The First Epistle of John

The Greek Text of the Robinson-Pierpont ("RP") 2017 edition;
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.

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August 2018 edition

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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
The First Epistle of John
ΙΩΑΝΝΟΥ Α

Chapter 1
1:1 "Ὁ ἐν ἀπ’ ἀρχῆς, δ ἀκηκόαμεν, δ ἐωράκαμεν τοῖς ὄφθαλμοῖς ἡμῶν, δ ἔθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς—

1That 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 ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὡμίν τὴν ζωὴν τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν.
2even 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 ἐωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν καὶ ὡμίν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ’ ἡμῶν• καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα 2 μετά τοῦ πατρός καὶ μετά τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ•
3What 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 ὡμίν, ἵνα ἡ χαρὰ ἡμῶν ἔχῃ πεπληρωμένη.
4And these things we write to you,5 so our mutual joy may be full.

1 1:2 omit τὴν ζωὴν Κ
2 13 txt δὲ ἡ ἡμετέρα Ν ΑΒCCΚLLΨ56186188941044244424442461462162372012431523ΜDidPs-OecTRHFRPNA28
1 14a txt ὡμίν ΑCcKL04905601426421881104181323326330424436442445164621623629630720945
2 10671175124112921409150515231611173517391844185218771881213822982344241224642495Μvg
3 syrhp,pal copmsg,bearmethPs-OecTRHFRPἡμεῖςΝἈvidBPPP330921iθb,l,r,w,zcopsmasNA28{B}
4 lacΨ9Ψ7Ψ40450249029618462492.
5 14b txt ὡμίον Ν ΒLLΨ049111835436988181218423193213223263984004365226076171067117512411409
6 15011729182718371845187424232541774Lect(ΕCM:lat-v,t)(NA27:itvzgst,ww)(UBS4:itav,zvgst,ww)copslageo
7 Beza-TRSteph-TRHFRPNA28{A}(Tyndale,Matthew’s)/ἡἡμῶν1609/ὑμῶνἈΚΚ056014256336188934
8 104206218254300330365378400*424429431442451453459467468614621623629630462665720808786915
9 91894599611271243129212971359144814901500152315241536159516111661167817181735173917511799
10 1831183218421844185218771881189021382147218622002243229823442374241224642495245425328052818
11 Μ(42259869381021(ΕCM:lat-vms,aubed)(NA27:itv1)(UBS4:vgc1)(UBS4:vgc1)syrv,palcopboarmethslavAugBedePs-Oec
12 Eras-TR(Coverdale,GreatBible,Geneva,Bishops’,KJV)/ἡἡμῶνἐνὑμῶνsyrp/lacΨΨ7Ψ4048024502963213831838
13 14642492. (The ECM editors consider the two major Greek readings to be of equal weight.) In the Greek (ἡμῶν), “our”
14 joy here means the shared joy of both the apostles declaring the things and the joy of the recipients; shared together.
15 The sharing of the joy is made possible by the declaration herein of the apostles to the readers. Thus we need to supply
16 a word like “mutual,” or it would not be an accurate English rendering, and may sound selfish on John and the apostles’
17 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 ὡμίον "you" 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
18 readings, and that therefore the Peshitta was a translation from the Greek.

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.

1:6 'Eán εἴπωμεν ὅτι κοινωνίαν ἔχωμεν μετ’ αὐτοῦ, καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν.

6If 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 φωτί, κοινωνίαν ἔχωμεν μετ’ ἀλλήλων, καὶ τὸ ἀίμα Ἰησοῦν χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

7But 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 εἴπωμεν ὅτι ἁμαρτιάν οὐχ ἔχομεν, ἀειτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. ¹⁰

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

1:9 Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστῶσθαι καὶ δίκαιος ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθαρισθῃ ἡμᾶς ἀπὸ πάσης ἁδίκειας.

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

1:10 Ἐὰν εἴπωμεν ὅτι οὐχ ἠμαρτήκαμεν, ψευδόμεθα ποιοῦμεν αὐτόν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

10If we say we have not sinned, we are calling him a liar, ¹² and his word is not in us.
Chapter 2

2:1 Τεκνία μου, ταῦτα γράφω ὡμιλίαν, ἵνα μὴ ἁμάρτητε. Καὶ εὰν τις ἁμάρτη, παράκλητον ἔχωμεν 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 ἡλικίας ἔστιν περὶ τῶν ἁμαρτιῶν 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 αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

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

2:4 Ὄ λέγων, Ἐγνωκα αὐτόν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, πεισθῆς ἐστίν, καὶ ἐν τούτῳ ἡ ἀληθεία ὦ ὦ ὦ ὦ ὀὐκ 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 δὴ ἐν τηρή αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη του θεοῦ τετελείωται. Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμέν·

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 ὀφείλει, καθὼς ἐκείνος περιπάτησεν, καὶ αὐτὸς οὖτως ὑπερπατεῖν.

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

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12:1 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 τοῦκω 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. 

13:24a Τὸ αἰτία τῆς ἀμαρτίας τοῦ ἱεροσόλυμου· τὸ αἷμα τῆς ἡμέρας τῆς ἡμέρας. 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.

14:24b Τὸν αἰτίαν τῆς ἀμαρτίας τοῦ ἱεροσόλυμου· τὸ αἷμα τῆς ἡμέρας τῆς ἡμέρας. 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.

15:26 Τὸν αἰτίαν τῆς ἀμαρτίας τοῦ ἱεροσόλυμου· τὸ αἷμα τῆς ἡμέρας τῆς ἡμέρας. The ECM editors consider the presence versus absence of καὶ of equal weight.

16:2 Τὸν αἰτίαν τῆς ἀμαρτίας τοῦ ἱεροσόλυμου· τὸ αἷμα τῆς ἡμέρας τῆς ἡμέρας. The ECM editors consider the presence versus absence of καὶ of equal weight.
Brethren, I am not writing to you a new commandment, but an old commandment, that you had  

From the beginning. The old commandment is the word that you have heard from the beginning.

