The First Epistle of John

The Greek Text of the Textus Receptus ("TR"); 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
by David Robert Palmer
Freely downloadable from
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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
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Chapter 1

1:1 'O hê ap' arxhês, ð anikodamou, ð epharakamou tois õfhalmois hêmoun, ð õtheasametha kai ai õxeires hêmoun õfhalaphesan, peri toû logou tis zôihs –

'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 kai hê zôi ephanothei, kai epharakamou, kai marpturooumen kai apaggeleoumen õmwn tis zôi1 tis aïôñion, õtis õn prôs tôn patêra kai ephanothei õmwn.

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 ð epharakamou kai anikodamou apaggeleoumen kai õmwn, õna kai õmeis koivounian õxhete með' hêmoun. kai hê koivounia ðe hê metêra2 metà toû patrôs, kai metà toû úiô aútou õpeisou Xristôs.

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 kai taûta graîmoumen õmwn,3 õna hê xara õmwn4 õ hêplemomenê.

4And these things we write to you,5 so your joy may be full.

1 12 omit tîn zôiôn K

2 13 txt ðe hê metêra N A B C C K L P 5 6 18 61 88 94 104 424 442 614 621 623 720 1243 1523 M Did Ps-Oec TR HF RP NA28 {} / hê metêra C* P 33 81 323 436 630 945 1241 1505 1611 1739 1852 1881 2138 2298 2344 2464 2495 M vg syrp,h,pal copsa ms,bo arm eth Ps-Oec TR HF RP / hêmeis N Â*^w B P 53 (921 it,h,l,r,w,z copsa ms,bo NA28 {B}) / lac Õ9 048 0245 0296 1846 2492.

3 14a txt õmwn A C C K L 049 056 0142 6 42 18 81 88 104 181 322 323 326 330 424 436 442 451 614 621 623 629 630 642 665 720 808 876 915 918 945 996 1127 1243 1270 1292 1297 1359 1448 1490 1505 1523 1524 1563 1595 1611 1661 1678 1718 1735 1751 1799 1831 1832 1842 1844 1852 1877 1881 2138 2298 2344 2464 2495 M vg syrp,h,pal copsa ms,bo arm eth Ps-Oec TR HF RP / hêmeis N Â* B P 53 (921 it,h,l,r,w,z copsa ms,bo NA28 {B}) / lac Õ9 048 0245 0296 1846 2492.


(The ECM editors consider the two major Greek readings to be of equal weight.) In the Greek (õmeis), “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 õmeis “our” or õmeis “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 ἐὰν εἴπωμεν ὅτι κοινωνίαν ἐχομεν μετ' αὐτοῦ καὶ ἐν τῷ φωτί, κοινωνίαν ἐχομεν μετ' ἀλλήλων, καὶ τὸ αἴμα Ἰησοῦ Χριστοῦ τοῦ οἰοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

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

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.

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

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

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

2:1 Τεκνία μου, ταύτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε. καὶ ἐάν τις ἀμάρτηη, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἦσον Χριστόν 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 ἱλασμός ἐστιν περὶ τῶν ἀμαρτιῶν 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 οἱ λέγων ὅτι ἐγνώκαμεν αὐτόν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ ἐν τούτῳ ἢ ἀλήθεια ὁ θεοῦ ἐστιν.

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

2:5 δὸς δὲ ἐν τηρῇ αὐτοῦ τὸν λόγον, ἀλήθως ἐν τούτῳ ἢ ἁγάπη τοῦ θεοῦ τετελείωται. ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμένε·

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 οἱ λέγων ἐν αὐτῷ μένειν ὡφείλει καθὼς ἔκείνος περιπάτησεν καὶ αὐτὸς ὡθοῦσα·

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

2:8 Paul, entolēn kaihnē γράφω υμίν, ἄλλ' ἐντολή παλαιάν, ἤν εἰχετε ἀπ' ἁρχής· ἡ ἐντολή ἡ παλαιά ἐστιν ὁ λόγος ὁν ἦκούσατε ἀπ' ἁρχής.17

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

2:9 ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστίν ἐώς ἄρτι.

