὖ ἡμῶν· εἰ γὰρ εὖ ἡμῶν ἦσαν ἦσαν εὖ ἡμῶν, μεμενήκειαν ἀν μεθ` ἡμῶν· ἀλλ` ἵνα φανερώθωσιν ὅτι οὐκ εἰσίν πάντες ἐξ ἡμῶν.

19 They went out from us, but were not of us. For had they been of us, they would have remained with us. But they went out so that they would be made apparent, that none of them are of us.

2:20 καὶ ὁμείς χρήσιμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα πάντες.

20 And you have an anointing from the Holy One, and know all.
2:21 οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ᾽ ὅτι οἴδατε αὐτὴν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν.

21I have not written to you that you don’t know the truth, but that you do know it. And that every lie is not of the truth.

2:22 Τίς ἔστιν ὁ ψεύτης εἰ μὴ ὁ ἄρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός· οὔτος ἔστιν ὁ ἀντίχριστος, ὁ ἄρνούμενος τὸν πατέρα καὶ τὸν υἱόν.

22Who is the liar, if not someone denying as follows, “Jesus is not the Anointed One”? This is antichrist, someone denying the Father and the Son.34

2:23 πᾶς ὁ ἄρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει· ὁ ὄμολογων τὸν υἱὸν καὶ τὸν πατέρα ἔχει -ὁ ὄμολογων τὸν υἱὸν καὶ τὸν πατέρα ἔχει.

23Everyone who denies the Son, does not have the Father either. Someone who confesses the Son, has the Father as well.35

2:24 ὑμεῖς ἢν ἔρχεται ἀπ᾿ ἀρχῆς ἐν ὑμῖν μενέτω· ἐὰν ἐν ὑμῖν μείνῃ ὁ ἄρχων ἡκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.

24You, what you have heard from the beginning, let it abide in you. If what you heard from the beginning abides in you, you also in the Son and in the Father will abide.

2:25 καὶ αὐτὴ ἔστιν ἡ ἐπαγγελία ἢν αὐτὸς ἐπηγγείλατο ὑμῖν, τῇ τῆς ζωῆς τῆς αἰωνίου.

33 2:20b Or, perhaps another rendering may be: "19They came out from us, but were not of us. For had they been of us, they would have remained with us. But, so they may be made apparent, that they all are not of us. 20you also have an anointing from the Holy One, and know all people." This would be reminiscent of John’s statement about Jesus in the gospel of John 2:24,25, that Jesus knew all people, and did not need to have someone testify about a person, because he knew what was in the person. Thus, this is why John here says “you also have...” because Jesus did, and you also have it. The apostles did, and you also have it. But, the traditional rendering of this is an ellipsis [BDF § 448(7)] as follows: "but, they went out from us, so that they might be exposed that they all are not of us. And you have an anointing from the Holy One and know all things." (There are no actual words in the Greek for the English words I put in italics here.) It isn't any harder to "know all people" than to "know all things." Indeed, there are fewer people than there are things. In the previous verse, v. 19, again the word "all" is problematic: "but so they may be made apparent, that they all are not of us." What good does "going out" do as a sign, if only some of them are thereby shown to be "not of us"? How still would you know who is who? For that "leaving" to be valuable, you would have to render this, "that they be made apparent, that NONE of them are of us." And then can John really be saying that ANYONE who leaves us is not of us? If so, what of Jesus' warning to the disciples that just because someone does not "follow along with us," does not mean they are not with us? (Luke 9:49,50 etc.)

34 2:22 An example of such a denial is found in the Qu’ran: [9.30] And the Jews say: Uzair is the son of Allah; and the Christians say: The Messiah is the son of Allah; these are the words of their mouths; they imitate the saying of those who disbelieved before; may Allah destroy them; how they are turned away! [9.31] They have taken their doctors of law and their monks for lords besides Allah, and (also) the Messiah son of Mariam and they were enjoined that they should serve one God only, there is no god but He; far from His glory be what they set up (with Him).

35 2:23 (TST 60) L. 2: ὁ ὄμολογων τὸν υἱὸν καὶ τὸν πατέρα ἔχει N A B C P Ψ 5 33 206 307 322 326 398 429 436 442 468 614 621 623 630 918 1067 1127 1243 1292 1409 1505 1506 1753 1759 1852 1881 2138 2298 2344 2412 2464 2495 2541 2818 vg syr.p.h cop sucked arm eth NA28 \(\) // omit (ht.) K L Q 049 056 0142 1 6 18 81 82 88 93 175 181 221 424 450 451 454 456 457 469 627 629 920 945 1175 1241 1862 1875 1891 2127 2492 2815 ps-oec TR HF RP // lac P ph P 048 0245 0296. The KJV does not follow the TR here; perhaps because the KJV followed the Great Bible and others, or perhaps because the omission (as in the TR) is a clear case of homoioteleuton. We can see by this that the KJV translators did practice textual criticism. The phrase is not found in Tyndale, Coverdale, Matthew’s, nor 1560, 1599 Geneva Bibles; is found in the Great Bible, and the Bishops’ Bible.

And this is the message that He announced to us: eternal life.
2:26 Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώμενων ὑμᾶς.

26These things I have written to you because of those deceiving you.
2:27 καὶ ὑμεῖς τὸ χρίσμα ὧν ἐλάβετε ἀπ’ αὐτοῦ μένει ἐν ὑμῖν ἐν ὑμῖν μένει,38 καὶ οὐ χρείαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς ἀλλ’ ὡς τὸ αὐτοῦ αὐτὸ39 χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθὲς ἐστιν καὶ οὐκ ἐστιν ψευδός, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε μενεῖτε40 ἐν αὐτῷ.

27And you, the anointing that you received from him, it abides in you, and you have no need that someone teach you. But rather, as that anointing from him has taught you concerning all things,41 and is true and is not a lie, so also, just as it has taught you, you abide in him.
2:28 Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα ἐὰν ὀταν42 φανερωθῇ σχόμεν ἐχῶμεν43 παρρησίαν καὶ μὴ αἰσχυνθῶμεν ἀπ’ αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.

28And now, children, abide in him, so that when he is revealed, we may have confidence, and not feel ashamed because of him at his coming.
2:29 ἐὰν εἰδῆτε44 ὅτι δικαιός ἐστιν, γινώσκετε ὅτι -καὶ καὶ45 πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἔξ αὐτοῦ γεγένηται.
Chapter 3

3:1 Ἰδετε ποταπῆν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ ἵνα τέκνα θεοῦ κληθῶμεν· καί ἐσμέν. -καί ἐσμέν46 διὰ τούτο ὁ κόσμος οὐ γινώσκει ἡμᾶς υμᾶς47 ὅτι οὐκ ἔγνω αὐτῶν.