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

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

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

But 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.

To you children, I write: “Your sins are forgiven you for his name’s sake.”

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16 2:7a (TST 54) txt L. 1: Ἀδελφοὶ Κ L 049 056 0142 1 18 35 61 82 93 94 175 206 221 326* 398 424 429 450 451 454 456 457 468 469 522 617 627 920 1175 1448 1490 1799 1831 1837 2080 2127 2243 2423 2492 3 PsOec TR HF RP L. 2: Ἀγαπητοὶ Ἡ Ἁ 6 B C P Ψ 5 6 3 81 88 104 181 218 254 307 321 322 323 326 431 436 442 453 459 456 467 614 621 629 630 642 720 808 915 918 945 1067 1127 1241 1505 1523 1524 1563 1611 1678 1718 1735 1739 1836 1842 1844 1852 1862 1875 1881 1891 2138 2200 2298 2344 2374 2412 2464 2495 2541 2544 2774 2805 2818 3th,l.r,w vg syrph,bs copvs,bs arm slav NA28 \{\} // lac \γος 048 0245 0296 1846 2186. The UBS Textual Commentary says that Ἀδελφοὶ, “which the author of 1 John almost never uses in the vocative (only in 3:13), crept into the Byzantine text of the present passage because of its customary usage as the introductory word in lectionary pericopes derived from the apostolos.”

17 2:7b (TST 55) txt L. 1: add ἂν ἀρχής Κ L 049 056 0142 1 18 35 61 82 93 94 104 105 175 181 206 221 254 307 321 326 378 424* 429 451 453 454 457 459 467 468 469 522 614 617 629 630 720 918 920 1127 1175 1292 1448 1490 1505 1523 1524 1611 1678 1735 1799 1831 1837 1844 1875 1881 2080 2127 2243 2298 2344 2412 2495 2541 2544 2774 2805 2808 3th,l.r,w vg syrph,bs copvs,bs arm slav NA28 \{\} // lac \γος 048 0245 0296 33 1846 2138 2186.

18 2:8 The point that the light keeps shining even now, is that it puts new light on the old commandment; thus he can say that he is writing to us is that us is another old and new.

19 2:10a (TST 56) txt L. 1/2: σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν B Κ L Ψ 049 1 6 18 33 82 88 93 94 104 105 175 181 206 221 307 322 323 326 398 424 429 436 450 442 451 454 456 457 468 469 614 621 627 629 630 920 945 1067 1175 1241 1243 1292 1409 1505 1611 1678 1735 1852 1862 1875 1881 2080 2127 2243 2298 2344 2412 2492 2541 2544 2805 3θυλ latt syrph,h copvs,bs arm eth Aug C lat Theophylact. NA28 \{\} // lac \γος 048 0245 0296 33 1846 2138 2186.

20 2:10b I sought my soul, but my soul I could not see.

I sought my God, but my God eluded me.

I sought my brother and I found all three.

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21 2:12 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 you as follows...” not “I am writing to you because...”. John explained in
2:13 Ἐγράφα ὤμην πατέρες, ὃτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς. Ἐγράφω ὤμην νεανίσκοι, ὃτι νεκικήκατε τὸν πονηρὸν. Ἐγράφω ὤμην παιδία, ὃτι ἐγνώκατε τὸν πατέρα.

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.” To you children I write, “You have known the Father.”

2:14 Ἐγράφα ὤμην πατέρες, ὃτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς. Ἐγράφα ὤμην νεανίσκοι, ὃτι ἱσχυροὶ ἦστε, καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει, καὶ νεκικήκατε τὸν πονηρὸν.

14 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. Ἐὰν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἦστιν ἢ 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 Ὑπηρέτησεν τὸν κόσμον ἡ ἐπιθυμία τῆς αρκός, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἦστιν ἡ ἐπιθυμία τοῦ πατρὸς, ἀλλὰ ἡ τοῦ κόσμου ἦστιν.

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.

2:17 Καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.
And the world passes away, along with the lust of it, but whoever does the will of God abides for ever.

Their 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.

And you have an anointing from the Holy One, and know all.
2:21 Oúk égrαψα úmín őtí oúk oίdατε tìn ālήθειαν, allì őtí oίdατε aútín, kai őtí pàn pēvdos èk tìs ālηθείαs oúk èstíν.

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 Tìs èstíν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὁτι Ἡσοῦς, ὁ ἀρνούμενος ἰστιν ὁ χριστός, ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱὸν.

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.4

2:23 Pάς ὁ ἀρνούμενος τὸν υἱὸν οὔδε τὸν πατέρα ἔχει:

23Everyone who denies the Son, does not have the Father either.35

2:24 Ὑμεῖς οὖν ὁ ἰστιν ὁ ἀρχής, ἐν ὑμῖν μενετω ἔαν ἐν ὑμῖν μείη ὁ ἀπ’ ἀρχής ἱκουσάτε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρί μενεῖτε.

24You therefore, 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 αὕτη ἐστιν ἡ ἐπαγγελία ἢν αὐτὸς ἐπηγγείλατο ἡμῖν,37 τὴν ζωὴν τὴν αἰωνίουν.

25And this is the message that He announced to us: eternal life.

2:26 Τάντα ἔγραψα υμῖν περὶ τῶν πλανώντων υμᾶς.

26These things I have written to you because of those deceiving you.

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) omit L. 1 (h.t.?) K L 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 1292 1505 1611 1735 1739 1852 1877 1881 2127 2298 lat

36 2:24 txt ὑμεῖς οὖν K L 049 056 0142 5 61 18 81 307 424* 623 1448 1735 2464 2492 2985 Μ copsa Arm TR HF RP // ὑμεῖς Κ A B C P Ψ 5 33 206 307 322 379 429 436 442 468 614 621 623 630 918 1067 1127 1243 1292 1405 1505 1567 1735 1739 1852 1881 2138 2147 2080 2200 2298 vg syr, h copsa, bo arm eth NA28 { } lac ℃ 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. 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.

