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.

With a new English Translation
by David Robert Palmer
Freely downloadable from
http://bibletranslation.ws/palmer-translation/

**November 2018 edition**
(First edition was May 2008)

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
Chapter 1

1:1 "And the words which we have heard, and which we have seen with our eyes, which we have looked at and our hands have examined, talking about the word of life, 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, which was with the Father and has been revealed to us.

2:2 And 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.

3:1 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.

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

---

1 1:2 omit τὴν ζωὴν K

2 1:3 txt δὲ ἡ ἡμετέρα A B C c K L Ψ 5 6 18 61 68 84 94 104 424 442 614 621 623 720 1243 1523 Did Ps-Oec TR HF RP NA28 (ι) // ἡ ἡμετέρα C* P 33 81 323 436 630 945 1241 1505 1611 1739 1852 2138 2298 2344 syrh copsa // lac Ψ φ 048 0245 0296 096 148 2492.

3 1:4a txt ἡμεῖς Ν A*ευδ Β P Ψ 33 1921 i†h, l,r,w, z, copsa mss NA28 (β) // ὑμῖν A* C Κ L 049 056 0142 6 42 18 81 88 104 181 322 323 326 330 424 436 442 451 614 621 623 629 630 720 945 1067 1175 1241 1243 1292 1409 1505 1523 1611 1735 1739 1844 1852 1877 1881 2138 2298 2344 2412 2464 2495 ΒG syrh, h, pal, copsa mss, bo arm eth Ps-Oec TR HF RP // lac Ψ φ 048 0245 0296 1846 2492.

4 1:4b txt ὑμῖν Ν B L Ψ 049 1 8 13 35 43 69 88 180 181 252 319 321 322 326 398 400 C 436 522 607 617 1067 1175 1241 1409 1501 1729 1827 1837 1845 1874 1875 2423 2541 2774 Lect it†sr, z, vww, st, copsa mss geo Stephens-1550 AT HF TR RP NA28# {A} (Tyndale, Matthew’s) // ἡ ἡμετέρα A C K P 056 0142 5 6 33 61 81 89 34 104 206 218 254 307 330 365 378 401* 424 429 431 442 451 453 459 467 468 614 621 623 629 630 642 665 720 808 876 915 984 996 1127 1243 1270 1292 1297 1359 1448 1490 1505 1523 1543 1595 1611 1661 1678 1718 1735 1739 1751 1799 1831 1832 1842 1844 1852 1877 1881 1890 2138 2147 2186 2200 2242 2298 2344 2412 2464 2495 2544 2652 2805 2818 Μ {422 598 938 1021 it} gc syrh, pal, cop bo arm eth slav Aug Bede Ps-Oec Erasmus-1516 Aldus Colinaeus Beza-1598 Elzevir-1624 Scrivener-1894 (Coverdale, Great Bible, Geneva, Bishops’, KJV) TR // ἡμῶν ἐν ὑμῖν syrh // lac Ψ φ 048 0245 0296 322 1836 1838 1846 2492. (The ECM editors consider the two major Greek readings to be of equal weight.) In the Greek (ἡμῶν), “our” joy here means the shared joy of both the apostles declaring the things and the joy of the recipients; shared together. The sharing of the joy is made possible by the declaration herein of the apostles to the readers. Thus we need to supply a word like “mutual,” or it would not be an accurate English rendering, and may sound selfish on John and the apostles’ part—“our” in English sounds like only the apostles.

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 ἡμῶν "our" or ἡμῖν "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 1:14c This is a "literary plural" according to BDF §280.
1:5 Καὶ ἔστιν αὐτὴ ἡ ἀγαλλία ἡ ἀκηκόαμεν ἀπ’ αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἔστιν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.

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.

1:6 Ἐὰν εἶπομεν ὅτι κοινωνίαν ἔχομεν μετ’ αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν.

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

1:7 Ἐὰν +δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἔστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ’ ἀλλήλων, καὶ τὸ αἴμα Ἰησοῦ Χριστοῦ τοῦ ιὸν αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἀμαρτίας.

7 If 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.

1:8 Ἐὰν εἴπομεν ὅτι ἀμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.  

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

1:9 Ἐὰν ὁμολογοῦμεν τὰς ἀμαρτίας ἡμῶν, πιστῶς ἔστιν καὶ δίκαιος ἵνα ἀφῇ ἡμῖν τὰς ἀμαρτίας, καὶ καθαρίζῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.

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

1:10 Ἐὰν εἴπομεν ὅτι οὐκ ἡμαρτήκαμεν, πειστὴν ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

10 If 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, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε. καὶ ἐάν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον·

1My 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 ἰλασμός ἔστιν περὶ τῶν ἀμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἠμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

2and 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, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

3And by this we know that we have known him: if we keep his commandments.

2:4 ὁ λέγων ὅτι ἔστιν· Ἐγνωκα αὐτὸν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ἑωυτῆς ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια ὅπως ἔστιν·

4Someone who says, “I know him,” and does not keep his commandments, is a liar, and the truth is not in him.

2:5 δὲ δὲ ἐν τῷ ἐν τούτῳ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται. ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν·

5But 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 ὁ λέγων ἐν αὐτῷ μένειν ὑφείλει καθὼς ἐκείνος περιπατήσησαι καὶ αὐτὸς οὕτως περιπατεῖν.

6Someone 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 ποιεῖον 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 txt [A] ὅτι ᾿Α Α Ψ 6 33 81 94 104 206 218 323 378 424, 436 442 467 614 621 623 630 642 808 945 1067 1127 1241 1243 1409 1448 1505 1523 1524 1611 1735 1739 1842 1844 1852 2138 2200 2298 2344 2449 2541 2580 syr1 arm geopt. slav Cl1 NA28\{\} || omit C K L P 049 5 18 35 69 307 398 424, 453 720 1678 1881 2374 Κ Lcf P PsOec HF RF || lac Ƥ4 048 0245 0296 1 1846. Many of the Latin, Coptic and Syriac mss cannot be said to support either variant, because of the nature of the word ὅτι. The editors of the ECM consider these two variants to be of equal weight. I do not; I consider the NA28 reading the correct one.

14 2:4b txt καὶ ἐν τούτῳ ἡ ἀλήθεια Β Κ Κ Κ Κ Κ Κ Κ 16 18 35 81 218 307 398 424 442, 453 614 621 630 642 720 1241 1448 1611 1735 2138 2298 2344 2492, syr1,h cop1,bo Cl PsOec TR HF RF NA28 {A} || καὶ ἡ ἀλήθεια ἐν τούτῳ 1881 || καὶ ἐν τούτῳ ἡ ἀλήθεια 5 61 254 436 623 808 945 1067 1409 1505 1523 1524 1844 1852 2541 2805 || ἐν τούτῳ ἡ ἀλήθεια Α Ρ 33\id\ 332 1243 1379 ἰτοῦ ἐν τούτῳ ἡ ἀλήθεια Ψ || καὶ ἐν τούτῳ ἡ ἀλήθεια τοῦ 104 459 467 1842 eth slav || καὶ ἡ ἀλήθεια τοῦ θεοῦ Σ || lac Ƥ4 Ƥ4 048 0245 0296 1846 2186. The ECM editors consider the presence versus absence of ὅτι of equal weight.