3:2 Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμέν, καὶ οὕτω ἐφανερώθη τί ἐσόμεθα. οἶδαμεν +δε48 ὅτι ἐάν φανερώθη ὁμοίοι αὐτῶ ἐσόμεθα. ὅτι ὑφόμεθα αὐτῶν καθὼς ἐστίν.

3:3 And everyone who has this hope on Him purifies himself just as that one is pure.

3:4 Πᾶς ὁ ποιῶν τὴν ἀμαρτίαν καὶ τὴν ἀνομίαν ποιεί, καὶ ἡ ἀμαρτία ἐστίν ἡ ἀνομία.

3:5 And you know that he was revealed so that sins be taken away, and there is no sin in him.  And you know that he was revealed so that sins be taken away, and there is no sin in him.

3:6 Everyone abiding in him does not sin. Everyone who keeps sinning has not seen him, neither known him.

3:7 Παιδία Τεκνία,50 μηδεὶς πλανάτω υμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δικαίος ἐστίν, καθὼς ἐκεῖνος δικαίος ἐστίν.

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50: Παιδία and Τεκνία, the English words "children."
7 Children, let no one deceive you: someone who practices righteousness is righteous just as that one is righteous.

3:8 Who is a friend of the world will enter heaven. No one who is a friend of the world will enter heaven. Who is a hypocrite?

8 Someone who practices sin is of the devil, for the devil has been sinning from the beginning. For this purpose the son of God has been revealed: To destroy the works of the devil.

3:9 My sheep hear My voice, and I know them, and they follow Me. 9 Everyone who keeps sinning has not seen him, neither known him. This is the only sensible and possible rendering of the Greek of this verse. John is in unity with Paul, in that he teaches there is a new man in us and an old man. Also in unity with Paul that we must continually make the decision to "put off the old man, and put on the new." The new is that part that came from the Father, just as we physically were born from our earthly father's sperm. That sperm was wholly our father, and not us. That sperm, that seed, was no part of us, but is from outside us. It cannot sin, but our old man can. BUT, do not think that I am saying that a Christian can be addicted to the same sin every day for the rest of their life, as long as they repent every day. Not so. Anyone who has NOT been born again, and who does NOT have the Spirit, even they could do that. There is no evidence of the miracle of new birth in such a person. (John in 1 John 3:6 says "Everyone abiding in him does not sin. Everyone who keeps sinning has not seen him, neither known him.") In fact, if someone gets saved, and overcomes sin in their life for a few months or years right after they were saved, but then falls back into addiction to a sin, the apostle Peter says in 2 Peter 2:20,21:

For if after having escaped the moral corruptions of the world through the knowledge of the Lord and Savior Jesus Christ they are but again entangled, defeated by them, their latter state has become worse for them than their former.

For it would have been better for them not to have known the path of righteousness, than though knowing it, to turn back from the holy commandment that was delivered to them.” Jesus himself said that a servant who did not know the will of God and disobeyed, will receive few lashes, so to speak. But the servant who knew the will of God, and disobeyed, will receive many more lashes. Jesus also said in John 15:1-8 that he is the vine, we are the branches. If a branch that is in Me (a Christian who received the gospel, was born again, and received the Holy Spirit) does not bear fruit, he will cut that branch and throw it in the fire. If we do not remain in the Spirit, walking in the Spirit, bearing fruit in the Spirit, we will bear no fruit and we will wither, and we will GO TO HELL, the fire, and be burned! For a Christian who backslides, the punishment in hell will be worse than for someone who was never a Christian! It is also like the parable of the 10 virgins. They all ten believed in the Lord, and were waiting for his return. But some did not get extra oil, and their lamp did not last all the way until the end. When they knocked on the Groom's door, the groom said "Go away, I do not know you." Jesus also said of the hypocrites, they have their inheritance in outer darkness. Who is a hypocrite? Someone living a double life. By most appearances, they are a Christian. But unknown to people, they have an addiction to their prevailing sin, with no victory over it, they are not an overcomer. These people GO TO HELL. Do not let that be you. And do not think that I teach Once Saved Always Saved. We are not fully saved until Jesus returns. Even the apostle Paul was afraid; he said he was severe with his body, keeping it in subjection, lest after preaching to others, he himself be disqualified. Yes, the Apostle Paul was afraid of being disqualified, afraid of running the race in vain. Yes you see, it is possible to run the race in vain. In another place, he said, "knowing therefore the terror of the Lord..." Friend, do you know the terror of the Lord? Jesus said, Fear the one who has the power to cast both soul and body into Gehenna, the lake of fire. Yes, I tell you, fear him." Hell is real, and it is worse than we can imagine. Sin should be a rare thing in a Christian’s life. John here in his first epistle says, "But if anyone does sin, we have an advocate with the Father, Jesus Christ the Righteous." But practicing sin, doing the same sin the rest of your life, no. That is not at all something found in a Christian. Not a Christian that is going to enter heaven. Such a Christian will go to hell. If you still have an addiction to a sin, then stop everything, quit your job if you must! Fast and pray and seek the Lord, and mourn and wail, until you find the power of the Spirit and victory over your sin, and make sure you love your brother and your neighbor, and love God and seek him with all your heart, and offer the sacrifice of praise daily to God. Root out all bitterness as well, forgive everyone you have a grudge against, reconcile with everyone as much as possible. If you do not forgive others their sins, neither will your Father forgive you your sins. Jesus Christ the son of God said that, and Jesus Christ is as SERIOUS as HELL about his words! God is love. God is light. Unforgiveness is darkness. No person carrying darkness will enter Heaven. No person who is not characterized by holiness will enter heaven. No one who is a friend of the world will enter heaven. Be unsptotted by the world. Jesus said, "My sheep hear
3:10 ἐν τούτῳ φανερά ἦστιν τά τέκνα τοῦ θεοῦ καὶ τά τέκνα τοῦ διαβόλου πάς ὁ μή ποιῶν δικαιοσύνην οὐκ ἦστιν ἐκ τοῦ θεοῦ, καὶ ὁ μή ἁγιασμόν τὸν ἀδελφόν αὐτοῦ.