37 2:25 txt ἡμῖν Κ A C L K Ψ 049 056 0142 18 33 69* 81 88 104 181 322 326 330 424 436 614 629 630 945 1067 1175 1243 1292 1409 1505 1611 1735 1739 1844 1852 1877 2138 2298 2344 2412 2464 2492 2495 Μ Lect ita hl, vg syr, h copsa, bo arm eth geo slav Ambr Aug TR HF RP NA28 {A} // ὑμῖν B 69* 241 451 1241 1292* 1881 2127 (1441 it c* vgms Arm // lac ℃ 048 0245 0296.
2:27 Καὶ ὑμεῖς τὸ χρίσμα ὁ ἐλάβετε ἀπ’ αὐτοῦ ἐν ὑμῖν μένει,38 καὶ οὐ χρείαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς· άλλ’ ὡς τὸ αὐτὸ90 χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθὲς ἐστιν καὶ οὐκ ἐστίν ψεύδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖε40 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 same anointing has taught you concerning all things,41 and is true and is not a lie, so also, just as it has taught you, you will abide in him.

2:28 Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ· ἵνα ἄντανα φανερωθῇ, ἐξώμεν43 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 εἴδητε44 ὅτι δικαίος ἐστίν, γινώσκετε ὅτι45 πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγένηται.

29If you know that he is righteous, you know that everyone who practices righteousness is born of him.

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39 2:27b txt το αὐτό A K L 049 056 0142 6 18 424 1448 1735 M Jerome Augst Theophylact TR HF RP // το αὐτό K B C Ψ 5 33 81 307 323 614 623 630 945 1241 1505 1611 1739 1852 2138 2298 2344 2464 2492 2805 (2495 -το) (over 60 minuscules) lat-v.t syr^b copsa,bo,v eth arm Ath Augst Cyr Did NA28 {\} // lac Ψ9 Ψ74 048 0245 0296.

40 2:27c txt μενείεται (fut ind) L K L 049 056 0142 6 18 307 424 copsa,ps-oecc TR MS TR HF RP // c. μενείατε (aor act imper) 88 // α. μενείεται (pres ind) K A B C Ψ 5 33 81 322 323 614 630 945 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2464 2805 syr^h arm eth NA28 {\} // a. or c.: lat-v.t,c copsa,bo,v // lac Ψ9 Ψ74 048 0245 0296. All of these variants may be rendered as an English imperative.

41 2:27d See John 16:13, “But when that one comes, the Spirit of truth, he will guide you in all the truth. For he will not speak from himself, but rather, whatever things he hears he will speak; and he will report to you the things that are coming.”

42 2:28a (TST 61) txt L 1: ἄνταν K L 049 056 0142 1 6 18 82 88 93 104 175 181 206 221 307 326 398 424 429 436 442 451 454 456 457 468 469 614 621 629 920 1067 1127 1175 1292 1409 1505 1678 1862 1879 1908 2127 2138 2147 2200 2412 2541 2818 Μ ps-oecc TR HF RP // L 2: εἶναν Κ A B C Ψ 5 33 91 322 323 614 630 945 1241 1243 1448 1505 1611 1735 1739 1852 1881 2298 2344 2464 2805 NA28 {\} // lac Ψ9 Ψ74 048 0245 0296 1846. The word εἶνα is properly translated as “when” here. There is no translatable difference between these two variants.

43 2:28b (TST 62) txt L 1: ἐξώμεν παρρησίαν (1st pl pres subj) Ν* K L 049 056 0142 5 18 33 82 93 175 206 221 326 398 424* 429 436 450 451 454 457 468 614 623 627 629 920 1067 1292 1409 1505 1611 1862 1891 2080 2127 2138 2147 2200 2412 2541 2805 Μ TR HF RP // L 1B: 1 88 456 469 1127 1175 2344 2464 // L 2: σχούμεν παρρησίαν (1st pl aor2 subj) Ν* A B C Ψ 6 81 104 181 307 322 323 442* 442 621 945 1241 1243 1678 1735 1739 1852 1875 1881 2298 2492 2818 NA28 {\} // lac Ψ9 Ψ74 048 0245 0296 1846. The difference makes this translation is you could render the perfect, “Since you know...”

44 2:29a txt εἴδητε (perf act subj 2nd pl) N B C 049 6 81 88 104 206 323 4242 429 436 1067 1127 1505 1611 1735 1739 1852 1881 2138 2200 2298 2492 2541 TR TG RP SBL NA28 {\} // εἴδητε (aor act subj 2nd pl) A K L Ψ 0142 5 33 69 93 181 307 326 330 398 424* 442 614 621 629 920 1175 1241 1243 1875 2147 2344 2464 2805 2818 copb,bo eth // οἴδατε (perf act ind 2nd pl) 468 // lac Ψ9 Ψ74 048 0245 0296 1846. The difference makes this translation is you could render the perfect, “Since you know...”

45 2:29b txt omit B K L Ψ 049 056 0142 18 81 307 424 1243 2492 Μ it vg^ms syr^h copsa,ms,bo arm Ambr Aug TR HF RP // καὶ Κ A C P 33 323 436 442 614 630 945 1241 1448 1505 1611 1735 1739 1852 2138 2298 2344 2464 2805 vg syr^p copsa,ms NA28 {\} // lac Ψ9 Ψ74 048 0245 0296. The ECM editors consider the evidence for these two readings to be of equal weight.
Chapter 3

3:1 Ἡδετε ποταπήν ἁγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ κληθῶμεν.46 Διὰ τούτο ὁ κόσμος οὐ γινώσκει ὑμᾶς,47 ὅτι οὐκ ἔγνω αὐτὸν.