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

2:10 ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ ὦκ ἐστιν.19

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.

2:12 Γράφω υμῖν τεκνία, ὃτι ἀφέωνται υμῖν ἄμαρτία διὰ τὸ θνομα αὐτοῦ.

12To you children, I write:21 “Your sins are forgiven you for his name’s sake.”

16 2:7a (TST 54) txt L. 1: Ἀδελφοί K 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 2423 2424 2492 2495 2541 2544 2774 2805 2818 

17 2:7b (TST 55) txt L. 1: add ἀπ' ἁρχής K L 049 056 0142 1 18 35 61 82 93 94 104 105 175 181 206 221 254 307 321 323 326 329* 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 1888 1891 2080 2127 2243 2298 2412 2423 2492 2495 2541 2544 2774 2805 2818 

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 a commandment that is both old and new.

2:11 ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστίν, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὃτι ἡ σκοτία ἑτοίμωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.

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

20 Someone who loves 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.

21 2:12 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 a commandment that is both old and new.

21:12 This is the pattern in 1 John for the use of γράφω ὃτι – It is about WHAT he is writing to them, thus, “I am writing to you that...” or “I am writing to you as follows...” not “I am writing to you because...”. John explained in
2:13 γράφω υμίν πατέρες, ὃτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς. Γράφω υμίν νεανίσκοι, ὃτι γενικήκατε τὸν πονηρόν. Γράφω υμίν, 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 Ἐγραψά υμίν πατέρες, ὃτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς. Ἐγραψά υμίν νεανίσκοι, ὃτι ἰσχυροί ἦστε καὶ ὁ λόγος τοῦ θεοῦ ἐν υμίν μένει καὶ γενικήκατε τὸν πονηρόν.

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 ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.

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

2:16 ὅτι πάντα τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκός, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἄλλα ὑπομονή ζωῆς 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, ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰώνα.

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

22 2:13a "you have overcome" Oxford KJV "you have overcome" 1611 KJV

23 2:13b (TST 57) "ye have overcome" Oxford KJV "you have overcome" 1611 KJV

24 2:16a "and the lust of the eyes. The Codex K reading Γράφω is probably the result of scribes thinking that John had not in fact written such a thing earlier. The two subsequent "I have written" John had clearly written in the verses previously, but not this first one. But what John is referring to is what he has written in the epistle as a whole. See the endnote at the end of this document for a longer treatment of this variant.

25 2:16b "ἐν ὁμοίωσιν τῶν ὀφθαλμῶν Oxford KJV

26 2:17a "ἐπιθυμία καὶ ἐν τῷ κόσμῳ καὶ ἐπιθυμία τῶν ὀφθαλμῶν Oxford KJV

27 2:17b add “just as God abides for ever.” (vgimss) (copsa “that one”) Cyprian Lucifer Augustin
And the world passes away, along with the lust of it, but whoever who does the will of God abides for ever.

2:18 Παιδία, ἐσχάτη ὥρα ἑστίν, καὶ καθὼς ἥκοψατε ὅτι ὁ ἄντιχριστος ἔρχεται, καὶ νῦν ἄντιχριστοι πολλοὶ γεγόνασιν· ὃθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἑστίν.

18Children, 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 εἴ ήμῶν εξῆλθον, ἀλλ’ οὐκ ἤσαν εἷς ἡμῶν; εἰ γὰρ ἤσαν εἷς ἡμῶν, μεμενήκεισαν ἐν μεθ’ ἡμῶν. ἀλλ’ ἵνα φανερωθῶσιν ὃτι οὐκ εἰσίν πάντες ἐξ ἡμῶν.

19They 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 ὅμεις χρίσμα ἐχεῖς ἀπὸ τοῦ ἠγίου, καὶ οἶδας πάντα.

20And you have an anointing from the Holy One, and know all.
because the KJV followed the Great Bible and others, or perhaps what they 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 are they turned away? [9.31]

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 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? [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).

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 Messiah is the son of Allah; these are the words of their mouths; they imitate those who disbelieved before; may Allah destroy them; how they are turned away! [9.31]

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 do they 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.)