10By this the children of God are evident versus the children of the devil: everyone who does not practice righteousness is not of God, and also someone who does not love his brother.

3:11 Ὄτι αὕτη ἦστιν ἡ ἀγγελία ἢν ἤκούσατε ἀπ’ ἀρχῆς, ἵνα ἁγιασμένων ἄλληλους·

11Because this is the message which you have heard from the beginning: that we should love one another.

3:12 οὐ καθὼς Καίν ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαξεν τὸν ἀδελφόν αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.

12Not like Cain, who was of the evil one, and killed his brother. And what was the reason he killed him? Because his own works were evil, and those of his brother were righteous.


13Do not marvel, brethren, if the world hates you.

3:14 ἡμεῖς οἷδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν ὅτι ἁγιασμένοι τοὺς ἀδελφούς· ὁ μὴ ἁγιασμὸν +τὸν ἀδελφόν54 μένει ἐν τῷ θανάτῳ.

14We know that we have crossed over out of death into life55 because we love the brethren. Someone who does not love his brother still abides in death.

3:15 πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἁνθρωποκτόνος ἦστιν, καὶ οἶδατε ὅτι πᾶς ἁνθρωποκτόνος οὐκ ἤχει ζωήν αἰώνιον ἐν αὐτῷ ἐαυτῷ56 μένουσαν.

15Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

3:16 ἐν τούτῳ ἐγνώκαμεν τὴν ἁγάπην,57 ὅτι ἐκείνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἐθηκεν· καὶ ἡμεῖς ὁφειλομένοι ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖαιν πιθέναι.58

52 3:13a txt καὶ μὴ ἑν C Γ6 v p 6 322 323 424* 629 945 1241 1243 1678 1739 1881 2298 2492 it r h w v g m s syr P arm eth NA28 {C} // μὴ A B K L 049 056 0142 18 33 69 1241 1243 436 442 451 614 630 676 1175 1292 1409 1505 1611 1735 1844 1852 1877 2138 2412 2464 2495 L lect it h w v g syr h cop sa bo fac geo slov Didymus Lucifer Jerome Paulinus-Nola Aug WH Vog Merkov Nov NA25 TR BG HF SBL TH RP // lac P 74 048 0245 0296 1846. The ECM editors consider the evidence for these two readings to be of equal weight.

53 3:13b txt ἀδελφοὶ Ν A B C P Ψ 33 69 323 424 945 1241 1739 al antioch lat v t NA28 {\} // ἀδελφοὶ μου K L 18 81 424* 614 630 1505 P v g ms syr h TR HF RP // lac P 74 048 0245 0296 1846.

54 3:14 (TST 64) txt [D] L 1: ἁγιασμὸν τὸν ἀδελφὸν C K L Ψ 049 1 5 6 18 81 82 88 93 104 175 181 221 307 326 424 450 451 454 456 457 468 469 627 920 1127 1175 1678 1735 1862 1875 1891 2080 2107 2174 2298 2818 L lect v g m s slav Cassiodorus TR HF RP // L 1C: ἁγιασμὸν τὸν ἀδελφὸν αὐτοῦ P 056 0142 206 429 436 442 614 621 630 1067 1292 1409 1505 1611 2138 2200 2412 2495 2512 it ar v g m s syr h cop sa ms eth Tyconius // L 2: ἁγιασμὸν Ν A B C 33 322 323 398 623 695 1241 1243 1739 1852 1881 2412 2464 2492 2805 it h q r w v g cop sa ms bo fac arm geo Lucifer Augustine NA28 {A} // lac P 74 048 0245 0296 1846.

55 3:14 see John 5:24


57 3:16a The KJV adds “of God” in italics, so the Compl. Polyglot, Beza 1589 and 1598 (not 1565), and 1582 Rheims translation.
16By this we know love: because He laid down his life for us. And we ought to lay down our lives for the brethren.

3:17 ος δ′ άν έχη τόν βίον τοῦ κόσμου, καὶ θεωρη̣τόν άδελφόν αυτόν χρείαν έχοντα, καὶ κλείση τά σπλάγχνα αυτοῦ ἀπ’ αυτοῦ, πός ἢ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;

17Now whoever has the substance of the world, and sees his brother having need of it, and closes off his compassion from him, how does the love of God abide in him?

3:18 Τεκνία μου, μή άγαπώμεν λόγω μηδὲ τῇ γλώσσῃ, ἀλλ’ ἐν ἐργῷ καὶ ἀληθείᾳ,

18Children, we should love, not in word or tongue, but in action and truth,

3:19 [καὶ] ἐν τούτῳ γνωσόμεθα γινώσκομεν ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἐμπροσθεν αυτοῦ πέσομεν τὴν καρδίαν τὰς καρδίας ἡμῶν

19and by this we will know that we are of the truth, and will assure our heart before him

3:20 ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστίν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.

20that when our heart accuses, that God is greater than our heart, and he knows all.

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59 3:17a txt θεωρησε Ν A B C P 81 1824 630 1739 TR HF RP NA28 \{\} / θεωρεῖ K L 049 69 81 323 642* 614 1241 1505 / illeg 33 / lac Ψ 1505 048 0245 0296. This verse contains instances of the TR HF RP editions not following the conjunction of K and L; see also next footnote.


61 3:18a txt Τεκνία M Ν A B C P 81 323 424 630 1241 1505 1739 lat-v,t syrh NA28 \{\} / Τεκνία μου K L 049 18 33 μ 69 424* 614 2298 M ps-oecl eth TR HF RP / lac Ψ 1505 048 0245 0296.


63 3:18c txt ἐν ἐργῷ Ν Α B C L P Ψ 18 33 μ 69 323 424 614 630 1241 1505 1739 HF RP NA28 \{\} / ἐργῷ K TR / lac Ψ 1505 048 0245 0296.

64 3:19a καὶ ἐν τούτῳ Ν Κ K L Ψ 049 18 88 104 181 322 323 330 424 451 945 1175 1241 1243 1739 1877 1881 2127 2298 2492 M Lect it h ά,t,r,w syr P cop s,b,oms arm eth slav Aug TR HF RP NA28 {C} / ἐν τούτῳ A B 326 436 623 629 1067 1409 1735 2344 2464 it άr,ch,p,t,z vg cop bo,fay geo Clement / καὶ έκ τούτου 614 630 1292 1505 1611 1884 1852 2138 2412 2495 / ἐκ τούτου syr Ppc / ἐκ τούτων 056 0142 / lac Ψ 1505 048 0245 0296.