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

3:2 Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμέν, καὶ οὕτω ἐφανερώθη τί ἐσόμεθα· οἴδαμεν δὲ48 ὅτι εἶναι φανερωθῇ, ὅμοιοι αὐτῶ ἐσόμεθα, ὅτι ὕψισθα αὐτὸν καθὼς ἐστίν.

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

3:3 Καὶ πᾶς ὁ ἐχων τὴν ἐλλπίδα ταῦτην ἐπὶ αὐτῷ ἀγνίζει ἑαυτὸν, καθὼς ἐκεῖνος ἄγνος ἐστίν.

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

3:4 Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστίν ἡ ἀνομία.

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

3:5 Καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἐρημῇ καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἐστίν.

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

3:6 Πᾶς ὁ ἐν αὐτῷ μένων ὁ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων ὁ ἄρα ἐώρακεν αὐτὸν, ὥστε ἔγνωκεν αὐτὸν.

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

3:7 Τεκνία,50 μηδεὶς πλάνων ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δικαίως ἐστίν, καθὼς ἐκεῖνος δικαίως ἐστίν·

7Children, 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 θεὸς τοῦ θεοῦ, ἵνα λόγῳ 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.

46 3:1a (TST 63) txt L. 1: omit K L 049 056 0142 1 18 82 88 93 181 221 326 424* 450 451 454 456 465 478 469 627 920 1127 1175 1862 1891 2127 2492 M L ect ps-oe v gms cop sa TR HF RP / L. 2: καὶ ἐσόμεν Ψ vid A B C P Ψ 5 6 33 81 104 206 307 322 323 398 424* 429 436 442 614 621 623 629 630 945 1067 (1241 om. καὶ) 1243 1292 1409 1505 1611 1678 1735 1739 1852 1875 1881 2080 2138 2147 2200 2298 2344 2412 2464 2495 2541 (2805) 2818 it ar h l z vg syr(p).h cop sa bo eth arm geo slav Justin vid; Augustine NA28 {A} // lac Ψ 048 0245 0296 1846.


48 3:2 txt οἴδαμεν δὲ K L 18 424 614 630 1505 M syr.p cop sa ms bo Origen Ρ TR HF RP // οἴδαμεν Ν Α B C P Ψ 33 81 323 945 1241 1739 al lat syr h cop sa ms Origen Ρ // lac Ψ 74 048 0245 0296 1846.

49 3:5 txt ἁμαρτίας ἡμῶν Ν Χ L Ψ 049 056 0142 18 81 104 181 326 330 424* 451 614 630 1175 1292 1505 1611 1844 1877 2127 2138 2298 2412 2492 2495 M v g cl aw syr.p cop sa ms bo Origen Ρ // lac Ψ 74 048 0245 0296 1846. The majority of the UBS Committee regarded the reading ἁμαρτίας ἡμῶν to be a scribal assimilation to such passages as 2:2 and 4:10.

50 3:7 txt Τεκνία Ν Β Κ L 81 424 630 1505 TR WH RP SBL // Πατίδια Α Ψ 33 323 1241 1739 NA28 // lac Ψ 74 048 0245 0296. Both Πατίδια and Τεκνία can be translated as the English word "children."
3:9 Πᾶς ο γεγεννημένος ἐκ τοῦ θεοῦ ἀμαρτάνει οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἀμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται.

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.\(^{51}\)

3:10 Ἐν τούτῳ φανερά ἔστιν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ο μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ο μὴ ἀγαπῶν τὸν ἀδελφόν αὐτοῦ.

51 \(\text{**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 say 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 is 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 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 unspotted by the world. Jesus said, "My sheep hear my voice." Do you hear his voice, and do what he tells you to do? Paul said, "As many as are led by the Spirit of God, THEY are the sons of God." Does Jesus Christ know you? Is he directing your life, and not your natural human desires directing your life, like everyone in the world? These things are oil in your lamp. Be found doing these things when He returns, and definitely be not found defeated by a sin. Oh No, NO, be not found defeated by a sin when He returns.}
10 By 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 Ὅτι αὐτὴ ἐστὶν ἡ ἀγαλλία ἢ ἤκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους·

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

3:12 Οὔτῳ καθὼς Καίν ἐκ τοῦ πονηροῦ ἤν, καὶ ἔσφαξαν τὸν ἄδελφον αὐτοῦ. Καὶ χάριν τίνος ἔσφαξεν αὐτὸν; Ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἄδελφου αὐτοῦ δίκαια.

12 Not 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.

3:13 ¶ Μηθαυμάζετε, ἀδελφοί μου, ἵνα μείσῃ υμᾶς ὁ κόσμος·

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

3:14 ἡμεῖς οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν, ὅτι ἀγαπῶμεν τοὺς ἄδελφούς. Ὅ μὴ ἀγαπῶν τὸν ἄδελφον, μένει ἐν τῷ θανάτῳ.

14 We know that we have passed 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 μισών τὸν ἄδελφον αὐτοῦ ἄνθρωποκτόνος ἐστίν· καὶ οἴδατε ὅτι Πᾶς ἄνθρωποκτόνος οὐκ ἔχει ζωῆν αἰώνιον ἐν οὕτωι.

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

3:16 Ἐν τούτῳ ἔγνωκαμεν τὴν ἀγάπην, ὅτι ἐκείνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἐθηκεν· καὶ ἡμεῖς ὁρεῖον ὑπὲρ τῶν ἄδελφων τὰς ψυχὰς τίθεναι.

