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.

With a new English Translation
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There will be a printed edition on Amazon by the first quarter of 2002. Looke for updates on that here:
http://bit.ly/PrintPostWS

Some Abbreviations used in the apparatus:
TST – "Teststelle" – A test passage in the "Text und Textwert" series
L. = "lectio" = one of the readings in the "Text und Textwert" test passage
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Chapter 1

1:1 "O ἡν ἅτ’ ἀρχής, δ ἀκηκόαμεν, δ ἐωράκαμεν τοις ὀφθαλμοῖς ἡμῶν, δ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐφηλάφθησαν περί τοῦ λόγου τῆς ζωῆς—

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

1:2 Καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωήν τῆς ζωῆς τὴν αἰώνιον, ἡτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν.

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

1:3 ὁ ἐωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ υἱὲς κοινωνίαν ἔχητε μεθ’ ἡμῶνκαὶ ἡ κοινωνία δὲ ἡ ἡμετέρα2 μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ.

What we have seen and heard we are declaring to you also, so you too may have fellowship with us. And that fellowship of ours is with the Father, and with his son Jesus Christ.

1:4 καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρά ὑμῶν ἡ πεπληρωμένη.

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

1 12 omit τὴν ζωὴν Κ
2 13 txt δὲ ἡ ἡμετέρα Ν Α Β C C K L Ψ 5 6 18 61 88 94 104 424 442 464 421 462 720 1243 1523 M Did Ps-Oec TR HF RP NA28 (legate Μ) / Η ἡ ἡμετέρα C* P 33 81 323 436 630 945 1241 1505 1611 1739 1852 1881 2138 2298 2344 2434 syrh lipşa / lac Ψ μ 048 0245 0296 0249 2492.

4 14b txt ὑμῶν Ν Β Λ Ψ 049 1 18 35 43 69 88 180 181 252 319 321 322 326 398 400C 436 522 607 617 1067 1175 1241 1409 1501 1729 1827 1837 1845 1874 1875 2541 2541 2774 Lect itar z vgst w, cop sa geo Stephens-1550 HF RP NA28* {A} (Tyndale, Matthew’s) / ὑμῶν 1609 / ὑμῶν A C K P 056 0142 5 6 33 61 81 88 93 94 104 206 218 254 307 330 365 378 400* 424 429 431 442 451 453 459 467 468 614 621 623 629 630 642 665 720 808 876 915 918 945 996 1127 1243 1270 1292 1297 1359 1448 1490 1505 1523 1524 1563 1595 1611 1661 1678 1718 1735 1739 1751 1799 1831 1832 1842 1844 1852 1877 1881 1909 2138 2147 2186 2200 2243 2298 2344 2374 2412 2464 2495 2544 2652 2805 2818 Μ 422 598 938 1021 it* vgcl 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) / ὑμῶν ἐν ὑμῖν syr / lac Ψ μ 048 0245 0296 323 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 ημῶν "our" or υμῶν "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 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 'And he is in the light, as he is in the light, and is walking in darkness, we are lying, and not doing the truth.

1:7 'And we are in fellowship with him, and are walking in darkness, we are lying, and not doing the truth.

1:8 But 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 all sin.

1:9 'And we say we have no sin, we deceive ourselves, and the truth is not in us.

1:10 'And we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

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

1:11 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.

1:12 'And we are in fellowship with him, and are walking in darkness, we are lying, and not doing the truth.

1:13 'And we are in fellowship with him, and are walking in darkness, we are lying, and not doing the truth.

1:14 But 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 all sin.

1:15 'And we say we have no sin, we deceive ourselves, and the truth is not in us.

1:16 'And we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

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, ταύτα γράφω ὑμῖν, ἵνα μὴ ἁμάρτητε. Καὶ ἐὰν τις ἁμάρτῃ, 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 ἡλικίας ἔστιν περὶ τῶν ἁμαρτιῶν ἡμῶν• οὐ περὶ τῶν ἡμετέρων 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 Ὡ λέγων, ἐγνωκα αὐτὸν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἔστιν, καὶ ἐν τούτῳ ἡ ἀλήθεια αὐτῶν·

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

2:5 δὲς ἐν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ 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 Ὡ λέγων ἐν αὐτῷ μένειν όφειλε, καθὼς ἐκεῖνος περιπάτησεν, καὶ αὐτὸς οὕτως ὑπερπατεῖ.

6Someone who claims to abide in him ought 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 ποιέω 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 “liear” 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 text omit C K L P 049 5 18 35 69 307 398 424* 453 720 1678 1881 2374 † Σ C L P 049 5 18 35 69 307 398 424 453 720 1678 1881 2374 † Σ C K L P Ψ 6 18 81 94 104 206 323 378 424 436 442 467 614 621 623 630 642 808 945 1067 1127 1241 1243 1409 1448 1505 1523 1524 1611 1735 1739 1842 1845 2186. Many of the Latin, Coptic and Syriac ms 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 text καὶ ἐν τούτῳ ἡ ἀλήθεια B C K L 6 18 35 81 218 307 398 424 442 453 614 621 630 642 720 1241 1448 1611 1735 2138 2298 2344 2492 syrh.h cop sa,bo, Cl PsOec TR TF RP 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 1842 1845 2541 2805 † ἐν τούτῳ ἡ ἀλήθεια Λ P 33vid 323 1243 1739 16th vg † ἐν τούτῳ ἡ ἀλήθεια Ψ † καὶ ἐν τούτῳ ἡ ἀλήθεια τοῦ θεοῦ 104 459 467 1842 1845 eth slav † καὶ ἡ ἀλήθεια τοῦ θεοῦ K † lac ὅσον ὅσον 048 0296 1846. The ECM editors consider the presence versus absence of καὶ of equal weight.