15 2:6 txt οὕτως Κ Κ Κ Κ Κ Κ Κ Κ 16 81 94 104 206 307 322 323 424 442 464 629 630 720 945 1175 1241 1243 1292 1448 1505 1523 1524 1611 1678,ard 1739 1844 1852 1881 2138 2298 2464mg. Lect it(ar)1 syr1 (arm) (eth) geo slav Origen1/2 Jerome1/7 (Salvian) (Fulgentius1/2) Τ Τ Τ Τ Τ Τ Τ Τ 011 NA28\{\} || οὕτως HF || omit Α Β (L omit καὶ αὐτός οὕτως περιπατεῖν) 5 33 61 88 436 623 808 1067 1127 1409 1735 2344 2374 2464\xt\ 2541 2805 itt,w,z vg Clement Origen1/2 Cyril; Cyprian Jerome1/7 Paulinus-Nola Pelagius Maximus Augustine Fulgentius1/2 WH || lac Ƥ4 Ƥ4 048 0245 0296 1678 1846 2186.
6

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.

2:8 πάλιν, ἐντολήν καινήν γράφω υμῖν, ὅτι ἐστίν ἀληθεῖς ἐν αὐτῷ καὶ ἐν υμῖν, ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἢπιοίμει.

6Yet, 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. 2:9 ὁ λέγων ἐν τῷ φωτί εἶναι καὶ τὸν ἄδελφον αὐτοῦ μισών, ἐν τῇ σκοτίᾳ ἐστίν ἐως ἁρτι.

Someone who claims to be in the light, and hates his brother, is in darkness, and his brother is in darkness as of now.

10Someone who loves his brother is abiding in the light, and there is no cause of stumbling in him.

2:11 ὁ δὲ μισών τὸν ἄδελφον αὐτοῦ ἐν τῇ σκοτιᾷ ἐστίν, καὶ ἐν τῇ σκοτιᾷ περιπατεῖ, καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.

11But someone who hates his brother is in the darkness, and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

2:12 Γράφω υμῖν τεκνία, ὅτι ἀφεῖται υμῖν ἵνα ἀμαρτήσητε διὰ τὸ ὅνομα αὐτοῦ.

12To you children, I write:21 "Your sins are forgiven you for his name's sake."

21:21 This is the pattern in 1 John for the use of γράφω ὅτι – It is about WHAT he is writing to them, thus, “I am writing to tell you that...” or “I am writing to you as follows...” not “I am writing to you because...”. John explained in the opening few verses why he is writing. The first epistle of John is meant to be assuring, and give us joy and
2:13 γράφω όμιν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς, γράφω όμιν νεανίσκοι, ὅτι νεικήκατε22 τὸν πονηρὸν.

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 ἔγραψα Γράφω23 όμιν παιδία ὅτι ἐγνώκατε τὸν πατέρα. begin v. 14 ἔγραψα όμιν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς. ἔγραψα όμιν νεανίσκοι, ὅτι ἰαχυροί ἦστε καὶ ο λόγος τοῦ θεοῦ ἐν όμιν μένει καὶ νεικήκατε τὸν πονηρὸν.

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 ἄγαπάτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. έάν τις ἄγαπά τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρός 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, ή ἐπιθυμία τῆς σαρκός, καί24 ή ἐπιθυμία τῶν όφθαλμόν, καί ή ἀλαζονεία25 τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρός 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.

---

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: ἔγραψα ὅμιν παιδία Π74vid Π 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 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 {956} 621 1931 1141 vg syrppms, h copsa, bo arm eth Cyr Phot NA28 {A} L 1: γράφω K 049 056 0142 1 18 81 82 88 93 94 218 221 326 378 398 424* 450 451 454 455 457 459 469 627 629 642 808 915 920 1127 1175 1359 1448 1718 1837 1862 1891 2127 2186 2243 2492 2544* ith,l,r,w syrppms Psoc 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 ἔγραψα όμιν, 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 writers” 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 ὁφθαλμῶν 1611 KJV // ἡ ἐπιθυμία τῶν ὁφθαλμῶν 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 {v} // ἀλαζονεία Ε Β* Κ L P Ψ 5* 33 398c 436 442 621 1241 1243 1735 1852 1881 2541 2805 // lac Ψ* Ψ4 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 Παιδία, ἐσχάτη ὃρα ἑστίν, καὶ καθὼς ἕκοισεν δέτι ὁ ἄντιχριστος ἐρχεται καὶ νῦν ἄντιχριστοι πολλοὶ γεγόνασιν· οὗν γινώσκομεν δέτι ἐσχάτη ὃρα ἑστίν.

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 εἰ ἡμῶν ἐξηλθάν ἐξηλθόν,29 ἀλλ' οὖν ἢσαν εἰ γὰρ εἰ ἡμῶν ἢσαν ἢσαν εἰ ἡμῶν,30 μεμενήκεισαν ἄν μεθ' ἡμῶν· ἀλλ' ἢνα φανερωθῶσιν ὅτι οὐκ εἰσίν πάντες31 εἰ 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 ὡμεῖς χριστοῖ ἔχετε ἀπὸ τοῦ ἀγίου, καὶ οἶδατε πάντα πάντες.32

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

21 I 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 ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; ὁ οὐτός ἔστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.

22 Who 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.

2:23 πᾶς ὁ ἀρνούμενος τὸν υἱόν οὐδὲ τὸν πατέρα ἐξεί: ὁ ὀμολογῶν τὸν υἱόν καὶ τὸν πατέρα ἐξεί -ὁ ὀμολογῶν τὸν υἱόν καὶ τὸν πατέρα ἐξεί.

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

2:24 ύμεῖς ὁ θεούσατε ἀπ’ ἁρχῆς ἐν ύμῖν μενέων εάν ἐν ύμῖν μείνη ὁ ἀπ’ ἁρχῆς ἠκούσατε, καὶ ύμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρί μενείτε.

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

2:25 καὶ αὕτη ἔστιν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ύμῖν, τῇ σήμερα τῇ αἰωνίῳ.  