2:23 (TST 60) omit L. 1 (h.t.?) K L 049 056 0142 1 6 18 81 88 93 175 181 307 424* 450 451 454 456 457 469 627 629 920 945 1175 1241 1812 1875 1877 1891 2127 2541 3710 3711 3818 398 429 450 451 454 456 457 469 627 629 920 945 1175 1241 1812 1875 1877 1891 2127 2541 3710 3711 3818 436 442 442 464 618 621 623 630 918 1067 1127 1243 1292 1409 1505 1678 1735 1739 1852 1881 2138 2147 2080 2200 2298 2344 2412 2464 2495 2541 2818 vg syr.h, cop sa, bo arm eth NA28 {l} 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.

2:24 txt υμεῖς σὺν K L 049 056 0142 1 6 18 81 307 424* 623 1448 1735 2464 2492 2805 623 1448 1735 2464 2492 2805 623 1448 1735 2464 2492 2805 Μ cop sa, bo arm TR TF RP / υμεῖς Κ A B C P Ψ 5 33 206 307 322 369 429 436 442 464 618 621 623 630 918 1067 1127 1243 1292 1409 1505 1678 1735 1739 1852 1881 2138 2147 2080 2200 2298 2344 2412 2464 2495 2541 2818 vg syr.h, cop sa, bo arm eth NA28 {l} 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.
2:27a ἐν τῷ οἴκῳ τῷ τοῦ κτισμάτος, ὁ ἐλάβητε ἀπ’ αὐτοῦ ἐν ὑμῖν μένει, ὃς ὁ χριστός διάδεικτε ἵνα τίς διδάσκῃ ὑμᾶς· ἀλλ’ ὧς τὸ αὐτὸ ὁ χριστός διάδεικτε ὑμᾶς περὶ πάντων, καὶ ἀληθεῖς ἐστίν καὶ οὐκ ἐστίν ψεύδος, καὶ καθὼς ἐδίδαξεν 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, and is true and is not a lie, so also, just as it has taught you, so you will abide in him.

2:28 Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα ὁ θεός ὁ παρναβεῖος ἐξώμενος ἄψω ἀπὸ αὐτοῦ 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 ἐὰν εἰδήτε ὅτι δικαίος ἐστιν, γινώσκετε ὅτι πάς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγένηται.

29 If you know that he is righteous, you know that everyone who practices righteousness is born of him.
Chapter 3

3:1 Ιδετε ποιητανη ἀγαπην δεδωκεν ἡμιν ὁ πατὴρ, ἵνα τεκνα θεου κληθωμεν δια τοῦτο ὁ κόσμος οὗ γινώσκει ὑμᾶς 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 θεού ἐσμεν, καὶ οὐπω ἐφανερώθη τι ἐσώμεθα. οἴδαμεν δὲ ὅτι ἐὰν φανερωθῇ ὁμοίως αὐτῶ ἐσώμεθα. ὅτι ψφώμεθα 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 πας ὁ ἐχων τὴν ἐλπίδα ταυτὴν ἐπί αὐτῷ ἀγιωθεὶ ἑαυτῶν καθὼς ἐκείνος ἀγνός ἐστίν.

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

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

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

3:5 καὶ οἴδατε ὅτι ἐκείνος ἐφανερώθη ἵνα τὰς ἀμαρτίας ἡμῶν ἐρή, καὶ ἀμαρτία 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 πας ὁ ἐν αὐτῷ μένον ὄχι ἀμαρτάνει· πας ὁ ἀμαρτάνων ὄχι ἑώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτὸν.

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

3:7 Τεκνία, μηδεὶς πλανῶ ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δικαίος ἐστίν, καθὼς ἐκείνος δικαίος ἐστίν.

7Children, let no one deceive you: someone who practices righteousness is righteous just as that one is righteous.

3:8 ὁ ποιῶν τὴν ἀμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ’ ἀρχῆς ὁ διάβολος ἀμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ 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.