16 By this we know love: because He laid down his life for us. And we ought to lay down our lives for the brethren.

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52 3:13a txt μη Α B K L 049 056 0142 5 18 33 81 88 104 181 326 436 442 451 614 630 1067 1175 1292 1409 1505 1611 1735 1844 1852 1877 2127 2138 2344 2412 2451 2495 M Lect it,h,w vg syr,h cop,sy,b,f ay geo slav Didymus Lucifer Jerome Paulinus-Nola Aug WH Vog Merk Bov NA25 TR HF RP Και μη Ν C vid P 5 6 322 323 369 945 1241 1243 1279 1678 1739 1881 2298 2492 it,h,q,r,vga vgms syr,h arm eth NA28 {C} lac P 049 0245 0296 1846. The ECM editors consider the evidence for these two readings to be of equal weight.

53 3:13b txt αδελφοί μου Κ L 18 81 424* 614 630 1505 M vgms syr,h TR HF RP αδελφοί Α B C P Ψ 33 69 323 424c 945 1241 1739 al antioch lat,v t NA28 {\} lac P 049 0245 0296 1846.

54 3:14 (TST 64) txt {D} L. 1: ἀγαπῶν τὸν ἄδελφον C K L Ψ 049 1 5 6 18 81 82 88 93 104 175 181 221 307 326 424 451 454 456 457 468 469 627 920 1127 1175 1678 1735 1862 1875 1891 2080 2127 2147 2298 2818 M Lect vgms slav Cassiodorus TR HF RP L. 1C: ἀγαπῶν τὸν ἄδελφον αὐτοῦ P 056 0142 206 429 436 442 614 621 630 1067 1292 1409 1505 1611 2138 2200 2412 2495 2541 it,h,q,r,vga vgms syr,h cop,sy,b,f ay eth Tyconius L. 2: ἀγαπῶν Α B B 32 33 323 398 623 629 945 1241 1243 1379 1852 1881 2344 2464 2492 2805 it,h,q,r,w,x vg cop,sams,sy,b,f ay geo slav Lucifer Augustine NA28 {A} lac P 049 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.

3:17 "Ος δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρητὶς τὸν ἁδελφὸν αὐτοῦ χρείαν ἔχοντα, καὶ κλέισῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἢ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;

17 Now 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, μὴ ἀγαπῶμεν λόγῳ μιθη τῇ γλώσσῃ, ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ.

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

3:19 Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἐμπροσθέν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν,

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

3:20 ὅτι εἶναι καταγνώσκῃ ἡμῶν ἡ καρδία, ὅτι ἐμεῖς ἐστίν ὁ θεὸς τῆς καρδιάς ἡμῶν, καὶ γινώσκει πάντα.

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

3:21 Ἀγαπητοί, εἶναι ἡ καρδία ἡμῶν ἐν καταγνώσκῃ ἡμῶν, ἐπαρθησαν ἐχομεν πρὸς τὸν θεόν,
Beloved, when our heart does not accuse us, we have confidence with God,
3:22 καὶ ὃ ἐὰν αἰτῶμεν, λαμβάνομεν παρ’ αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἁρεμτὰ ἑνώπιον 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 ἐντολή αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὄνοματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολήν.
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 commandment.
3:24 Καὶ ὁ τήρων τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει, καὶ αὐτός ἐν αὐτῷ. Καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν 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 ἑφοδιοφόρηται ἐξεληλύθασιν εἰς τὸν κόσμον.
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 γινώσκεται τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν χριστόν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν.
2By this is known the spirit of God: every spirit that confesses that Jesus Christ has come in the flesh, is of God,
4:3 καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ Ἰησοῦν ἐν σαρκὶ ἐληλυθώτα ἐκ τοῦ θεοῦ οὐκ ἐστίν· καὶ τούτῳ ἐστὶν τὸ τοῦ ἀντιχριστοῦ, ὃ ἀνήκοατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστίν ἦδη.
3 and every spirit that does not confess Jesus Christ has come in the flesh, is not of God. And this is antichrist, which you have heard that he was coming, and now is in the world already.

4:4 Ἕμεις ἐκ τοῦ θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς· ὅτι μείζων ἐστίν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.

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.

5:4 Αὐτοὶ ἐκ τοῦ κόσμου εἰσίν· διὰ τούτο ἐκ τοῦ κόσμου λαλοῦσιν, καὶ ὁ κόσμος αὐτῶν ἀκούει.

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

5:6 Ἕμεις ἐκ τοῦ θεοῦ ἐσμέν· ὁ γινώσκων τὸν θεόν, ἀκούει ἡμῶν, ὡς ὁ γινώσκων ἐκ τοῦ θεοῦ ὃς ἀκούει ἡμῶν.

ἐκ τούτου γινώσκουμεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

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. 80

4:7 Ἡ ἀγαπητία ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πάς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγένηται καὶ γινώσκει τὸν θεόν.

7 Beloved, let us love one another; for love is of God, and everyone who loves is born of God, and knows God.

4:8 Ὅ μὴ ἀγαπῶν ὡς ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν.

8 Someone who does not love has not known God, for God is love.

4:9 Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱόν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι’ αὐτοῦ.

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74 4:3a txt μὴ ὀμολογεῖται r Ell. TR HF RP NA28 {A} // λόγει ita ρ. vg; Ir1739mg Cl1739mg Or // lac Ψ4 Ψ74 P 048 0296.


76 4:3c (TST 67) L. 1: ἐν σαρκὶ ἐληλυθότα Κ Κ Λ Λ 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 629c 630 757 920 1067 1127 1175 1243 1292 1409 1505 1611 1678 1837 1845 1862 1875 1891 2080 2138 2127 2417 2200 2412 2464 2492 2495 2541 2805 2818 LeontH PsOec TR HF RP // L. 4: add ἐν σαρκὶ ἐληλυθεναι 33 2344 Thdrt // L. 2: omit A B 322 323 398 629* 720* 945 1241 1735 1739 1881 2298 ita vg copabο, Κyρ Ιρενειουςlat Clement Origen Socrates NA28 {A} // h.t. or h.a. 621 // lac Ψ4 Ψ74 C P 048 0245 0296. The UBS textual commentary says, “A majority of the Committee considered it probable that the shortest reading τὸν 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 (Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα). See next footnote.