33 2:20b Or, perhaps another rendering may be: "19 They 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, 20 you 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 Marium 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 ὀμολογῶν τὸν υἱόν καὶ τὸν πατέρα ἐξεί Ν Α 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 1678 1735 1739 1852 1881 2128 2344 2412 2464 2495 2541 2818 vg syrp.h cop sa,h arm eth NA28 \} \ omit (h.t.) K L 049 056 0142 1 6 18 81 88 93 175 181 221 424* 450 451 454 456 457 469 627 629 920 945 1175 1241 1862 1875 1877 1891 2127 2492 2815 ps-oc TR HF RP \ lac ψ φ 4 08 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.

36 2:24 txt ύμεῖς Ν Α B C P Ψ 6 33 323 424 c 614 630 945 1241 1243 1505 1611 1739 1852 2138 2298 lat- v, t cop sa mss.(bo), v syr-h arm NA28 \} \ omit ύμεῖς οὐ ν K L 049 056 0142 5 61 18 81 307 424* 623 1448 1735 2464 2492 2805 \ lac ψ φ 4 048 0245 0296.  

37 τῆν χωνίν τὴν αἰώνιον.
And this is the message that He announced to us: eternal life.

These things I have written to you because of those deceiving you.

There is no translatable difference between these two variants.

But rather, as that anointing from him has taught you concerning all things, and is true and is not a lie, so also, just as it has taught you, you abide in him.

And 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.

See John 16:13, “...”
Chapter 3

3:1 Ἰδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ ᾗνα τέκνα θεοῦ κληθῶμεν καὶ ἐσμέν. -καὶ ἐσμέν 46 διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς ὡμᾶς 47 ὅτι οὐκ ἔγνω αὐτόν.

1 Behold what manner of love the Father has given to us, that we should be called children of God. And we are! The reason the world does not know us is this: it has not known him.

3:2 Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὕτω ἐφανερώθη τί ἐσόμεθα. οἶδαμεν +δε 48 ὅτι ἐὰν φανερωθῇ ὁμοίοι αὐτῶ ἐσόμεθα. ὅτι ὄφομεθα αὐτὸν καθὼς ἐστίν.

2 Beloved, now we are children of God, though it is not yet revealed what exactly we will be. We do know that when he is revealed, we will be like him. For we will see him just as he is.

3:3 καὶ πάς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ’ αὐτῷ ἀγνίζει ἑαυτὸν καθὼς ἐκεῖνος ἠγνός ἐστίν.

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

3:4 Πάς ὁ ποιὼν τὴν ἀμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἀμαρτία ἐστίν ἡ ἀνομία.

4 Everyone practicing sin is also practicing lawlessness, and sin is lawlessness.

3:5 καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη ἑν τὰς ἀμαρτίας +ἡμῶν 49 ἃρη, καὶ ἀμαρτία ἐν αὐτῶ ὦκ ἐστίν.

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

3:6 πάς ὁ ἐν αὐτῷ μένουν ὁχὶ ἀμαρτάνει πάς ὁ ἀμαρτάνων ὁχὶ ἐφάρκειν αὐτὸν οὐδὲ ἔγνωκεν αὐτὸν.

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 ὑμᾶς· ὁ ποιὼν τὴν δικαιοσύνην δίκαιος ἐστίν, καθὼς ἐκεῖνος δίκαιος ἐστίν.

---

46 If you know that he is righteous, you know that everyone who practices righteousness is born of him.

45 The ECM editors consider the evidence for these two readings to be of equal weight.

47 pl 468 // lac Ἀ 3 74 048 0245 0296 1846. The difference this makes in translation is you could render the perfect, “Since you know...”

48 The majority of the UBS Committee regarded the reading ἀμαρτίας [ἡμῶν] to be a scribal assimilation to such passages as 2:2 and 4:10.

50 Both Pàidià and Teknìa can be translated as the English word "children."
Children, let no one deceive you: someone who practices righteousness is righteous just as that one is righteous.

3:8 ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ’ ἀρχῆς ὁ διαβόλος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱός τοῦ θεοῦ, ἵνα λύῃ τὰ ἔργα τοῦ διαβόλου.

8Someone 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 Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτάνει οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγένηται.

9Everyone born of God does not practice sin, because His seed abides in him, and it is not able to sin, because it is born from God.\footnote{39 It is a problem here for most Bibles, which say that a person born of God is not able to sin. The above 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: }\footnote{20For 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. }\footnote{21For 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 off 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 unsniped by the world. Jesus said, "My sheep hear
3:10 ἐν τούτῳ φανερά ἔστιν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἄγαπῶν τὸν ἄδελφον 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 Ὅσιοι αὕτη ἔστιν ἡ ἁγγελία ἡν ἣκούσατε ἀπ’ ἀρχῆς, ἵνα ἄγαπῶμεν ἀλλήλους·

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

3:12 οὐ καθὼς Καίν ἐκ τοῦ πονηροῦ ἤν καὶ ἐσφαξεν τὸν ἄδελφον αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρά ἤν, τὰ δὲ τοῦ ἄδελφοῦ 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 οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν ὅτι ἄγαπῶμεν τοὺς ἄδελφοὺς· ὁ μὴ ἄγαπῶν τὸν ἄδελφον μένει ἐν τῷ θανάτω.

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

3:15 πᾶς ὁ μισῶν τὸν ἄδελφον αὐτοῦ ἀνθρωποκτόνος ἔστιν, καὶ ὁδηγεῖ νά πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰωνίον ἐν αὐτῶ ἑαυτῷ·

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, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὄφειλομεν ὑπὲρ τῶν ἄδελφων τὰς ψυχὰς θεῖαιν πιθέναι.
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 δὲ ἐὰν ἔχῃ τὸν βίον τοῦ κόσμου, καί θεωρήτω τὸν ἄδελφον αὐτοῦ χρείαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ 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 ἀμορτε, μὴ ἀγαπῶμεν λόγω μηδὲ τῇ γλώσσῃ, ἀλλὰ ἐν ἔργω 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 αὐτοῦ πείσομεν 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 μεῖζον ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.

20that when our heart accuses, that God is greater than our heart, and he knows all.
3:21 Beloved, when our heart does not accuse us, we have confidence with God,
3:22 and 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 And this is his commandment: that we believe in his name of his son Jesus Christ, and that we love one another, just as he gave us commandment.
3:24 And someone keeping his commandments is abiding in Him, and He in that person. And this is his commandment:

Chapter 4

4:1 Beloved, when our heart does not accuse us, we have confidence with God; because many false prophets have gone out into the world.
4:2 And this is his commandment: that we believe in his name of his son Jesus Christ, and that we love one another, just as he gave us commandment.