65 3:19b txt γινωσκόμεθα Ν A B C P 81 322 323 424 436 945 1067 1241 1243 1292 1409 1505 1611 1735 1739 1881 2138 2298 2344 1596 vgms arm eth geo Clement NA28 {A} / γινώσκομεν K L 049 18 424* 623 1175 2464 M Lect it ά,t,r,h,t(z) vg slav Augustine TR HF RP / γινωσκόμεθα 1844 1852 itp / lac Ψ 1505 048 0245 0296.

66 3:19c txt πείσομεν τήν καρδίαν Α* B 424* it h ά,t,r ά t h cop s,b,bo Augustine NA28 \{\} / πείσομεν τήν καρδίαν Ψ 322 323 945 1241 1739 pc / πείσομεν τάς καρδίας Ν A C K L P 81 424* 614 1505 Μ it ά vg cl TR HF RP / πείσομεν τάς καρδίας 18 69 623 630 1243 2464 pc vg s ι / lac Ψ 1505 048 0245 0296 33. The Muenster online apparatus indicates their opinion that Ψ 1505 and minuscule 33 probably read πείσομεν τήν καρδίαν. The word πείσομεν alone is distinguishable in Ψ 1505.

67 3:20 txt incl. ὅτι N Β C K L Ψ 5 6 18 35 81 323 424 442 468 614 617 Μ 1505 1739 syr P h cop s,b,ms TR RP WH NA28 / omit ὅτι Α 33 61 218 326 436 629 642 808 1067 1127 1409 1827 1837 2344 2374 2541 latt cop s,b,bo Psoc / lac Ψ 1505 048 0245 0296 1214 1846 1875.
3:21 Ἀγαπητοί, ἐὰν ἡ καρδία ἡμῶν ἡμῶν, μὴ καταγινώσκη ἡμῶν -ἡμῶν,

21Beloved, when our heart does not accuse us, we have confidence with God,

3:22 καὶ δὲ ἐὰν αἰτῶμεν, λαμβάνομεν ἀπ᾽ Παρθονάκου, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.

22and whatever we ask, we receive from him, because we are keeping his commandments, and doing the things that are pleasing in his sight.

3:23 καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὄνοματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν -ἡμῖν.

23And this is his commandment: that we believe in the name of his son Jesus Christ, and that we love one another, just as he gave us commandment.

3:24 καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ὁ τὸν πνεύματος ὁ ὡς ἔδωκεν.

24And someone keeping his commandments is abiding in Him, and He in that person. And by this we know that we abide in him: by the Spirit which he has given to us.

Chapter 4

4:1 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ πνευματισμοὶ εἶδον κόσμαν.

1Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.

4:2 ἐν τούτῳ γινώσκετε γινώσκεται τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστόν ἐν σαρκὶ ἐληλυθάτο ἐκ τοῦ θεοῦ ἐστίν,
2 By this you know the spirit of God: every spirit that confesses that Jesus Christ has come in the flesh, is of God,

4:3 and every spirit that does not confess Jesus [Christ has come in the flesh], is not of God. And this is the spirit of antichrist, which you have heard that he was coming, and now is in the world already.

4:4 You are of God, children, and have overcome because greater is he that is in you than he that is in the world.

4:5 They are of the world; therefore they speak the world, and the world hears them.

4:6 They are of the world; therefore they speak the world, and the world hears them.

4:6 We are of God. Someone who knows God hears us; someone who is not of God does not hear us. From this we recognize the spirit of truth versus the spirit of error.

73 4:2 txt gινόσκεται (pres ind/imper act 3rd pl) Nόν A B C L Ψ 33 424 614 945 1739 1852 1881 al syrh Irenaeus lat TR NA28 (\{\}) γινόσκεται (pres pass 3rd sg) K Ψ* 18 81 323 424* 1241 1505 38 630 pc lac Ψ* Ψ* C P 048 0296.

74 4:3a txt μὴ όμολογεί rell. TR HF RP NA28 (A) λόγει itόξον, vg; Iρ1739mg Cl1739mg Or lac Ψ* Ψ* C P 048 0296.


76 4:3c (TST 67) L. 2: ωμιτ A B 322 323 398 629 720* 945 1241 1735 1739 1881 2298 itοξον vg copa θηθ Cyr Irenaeus lat Clement Origen Socrates NA28 (A) // L. 1: add ἐν σαρκί ἐλληνιδότα Κ Κ K Ψ 049 056 0142 1 5 6 18 81 82 88 93 94 104 175 181 206 221 307 326 330 424 429 436 442 450 451 454 456 457 459 469 614 623 627 629 Ψ 630 757 920 1067 1127 1175 1243 1292 1409 1505 1611 1678 1837 1845 1862 1875 1891 2080 2138 2147 2200 2412 2464 2492 2945 2541 2805 2818 LeontH PsOec TR HF RP // L. 4: add ἐν σαρκί ἐλληνιδέθαι 33 2344 Thdr // h.t. or h.a. 621 lac Ψ* Ψ* C P 048 0245 0296. The UBS textual commentary says, “A majority of the Committee considered it probable that the shortest reading τόν ἰησοῦν, which is supported by good representatives of both Alexandrian and Western types of text…, was expanded by copyists with additions derived from the previous verse (ἵησοῦν Χριστόν ἐν σαρκί ἐλληνιδότα). The variety of the supplements is a further indication that they are secondary modifications of the original text.” See next footnote.

77 4:3d txt ἐκ τοῦ θεοῦ Κ A B Ψ 18 33 81 323 424* 614 630 1505 TR HF RP NA28 (\{\}) τοῦ θεοῦ K Ψ 049 323 424* 1241 1739 lac Ψ* Ψ* C P 048 0245 0296. Here we have TR and RP agreeing with Sinaiticus and Vaticanus rather than with K and L. Thus the Majority Text duplicates the entirety of the phrase ἰησοῦν Χριστόν ἐν σαρκί ἐλληνιδότα ἐκ τοῦ θεοῦ ἐστίν found in v. 2, even omitting the article τοῦ, like in v. 2.

78 4:3e Like the beast of Revelation, this spirit of antichrist is both an “it” and a “him.”