77 4:3d txt ἐκ τοῦ θεοῦ Κ Β Ψ 18 33 81 323 424* 614 630 1505 TR HF RP NA28 {\} // τοῦ θεοῦ Κ Λ 049 323 424* 1241 1739 // lac Ψ4 Ψ74 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 Χριστὸν ἐν σαρκὶ ἐληλυθότα 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 “himm.”

79 4:6a txt ἡμῶν, διὸ ὡς ἐστίν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου Β Β Ψ 18 33 323 424 630 1505 1739 Μ TR HF RP NA28 {\} // ἡμῶν, διὸ ὡς ἐστίν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου 81 // ἡμῶν καὶ διὸ ὡς ἐστίν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου 614 // ἡμῶν, ἐν τούτῳ Λ // ὡς ὡς, ἐν τούτῳ 1241 // ἡμῶν, ἐκ τούτου L // ἐκ τούτου 048 (lacuna preceeding ek tou tou; this is the 1st v. found in it) // lac Ψ4 Ψ74 C P 0245 0296.

80 4:6b Or, "from this we recognize the true spirit versus the deceiving spirit."
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 Εν τοιτω έστιν ή άγαπη, ουχ ήτι ήμεις ήγαπημεν\textsuperscript{81} τον θεον, άλλα ήτι αυτος ήγαπησεν ήμας, και άπεστειλεν τον υιον αυτου Ιλασμον περι των άμαρτιων ήμων.

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 Αγαπητου, ει ουτως ή θεος ήγαπησεν ήμας, και ήμεις οφειλουμεν άλληλους αγαπαν.\textsuperscript{82}

11Beloved, if that is how God loved us, we ought also to love one another.\textsuperscript{83}

4:12 Θεον ουδεις πωποτε τεθεαται έαν αγαπωμεν άλληλους, ο θεος έν ήμιν μενει και ή άγαπη αυτου τετελειωμενη έστιν έν ήμιν.\textsuperscript{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 Έν τοιτω γινουσκομεν ήτι έν αυτω μενομεν και αυτος έν ήμιν, ήτι ήκ τοι πνευματος αυτου δεδωκεν ήμιν.

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 Και ήμεις τεθεαμεθα και μαρτυρουμεν\textsuperscript{85} ὃτι ο πατηρ άπεσταλκεν τον υιον σωτηρα του κοσμου.

14And we have seen, and we bear witness, that the Father has sent the Son as savior of the world.

4:15 Ός δεν\textsuperscript{86} ωμολογησεν ήτι Ήρωος έστιν ο υιος του θεου, ο θεος έν αυτω μενει, και αυτος έν τω θεω.

15Whoever confesses that Jesus is the son of God, God abides in that person, and that person in God.

4:16 Και ήμεις έγνωκαμεν και πεπιστευκαμεν την άγαπην ήν έχει ο θεος έν ήμιν. Ό θεος άγαπη έστιν, και ο μενον έν τη άγαπη έν τω θεω μενει, και ο θεος έν τω αυτω μενει. \textsuperscript{87}

16And 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 is in him.

4:17 Έν τοιτω τετελειωται ή άγαπη μεθ ήμων, ένα παρρησιαν έχουμεν έν τη ήμερα της κρισεως, ήτι καθως εκεινος έστιν, και ήμεις εσμεν έν τω κοσμω τοιτω.

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\textsuperscript{81} 4:10 txt ήγαπημεν Ν⁴ A K L 18 33 81vid 424 434 616 630 1067 1175 1243 1292 1409 1505 1611 1735 1844 1852 1881 2138 2344 2464 \textit{Lect arm geo slav Philo-Carpasia TR HF RP} // ήγαπημεν 048 // ήγαπημεν Ν⁸ // ήγαπημεν Β Ψ 322 323 945 1241 1739 2298 eth NA28 {B} // lat Ψ⁴ Ψ⁷ C P 0245 0296.

\textsuperscript{82} 4:11 txt αγαπαν RP // αγαπαν TR HF NA28 {\}. 

\textsuperscript{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.


\textsuperscript{85} 4:14 txt μαρτυρουμεν HF RP NA28 {\} // μαρτυρουμεν Stephens 1550 TR.

\textsuperscript{86} 4:15 txt αυτω Ν A K L 18 33 81 424 TR HF RP // έαν Β 323 614 630 1505 1739 NA28 {\} // omit Ψ // lat Ψ⁴ Ψ⁷ C P 048 0245 0296.

\textsuperscript{87} 4:16 txt αυτω Μένει Ψ⁴ Ν B K L Ψ 81 323 424 1241 1505 1739 HF RP NA28 {\} // αυτω Λ 33 614 623 1846 2298 2464 itv vg TR // τω θεω μενει 048 630 // lat Ψ⁷ C P 0245 0296.
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 Φόβος οὐκ ἔστιν ἐν τῇ ἁγίᾳ, ἀλλ’ ἣ τελεία ἁγία ἐξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει ὁ δὲ φοβούμενος οὐ τετελεύτατ εἰ τῇ ἁγίᾳ.

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 Ἡμεῖς ἁγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρῶτος ἡγάπησεν ἡμᾶς.

We love him, because he first loved us.

4:20 Ἐάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μια, ὅπεστις ἐστιν’ ὅ γὰρ μὴ ἁγαπῶ τὸν ἀδελφὸν αὐτοῦ ὃν ἐώρακεν, τὸν θεόν δὲν οὐχ ἐώρακεν πῶς δύναται ἁγαπᾶν;

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, how can he love God whom he has not seen?