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40 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 ms TR HF RP // L. 2: καὶ ἐσμεν Ψτοιοίς 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. κα) 1243 1292 1409 1505 1611 1678 1735 1739 1852 1875 1881 2080 2138 2147 2200 2298 2344 2412 2464 2495 2541 (2805) 2818 itεw,h,l,z vg syr(p),h copsa,bo eth arm geo slav Justinvid; Augustine NA28 {A} // lap Ψ4 048 0245 0296 1846.

47 3:1b txt ὑμᾶς Κ K L P 81 424 1241 M vgmsms HF RP // ἡμᾶς Ψ74 Ν 1 A B Ψ 33 323 614 630 945 1505 1739 al lat syr(p),h copsa,bo ca lat TR NA28 {A} // lap Ψ74 048 0245 0296 1846.

48 3:2 txt οἴδαμεν δὲ K L 18 424 614 630 1505 M syrP copsa,bo OrigenP TR HF RP // οἴδαμεν Ν Κ B C Ψ 33 81 323 945 1241 1739 al lat syr(h) copsa,bo OrigenP NA28 {A} // lap Ψ74 048 0245 0296 1846.

49 3:5 txt ἀμαρτίας ἡμῶν Ν Κ K L Ψ 049 056 0142 18 81 104 181 326 320 424* 451 614 630 1175 1292 1505 1611 1844 1877 2127 2138 2298 2412 2492 2495 M vgclaw syrP copsa,bo,fay geo slav Ath (von Soden: ἀμαρτίας [ἡμῶν] ) TR HF RP // ἀμαρτίας Α B P 33 322 323 424* 436 945 1067 1241 1243 1409 1735 1739 1852 1881 2344 2464 itεw,h,l,z vgst syr(h) copsa,bo arm eth Tert Aug NA28 {A} // ἀμαρτίας τοῦ κόσμου 629 vgmsms // lap Ψ9 Ψ74 048 0245 0296 1846. The majority of the UBS Committee regarded the reading ἀμαρτίας ἡμῶν to be a scribal assimilation to such passages as 2:2 and 4:10.

50 3:7 txt Τεκνία Κ K L P 81 424 630 1505 TR WH RP SB // Παιδία Α Ψ 33 323 1241 1739 NA28 // lap Ψ9 Ψ74 048 0245 0296. Both Παιδία and Τεκνία can be translated as the English word "children."
Everyone 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.  

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.
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 aúth éstín ἢ ἀγαλλία ἢν ήκούσατε ἢ τ' ἀρχής, ἵνα ἀγαπῶμεν ἄλληλους.

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

3:12 Où kathws Káin ék toû poñirou ἢν καὶ ἔσφαξεν τὸν ἄδελφον αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν· ὃτι τὰ ἔργα αὐτοῦ πονηρά ἦν, τὰ δὲ τοῦ ἄδελφου αὐτοῦ δίκαια.

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

3:13 MΗ52 θαυμάζετε, ἄδελφοι μου,53 εἰ μισεῖ ύμάς ὁ κόσμος.

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

3:14 ἡμεῖς οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν ὃτι ἀγαπῶμεν τοὺς ἄδελφούς· ὁ μὴ ἀγαπῶν τὸν ἄδελφον54 μένει ἐν τῷ θανάτῳ.

14We know that we have crossed over out of death into life,55 because we love the brethren. Someone who does not love his brother still abides in death.

3:15 πάς ὁ μισῶν τὸν ἄδελφον αὐτοῦ ἄνθρωποκτόνος ἐστίν, καὶ οἴδατε ὅτι πάς ἄνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῶ56 μένουσαν.

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

3:16 ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην,57 ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφειλόμενοι ὑπὲρ τῶν ἄδελφων τὰς ψυχὰς τιθέναι.58

16By 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 μὴ Ἄ B Κ L 049 056 0142 5 18 33vid 81 88 104 181 326 346 442 451 614 630 1067 1175 1292 1409 1505 1611 1735 1844 1852 1877 2127 2138 2344 2412 2464 2495 M Lect ith,w vg syrh cop sa,bo,fay geo slav Didymus Lucifer Jerome Paulinus-Nola Aug WH Vog Merk Bov NA25 TR HF RP // καὶ μὴ Ν Cvid P Ψ 6 322 323 629 945 1241 1243 1678 1739 1881 2298 2492 ith,al,q2 vg mss syrh arm eth NA28 {C} // lac Ψ9 Ψ74 048 0245 0296 1846. The ECM editors consider the evidence for these two readings to be of equal weight.