68 3:21a txt ή καρδία A B Ψ 33 322 323 424c 436 945 1067 1241 1409 1735 1739 2344 vg5 Orv15/6, lat2/4 (Methodius); Aug15/6 ή καρδία ημῶν 1505c pc sBL TH ή καρδία ημῶν K C K L 049 056 0142 18 81 88 104 181 326 330 424* 451 614 629 630 1175 1243 1292 1505c 1611 1844 1852 1877 1881 2138 2412 2444 2492 III Lect ιητερ,q,w,z vgcl,ww syrph. C lat Orpt Did TR AT BG HF RP [WH] NA28 {C} lac Ψ9 Ψ74 P 048 0245 0296. See the ημῶν in v. 19, which may have caused this one. In Greek the article could serve as the possessive pronoun, especially if the pronoun was already used, as it was in this case in the context in v. 20. Thus there is no translatable difference to this variant.

69 3:21b txt καταγινωσκοι ημῶν K1 (L* καταγινωσκοι) (A καταγινώσκει) K L 049 056 0142 18 33 81 88 104 181 326 330 424c 436 451 614 629 630 945 1067 1175 1243 1292 1505c 1611 1409 1735 1739 2344 2412 2444 2492 III Lect ιητερ,q,w,z vg syrph. h copsa,bo,lay arm eth geo slav Clementlat Methodius Didymus15/6 Hesychiuslat; Cyprian Jerome Augustine6 Augustine NA28 {B} καταγινώσκω ημῶν 1241 1505 2495 lac Ψ9 Ψ74 P 048 0245 0296.

70 3:22 txt ώ τωσοι γινοσκεται γινοσκεται73 το πνευμα του θεου παν πνευμα δ ομολογει ΄Ησοου Χριστον εν σαρκι ηλιθοθα ή του θεου έστιν,


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 an antichrist, which you have heard that he was coming, and now he is in the world already.

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

4:5 He who overcomes shall inherit all things; he shall be as the Son of God.

6:1 We know that he that is born of God keepeth himself, and that the devil seduces the world.

6:2 The world was made by the word of God, and the world knoweth him not.

6:3 He also saith, That God is light, and in him is no darkness at all.

6:4 He saith unto them, Did I speak many good things unto you, and ye believe me not? how shall ye believe me, if I tell you the things which I have seen?

6:5 For even the law of Moses was until John: since that time the gift of grace is come, that every one that is of the gift of grace and of the truth believe on Jesus.

6:6 For we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groaning which cannot be uttered.

6:7 And he that searches the heart knoweth what is the thing of God, to give him the reward.

6:8 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

6:9 But he that is spiritual judgeth all things, yet he himself is judged of no man.

6:10 For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ.

6:11 But the Spirit itself beareth witness with our spirit, that we are the children of God:

6:12 The Spirit also beareth witness with our spirit, that we are the children of God:

6:13 And if children, then heirs; heirs of God and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

6:14 For as many as are led by the Spirit of God, they are the sons of God.

6:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

6:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

6:17 And if children, then heirs; heirs of God and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

6:18 For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

6:19 For the earth shall be filled with the knowledge of the glory of the Lord as the清晨 of the rising sun.

6:20 I say then, walk not in the flesh, but in the Spirit.

6:21 For he that is in the flesh hath not the Spirit of Christ; but he that is in the Spirit of God, he is the child of God.

6:22 For all that are led by the Spirit of God, they are the children of God.

6:23 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

6:24 The Spirit also beareth witness with our spirit, that we are the children of God:

6:25 And if children, then heirs; heirs of God and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

6:26 For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

6:27 For the earth shall be filled with the knowledge of the glory of the Lord as the清晨 of the rising sun.
4:7 ‘Agapetoi, ἀγαπῶμεν ἀλλήλους, οτί ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πάς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν.
7Beloved, let us love one another; for love is of God, and everyone who loves is born of God, and knows God.
4:8 ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, οτί ὁ θεὸς ἀγάπη ἐστίν.
8Someone who does not love has not known God, for God is love.
4:9 ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ἵνα τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι’ αὐτοῦ.
9To us the love of God was made known in this: that God sent his only begotten son into the world so we might be saved through him.
4:10 ἐν τούτῳ ἐστιν ἡ ἀγάπη, οὐκ ὁτι ἡμεῖς ἡγαπήκαμεν ἡγαπήσαμεν81 τὸν θεόν, ἀλλ’ ὁτι αὐτὸς ἡγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμόν περὶ τῶν ἁμαρτιῶν ἡμῶν.
10Herein is love, not that we loved God, but that he loved us, and sent his Son as the appeasement for our sins.
4:11 Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἡγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν ἀγαπᾶν.82
11Beloved, if that is how God loved us, we ought also to love one another.83
4:12 θεὸν οὐδεὶς πῶς ποτε τεθέαται ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν τετελειωμένη ἐστιν τετελειωμένη ἐστίν ἐν ἡμῖν.84
12No one has ever seen God. When we love one another, God abides in us, and his love is accomplished in us.
4:13 Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.
13By this we know that we are abiding in him and he in us: because he has given to us of his Spirit.
4:14 καὶ ἡμεῖς τεθεαμέθα καὶ μαρτυροῦμεν85 ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτήρα τοῦ κόσμου.
14And we have seen, and we bear witness, that the Father has sent the Son as savior of the world.
4:15 δι’ ἐὰν86 ὁμολογήσῃ ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ.
15Whoever confesses that Jesus is the son of God, God abides in that person, and that person in God.

81 4:10 txt ηγαπήκαμεν ΒΨ322332945124117392298ethNA28{B} // ηγαπήσαμεν NτA KL183381vid42443661463010671175124312921409150516111735184418521881213823442464M LectarmgeoslavPhilo-CarpasiaTRHFRP // ηγαπήσαμεν048 // ηγαπήσανενΚρ//lacΨ9Ψ74CP02450296.
82 4:11 txt ἀγαπᾶνTRHFNA28{\} // ἀγαπᾶνRP.
83 4:11b The same “one another” we are supposed to love, is the people that Jesus died for. We ought to love that brother and sister because God loved that same brother or sister to the extent of giving his son’s life for them.
85 4:14 txt μαρτυροῦμενHPNA28{\} // μαρτυροῦμενStephens1550TR.
86 4:15 txt ὁμολογήσῃ Ἐ A K L183381424TRHFRP // omitΨ // lacΨ9Ψ74CP04802450296.
4:16 and if you think to say, "I love God," and that one is, we in this world also are. For we who love God, he has not seen God whom he has not seen, but he who loves God whom he has seen, cannot love God whom he has not seen.91

4:20 and if anyone says, "I love God," and that he who loves God whom he has not seen, cannot love God whom he has not seen.91

19 We can love, because he first loved us. If anyone says, "I love God," and that he who loves God whom he has not seen, cannot love God whom he has not seen.91