15 2:6 text ὅσως C K P Ψ 6 18 81 94 104 206 307 323 324 424 442 614 629 630 720 945 1175 1241 1243 1292 1448 1505 1523 1524 1611 1678vid 1739 1844 1852 1881 2138 2298 2464mg Lect it(ar,l) syrh (arm) (eth) geo slav Origenlat†// Jerome†// (Salvian) (Fulgentius1/2)// Σ Κ TR RP NA28 {C} † ὅσως ἡ θεία † omit A B L (omit καὶ αὐτὸς ὅσως περιπάτησεν) 5 33 61 88 436 623 808 1067 1127 1409 1735 2344 2374 2464txt 2541 2805 itt,w,z vg Clement Origenlat†// Cyril; Cyprian Jerome†// Paulinus-Nola Pelagius Maximus Augustine Fulgentius1/2 WH † lac ὅσον 048 0245 0296 1678 1846 2186.
7 Brethren, 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 from the beginning.

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

9 Someone who claims to be in the light, and hates his brother, is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

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

11 Who is there among you who claims to be in the light, and yet hates his brother? Let him be of the darkness, and walk in darkness. He has not known that darkness has blinded his eyes.

12 If I write to you of the commandments, then I write not to you of the commandments, but to you of the truth, that your sins may be forgiven you for his name's sake.

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16 2:7a (TST 54) txt L. 1: 'Ἀδελφοί, oúk éntolh và phròs úmíν, álλa' éntolh palaíán, ëí̱ ëí̱ éntolh và phalaíá ëé̱ ëí̱ ó lóγo̱s ëí̱ ëí̱ hê koú̱̱ste á̱π̱' áρχhís.17

7 Brethren, 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 from the beginning.

8 Yet, it is a new commandment I am writing to you, which is true in him and in you, since the darkness passes away and in the true light keeps shining even now.18

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

10 Someone who loves his brother is abiding in the light, and there is no cause of stumbling in him.20

11 Who is it that says he 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 If I write to you of the commandments, then I write not to you of the commandments, but to you of the truth, that your sins may be forgiven you for his name's sake.
2:13 Γράφω ύμιν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Γράφω ύμιν νεανίσκοι, ὅτι νενικήκατε τὸν πονηρὸν. Γράφω σαρκ, ύμιν παιδία, ὅτι 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 ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς. Ἐγράφα ὑμῖν νεανίσκοι, ὅτι ίσχυροὶ ἦστε, καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε 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 Μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. Ἐὰν τις ἀγαπᾷ τὸν κόσμον, ὁὐκ ἐστίν 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 Ὑπεθυμία τῆς σαρκός, καὶ ἡ ἀλαζονεία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, ὁὐκ ἐστίν ἐκ τοῦ πατρὸς, ἀλλὰ ἐκ τοῦ κόσμου ἐστίν.

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

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

2:18 ¶ Paiduia, eschatē 'ora estīni kai kathōs ήκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, kai νῦν ἀντίχριστοι πολλοί γεγόνασιν ὅθεν γινώσκομεν ὅτι εσχάτη 'ora estīn.

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 Ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γάρ ἦσαν ἐξ ἡμῶν, μεμνηκέεσαν ἃν μεθ' ἡμῶν· ἀλλ' ἦνα φανερωθῶσιν ὅτι οὐκ εἰσέν πάντες ἐξ ἡμῶν.

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

2:20 Καὶ ύμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἄγιου, καὶ οἴδατε πάντα.

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 φεῦδος 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 ὃτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός; Οὕτως 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 ἐχει’

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

2:24 ᾿Υμεῖς οὖν ἐκεῖνοι ἢ κουσάτε ἄρχης, ἐν ύμιν μενετῶ. Ἐὰν ἐν ύμιν μείη ὁ ἀρχης ἡκούσατε, καὶ ύμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενείτε.

24 You 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 ἔστιν ἡ ἐπαγγελία ἣν αὐτός ἐπηγγείλατο ἡμῖν, τὴν ἐκ τοῦ αἰῶνος.

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

2:26 Ταῦτα ἔγραψα ύμῖν περὶ τῶν πλανώντων ύμᾶς.

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

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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* 450 451 454 456 457 469 472 629 920 945 1175 1241 1862 1875 1877 1891 2127 2492 2815 ps-oeC TR HF RP // L 2: ὁ ὄμολογων τὸν υἱόν καὶ τὸν πατέρα ἔχει Ν A B C P Ψ 5 33 206 307 322 368 429 436 442 464 618 621 623 630 918 1087 1127 1243 1292 1409 1505 1560 1599 1678 1735 1739 1852 1881 2138 2147 2080 2200 2298 2344 2412 2464 2495 2541 2818 vg syr,h copsa,bo arm eth NA28 {lac ψ Ψ 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.

36 2:24 txt ύμεις οὖν K L 049 056 0142 5 61 18 81 307 424* 623 1448 1735 2492 2805 M copsa,ms, Aug TR HF RP // ύμεις Ν A B C P Ψ 5 33 323 424* 614 630 945 1241 1243 1505 1611 1739 1852 2138 2298 lat-v,t copsa,ms,(bo),v syr,h arm eth NA28 {lac ψ Ψ 048 0245 0296.

και ύμεις 621 2344 (596 cobo syr,h // lac ψ Ψ 048 0245 0296.

37 2:25 txt ἡμῖν Ν A C K L P 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 1844 1852 1877 2138 2298 2344 2412 2464 2492 2495 M Lect itar,h,lτ vg syr,h copsa,bo arm eth geo slav Ambr Aug TR HF RP NA28 {lac ψ Ψ 048 0245 0296.
2:27 Kai ὡμέες τὸ χρίσμα δ ἐλάβετε ἀπ τούτου ἐν ὑμῖν μένει,38 καὶ οὐ χρείαν ἔχετε ἵνα τις διδάσκη ὑμᾶς ἀλλ΄ ὡς τὸ αὐτό τοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἔστιν καὶ οὐκ ἔστιν ψεύδος, καὶ καθὼς ἐδιδάξεν ὑμᾶς, μενεῖ· ἐν αὐτῷ.

27 And 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 ὅταν ἰδοὺς χρεωσθῆ, ἔχωμεν παρρησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ τούτου ἐν τῇ παρουσίᾳ αὐτοῦ.

28 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.

2:29 Ἐάν εἰδῆτε44 ὅτι δικαίος ἔστιν, γινώσκετε ὅτι45 πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἔχ αὐτοῦ γεγένηται.