79 4:6a txt ἰησοῦν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἰησοῦν, ἐκ τοῦ θεοῦ K Ψ 18 33 323 424 630 1505 1739 TR HF RP NA28 (\{\}) ἰησοῦν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἰησοῦν, ἐκ τοῦ θεοῦ 81 ἰησοῦν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἰησοῦν, ἐκ τοῦ θεοῦ 81 ἰησοῦν, ἐκ τοῦ θεοῦ 81 ἰησοῦν, ἐκ τοῦ θεοῦ 81 ἰησοῦν, ἐκ τοῦ θεοῦ 81 \é̄κ τοῦ θεοῦ; this is the 1st v. found in it) lac Ψ* Ψ* C P 0245 0296.

80 4:6b Or, “from this we recognize the true spirit versus the deceiving spirit.”
Beloved, let us love one another; for love is of God, and everyone who loves is born of God, and knows God.

Some who does not love has not known God, for God is love.

Herein is love, not that we loved God, but that he loved us, and sent his Son as the appeasement for our sins.

No one has ever seen God. When we love one another, God abides in us, and his love is accomplished in us.

By this we know that we are abiding in him and he in us: because he has given to us of his Spirit.

And we have seen, and we bear witness, that the Father has sent the Son as savior of the world.

Whoever confesses that Jesus is the son of God, God abides in that person, and that person in God.
4:16 And we have known and believed the love that God has in us. God is love; and someone who abides in love is abiding in God, and God in him.

4:17 In this, love is accomplished with us, so that in the day of judgment we may have confidence that just as that one is, we in this world also are.

4:18 There is no fear in love, but perfect love casts out fear. Because fear has torment, and someone who is afraid is not accomplished in love.

4:19 We can love, because he first loved us.

4:20 If anyone says, “I love God,” and he hates his brother, he is a liar. For someone who does not love his brother whom he has seen, cannot love God whom he has not seen.

4:21 This commandment we have from him: that he who loves God must also love his brother.
Chapter 5

5:1 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστίν ὁ Χριστὸς ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ [καὶ]92 τὸν γεγεννημένον ἐξ αὐτοῦ.

1Everyone who believes that Jesus is the Anointed One is born of God, and everyone who loves the one who begat will also love someone begotten from him.

5:2 ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν τηρῶμεν.93

2By this we know that we love the children of God: when we love God and are doing his commandments.

5:3 αὐτὴ γὰρ ἐστίν ἡ ἁγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι ὡς εἰσίν,94

3For this is love of God: that we keep his commandments. And his commandments are not heavy to bear,

5:4 ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὐτὴ ἐστίν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.95

4because everyone who has been born of God overcomes the world. And this is the victory that overcomes the world: our faith.

5:5 τίς -δὲ δὲ96 ἐστιν ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Υἱὸς τοῦ θεοῦ;

5Who is conqueror of the world, except someone who believes that Jesus is the Son of God?

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93 5:2 txt ποιῶμεν B Ψ 81 322 323 326 436 614 (623) 630 945 1067 1292 1409 1505 1611 1739 1844 1846 1852 1877 1881 2127 2138 2298 2344 2412 2464 2495 δια τὸν θεοῦ τοῦ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ [καὶ] τὸν γεγεννημένον ἐξ αὐτοῦ.

94 5:4 (TST 70) txt L 1/2: πίστες ἡμῶν ἐν Α Β Κ Λ Ψ 1 15 6 18 33 93 181 206 307 322 323 326 424 429 436 442 451 468 469 614 621 623 629 630 945 1067 1127 1243 1292 1409 1505 1611 1739 1846 1852 1875 2080 2138 2147 2200 2298 2344 2412 2464 2492 2495 2541 2585 2614 2678 2718 2781 2818 ντ ποιῶμεν τηρῶμεν (5:3) Ν (Ἀβδῦν τηρῶμεν ... τηρῶμεν omit by homoioteleuton) K L P 049 056 0142 18 81 104 181 330 424 451 629 1175 1241 1243 1735 1846 1877 1881 2127 2492 τὴν τηροῦμεν να ἐν Α Β Κ Λ Ψ 1 15 6 18 33 93 181 206 307 322 323 326 424 429 436 442 451 468 469 614 621 623 629 630 945 1067 1127 1243 1292 1409 1505 1611 1739 1846 1852 1875 2080 2138 2147 2200 2298 2344 2412 2464 2492 2495 2541 2585 2614 2678 2718 2781 2818 ντ ποιῶμεν τηρῶμεν (5:3) Ν (Ἀβδῦν τηρῶμεν ... τηρῶμεν omit by homoioteleuton) K L P 049 056 0142 18 81 104 181 330 424 451 629 1175 1241 1243 1735 1846 1877 1881 2127 2492 τὴν τηροῦμεν νὰ.

95 5:5 txt {D} ἐστιν A L Ψ 048 5 18 81 104 218 398 424 436 459 623 642 726 808 1067 1409 1846 2464 2492 2541 τὸν ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ [καὶ] τὸν γεγεννημένον ἐξ αὐτοῦ.

96 5:5 txt [D] ἐστιν [A L Ψ 048 5 18 81 104 218 398 424 436 459 623 642 726 808 1067 1409 1846 2464 2492 2541 τὸν ἀγαπῶν τὸν γεγεννημένον ἐξ αὐτοῦ.
The difference between the NA28 and the Majority text is the presence or absence of the word ἐν, which makes no difference in meaning, since the dative case is indicated in the noun forms either way. This variant boils down do the minor difference between codex Aleph versus codex B. The ECM editors consider the NA28 and RP readings to be of equal weight.

99 5:6d δἰ τὸ πνεῦμα ΤΡ Ρ ΝΑ28 {\} // Vulgate and Latin tradition substitutes either “Christ” or “Jesus Christ,” “Christ Jesus” or “Jesus.”