20 If anyone says, "I love God," and that he who loves God whom he has not seen, cannot love God whom he has not seen.91

21 And 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] ② 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. ③

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

5:3 αὕτη γὰρ ἐστίν ἡ ἀγάπῃ τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι ὃς εἰσίν, ②

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 αὕτη ἐστίν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. ④

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 ἔστιν ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστίν ὁ υἱὸς τοῦ θεοῦ;

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

---

② 5:1 txt καὶ τὸν Α Κ Λ Π 049 056 0142 18 81 88 104 181 322 323 330 424 436 451 614 629vid 630 945 1067 1175 1241 1243 1292 1409 1505 1611 1735 1739 1844 1846 1852 1877 1881 2127 2138 2298 2394 2441 2442 2492 2495 M Lect vgcl syrph, copbo arm eth slav Alexander vid Cyril-Jerusalem; Hilary ② Maximus Fulgentius ④ Cassiodorus TR HF RP NA28 {C} / καὶ τὸ Ν 69 pc // τὸν Β Ψ (048 το...) 33 62 326 2298 itar.lq,r vgst,ww copsa,bo ms geo Hilary ② Augustine Speculum Ps-Vigilius Vigilius Fulgentius ② // lac v9 p74 C 0245 0296.

③ 5:2 txt ποιῶμεν Β 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 itar.lq,r vg syrph, copsa,bo arm eth geo Lucifer Augustine NA28 {B} // τηρῶμεν (5:3) Ν (Avid τηρῶμεν ...· τηρῶμεν omit by homoioteleuton) K Λ Π 049 056 0142 18 88 104 181 330 424 451 629 1175 1241 1243 1735 1846 1877 1881 2127 2492 M Lect vgmss slav TR HF RP / τηρῶμεν 048 // illeg. 33 / lac v9 p74 C 0245 0296.


⑤ 5:5 txt {D} ἐστίν Α Λ Ψ 048 5 18 81 88 104 218 398 424* 436 459 623 642 720 C 808 1067 1409 1846 2464 2541 M vg copssams,sms PsOec TR HF RP // δὲ ἐστίν Ν Κ Π 0296 6 33 307 323 424 C 442 453 614 630 720* 945 1241 1243 1448 1505 1523 1611 1678 1739 1852 1881 2138 2186 2298 2344 2805 syrph Cyr NA28 ECM {B} // ἐστίν δὲ Β // lac v9 p74 C 0245. Many of the Syriac and Coptic manuscripts are such that they support either δὲ ἐστίν or ἐστίν δὲ, but not ἐστίν without δὲ.
5:6 ὁ θετός ἐστιν ὁ ἐλθὼν δι’ ὁδατος καὶ αἴματος,96 Ἡσυχος Χριστός97 οὐκ ἐν τῷ ὁδατὶ μόνον ἀλλ’ ἐν τῷ ὁδατὶ καὶ ἐν -ἐν98 τῷ αἵματι καὶ τῷ πνεύμα ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεύμα99 ἐστιν ἡ ἀλήθεια.

6 He is the one who came through water and blood, Jesus Christ. Not only by water, but by water and blood. And the Spirit is one100 bearing witness, because the Spirit is truth.


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 δι’ τὸ πνεύμα TR HF RP NA28 {\} // 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."
For there are three that bear witness, and three agree:

- The Spirit and the water and the blood, and these three agree.

For there are three that bear witness, and three agree: the Spirit and the water and the blood, and these three agree.
5:9 He is the Son of God; he has given life to all who believe in him.

5:10 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.

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

12 Someone who has the Son of God has life. Someone who does not have the Son of God does not have life.
5:13 Then if your brother sins a sin not to death, he shall ask of him.\(^{\text{i}}\)

5:14 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.

5:15 And if we know that he hears us, whatever we ask, we know that we have the petitions that we have asked of him.

5:16 This is the confidence that we have toward him, that, if we ask anything according to his will, he hears us.

5:17 See how a brother sinning is considered a rare thing. In this epistle John warns us not to be deceived. We must not think that because we have received grace and the blood of Jesus was shed for us, and we receive that forgiveness, that we can go on sinning, and willfully sin all our lives, and then right before death confess it all and repent, and think Jesus will know us. No, my friends, if that is what your life was, Jesus will say, "Depart from me; I never knew you."

---

\(\text{i}\) 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.

\(\text{ii}\) And if we know that he hears us, whatever we ask, we know that we have the petitions that we have asked of him.

\(\text{iii}\) See how a brother sinning is considered a rare thing. In this epistle John warns us not to be deceived. We must not think that because we have received grace and the blood of Jesus was shed for us, and we receive that forgiveness, that we can go on sinning, and willfully sin all our lives, and then right before death confess it all and repent, and think Jesus will know us. No, my friends, if that is what your life was, Jesus will say, "Depart from me; I never knew you."
5:17 ἀδικία ἀμαρτία ἐστίν, καὶ ἐστὶν ἀμαρτία οὗ πρὸς θάνατον.

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

5:18 Οἱ διαμένειν ὅτι πᾶς ὁ γεγεννημένος έκ τοῦ θεοῦ οὗ ἀμαρτάνει, ἄλλ’ ὁ γεγεννημένος έκ τοῦ θεοῦ θερεῖ ἑαυτόν καὶ ὁ πονηρὸς οὗ ἀπτεται αὐτοῦ.

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

5:19 Οἱ διαμένειν ὅτι έκ τοῦ θεοῦ ἐσμέν οἱ κόσμος ήλος, ἐν τῷ πονηρῷ κεῖται.

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

5:20 Οἱ διαμένειν ἃ ὁ υἱὸς τοῦ θεοῦ ἠκεῖ καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινὸν καὶ ἐσμέν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστοῦ. οὕτῳ ἐστιν ὁ ἀληθινὸς θεός, καὶ ζωὴ αἰώνιος.

God is not mocked. Whatever a man sows, that he shall 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 Λ Ψ 18 81 322 424 436 614 630 945 1067 1175 1241 1292 1409 1611 1735 1739 1844 1846 1881 2298 2344 M Lect arm eth geo slav TR HP NA28 {A} // ἐγεννηθή ὁ δὲ γεγεννημένος ἐκ 33 // ἡ γέννησις 1505 1852 2138 itar,b,t vg (syrb) corpbo Chromatius Jerome Vigilius // ὁ γεγεννημένος ἐκ Origen // lac p9 p74 C 048 0245 0296.

118 5:18b txt έαυτόν Ν Α Β Κ Λ Ψ 049 056 0142 5 6 18 33 81 181 322 323 424 436 442 629 630 945 1067 1175 1241 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} // αὐτόν A* B* 1852 2138 vg // αὐτόν B3 330 451 614 1505 1852 2138 2412 2495 itar,b,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 ἑαυτόν... Note though that both εαυτον and αυτον 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 κείμαι, 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.