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

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38 2:27a txt ἐν ὑμῖν μένει K L 18 81 424* ps-oe TR HF RP μένει ἐν ὑμῖν N A C B C pc cyr did vg* NA28 {;} μένει ἐν ἡμῖν A*vid μενετω μενετο ἐν ὑμίν P Ψ 33 69 323 945 1241 1739 it vg1,ww μένει ἐν ὑμίν μενετω 424 614 630 1505 syr* {;} lac ψ 9 ψ74 048 0245 0296.


40 2:27c txt \textit{b}. μενείτε (fut ind) K L 049 056 0142 6 18 307 424 cop\textit{sag} ps-oe TR HF RP c. μεινατε (aor act imper) 88 a. μενετε (pres ind) Κ A B B Ρ Ψ 5 33 81 322 323 623 945 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2443 2464 2492 2805 syr\textit{p}, \textit{h} arm eth NA28 {;} lac \textit{ψ} 9 \textit{ψ}74 048 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: ὅταν K L 049 056 0142 1 6 18 82 88 93 104 175 181 206 221 307 326 398 424 429 436 442 451 454 456 457 468 469 614 621 627 629 920 1067 1127 1175 1292 1409 1505 1678 1862 1891 2080 2127 2138 2147 2200 2412 2541 2818 Μ ps-oe TR HF RP L. 2: ἔαν K A B B Β Ρ Ψ 5 33 81 322 323 623 945 1241 1243 1448 1505 1611 1735 1739 1852 1881 2298 2344 2464 2805 NA28 {;} lac \textit{ψ} 9 \textit{ψ}74 048 0245 0296. The word ἔαν is properly translated as “when” here. There is no translatable difference between these two variants.

43 2:28b (TST 62) txt L. 1: ἔχωμεν παρρησίαν (1\textsuperscript{st} pl pres subj) Ν* K L 049 056 0142 1 5 18 32 83 92 175 206 221 326 398 424* 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: σχοῦμεν παρρησίαν (1\textsuperscript{st} pl aor2 subj) Ν* Α B B Β Ρ Ψ 6 81 104 181 307 322 323 424\textit{4} 442 621 945 1241 1243 1678 1735 1739 1852 1875 1881 2298 2429 2818 2818 NA28 {;} lac \textit{ψ} 9 \textit{ψ}74 048 0245 0296. The difference makes in translation is you could render the perfect, “Since you know...”

44 2:29a txt εἰδῆτε (perf act subj 2nd pl) Ν B C 049 6 81 88 104 206 323 424\textit{4} 429 436 1067 1127 1505 1611 1735 1852 1881 2138 2200 2298 2492 2541 TR TG RP SBL NA28 {;} ἐνδῆτε (aor act subj 2nd pl) A K L Ψ 0142 5 33 69 93 181 307 326 330 398 424 424 614 621 629 920 1127 1241 1243 1875 2147 2344 2412 2464 2805 2818 cop\textit{bo} eth \textit{id} ὁ ἄντε (perf act ind 2nd pl) 468 lac \textit{ψ} 9 \textit{ψ}74 048 0245 0296. The difference this makes in translation is you could render the perfect, “Since you know...”

45 2:29b txt omit B K Ψ 049 056 0142 18 81 307 424 1243 2492 Μ it vg\textit{mss} syr\textit{p} cop\textit{sag} bo arm Ambr Aug TR HF RP Κ A B B Ψ 33 323 436 442 614 630 945 1241 1448 1505 1611 1735 1739 1852 2138 2298 2443 2464 2805 vg syr\textit{p} cop\textit{sag} NA28 {;} lac \textit{ψ} 9 \textit{ψ}74 048 0245 0296. The ECM editors consider the evidence for these two readings to be of equal weight.
Chapter 3

3:1 Ἡδετε ποταπήν ἀγάπην δεδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ κληθῶμεν. Διὰ τούτο ὁ κόσμος οὐ γινώσκει υἱᾶς, ὅτι οὐκ ἐγνω αὐτὸν.

1 Behold 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 δὲ ὅτι ἐάν φανερωθῇ, ὄμοιοι αὐτῶ εἰσόμεθα, ὅτι ὅψομεθα αὐτὸν καθὼς ἐστίν.

2 Beloved, 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 ἐξων τὴν ἐλπίδα ταύτην ἐπ’ αὐτῷ ἀγνίζει ἑαυτὸν, καθὼς ἐκεῖνος ἀγνός ἐστίν.

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

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

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

3:5 Καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἐρήμηκαν· καὶ ἡ ἁμαρτία ἐν αὐτῷ ἐστίν.

5 And 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 ἡμῶν ἑώρακεν αὐτὸν, οὐδὲ ἐγνωκέν αὐτὸν.

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

3:7 Τεκνία, μηδείς πλανάτε υἱᾶς· ὁ ποιῶν τὴν δικαιοσύνην δικαιός ἐστίν, καθὼς ἐκεῖνος δικαιός ἐστίν·

7 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, ὃτι ἀπ’ ἀρχῆς ὁ διάβολος ἁμαρτάνει. Εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

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

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46 3:1a (TST 63) txt L. 1: omit K L 049 056 0142 1 18 82 88 93 181 221 326 424* 450 451 454 456 457 468 469 627 920 1127 1175 1862 1891 2127 2492 M Lect ps-oec vgms copsa TR HF RP ◄ L. 2: καὶ ἐσόμεθα ψ εκκ Ν 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. καί) 1243 1292 1409 1505 1611 1678 1735 1739 1852 1875 1881 2080 2138 2147 2200 2298 2344 2412 2464 2495 2541 (2805) 2818 it ω,h,l,z vg syr(p),h cop sa bo ethn arm geo slav Justinvid; Augustine NA28 {A} ◄ lac Ψ 048 0245 0296 1846.

47 3:1b txt υἱᾶς Ν* C L P 81 424 1241 M vgms HF RP ◄ ἡμᾶς ψ εκκ Ν 1 A B Ψ 33 323 614 630 945 1505 1739 al lat syr,h cop sa bo C lat TR NA28 ◄ lac Ψ 048 0245 0296 1846.