4:21 Καὶ ταύτῃ τήν ἐντολήν ἐχομεν ἀπ’ αὐτοῦ, ἵνα ὁ ἁγαπῶ τὸν θεόν, ἁγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

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 ἦσος ἐστίν ὁ χριστός, ἐκ τοῦ θεοῦ γεγέννηται καὶ πᾶς ὁ ἁγαπῶ τὸν γεγεννατα ἁγαπᾷ καὶ τὸν γεγεννημένον εἰς αὐτοῦ.
Everyone 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 του θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.⁹³

³By this we know that we love the children of God: when we love God and are keeping his commandments.

5:3 Αὕτη γὰρ ἔστιν ἡ ἀγάπη τοῦ θεοῦ, ἣν τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν,⁹⁴

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

5:4 Ὄτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾶ τὸν κόσμον· καὶ αὕτη ἔστιν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις· ἡμῶν.⁹⁴

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 πιστεῦων ὁτι Ἰησοῦς ἐστίν ὁ υἱὸς τοῦ θεοῦ;⁹⁵

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

5:6 ὁ δάτος ἐστίν ὁ ἐλθὼν δι’ ὁδότος καὶ αἴματος, Ἰησοῦς χριστός ὁ υἱὸς τοῦ θεοῦ, οὐκ ἐν τῷ ὁδότα μόνον, ἀλλὰ ἐν τῷ ὁδότα καὶ τῷ αἵματι. Καὶ τὸ πνεῦμα ἐστίν τὸ μαρτυρίου, ὁτι τὸ πνεῦμα ἐστίν ἡ ἀλήθεια.⁹⁶
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 one bearing witness, because the Spirit is truth.

5:7 ὁ δὲ τρεῖς εἰσίν ὁι μαρτυροῦντες,
For there are three that bear witness, 5:8 τὸ πνεῦμα, καὶ τὸ ὄδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν. 102

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

5:9 Εἴ τινις μαρτυρίαν τῶν ἀνθρώπων λαμβάνωμεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν, ὅτι αὕτη ἐστίν ἡ μαρτυρία τοῦ θεοῦ, ἢ 103 μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ.

9 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 Οἱ πιστεύοντες εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν 104 ἐν αὐτῷ· 105 ὁ μὴ πιστεύων τῷ θεῷ 106 ψεύδηται πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἢ μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

10 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 Καὶ αὕτη ἐστίν ἡ μαρτυρία, ὅτι ἡ ἑώρη τὴν ἑωραίον ἑωρακεν ἡμῖν ὁ θεὸς, 107 καὶ αὕτη ἡ ἑωρή ἐν τῷ υἱῷ αὐτοῦ ἐστίν.

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

5:12 Οἱ ἑώραν τὸν υἱὸν ἔχει τὴν ἑωρήν· ὁ μὴ ἑώραν τὸν υἱὸν τοῦ θεοῦ 108 τὴν ἑωρήν οὐκ ἔχει.
Someone who has the Son of God has life. Someone who does not have the Son of God does not have life.

5:13 τὰ ἔργα τοῦ θεοῦ, ὑμῖν τοῖς πιστεύοντες εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν αἰώνιον ἔχετε, καὶ ἵνα πιστεύετε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.

13 I have written these things to you who believe in the name of the Son of God, that you may know you have eternal life, and that you may believe in the name of the Son of God.

5:14 Καὶ αὕτη ἔστιν ἡ παρρησία ἢν ἠχομεν πρὸς αὐτὸν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν.

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 καὶ ἐάν οἴδαμεν ὅτι ἀκούει ἡμῶν, δὲ ἐάν αἰτώμεθα, οἴδαμεν ὅτι ἠχομεν τὰ αἰτήματα ἡ ἠτήκαμεν παρ' αὐτοῦ.

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 Ἐάν τις Ἰησοῦ τὸν ἀδελφὸν αὐτοῦ ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον, αἰτησεὶ, καὶ δῶσει αὐτῷ ἡμῖν, τοῖς ἀμαρτάνονσιν μὴ πρὸς θάνατον. Ἐστιν ἀμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἢν 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 All unrighteousness is sin, and there is sin not to death.

5:18 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 We know that we are of God, and the whole world lies captive in the evil one.

5:20 He did not commit sin through the one and the same Holy Spirit. As in fact they are in agreement.

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.

5:18a ὁ γεννηθεὶς ἐκ θεοῦ ἐπεκείμενος ἐκ τοῦ θεοῦ ὡς ἁμαρτάνει· ἀλλ’ ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ ἑαυτὸν, καὶ ὁ πονηρὸς ὡς ἀπτεται αὐτοῦ.

5:18b ἤτω τὸν πονηρὸν κατακείμενον, ὡς καὶ ἐν τῷ θεῷ ἡμῖν, ἐν τῷ θεῷ ἀυτῷ Ἰησοῦ Χριστοῦ. Οὕτως ἦσεν ὁ ἀληθινός θεός, καὶ ἦν ζωὴ αἰώνιος.

5:19a ἦσεν ὁ γεννηθεὶς ἐκ θεοῦ, καὶ ἦσεν ὁ γεννηθεὶς ἐκ τοῦ πάλαιον ἐν οἷς ἡμῖν ἠποικίσθη εἰς τὸν θεοῦ αὐτοῦ.

5:19b ἦσεν ὁ γεννηθεὶς ἐκ θεοῦ, καὶ ἦσεν ὁ γεννηθεὶς ἐκ τοῦ πάλαιον ἐν οἷς ἡμῖν ἠποικίσθη εἰς τὸν θεοῦ αὐτοῦ.

5:20a ἦσεν ὁ γεννηθεὶς ἐκ θεοῦ, καὶ ἦσεν ὁ γεννηθεὶς ἐκ τοῦ πάλαιον ἐν οἷς ἡμῖν ἠποικίσθη εἰς τὸν θεοῦ αὐτοῦ.

5:20b ἦσεν ὁ γεννηθεὶς ἐκ θεοῦ, καὶ ἦσεν ὁ γεννηθεὶς ἐκ τοῦ πάλαιον ἐν οἷς ἡμῖν ἠποικίσθη εἰς τὸν θεοῦ αὐτοῦ.