5:21 Children, keep yourselves from idols.

121 5:20a txt ἥκει TR HF RP NA28 {\} // add: “et carnum induit nostri causa et passus est et resurrexit a mortuis; adsumpsit nos…” (“[The Son of God came] and was clothed with flesh for our sake, and suffered, and arose from the dead; he adopted us…”) vg mss Julianus of Toledo

122 5:20b txt γινώσκωμεν B² K Ψ 5 18 323 424 623c 630 1505 1739 1852 2298 2344 // γινώσκομεν ℵ A B* L P 049 1 6 33 81 326 442 614 623* 1243 1678 1845 1846 2080 2127 2412 2492 2495 2541 // lac ἃ 74 C 048 0245 0296 104 1241.

123 5:20c txt τὸν ἀληθινὸν N¹ B K L P 049 056 0142 18 81 82 175 181 206 221 307 398 424* 450 451 454 457 468 469 614 627 918 920 945 1175 1678 1844 1852 1862 1875 1877 1891 2080 2127 2147 2412 2805 2815 2818 2412 2805 2815 2818 2412 2805 2815 2818 TR HF RP // lac ἃ 74 C 048 0245 0296 104 1241.

124 5:20d txt ζωὴ αἰώνιος N A B 33 323 424c 1739 1241vid pm RP NA28 {\} // ζωὴ αἰώνιος K L P 18 69 81 424* 614 630 945 1505 (1881) pm HF // ζωὴ αἰώνιος παρεχων Ψ // lac ἃ 74 C 048 0296.

125 5:21a txt ἑαυτὰ N* B L 6 323 424c 1739 1241vid pm RP NA28* {\} // ταύτα Ψ // ἑαυτοὶ N¹ A K L P 048 049vid 5 18 33 81 436 442 468 614 630 945 1505 1852 1881 pm Didymus TR HF // lac ἃ 74 C 048 0296 1241. The editors of the ECM consider the two major Greek variants to be of equal weight.