48 3:2 txt οἴδαμεν δὲ K L 18 424 614 630 1505 M syr P cop sa bo Origen 1 TR HF RP ◄ οἴδαμεν Ν A B C P Ψ 33 81 323 945 1241 1739 al lat syr,h cop sa bo Origen 1 NA28 ◄ lac Ψ 048 0245 0296 1846.

49 3:5 txt ἁμαρτίας ἡμῶν Ν C L P 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 vgclaw syr P cop sa bo Origen 1 NA28 ◄ lac Ψ 048 0245 0296 1846.

50 3:7 txt Τεκνία Ν B K L 81 424 630 1505 TR WH RP SBL ◄ Παιδία Α Ψ 33 323 1241 1739 NA28 ◄ lac Ψ 048 0245 0296. Both Παιδία and Τεκνία can be translated as the English word "children."
3:9 ἅμας ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἀμαρτάνει οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἀμαρτάνειν, 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.\(^{51}\)

3:10 ἔν τούτῳ φανερά ἔστιν τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μή ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μή ἀγαπῶν τὸν ἀδελφόν αὐτοῦ.

\(^{51}\) 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 sin, the apostle Peter says in 2 Peter 2:20,21: 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. 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, and wait 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.
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 ‘Oti autê estin h âgyelía hîn hîkosáte âp' ârçhês, ùnâ anapómen allîlous;

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

3:12 Où kathós Kâin èk tôu pånhrô ûn, kai èsphaxèn tôn âdelphôn àutoû. Kâi xàrîn tînûs èsphaxèn àutoû; ‘Oti tâ ârca àutoû pønhrâ ûn, tâ dê tôu âdelphô àutoû dîkaiâ.

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 ¶ Mî.² ϑauymâzete, âdelphôi mou,⁵³ eì miasei ûmâs ò kósmos.

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

3:14 Ímêis oìdámen òti metaâbewkâmèn èk tôu thànatô ìc tîn zôi, òti anapómen tôuì sôdelfôùs. Ò mî anapôô tôn âdelphôn,²⁴ mënei èn tô thànatîw.

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

3:15 Pâs ò mîsôn tôu sôdelfôn àutoû anðrôpopportôn òstîn, kai oìdâte òti pâs anðrôpopportôn osû õk êxê zôi aîwion èn eaxû.⁵⁶ mënovosan.

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

3:16 ‘En tôútô õgînkâmèn tîn âgápîn,⁵⁷ òti õkeînûs ùpèr ìmòw tîn õsychîn àutoû õðhêken; kai ìmêis ôfêlîmûnon ùpèr tôw sôdelfôn tás õsychûs tîvéna.⁵⁸

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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²³ 3:13a txt μή A B K L 049 056 0142 5 18 33 vid 81 88 104 181 326 436 442 451 614 630 1067 1175 1292 1409 1505 1611 1735 1844 1852 1877 2127 2138 2344 2412 2464 2495 M Lect it,h,w vg syrh cop sa,bo,fay geo slav Didymus Lucifer Jerome Paulinus-Nola Aug WH Vog Merk Bov NA25 TR HF RP / kai μή N C vid p Ï 6 322 323 629 945 1241 1243 1417 1678 1739 1881 2298 2492 it,h,q,z vg ms syr p arm eth NA28 (C) / lac Ï p 54 048 0245 0296 1846. The ECM editors consider the evidence for these two readings to be of equal weight.

²⁴ 3:13b txt âdelphôi mou K L 18 81 424* 614 630 1505 M vg ms syrh TR HF RP / âdelphôi N A B C P Ï 33 69 323 424,95 1241 1739 al antioch lat-v, t NA28 (\) / lac Ï p 54 048 0245 0296 1846.

²⁵ 3:14 (TST 64) txt [D] L. 1: âgamôn tôôn âdelphôn C K L Ï 049 1 5 6 18 81 82 88 93 104 175 181 221 307 322 323 398 623 629 945 1241 1243 1739 1844 1852 2127 2138 2344 2412 2464 2495 M Lect vg ms slav Cassiodorus TR HF RP / L. 1C: âgamôn tôôn âdelphôn autôp Ï 056 0142 206 429 436 442 614 621 630 1067 1292 1409 1505 1611 2138 2200 2412 2495 2541 it,h,q,z vg ms syr rh cop sa,ms eth Tyconius / L. 2: âgamôn N A B K 33 322 323 398 623 629 945 1241 1243 1739 1852 2127 2344 2464 2492 2805 it,h,q,z,r,w,z vg cop sa,ms bo,fay arm geo Lucifer Augustine NA28 (A) / lac Ï p 54 048 0245 0296 1846.

²⁶ 3:14 see John 5:24


²⁸ 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 "Or δ' οὖν τόν βίον τοῦ κόσμου, καὶ θεωρήσε κόσμον ἄπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;

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

3:18 Τεκνία μου, ἐὰν ἕχετε ἀγάπην τῇ νόμῳ, ἀλλὰ ἐὰν ἔργῳ καὶ ἀληθείᾳ,

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

3:19 Καί ἐὰν τοῦτο γίνωσκομεν, ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ εἰμπροσθῆναι αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν, ἢμῶν,

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

3:20 ὅτι εὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι ἐμεῖοι ἔστιν ο θεός τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα.

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

3:21 Ἄγαπητοι, εὰν ἡ καρδία ἡμῶν μή καταγινώσκῃ ἡμῶν, παρρησιάζω ἐξομεν πρὸ τοῦ θεον,
Beloved, when our heart does not accuse us, we have confidence with God,
and whatever we ask, we receive from him, because we are keeping his commandments, and doing the things that are pleasing in his sight.

And 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.

And 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 Αγαπητοί, μὴ παντί πνεύματι πιστεύετε, άλλα δοκιμάζετε τά πνεύματα, εἰ ἐκ τοῦ θεοῦ ἐστίν· ὅτι πολλοὶ ψευδοπροφυτεύεται ἐξεληλύθασιν εἰς τὸν κόσμον.