5:21a ἦσεν ὁ γεννηθεὶς ἐκ θεοῦ, καὶ ἦσεν ὁ γεννηθεὶς ἐκ τοῦ πάλαιον ἐν οἷς ἡμῖν ἠποικίσθη εἰς τὸν θεοῦ αὐτοῦ.

5:21b ἦσεν ὁ γεννηθεὶς ἐκ θεοῦ, καὶ ἦσεν ὁ γεννηθεὶς ἐκ τοῦ πάλαιον ἐν οἷς ἡμῖν ἠποικίσθη εἰς τὸν θεοῦ αὐτοῦ.

5:22a ἦσεν ὁ γεννηθεὶς ἐκ θεοῦ, καὶ ἦσεν ὁ γεννηθεὶς ἐκ τοῦ πάλαιον ἐν οἷς ἡμῖν ἠποικίσθη εἰς τὸν θεοῦ αὐτοῦ.

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5:23a ἦσεν ὁ γεννηθεὶς ἐκ θεοῦ, καὶ ἦσεν ὁ γεννηθεὶς ἐκ τοῦ πάλαιον ἐν οἷς ἡμῖν ἠποικίσθη εἰς τὸν θεοῦ αὐτοῦ.

5:23b ἦσεν ὁ γεννηθεὶς ἐκ θεοῦ, καὶ ἦσεν ὁ γεννηθεὶς ἐκ τοῦ πάλαιον ἐν οἷς ἡμῖν ἠποικίσθη εἰς τὸν θεοῦ αὐτοῦ.
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. Amen.
## Principal Witnesses to 1 John

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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:

ἀφέωντες ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

ἀφέωντες ὑμῖν πατέρες,

ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

Now the RP text:

γράφω ὑμῖν πατέρες,

ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.

Now 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," (ἔγραψα) 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.

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 Tisch. #, Greg formerly 1249 which contains 1 John but **OMITS** the comma; now *Lectionary* 1436, XV, St. Catherine’s Monastery, Sinai

429 – XIV – contains the passage **only in margin**; Wolfenbüttel, Herzog August Bibliothek 16.7 A; is Greg #

635 – XI – contains 1 John but **OMITS** the comma; Neapol, 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 A

636 – XV Century; Naples, National Library, Ms. II. A. 9

**NOTE:** Some KJV-only writers claim that there is a Greek manuscript named "Codex Wizanburgensis" that contains the Comma. But that is an 8th century Latin Vulgate manuscript, not Greek. Thanks to Jan Krans, who located it, we know that it is "nr. 99 of the Weissenburg collection in the Herzog August library in Wolfenbüttel ("Codex Guelferbytanus 99 Weissenburgensis"). It is the so-called 'Weissenburg Augustine', containing homilies by Augustine, in which also the Catholic Epistles, the Letters to Timothy, Titus and Philemon, and some other works are found (see Hans Butzmann, Die Weissenburger Handschriften ..., 1964, pp. 283-287)." Krans concludes: "It provides no more than an interesting part of the rather wild Latin-only transmission of the gloss." The Herzog August Library provides an image of part of the manuscript at this link: [http://www.hab.de/ausstellung/weissenburg/expo-15.htm](http://www.hab.de/ausstellung/weissenburg/expo-15.htm)
Here is the I John 5:7-8 passage in Greek and English, from the NA28 and the Stephanus’ 1550 edition, ignoring the issue of moveable NUS:

7 ὃι τρεῖς εἰσίν οἱ μαρτυρούντες [[ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσιν.  
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 μαρτυρούντες ἐν τῇ καθαρδόν]]], τὸ πνεῦμα, καὶ τὸ ὑδάτιν, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν.  
8 And there are three that bear witness on earth:] the Spirit and the water and the blood; and these three are as one.125

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

omit ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσιν. καὶ τρεῖς εἰσίν οἱ μαρτυρούντες ἐν τῇ καθαρδόν]· ὁ ἰησοῦς εἰς τὸ ὑδάτιν, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν.  
omit ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσιν. καὶ τρεῖς εἰσίν οἱ μαρτυρούντες ἐν τῇ καθαρδόν]· ὁ ἰησοῦς εἰς τὸ ὑδάτιν, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν.  

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

**Group One:**

[[ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσιν.  

[[ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσιν.  

125 that is, “these three agree.”
There are three who bear witness on earth: spirit, blood, and water, and these three are one.

Group Two:

[ cohortes: the cohortes (7) reads: (7) C reads: (7) K reads: (7) ]

Group Three:

[ the cohortes (7) reads: (7) C reads: (7) K reads: (7) ]

Group Four:

[ the cohortes (7) reads: (7) C reads: (7) K reads: (7) ]

Group Five:

[ the cohortes (7) reads: (7) C reads: (7) K reads: (7) ]

Now the Latins:

add in terra, spiritus et aqua et sanguis (+ et hi tres unum sunt in Christo Iesu vg\textit{mss}; Spec). 8 et tres sunt, qui testimonium dicunt in caelo, pater, verbum (\textit{filius} it\textsuperscript{l} vg\textit{mss}) et spiritus, et hi tres unum sunt (+ in Christo Iesu it\textsuperscript{l} vg\textit{mss}) it\textsuperscript{lr} vg\textit{mss}; 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 hii tres unum sunt in Christo Iesu et tres sunt qui testimonium dicunt in caelo pater verbum et spiritus et hii tres unum sunt "There are three who bear witness on earth: spirit, water and blood, and these three are one in Christ Jesus. And there are three who bear witness in heaven: the Father, the Word and the Spirit, and these three are one."

Lat-T reads: (7) quoniam tres sunt qui testificantur in terra (8) spiritus et aqua et sanguis et tres sunt qui testificantur in caelo pater et filius et spiritus sanctus et hii 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 cursive witnesses to the omission of the Comma, plus "the extant uncial 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