100 5:6e Compare John 8:18, where John also uses the definite article in the same way. The point is that John is counting the witnesses. Because "every matter must be established by two or three witnesses."
5:7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες.¹⁰¹

7 For there are three that bear witness,

5:8 τὸ πνεῦμα καὶ τὸ ὄδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἔνεισιν.¹⁰²

8 the Spirit and the water and the blood, and these three agree.¹⁰³

¹⁰¹ 5:7-8 (TST 72) L. 1/2: txt omit ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα καὶ οὕτωι οἱ τρεῖς ἔν εἰσιν. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ Ν Α Β Κ Λ Ρ Ψ 048 049 056 0142 0296 1 2 3 4 5 6 18 35 36 38 42 43 51 57 62 69 76 81 82 88 90 93 94 97 102 103 104 105 110 131 133 141 142 149 172 175 177:txt 180 181 189 201 203 204 205 206 209 216 218 221* 223 226 234 250 254 256 263 296 302 307 308 309 312 314 319 321 322 323 325 326 327 328 330 337 365 367 368 378 383 384 385 386 390 393 394 398 400 404 421 424 425 429* 431 432 436 440 444 445 451 452 453 454 456 457 458 459 460 462 464 465 466 467 468 469 479 483 491 496 498 506 517 522 547 582 591 602 604 605 606 607 608 614 615 616 617 618 619 620 621 622 623 624 625 627 628 630 631 632 633 634 635 636*: 637 638 639 641 643 656 664 665 680 699 720 734 757 910 912 913 914 915 916 917 918 919 920 921 922 927 928 935 941 945 949 954 956 999 1003 1004 1010 1045 1058 1066 1067 1069 1070 1072 1075 1099 1100 1101 1102 1103 1104 1105 1106 1115 1117 1127 1149 1161 1162 1175 1241 1243 1292 1505 1611 1735 1739 1846 1862 1891 2080 2127 2138 2147 2200 2298 2344 2412 2492 2495 2805 2818 TR RP NA28 (A) L. 1/2b: 206 429 / L. 1/2c: ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἄγιον καὶ οὕτωι οἱ τρεῖς ἔν εἰσιν. εἰς τὸν πνεῦμα καὶ ὄδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰσὶν τὸ ἔνεισιν 2464 / L. 1/2f: τὸ πνεῦμα καὶ τὸ ὄδωρ καὶ τὸ αἷμα οἱ τρεῖς εἰς τὸ ἔνεισιν Ψ / L. 1/2g: 1875 / L. 1/2h: 456 / L. 1/2i: 436 1067 1409 2541 / L. 1/2k: 1881 / L. 3: ἐπὶ τοῦ οὐρανοῦ πατὴρ λόγος καὶ πνεῦμα ἄγιον καὶ οἱ τρεῖς εἰς τὸ ἔνεισιν καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς τοῦ πνεύματος τὸ ὄδωρ καὶ τὸ αἷμα 629 / Illegible 33 / lac ṗs 74 C 0245: 356 567 610 612 911? 997 1240 1277 1589 1959 2201 2799. There should be no doubt of the following trinity of facts: (1) that King James Onlylists do not believe in a Majority Text. (2) That the King James Version has some textual corruptions. (3) that the Johannine Comma is not original scripture.

¹⁰² 5:8a (TST 72 cndt.) txt L. 1/2: τὸ πνεῦμα καὶ τὸ ὄδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἔνεισιν Ν Α Β Κ Λ Ρ 048 049 056 0142 0296 1 5 6 18 81 82 88 93 104 175 181 221 307 322 323 326 398 424 442 450 451 454 457 468 469 614 621 623 627 630 920 945 1127 1175 1241 1243 1292 1505 1611 1735 1739 1846 1852 1862 1891 2080 2127 2138 2147 2200 2298 2344 2412 2492 2495 2805 2818 TR RP NA28 (A) L. 1/2b: 206 429 / L. 1/2c: τὸ πνεῦμα καὶ ὄδωρ καὶ τὸ αἷμα, οἱ τρεῖς εἰς τὸ ἔνεισιν Ψ / L. 1/2g: 1875 / L. 1/2h: 456 / L. 1/2i: 436 1067 1409 2541 / L. 1/2k: 1881 / L. 3: ἐπὶ τοῦ οὐρανοῦ πατὴρ λόγος καὶ πνεῦμα ἄγιον καὶ οἱ τρεῖς εἰς τὸ ἔνεισιν καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς τοῦ πνεύματος τὸ ὄδωρ καὶ τὸ αἷμα 629 / Illegible 33 / lac ṗs 74 C 0245: 356 567 610 612 911? 997 1240 1277 1589 1959 2201 2799. There should be no doubt of the following trinity of facts: (1) that King James Onlylists do not believe in a Majority Text. (2) That the King James Version has some textual corruptions. (3) that the Johannine Comma is not original scripture.

¹⁰³ 5:8b Literally, “these three are as one,” which means, “these three agree.”
5:9 ei tην μαρτυριαν των ανθρωπων λαμβανομεν, η μαρτυρια του θεου μεζων εστιν, oti αυτη εστιν η μαρτυρια του θεου, oti ην ει4444 μεμαρτυρηκεν περι του υιου αυτου.

If we accept the witness of human beings, the witness of God is greater. For this is the witness of God that he has testified concerning his Son.

5:10 o pisteuwn eis ton uion tov theou exhei tin marturian εν αυτω ει4444 μη pisteuwn ton theou υπεστην pepoihsen auton, oti o pepihsken eis tin marturian hen memarturhken o theos peri ton uion autou.

Someone who believes in the Son of God has the witness in himself. But someone who does not trust in God has called him a liar, because he has not trusted the testimony that God has testified concerning his Son.

5:11 kai autη εστιν η marturiα, oti ζωηn aiovion exdoke neim hen o theos, ει4444 και autη η ζωη εν τω uio autou εστιν.

11 And this is the testimony: God has given to us eternal life, and that life is in his Son.

5:12 o exχωn ton uion exhei tin ζωην o mh exχωn ton uion ton theou τηn ζωηn ouk exhe.

Someone who has the Son of God has life. Someone who does not have the Son of God does not have life.

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5:13 Ταῦτα ἔγραψα ὑμῖν [transpose τοῖς πιστεύουσιν εἰς τὸ δόμομα τοῦ υἱοῦ τοῦ θεοῦ], ἵνα εἰδήτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ δόμομα τοῦ υἱοῦ τοῦ θεοῦ. Ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ δόμομα τοῦ υἱοῦ τοῦ θεοῦ, ἵνα εἰδήτε ὅτι ζωὴν αἰώνιον ἔχετε καὶ ἵνα πιστεύητε εἰς τὸ δόμομα τοῦ υἱοῦ τοῦ θεοῦ.

5:13 TR: ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ δόμομα τοῦ υἱοῦ τοῦ θεοῦ, ἵνα εἰδήτε ὅτι ζωὴν ἔχετε αἰώνιον καὶ ἵνα πιστεύητε εἰς τὸ δόμομα τοῦ υἱοῦ τοῦ θεοῦ.


5:14 Ἐὰν τις ἰδῇ τὸν αἴλειφον αὐτοῦ ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον, αἰτήσει, καὶ δώσει αὐτῷ ζωῆν, τοῖς ἀμαρτάνοσιν μὴ πρὸς θάνατον. Ἐστίν ἀμαρτία πρὸς θάνατον; οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ.