4:2 Ἐν τούτῳ γινώσκεται τὸ πνεῦμα τοῦ θεοῦ· πάν πνεῦμα δὴ ὁμολογεῖ Ἰησοῦν χριστὸν ἐν σαρκὶ ἑλπιθότα ἐκ τοῦ θεοῦ ἐστίν.

4:3 καὶ πάν πνεῦμα δὴ μὴ ὁμολογεῖ Ἰησοῦν χριστὸν ἐν σαρκὶ ἑλπιθότα ἐκ τοῦ θεοῦ οὐκ ἐστίν· καὶ τούτῳ ἐστί τὸ τοῦ ἀντιχρίστου, ὃ ἀνικήσατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστίν ἡδη.
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 Ὑμεῖς 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.

4:5 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.

4:6 Ὑμεῖς ἐκ τοῦ θεοῦ ἐσμέν· ὁ γινώσκων τὸν θεὸν, ἀκούει ἡμῖν, ὡς οὐκ ἐστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῖν. ἐκ τούτου ἐγενόσκομεν 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.

4:7 Ἡ ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγένηται καὶ γινώσκει τὸν θεὸν.

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 οὐκ ἔγνω τὸν θεὸν, 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 οὐδό τοῦτον μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα ζησονέν δι' αὐτοῦ.

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74 4:3a txt μὴ ὑμοί ὁμολογεῖτε τῇ Δ Φ Π Κ P 048 047 0245 0296 18 33 630 1505 TR HF RP NA28 {A} // λοίπει itar* sg; Ir1\textsuperscript{73}mg Cl1\textsuperscript{73}mg Or // lac Φ* Ψ\textsuperscript{74} P 048 0296.

75 4:3b (TST 66) txt L. 1: Ἰησοῦν Χριστὸν K 056 0142 5 6 18 82 175 181 221 330\textsuperscript{c} 424 442 450 454 457 459 469 623 627 629\textsuperscript{c} 920 1127 1243 1292 1735 1852 1862 1891 2080 2127 2492 2805 2818 HF RP // L. 1b: τὸν Ἰησοῦν Χριστὸν L 049 1 61 88 104 326 451 456 468 1175 1845 1875 Lect TR // L. 1c: τὸν Χριστὸν Ἰησοῦν 93 307 614 1678 1837 2147 2412 // L. 2: τὸν Ἰησοῦν A B Ψ 33 81 206 322 323 429 436 630 945 1067 1241 1409 1505 1611 1739 2138 2200 2298 2434 2495 vg cop\textsuperscript{a}b (eth) Ir1\textsuperscript{73}mg Cl1\textsuperscript{73}mg Or NA28 {A} // L. 2b: 398 1811 2464 // L. 4: τὸν Χριστὸν 1846 // L. 5: Ἰησοῦν Κύριον Κ // L. 7: τὸν οὐδόν 1821 // h.t. or h.a. 621 // lac Φ\textsuperscript{74} P C P 048 0156 0245 0296.

76 4:3c (TST 67) L. 1: ἐν σαρκὶ ἐληλυθότα Κ K Λ Π P 049 056 0142 1 5 6 18 81 82 88 93 94 175 181 206 221 307 326 330 424 429 436 442 450 451 454 456 457 459 468 469 614 623 627 629\textsuperscript{c} 630 757 920 1067 1127 1175 1243 1292 1409 1505 1611 1678 1837 1845 1852 1862 1875 1981 2080 2138 2147 2200 2412 2492 2495 2541 2805 2818 LeontH PsOec TR HF RP // L. 2: ἐν σαρκὶ ἐληλυθοῦσαν εἰς 33 234 24Thdr // L. 2: omit A B Ψ 322 323 398 629* 720* 945 1241 1735 1739 1881 2298 it* vg cop\textsuperscript{a}b, CYR Irenaeus\textsuperscript{c} Clement Origen Socrates NA28 {A} // h.t. or h.a. 621 // lac Φ* Ψ\textsuperscript{74} P 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 K A B Ψ 18 33 81 323 424* 614 630 1505 TR HF RP NA28 {\} // τοῦ θεοῦ K L 049 323 424* 1241 1739 // lac Ψ* Ψ\textsuperscript{74} 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 τὸν, like in v. 2.

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

79 4:6a txt ἡμῶν, δις οὐκ ἐστίν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου Κ K Ψ 18 33 323 424 630 1505 1739 Ψ TR HF RP NA28 {\} // ἡμῶν, δις οὐκ ἐστίν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐν τούτῳ 81 // ἡμῶν καὶ δις οὐκ ἐστίν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου 614 // ἡμῶν, ἐν τούτῳ Λ // ὑμῖν, ἐν τούτῳ 2412 // ἡμῶν, ἐκ τούτου L // - ἐκ τούτου 048 (lacuna preceding ἐκ τούτου; this is the 1st v. found in it) // lac Ψ* Ψ\textsuperscript{74} 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 Ἐν τούτῳ ἐστιν ἡ ἀγάπη, οὐχ ὅτι ἴμεις ἠγαπήσαμεν ἐν τον θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ Ἰλασμόν 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 Θεοπτοί, εἰ οὗτός ὁ θεός ἠγάπησεν ἡμᾶς, καὶ ἴμεις ὁφείλομεν ἀλλήλους ἀγαπάν.

11Beloved, if that is how God loved us, we ought also to love one another.

4:12 Θεόν οὖν πώποτε τεθέαταί ἐὰν ἠγαπῶμεν ἀλλήλους, ὁ θεός ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστίν ἐν ἡμῖν.

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 ἴμεις τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου.

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

4:15 Ὅς ἀν ὁμολογήσει ὅτι Ἰησοῦς ἐστίν ὁ υἱὸς τοῦ θεοῦ, οὗ ἐν αὐτῷ μένει, καὶ αὐτός ἐν τῷ θεῷ.

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

4:16 Καὶ ἴμεις ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἦν ἔχει ό θεός ἐν ἡμῖν. Ὁ θεός ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἁγάπῃ ἐν τῷ θεῷ μένει, καὶ ὁ θεός ἐν γ' αὐτῷ μένει. γ 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 in him.