### Principal Witnesses to 1 John

<table>
<thead>
<tr>
<th>MS</th>
<th>Date</th>
<th>Alt</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>𝔓⁹</td>
<td>III</td>
<td>P. Oxy. 402</td>
<td>Cambridge, Mass., Harvard Univ., Semitic Mus., Inv. Nr. 3736</td>
</tr>
<tr>
<td>𝔓⁷⁴</td>
<td>VII</td>
<td>P. Bodmer XVII</td>
<td>Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII</td>
</tr>
<tr>
<td>Ν</td>
<td>IV</td>
<td>01</td>
<td>London, the British Library, Add. 43725</td>
</tr>
<tr>
<td>A</td>
<td>V</td>
<td>02</td>
<td>London, British Library, Royal 1 D. VIII</td>
</tr>
<tr>
<td>B</td>
<td>IV</td>
<td>03</td>
<td>Vatican Library, Vat. gr. 1209</td>
</tr>
<tr>
<td>C</td>
<td>V</td>
<td>04</td>
<td>Paris, National Library, Gr. 9; Epheemi Syri Rescriptus</td>
</tr>
<tr>
<td>K</td>
<td>IX</td>
<td>018</td>
<td>Moscow, Hist. Mus., V, 93, S. 97</td>
</tr>
<tr>
<td>L</td>
<td>IX</td>
<td>020</td>
<td>Rome, Bibl. Angelica, 39</td>
</tr>
<tr>
<td>P</td>
<td>IX</td>
<td>025</td>
<td>St. Petersburg, Russ. Nat. Libr., Gr. 225</td>
</tr>
<tr>
<td>Ψ</td>
<td>IX/X</td>
<td>044</td>
<td>Athos, Lavra, B’ 52</td>
</tr>
<tr>
<td>048</td>
<td>V</td>
<td></td>
<td>Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308</td>
</tr>
<tr>
<td>049</td>
<td>IX</td>
<td></td>
<td>Athos, Lavra, A’ 88</td>
</tr>
<tr>
<td>056</td>
<td>X</td>
<td></td>
<td>Paris, Bibl. Nat., Gr. 201</td>
</tr>
<tr>
<td>0142</td>
<td>X</td>
<td></td>
<td>Munich, Bayerisch Staatsbibl., Gr. 375</td>
</tr>
<tr>
<td>0245</td>
<td>VI</td>
<td></td>
<td>Birmingham, Selly Oak Coll., Mingana Georg. 7</td>
</tr>
<tr>
<td>0296</td>
<td>VI</td>
<td></td>
<td>Sinai, St. Catherine’s Monastery, Ντ. ΜΓ 48, 53, 55</td>
</tr>
<tr>
<td>1</td>
<td>XII</td>
<td></td>
<td>Basel, Univ. Bibl. A. N. IV.2</td>
</tr>
<tr>
<td>5</td>
<td>XIII</td>
<td></td>
<td>Paris, Bibl. Nat., Gr. 106</td>
</tr>
<tr>
<td>6</td>
<td>XIII</td>
<td></td>
<td>Paris, Bibl. Nat., Gr. 112</td>
</tr>
<tr>
<td>18</td>
<td>1364</td>
<td>m</td>
<td>Paris, National Library Greek 47</td>
</tr>
<tr>
<td>33</td>
<td>IX</td>
<td></td>
<td>Paris, Bibl. Nat., Gr. 14</td>
</tr>
<tr>
<td>35</td>
<td>XI</td>
<td>m</td>
<td>Paris, BN, Cod. Coislin 20</td>
</tr>
<tr>
<td>69</td>
<td>XV</td>
<td>f¹³</td>
<td>Leicester, Leicestershire Record Office, Cod. 6 D 32/1 (&quot;Codex Leicestrensis&quot;)</td>
</tr>
<tr>
<td>82</td>
<td>X</td>
<td>m</td>
<td>Paris, National Library Gr. 237</td>
</tr>
<tr>
<td>88</td>
<td>XII</td>
<td></td>
<td>Naples, Bibl. Naz., MS II. A. 7</td>
</tr>
<tr>
<td>93</td>
<td>X</td>
<td></td>
<td>Paris, National Library Coislin Gr. 205</td>
</tr>
<tr>
<td>104</td>
<td>1087</td>
<td></td>
<td>London, British Library, Harley 5537</td>
</tr>
<tr>
<td>175</td>
<td>X/XI</td>
<td></td>
<td>Rome, Vatican Library Gr. 2080</td>
</tr>
<tr>
<td>181</td>
<td>X</td>
<td></td>
<td>Vatican Library Reg. Gr. 179</td>
</tr>
<tr>
<td>206</td>
<td>XIII</td>
<td></td>
<td>London, Lambeth Palace, 1182</td>
</tr>
<tr>
<td>218</td>
<td>XIII</td>
<td>m</td>
<td>Vienna, Austria; Nat. Libr., Theol. gr. 23, NT: fol. 486-623</td>
</tr>
<tr>
<td>221</td>
<td>X</td>
<td>m</td>
<td>Oxford, Bodl. Libr., Canon. Gr. 110</td>
</tr>
<tr>
<td>307</td>
<td>X</td>
<td></td>
<td>Paris, Bibl. Nat., Coislin Gr. 25</td>
</tr>
<tr>
<td>322</td>
<td>XV</td>
<td></td>
<td>London, Brit. Libr., Harley 5620</td>
</tr>
<tr>
<td>323</td>
<td>XII</td>
<td></td>
<td>Genf, Bibl. publ. et univ., Gr. 20</td>
</tr>
<tr>
<td>326</td>
<td>X</td>
<td></td>
<td>Oxford, Lincoln Coll., Gr. 82</td>
</tr>
<tr>
<td>330</td>
<td>XII</td>
<td></td>
<td>St. Petersburg, Russ. Nat. Libr., Gr. 101</td>
</tr>
<tr>
<td>398</td>
<td>X</td>
<td></td>
<td>Cambridge, Univ. Libr., Kk. 6.4</td>
</tr>
<tr>
<td>429</td>
<td>XIV</td>
<td></td>
<td>Wolfenbüttel, Herz. Aug. Bibl., Codd. Aug. 16.7.4*</td>
</tr>
<tr>
<td>436</td>
<td>XI/XII</td>
<td></td>
<td>Vatican City, Vatican Library, Vat. gr. 367</td>
</tr>
<tr>
<td>442</td>
<td>XII/III</td>
<td></td>
<td>Uppsala, Univ. Bibl., Gr. 1, p. 183-440</td>
</tr>
<tr>
<td>450</td>
<td>X</td>
<td>m</td>
<td>Vatican City, Vatican Libr., Vat. gr. 29</td>
</tr>
<tr>
<td>451</td>
<td>XI</td>
<td></td>
<td>Vatican City, Vatican Libr., Urb. gr. 3</td>
</tr>
<tr>
<td>453</td>
<td>XIV</td>
<td></td>
<td>Vatican Library, Barb. gr. 582</td>
</tr>
<tr>
<td>454</td>
<td>X</td>
<td>m</td>
<td>Florenz, Bibl. Medicea Laur., Plutei IV. 1</td>
</tr>
<tr>
<td>456</td>
<td>X</td>
<td></td>
<td>Florence, Bibl. Medicea Laur. Plutei 4.30</td>
</tr>
<tr>
<td>457</td>
<td>X</td>
<td>m</td>
<td>Florence, Bibl. Medicea Laur., Plutei IV. 29</td>
</tr>
<tr>
<td>468</td>
<td>XIII</td>
<td></td>
<td>Paris, Bibl. Nat., Gr. 101</td>
</tr>
<tr>
<td>Page</td>
<td>Era</td>
<td>Note</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>-----</td>
<td>------</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>614</td>
<td>XIII</td>
<td>Mailand, Bibl. Ambros., E. 97 sup.</td>
<td></td>
</tr>
<tr>
<td>617</td>
<td>XI</td>
<td>Venedig, Bibl. Naz. Marc., Gr. Z. 546 (786)</td>
<td></td>
</tr>
<tr>
<td>621</td>
<td>XI</td>
<td>Vatican Libr., Vat. gr. 1270</td>
<td></td>
</tr>
<tr>
<td>623</td>
<td>1037</td>
<td>Vatican Libr., Vat. gr. 1650</td>
<td></td>
</tr>
<tr>
<td>627</td>
<td>X</td>
<td>Vatican Libr., Vat. gr. 2062</td>
<td></td>
</tr>
<tr>
<td>629</td>
<td>XIV</td>
<td>Vatican Libr., Ottob. gr. 298</td>
<td></td>
</tr>
<tr>
<td>630</td>
<td>XII/XIII</td>
<td>Vatican Libr., Ottob. gr. 325</td>
<td></td>
</tr>
<tr>
<td>642</td>
<td>XIV</td>
<td>London, Lambeth Palace, 1185</td>
<td></td>
</tr>
<tr>
<td>720</td>
<td>1138</td>
<td>Vienna, Aust., Nat. Bibl., Theol. gr. 79, 80</td>
<td></td>
</tr>
<tr>
<td>808</td>
<td>XIV</td>
<td>Athens, Nat. Bibl., 2251</td>
<td></td>
</tr>
<tr>
<td>920</td>
<td>X</td>
<td>Escorial, Ψ. III. 18</td>
<td></td>
</tr>
<tr>
<td>945</td>
<td>XI</td>
<td>Athos, Dionysiou, 124 (37)</td>
<td></td>
</tr>
<tr>
<td>1067</td>
<td>XIV</td>
<td>Athos, Kutlumusiu, 57</td>
<td></td>
</tr>
<tr>
<td>1127</td>
<td>XII</td>
<td>Athos, Philotheu, 1811 (48)</td>
<td></td>
</tr>
<tr>
<td>1175</td>
<td>X</td>
<td>Patmos, Joannu, 16</td>
<td></td>
</tr>
<tr>
<td>1241</td>
<td>XII</td>
<td>Sinai, St. Catherine’s Monastery, Gr. 260</td>
<td></td>
</tr>
<tr>
<td>1243</td>
<td>XI</td>
<td>Sinai, St. Catherine’s Monastery, Gr. 262</td>
<td></td>
</tr>
<tr>
<td>1292</td>
<td>XIII</td>
<td>Paris, Natl. Libr. Suppl. Gr. 1224</td>
<td></td>
</tr>
<tr>
<td>1409</td>
<td>XIV</td>
<td>Athos, Xiropotamu, 244 (2806)</td>
<td></td>
</tr>
<tr>
<td>1448</td>
<td>XIV</td>
<td>Athos, Lavra, Λ’ 13</td>
<td></td>
</tr>
<tr>
<td>1505</td>
<td>XII</td>
<td>Athos, Lavra, Β’ 26</td>
<td></td>
</tr>
<tr>
<td>1523</td>
<td>XIII/XIV</td>
<td>Vienna, Nat. Libr., Theol. gr. 141</td>
<td></td>
</tr>
<tr>
<td>1524</td>
<td>XIV</td>
<td>Vienna, Nat. Libr., Theol. gr. 150</td>
<td></td>
</tr>
<tr>
<td>1611</td>
<td>X</td>
<td>Athen, Nat. Bibl., 94</td>
<td></td>
</tr>
<tr>
<td>1678</td>
<td>XIV</td>
<td>Athos, Panteleimonos, 770</td>
<td></td>
</tr>
<tr>
<td>1735</td>
<td>X</td>
<td>Athos, Lavra Β’ 42</td>
<td></td>
</tr>
<tr>
<td>1739</td>
<td>X</td>
<td>Athos, Lavra Β’ 64</td>
<td></td>
</tr>
<tr>
<td>1844</td>
<td>XVI</td>
<td>Vatican Library, Vat. gr. 1227, fol. 256-305</td>
<td></td>
</tr>
<tr>
<td>1846</td>
<td>XI</td>
<td>Vatican Library, Vat. gr. 2099</td>
<td></td>
</tr>
<tr>
<td>1852</td>
<td>XIII</td>
<td>Uppsala, Univ.-Bibl., Ms. Gr. 11</td>
<td></td>
</tr>
<tr>
<td>1862</td>
<td>IX-XI</td>
<td>Athos, Pavlu, 117 (2)</td>
<td></td>
</tr>
<tr>
<td>1875</td>
<td>X</td>
<td>Athen, Nat. Bibl., 149</td>
<td></td>
</tr>
<tr>
<td>1881</td>
<td>XIV</td>
<td>Sinai, St. Catherine’s Monastery, Gr. 300</td>
<td></td>
</tr>
<tr>
<td>1891</td>
<td>X</td>
<td>+[2162, Acts 1,2] Jerusalem, Orthodox Patriarchat, Saba, 107, 233 fol.</td>
<td></td>
</tr>
<tr>
<td>2080</td>
<td>XIV</td>
<td>Patmos, Ioannu, 12</td>
<td></td>
</tr>
<tr>
<td>2138</td>
<td>1072</td>
<td>Moscow, Univ. 2 (Gorkij-Bibl. 2280)</td>
<td></td>
</tr>
<tr>
<td>2147</td>
<td>XI/XII</td>
<td>St. Petersburg, Rss. Nat. Libr., Gr. 235</td>
<td></td>
</tr>
<tr>
<td>2200</td>
<td>XIV</td>
<td>Elasson, Olympiotissis, 79</td>
<td></td>
</tr>
<tr>
<td>2298</td>
<td>XII</td>
<td>Paris, Bibl. Nat., Gr. 102</td>
<td></td>
</tr>
<tr>
<td>2344</td>
<td>XI</td>
<td>Paris, Bibl. Nat., Coislin Gr. 18, fol. 170-230</td>
<td></td>
</tr>
<tr>
<td>2412</td>
<td>XII</td>
<td>Chicago, Univ. Libr., Ms. 922</td>
<td></td>
</tr>
<tr>
<td>2423</td>
<td>XIII</td>
<td>Durham, N.C., Duke Univ. Libr., Gr. 3</td>
<td></td>
</tr>
<tr>
<td>2464</td>
<td>IX</td>
<td>Patmos, Ioannu, 742</td>
<td></td>
</tr>
<tr>
<td>2492</td>
<td>XIV</td>
<td>Sinai, St. Catherine’s Monastery; Gr. 1342, fol. 1-178</td>
<td></td>
</tr>
<tr>
<td>2495</td>
<td>XV</td>
<td>Sinai, St. Catherine’s Monastery; Gr. 1992</td>
<td></td>
</tr>
<tr>
<td>2805</td>
<td>XII/III</td>
<td>Athens, Studitu, 1</td>
<td></td>
</tr>
<tr>
<td>2818</td>
<td>XII</td>
<td>36aK Paris, Natl. Libr.; Coislin Gr. 20</td>
<td></td>
</tr>
<tr>
<td>2841</td>
<td>V</td>
<td>Beuron Nrs.</td>
<td></td>
</tr>
<tr>
<td>2843</td>
<td>V</td>
<td>55 1:8- 3:20</td>
<td></td>
</tr>
<tr>
<td>Itq</td>
<td>VI/VII</td>
<td>64</td>
<td>3:8-end</td>
</tr>
<tr>
<td>-----</td>
<td>--------</td>
<td>----</td>
<td>---------</td>
</tr>
<tr>
<td>Itw</td>
<td>VI</td>
<td>32</td>
<td>1:6,7; 2:6-11,15-17; 3:6-9,13-21; 4:9-21</td>
</tr>
<tr>
<td>Itz</td>
<td>VIII</td>
<td>65</td>
<td>1:1-3:15</td>
</tr>
</tbody>
</table>