5:15 καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν ὅ ἐὰν αἰτίμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτίματα ἢ ἴτηκαμεν ἀπʼ παρʼ αὐτοῦ.

5:16 Ἐὰν τις ἰδῇ τὸν αἴλειφον αὐτοῦ ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον, αἰτήσει, καὶ δώσει αὐτῷ ζωῆν, τοῖς ἀμαρτάνοσιν μὴ πρὸς θάνατον. Ἐστίν ἀμαρτία πρὸς θάνατον; οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ.

15 I have written these things to you who believe in the name of the Son of God, so that you will know you have eternal life.

14 And this is the confidence that we have with him, that, if we ask for something that is in accordance with his will, he hears us.

15 And if we know that he hears us, whatever we ask, we know that we have the petitions that we have asked of him.

16 Ἐὰν τις ἰδῇ τὸν αἴλειφον αὐτοῦ ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον, αἰτήσει, καὶ δώσει αὐτῷ ζωῆν, τοῖς ἀμαρτάνοσιν μὴ πρὸς θάνατον. Ἐστίν ἀμαρτία πρὸς θάνατον; οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ.

16 If anyone sees his brother sinning a sin not to death, he shall ask, and God will give him life, for those not sinning to death. There is sin to death; I am not saying to ask about that.
5:17 πᾶσα ἄδικία ἀμαρτία ἐστίν, καὶ ἐστὶν ἀμαρτία οὗ πρὸς θάνατον.

17 All unrighteousness is sin, and there is sin not to death.

5:18 Οἶδας εὖ οὐ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἀμαρτάνει, ἀλλ’ ὁ γεγεννημένος ἐκ117 τοῦ θεοῦ τηρεῖ ἑαυτὸν καὶ ο πονηρός οὐχ ἀπτεται αὐτοῦ.

18 We know that everyone born of God does not practice sin, but instead what was generated of God keeps itself,118 and the evil one does not touch it.119

5:19 Οἶδας ἐγὼ ἐκ τοῦ θεοῦ ἐσμέν, καὶ ὁ κόσμος ὁλος ἐν τῷ πονηρῷ κεῖται.

19 We know that we are of God, and the whole world lies captive in120 the evil one.

5:20 Οἶδας δὲ ἐγὼ ὁ υἱὸς τοῦ θεοῦ ἥκει121 καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινὸν122 καὶ ἐσμέν ἐν τῷ ἁληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτος ἐστιν ὁ ἀληθινὸς θεός, καὶ ζωὴ αἰώνιος.124

God is not mocked. Whatever a man sows, that shall he also reap. Someone who is born of God does not practice sin. Jesus said Be perfect, as your Father in heaven is perfect. John says yes that we might stumble sometimes. But you cannot keep on willfully sinning after you got saved. That makes you an even more wicked person that someone who was never saved. Jesus said that your punishment will be extra severe. Your punishment in hell. Peter said that someone who is saved, but then returns to a life of sin, the final fate of that person is worse than it would have been without being saved. Who do you think Jesus is referring to when he says that many will say to him on judgement day, "Lord, did we not cast out demons in your name, and in your name perform miracles? etc. Jesus will say to them, Depart from me you people who do wickedness! I never knew you." You cannot live a wicked life and expect to escape hell, the Lake of Fire. Just because you believe John 3:16 does not mean that if you live a sinful life, you will escape hell. The Devil believes John 3:16. Do not be deceived. And yes, for a brother, a believer, there is sin to death. It says so in this verse, 1 John 5:16. John 3:16 will not help you escape 1 John 5:16 if you live a willfully sinful life.

117 5:18a txt ὁ γεγεννημένος ἐκ Κ Α B L Ψ 18 81 322 323 424 436 614 630 945 1067 1175 1241 1243 1292 1409 1611 1735 1739 1844 1846 1881 2298 2344 M Lect arm eth geo slav TR HF RP NA28 {A} || ἐγεγεννήθη δὲ γεγεννημένος ἐκ 33 || ἡ γέννησις 1505 1852 2138 itsr,J,q,t vg (syrb) copbo Chromatius Jerome Vigilius || ὁ γεγεννημένος ἐκ Origen || lac p9 p74 C 048 0245 0296.

118 5:18b txt εαυτόν Ν Α* B* L Ψ 049 056 0142 5 6 18 33 81 88 181 322 323 326 424 436 442 629 630 945 1067 1175 1241 1243 1292 1409 1611 1735 1739 1844 1846 1877 1881 2127 2298 2344 2464 2492 M Lect arm eth geo slav Origen TR RP NA28 {C} || εαυτόν Α* B* 1852 2138 vg || εαυτόν Β* 330 451 614 1505 1852 2138 2412 2495 itsr,J,q,t vg Chromatius Jerome Vigilius SBL || lac p9 p74 C 048 0245 0296 104. The UBS textual commentary: "The Committee understood ὁ γεγεννημένος to refer to Christ, and therefore adopted the reading αὐτόν... Copyists who took ὁ γεγεννημένος to refer to the Christian believer (although elsewhere John always uses ὁ γεγεννημένος, never ὁ γεγεννημένος, of the believer) naturally preferred the reflexive εαυτόν..." Note though that both εαυτόν and αὐτόν can be reflexive in meaning.

119 5:18c I don’t see this as the believer keeping himself (I agree that ὁ γεγεννημένος is elsewhere not used of the believer, - in fact it is not used at all anywhere else in the Greek Bible, and I agree that it is not referring to the believer here), but more along the lines of Paul’s teaching in Romans 7:15-25, that when I sin, it is not “I” who is sinning, but sin that dwells within me. Thus the idea that the new man, the new creation, the new generation in me born from God, does not sin, but the former man does, and is still present in me, trying to control my body, at war with the new man in me that was generated by God. The new generation, that part of me that was born from God, cannot sin; everything born of God does not sin. It is correct to expect the two different apostles to be in harmony with each other in their teachings, as they had the same teacher and the one and the same Holy Spirit. As in fact they are in agreement.