4:17 Ἐν τούτῳ τετελείωται ἡ ἁγάπη μεθ' ἡμῶν, ἵνα παρρησιάν ἔχωμεν ἐν τῇ θεῷ τῆς κρίσεως, ὅτι καθὼς ἑκείνος ἐστίν, καὶ ἴμεις ἐσμέν ἐν τῷ κόσμῳ τούτῳ.

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81 4:10 txt ἠγαπήσαμεν N K L 18 33 81 vid 424 436 614 630 1067 1175 1243 1292 1409 1505 1611 1735 1844 1852 1881 2138 2344 2464 M Lect arm geo slav Philo-Carpasia TR HF RP = ἠγαπῆσαν 048 = ἠγαπήσαν N = ἠγαπήσαμεν Ψ 322 323 945 1241 1739 2298 eth NA28 {B} = lac ψ ψ4 C P 0245 0296.

82 4:11 txt ἠγαπᾶν RP = ἠγαπᾶν TR HF NA28 \}

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 μαρτυροῦμεν HF NA28 = μαρτυροῦμεν Stephens 1550 TR.

86 4:15 txt ἐὰν Ν A K L 18 33 81 424 TR HF RP = ἐὰν B 323 614 630 1505 1739 NA28 = omit Ψ = lac ψ9 ψ4 C P 048 0245 0296.

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, ἀλλὰ τῇ τελείᾳ ἁγίᾳ ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβοῦμενος οὐ τετελείωται ἐν τῇ ἁγίᾳ.  

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 ἁγιάζωμεν αὐτῶν, ὅτι αὐτὸς πρῶτος ἕγαπηκεν ἡμᾶς.  

We love him, because he first loved us.  

4:20 Ἐὰν τις εἶπῃ ὅτι Ἀγαπῶ τὸν Θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύτης ἐστὶν· ὁ γὰρ μὴ ἁγιάζω τὸν ἀδελφὸν αὐτοῦ ὃν ἔωρακεν, τὸν Θεόν δὲν οὐκ ἐωρακέν πῶς δύναται ἁγιάζειν;  

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 ταύτην τὴν ἑντολήν ἔχομεν ἀπ’ αὐτοῦ, ἵνα ὁ ἁγιάζων τὸν Θεόν, ἁγιάζῃ καὶ τὸν ἀδελφὸν αὐτοῦ.  

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 ἦσοῦς ἐστίν ὁ χριστός, ἐκ τοῦ Θεοῦ γεγέννηται· καὶ πᾶς ὁ ἁγιάζων τὸν γεγέννηταν ἁγιάζῃ καὶ τὸν γεγεννημένον ἔστιν αὐτοῦ.
5:2 Ἐν τούτῳ γίνεσθαι ὁ ἀπαύγων τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεόν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.⁹³

5:3 Αὕτη γὰρ ἐστὶν ἡ ἁγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαί αὐτοῦ βαρεῖαι οὐκ εἰσίν,⁹⁴

5:4 Ὄτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ ἢ πετόσι τῇ ἡμῶν. ⁹⁵

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

5:5 Τίς ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὁ Ἴησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ;⁹⁶

5:6 Οὗτος ἐστὶν ὁ ἐλθὼν διὶ ὕδατος καὶ αἰματος, Ἰησοῦς χριστὸς,⁹⁷ οὐκ ἐν τῷ ὕδατι μονόν, ἀλλὰ ἐν τῷ ὕδατι καὶ ἐν τῷ αἰματί. Καὶ τὸ πνεῦμα ἐστὶν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμα ἐστὶν ἡ ἀλήθεια.

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⁹³ 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.

⁹⁴ By this we know that we love the children of God: when we love God and are keeping his commandments.

⁹⁵ For this is love of God: that we keep his commandments. And his commandments are not heavy to bear, for they are light.

⁹⁶ Who is the overcomer of the world, except someone who believes that Jesus is the Son of God?

⁹⁷ The one born of God is the son of God.
6He 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 ὃ τί τερεὶς εἰσίν ὁι μαρτυροῦντες,
7 For there are three that bear witness, 
5:8 τὸ πνεῦμα, καὶ τὸ ὄνειρο, 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 Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστιν, ὅτι αὕτη ἐστίν ἡ μαρτυρία τοῦ θεοῦ, ἣν ἡμεῖς 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 Ὁ πιστεύων εἰς τὸν υἱόν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἣν αὕτω, ¹⁰³ ὁ μὴ πιστεύων τῷ θεῷ ἡμεῖς ἐστίν, ὅτι οὐ πεπίστευκαί εἰς τὴν μαρτυρίαν ἣν 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 ψωφιάν ἐδωκεν ἡμῖν ὁ θεὸς, ¹⁰⁷ καὶ αὕτη ἡ ψωφιά 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 Ὁ ἔχων τὸν υἱὸν ἔχει τὴν ψωφιάν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ ¹⁰⁸ τὴν ψωφιάν 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 That grace may abound to you and that as many as have already begun in the Son may complete their work.

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 And this is the confidence that we have with him, that, if we ask anything according to 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 ‘If you do not believe that I am he who speaks to you, tell me another sign. 5:17 22 Jesus answered and said to them, “Truly, truly, I say to you, unless a man is born again he cannot see the kingdom of God. 5:18 22 Unless he is born again, he cannot enter the kingdom of God. 5:19 22 Who can enter the kingdom of God unless he is born of water and the Spirit? For the flesh gives birth to flesh, but the Spirit gives birth to spirit. 5:20 22 Do not marvel that I said to you, ‘You must be born again.’ 5:21 22 The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit.’ 5:22 22 ‘How can you perform a miracle of this kind?’ they asked. 5:23 22 Jesus answered and said to them, ‘Truly, truly, I say to you, unless a man is born again he cannot see the kingdom of God. 5:24 22 Unless he is born of water and the Spirit, he cannot enter the kingdom of God. 5:25 22 This is the testimony that God has given about his Son: 5:26 22 God says, ‘I have put my Son in my heart.’ 5:27 22 And we have seen and testify that the Father has sent the Son to be the Savior of the world. 5:28 22 He who believes in the Son has eternal life; and he who does not believe the Son shall not see the life, but remains in death. 5:29 22 The dead who believe in him will live, and whoever believes in him will not perish but have eternal life. 5:30 22 What is the testimony God has given about his Son? That he said, ‘I have put my Son in my heart.’ 5:31 22 And we have seen and testified that this is the Son of God.’ 5:32 22 The Pharisees heard that he had performed this miracle, and they said, ‘It is only by the ruler of the demons that he performs this whole miracle.’ 5:33 22 The Pharisees were seeking to cause confusion about him, to entrap him in his words.”
5:17 Πάσα ἀδικία ἀμαρτία ἐστίν· καὶ ἐστιν ἀμαρτία οὐ πρὸς θάνατον.  
17 All unrighteousness is sin, and there is sin not to death.