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, ὃτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.

γράφω ὑμῖν νεανίσκοι, ὃτι νενικήκατε τὸν πονηρόν.

Now the RP text:

γράφω ὑμῖν τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

γράφω ὑμῖν πατέρες, ὃτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.

γράφω ὑμῖν νεανίσκοι, ὃτι 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," (ἐγραψά) 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 A⁵; is Greg #

635 – XI – contains 1 John but **OMITS** the comma; Neap, Bibl. Naz., Ms. II. A. 8; is Greg #635, but see 173 above

636 – XV contains the passage **only in margin by a corrector**; Neap, 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)
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 A⁵
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 NUSs:

7 ὃ ἐσιν οἱ μαρτυροῦντες [[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα καὶ οὗτοι οἱ τρεῖς ἐσιν.]
8 For there are three that bear witness: [[in heaven: the Father, the Word, and the Holy Spirit: and these three are one.]
9 καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ ἀίμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν.

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

**omitting** ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα καὶ οὗτοι οἱ τρεῖς ἐσιν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ

**Group One:**

[[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα καὶ οὗτοι οἱ τρεῖς ἐσιν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ ἀίμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν.** 221mg 2318 2473 vgcl Stephens (88 mg matches this group except for moveable NUSs, 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 ἄγιον πνεῦμα καὶ οὗτοι οἱ τρεῖς εἰσίν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ ἀίμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. - 88mg. (acc. to Scrivener)

[[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα καὶ οὗτοι οἱ τρεῖς εἰσίν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ ἀίμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. - 88mg. (acc. to Text und Textwert)

[[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα καὶ οὗτοι οἱ τρεῖς εἰσίν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ ἀίμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. Erasmus 3

---

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

[There are three who bear witness on earth: spirit, and water and blood, and these three are one.]

Group Three:

[There are three who bear witness on earth: spirit, and water and blood, and these three are one.]

Group Four:

[There are three who bear witness on earth: spirit, and water and blood, and these three are one.]

Group Five:

[There are three who bear witness on earth: spirit, and water and blood, and these three are one.]

Now the Latins:

add in terra, spiritus et aqua et sanguis (+ et hi tres unum sunt in Christo Iesu vg; Spec). 8 et tres sunt, qui testimonium dicunt in caelo, pater, verbum (filius it1 vg) et spiritus, et hi tres unum sunt (+ in Christo Iesu it1 vg) it1r vg; 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."
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.

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