120 5:19 The Greek phrase ἐν τῷ πονηρῷ κεῖται hints at helplessness and powerlessness or passivity of some kind, “in” the evil one. Something like “lies helpless, lies asleep, or lies dead.” These were some of the meanings of the word κακοῖα, according to the Liddell and Scott lexicon. But the word can also mean “situated in, exist.” The word for “in” would indicate limits of the subjects’ universe. There is a connotation of captivity and limitation. It is problematic to phrase this as simply "the whole world lies in the evil one," since today's schools, at least in the USA, allow students and English speakers to fail to understand the distinction between the intransitive form of the word, "lie," versus the transitive form, "lay." A great many Americans know English so poorly, that they might mis-understand the phrase "the whole world lies in the evil one" to mean, "the whole world 'tells lies,' 'deceives' in the evil one."
And we know that the Son of God has come, and he has given us the understanding to know the truth. And we are in the truth, in his son Jesus Christ. He is the true God, and eternal life.

Children, keep yourselves from idols.
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For the record, there are 517 hand-written Greek manuscripts containing at least some portion of the First Epistle of John, according to Text und Texwert.
Endnote on 1 John 2:12-14

There is a significant variation between the NA28 text and the Robinson/Pierpont text here, as follows.

First the NA28:

γράφω ὑμῖν τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.  
γράφω ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.  
γράφω ὑμῖν νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.  

ἐγραψα ὑμῖν παιδία ὅτι ἐγνώκατε τὸν πατέρα.  
ἐγραψα ὑμῖν νεανίσκοι ὅτι ἴσχυροί ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

Now the RP text:

γράφω ὑμῖν τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.  
γράφω ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.  
γράφω ὑμῖν νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.  

ἐγραψα ὑμῖν πατέρες ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.  
ἐγραψα ὑμῖν νεανίσκοι ὅτι ἴσχυροί ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

The NA28 has two sets of 3 sayings. The RP has sets of 4 and 2, and begins verse 14 at the 5th saying rather than the 4th saying as the NA28 does. The NA28 says "to you I write" 3 times, and "to you I have written" 3 times. The RP text says "to you I write" 4 times, and "to you I have written" 2 times.

I propose the reason for this is some scribe changed the first "I have written," (ἐγραψα) to, "I write," (γράφω) because he saw this one "I have written" as a false statement. Since he was understanding the word ὅτι as a quotation mark, and not as meaning "because" like almost all English translations do.

I will show it in English as he understood ὅτι, so you can clearly see what I mean:

To you children, I write: “Your sins are forgiven you for his name’s sake.”  
To you fathers, I write: “You know him who existed from the beginning.”  
To you young men, I write: “You have overcome the evil one.”

I have written to you children that you have known the Father.  
I have written to you fathers that you have known him who existed from the beginning.  
I have written to you young men that you are strong and the word of God abides in you and you have overcome the evil one.

The scribe saw the statement, "I have written to you children that you have known the Father," and thought it was false, since John had not stated such in the previous 3 sayings. So he changed it to "I write." (γράφω) Whereas all the other "I have written" match two previous "I write" statements.

As for me, I take the word ὅτι as a quotation mark, rather than meaning "because." And the seeming false statement is no problem to me, because John is simply previewing what he will write in the epistle as a whole, not limiting what he is referring to just to the few previous verses.
Supplement on the “Comma”

<< 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 [I 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 Mss. 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 Ravianus, 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 Ravianus), "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.

220 - XIII – contains only gospels; Wien, Österr. Nat. Bibl., 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 A⁰; 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

918 – XVI – does contain 1 John and the disputed passage; Escorial, Σ. I. 5; is Greg #918 below

Beware of people who still use the old Ms. numbers; I have seen people cite both the old number and the new number in a list together, making the one manuscript look like two in support of a reading.

According to the footnotes of the UBS4 Greek New Testament, and *Text und Textwert* Vol. 3, there are only **5 Greek mss that contain the passage in the text itself:**

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 comma in the margin:**

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 A⁰
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 1 John 5:7-8 passage in Greek and English, from the NA28 and the Stephanus’ 1550 edition, ignoring the issue of moveable NUs:

7 ὁτι τρεῖς εἰσίν οἱ μαρτυροῦντες [[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ άγιον 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 ὕδωρ, 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. 127

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

omit ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἁγιόν πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσίν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ

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 ἁγιόν πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσίν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. 221mg 2318 2473 vgcl Stephens (88mg matches this group except for moveable NUs, acc. to Scrivener. 221mg and Stephens may differ in that regard as well; Stephens 1550 dropping the last NU.)
[[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἁγιόν πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσίν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. - 88mg. (acc. to Scrivener)
[[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἁγιόν πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσίν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. - 88mg. (acc. to Text und Texwert)
[[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἁγιόν πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσίν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα καὶ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. Erasmus 3

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127 that is, “these three agree.”
Group Two:

[[ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἁγιον· καὶ οὗτοι οἱ τρεῖς ἐν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ]], πνεῦμα, καὶ ὅβωρ, καὶ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἔν εἰσιν. 918

\[\text{Group Three:} \]

[[ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἁγιον· καὶ οὗτοι οἱ τρεῖς ἐν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ]], πνεῦμα, ὅβωρ, καὶ αἷμα. 61 (acc. to Text und Textwert)

[[ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἁγιον· καὶ οὗτοι οἱ τρεῖς ἐν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα, ὅβωρ, καὶ αἷμα. 61 (acc. to Scrivener)

[[ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἁγιον· καὶ οὗτοι οἱ τρεῖς ἐν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα, τὸ ὅβωρ, καὶ τὸ αἷμα. 429 mg

Group Four:

[[ἐν οὐρανῷ: πατήρ, λόγος, καὶ πνεῦμα ἁγιον, καὶ οἱ τρεῖς εἰς τὸ ἔν εἰσιν καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ]] 177mg

Group Five:

[[ἐν τῷ οὐρανῷ, ο πατήρ, καὶ ο λόγος, καὶ τὸ ἁγιον πνεῦμα· καὶ οἱ τρεῖς εἰς τὸ ἔν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς]], τὸ πνεῦμα καὶ τὸ ὅβωρ καὶ τὸ αἷμα. Complutensian Polyglot (Yes, it is accented and breathed differently)

[[ἀπὸ τοῦ οὐρανοῦ, πατήρ, λόγος, καὶ πνεῦμα ἁγιον. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς]], τὸ πνεῦμα, τὸ ὅβωρ, 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 Varimadum Ps-Vigilius (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 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."

(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 Fulgentii [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.

I have now completed my Swanson-style apparatus of Jude, showing complete transcripts of 62 Greek manuscripts and 10 critical editions. Preview it at: www.lulu.com/spotlight/bibletranslation