5:18 ὁ Θεὸς ἐκ τοῦ θεοῦ ἐγεννήθη· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ ἑαυτόν, καὶ ὁ πνευμόνος οὐχ ἀπετεῖ αὐτόν.  
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 ὁ Θεὸς ἐκ τοῦ θεοῦ ἐσμέν, καὶ ὁ κόσμος ὁ λος ἐν τῷ πνευμῷ κεῖται.  
19 We know that we are of God, and the whole world lies captive in the evil one.

5:20 ὁ Θεὸς ἐκ τοῦ θεοῦ ἐγεννήθη· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ ἑαυτόν, καὶ ὁ πνευμόνος οὐχ ἀπετεῖ αὐτόν.  
20 ὁ Θεὸς ἐκ τοῦ θεοῦ ἐσμέν, καὶ ὁ κόσμος ὁ λος ἐν τῷ πνευμῷ κεῖται.  
21 ὁ γεγεννημένος ἐκ τοῦ θεοῦ, ἀλλ' ὁ γεγεννημένος ἐκ τοῦ κόσμου, ἀπέτει ἑαυτόν.  
22 ὁ γεγεννημένος ἐκ τοῦ θεοῦ, ἀλλ' ὁ γεγεννημένος ἐκ τοῦ κόσμου, ἀπέτει ἑαυτόν.  
23 ὁ γεγεννημένος ἐκ τοῦ θεοῦ, ἀλλ' ὁ γεγεννημένος ἐκ τοῦ κόσμου, ἀπέτει ἑαυτόν.

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 1 John 5:16. John 3:16 will not help you escape 1 John 5:16 if you live a willfully sinful life. 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 1 John 5:16. John 3:16 will not help you escape 1 John 5:16 if you live a willfully sinful life.

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

Children, keep yourselves from idols. 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:


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


γράφω ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.


γράφω ὑμῖν νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.


ἔγραψα ὑμῖν παιδία ὅτι ἐγνώκατε τὸν πατέρα.


ἔγραψα ὑμῖν πατέρες ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.


ἔγραψα ὑμῖν νεανίσκοι ὅτι ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

Now the RP text:


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


γράφω ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.


γράφω ὑμῖν νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.


ἔγραψα ὑμῖν παιδία ὅτι ἐγνώκατε τὸν πατέρα.


ἔγραψα ὑμῖν πατέρες ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.


ἔγραψα ὑμῖν νεανίσκοι ὅτι ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

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

I propose the reason for this is some scribe changed the first "I have written," (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.
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 [1 John 5:7-8 "Johannine Comma]: 34, 88 (margin) 99, 105, 110, 162, 173, 181, 190, 193, 219, 220, 221, 298, 429, 629 (margin) 635, 636, and 918. >>

First of all, the 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 A; is Greg #

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

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

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 Guelferbytianus 99 Weissenburgensis'). It is the so-called 'Weissenburg Augustine', containing homilies by Augustine, in which also the Catholic Epistles, the Letters to Timothy, Titus and Philemon, and some other works are found (see Hans Butzmann, Die Weissenburger Handschriften ..., 1964, pp. 283-287)." Krans concludes: "It provides no more than an interesting part of the rather wild Latin-only transmission of the gloss." The Herzog August Library provides an image of part of the manuscript at this link: [http://www.hab.de/ausstellung/weissenburg/expo-15.htm](http://www.hab.de/ausstellung/weissenburg/expo-15.htm)
Here is the 1 John 5:7-8 passage in Greek and English, from the NA28 and the Stephanus’ 1550 edition, ignoring the issue of moveable NUs:

7 οἱ τρεῖς εἰσίν οἱ μαρτυρούντες [[ἐν τῷ ὑόραν, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὕτωι οἱ τρεῖς έν εἰσιν.
8 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 γῇ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν.
9 And there are three that bear witness on earth:] the Spirit and the water and the blood; and these three are as one.  

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

οἴ μι τρεῖς εἰσίν οἱ μαρτυρούντες τὴν γῆν καὶ τρεῖς εἰσίν οἱ μαρτυρούντες ἐν τῇ γῇ.

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

Group One:

[[ἐν τῷ ὑόραν, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὕτωι οἱ τρεῖς έν εἰσι. καὶ τρεῖς εἰσίν οἱ μαρτυρούντες ἐν τῇ γῇ]], τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν. 221\textsuperscript{mg}, 231\textsuperscript{mg}, 247\textsuperscript{mg}, 247\textsuperscript{cl} Stephens (88\textsuperscript{m8} matches this group except for moveable NUs, acc. to Scrivener. 221\textsuperscript{mg} and Stephens may differ in that regard as well; Stephens 1550 dropping the last NU.)

[[ἐν τῷ ὑόραν, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὕτωι οἱ τρεῖς έν εἰσι. καὶ τρεῖς εἰσίν οἱ μαρτυρούντες ἐν τῇ γῇ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσι. - 88\textsuperscript{mg}. (acc. to Scrivener)

[[ἐν τῷ ὑόραν, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὕτωι οἱ τρεῖς έν εἰσι. καὶ τρεῖς εἰσίν οἱ μαρτυρούντες ἐν τῇ γῇ]], τὸ πνεûμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσι. - 88\textsuperscript{mg}. (acc. to Text und Texwort)

[[ἐν τῷ ὑόραν, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεûμα· καὶ οὕτωι οἱ τρεῖς έν εἰσι. καὶ τρεῖς εἰσίν οἱ μαρτυροúντες ἐν τῇ γῇ]], τὸ πνεûμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσι. Erasmus 3]
There are three who bear witness in heaven: the Father, the Son, and the Holy Spirit, and these three are one in Christ Jesus. And there are three who bear witness on earth: spirit, water, and blood, and these three are one in Christ Jesus. This is a reconstruction based on an allusion by Cyprian.

**Group Two:**
original text is not preserved, but the reconstructed version is:

- En τῷ οὐρανῷ, πατὴρ, λόγος, καὶ πνεῦμα ἁγιόν· καὶ οὗτοι οἱ τρεῖς ἐν εἰσί. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]. πνεῦμα, καὶ ὕδωρ, καὶ αἷμα. (acc. to Text und Textwert)
- En τῷ οὐρανῷ, πατὴρ, λόγος, καὶ πνεῦμα ἁγιόν· καὶ οὗτοι οἱ τρεῖς ἐν εἰσί. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]., τὸ πνεῦμα, ὕδωρ, καὶ τὸ αἷμα. 61 (acc. to Scrivener)
- En τῷ οὐρανῷ, πατὴρ, λόγος, καὶ πνεῦμα ἁγιόν· καὶ οὗτοι οἱ τρεῖς ἐν εἰσί. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]., τὸ πνεῦμα, τὸ ὕδωρ, καὶ τὸ αἷμα. 429 mg

**Group Three:**

- En τῷ οὐρανῷ, πατὴρ, λόγος, καὶ πνεῦμα ἁγιόν· καὶ οὗτοι οἱ τρεῖς ἐν εἰσί. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]., τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. 636 mg

**Group Four:**

- En τῷ οὐρανῷ: πατὴρ, λόγος, καὶ πνεῦμα ἁγιόν, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]. 177 mg

**Group Five:**

- En τῷ οὐρανῷ, ὁ πατὴρ, καὶ ὁ λόγος, καὶ τὸ ἁγιόν πνεῦμα· καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσί. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς]., τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα. Complutensian Polyglot (Yes, it is accented and breathed differently)
- (απὸ τοῦ οὐρανοῦ, πατὴρ, λόγος, καὶ πνεῦμα ἁγιον· καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς]], τὸ πνεῦμα, τὸ ὕδωρ, καὶ τὸ αἷμα. 629

**Now the Latins:**

add in terra, spiritus et aqua et sanguis (+ et hi tres unum sunt in Christo Iesu vg mss; Spec). 8 et tres sunt, qui testimonium dicunt in caelo, pater, verbum (filius it lv mss) et spiritus, et hi tres unum sunt (+ in Christo Iesu it lv mss) it lv mss; speculum Varimadum Ps-Vigilius (Fulgentius) (Priscillian) (Cyprian)

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

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

Lat-T reads: (7) quoniam tres sunt qui testificantur in terra (8) spiritus et aqua et sanguis et tres sunt qui testificantur in caelo pater et filius et spiritus sanctus et hi(i) tres unum sunt "because there are three who bear witness on earth: spirit and water and blood, and three who bear witness in heaven: Father and Son and Holy Spirit, and these three are one."
Following is from the UBS textual commentary (Metzger, Bruce M., *A Textual Commentary on the Greek New Testament*, on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren (Stuttgart, United Bible Societies, Corrected Edition, ©1975):

(A) EXTERNAL EVIDENCE.

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

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

(3) The passage is absent from the manuscripts of all ancient versions (Syriac, Coptic, Armenian, Ethiopic, Arabic, Slavonic), except Latin; and it is not found (a) in the Old Latin in its early form (Tertullian, Cyprian, Augustine), or in the Vulgate (b) as issued by Jerome (codex Fulgensis [copied A.D. 541-46] and codex Amiatinus [copied before A.D. 716]) or (c) as revised by Alcuin (first hand of codex Vercellensis [ninth century]).

The earliest instance of the passage being quoted as a part of the actual text of the Epistle is in a fourth century Latin treatise entitled *Liber Apologeticus* (chap. 4), attributed either to the Spanish heretic Priscillian (died about 385) or to his follower Bishop Instantius. Apparently the gloss arose when the original passage was understood to symbolize the Trinity (through the mention of three witnesses; the Spirit, the water, and the blood), an interpretation which may have been written first as a marginal note that afterwards found its way into the text. In the fifth century the gloss was quoted by Latin Fathers in North Africa and Italy as part of the text of the Epistle, and from the sixth century onwards it is found more and more frequently in manuscripts of the Old Latin and of the Vulgate. In these various witnesses the wording of the passage differs in several particulars. (For examples of other intrusions into the Latin text of 1 John, see 2:17; 4:3; 5:6,20.)

(B) INTERNAL PROBABILITIES.

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

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

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


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

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

On p. 403, about the text of the Comma, Scrivener repeats a maxim of Textual Criticism: "In general there is very considerable variety of reading (always a suspicious circumstance, as has already been explained)...."
I used this work by Scrivener to help collate above, what the various Erasmus editions read as far as variants within the Comma. As for the minuscules containing the comma, Scrivener only knew of 61 (he calls 34), 88mg (he calls 173), and 629 (he calls 162). He dismisses Codex Ravianus (gospels 110) as worthless.

Scrivener on p. 403 says he knew of 193 cursives which were witnesses to the omission of the Comma, plus "the extant uncials 01 A B K L P."

Scrivener says, "No printed edition, therefore, is found to agree with either 34 or 162 (173, whose margin is so very recent, only differs from the common text by dropping N EPHELKUSTIKON [moveable NU]), though on the whole 162 best suits the Complutensian: but the omission of the article in ver. 7, while it stands in ver. 8, proves that the disputed clause was interpolated (probably from its parallel Latin) by one who was very ill acquainted with Greek."

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

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