53 3:13b txt ἄδελφοι μου Ἄ B Κ L 18 81 424* 614 630 1505 M vg mss syrh TR HF RP // ἄδελφοι Ν A B C P Ψ 33 69 323 424c 945 1241 1739 al antioch lat-v,t NA28 {\} // lac Ψ9 Ψ74 048 0245 0296 1846.

54 3:14 (TST 64) txt {D} L. 1: ἄγαπον τὸν ἄδελφον Κ Κ L Ψ 049 1 5 6 18 81 82 88 93 104 175 181 221 307 326 424 450 451 454 456 457 469 469 627 920 1127 1175 1678 1735 1862 1875 1891 2080 2127 2147 2298 2818 M Lect vg mss slav Cassiodorus TR HF RP // L. 1C: ἄγαπον τὸν ἄδελφον αὐτοῦ P 056 0142 206 429 436 442 614 621 630 1067 1292 1409 1505 1611 2138 2200 2412 2495 2541 ita8 vg mss syrh,h cop sa,smss eth Tyconius // L. 2: ἄγαπον Ν A B 33 322 323 398 623 629 945 1241 1243 1739 1852 1881 2344 2464 2492 2805 ith,al,q2,x,w,z vg cop sa,smss,bo,fay arm geo Lucifer Augustine NA28 {A} // lac Ψ9 Ψ74 048 0245 0296 1846.

55 3:14 see John 5:24


57 3:16a The KJV adds “of God” in italics, so the Compl. Polyglot, Beza 1589 and 1598 (not 1565), and 1582 Rheims translation.

3:17 δς δ’ αν ξηπ τον βιον του κοσμου, και θεωρης τον αδελφον αυτου χρειαν έχοντα, και κλεισθη τας σπλαγχνα αυτου άπ’ αυτου, πως ή αγαπη του θεου μενε έν αυτω;

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 Τεκνια μου, μη άγαπωμεν λόγω μυθη γλωσση, αλλα έργου και αληθεια,

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

3:19 Και εν τουτω γινωσκομεν οτι έκ της αληθειας εσομεν, και έμπροσθη αυτου πεισομεν τας καρδιας έμων

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

3:20 οτι εαν καταγινωσκη έμων η καρδια, οτι έμειζων εστιν ο θεος της καρδιας έμων και γινωσκει παντα.

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

3:21 Άγαπητοι, εαν η καρδια έμων, μη καταγινωσκη έμων, παρθησαν εξομεν προς τον 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

1. 'Aγαπητοί, μη παντί πνεύματι πιστεύετε, άλλα δοκιμάζετε τά πνεύματα εί ἐκ τοῦ θεοῦ ἐστίν, ὡς πολλοὶ φεῦδοπροφήται ἐξεληλυθότας εἰς τὸν κόσμον.

2. Ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ: πάντα πνεύμα δὲ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν,

By this you know the spirit of God: every spirit that confesses that Jesus Christ has come in the flesh, is of God.

3. καὶ πάν τὸ πνεῦμα δὲ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ οὐκ ἐστιν· καὶ τούτῳ ἐστιν τὸ τοῦ ἀντιχριστοῦ, ἀκούσας ὃ ρήηται, καὶ νῦν ἐν τῷ κόσμῳ ἐστιν 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 θυεύει ἐκ τοῦ θεοῦ ἐστέ, τεκνία, καὶ νενικήκατε αὐτούς, ὅτι μείζων εστίν 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 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.

6 ήμείς ἐκ τοῦ θεοῦ ἐσμεν· ὁ γυνώσκων τὸν θεοῦ ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ, οὐκ ἀκούει ἡμῶν.

6 'Εκ τούτου ἡ γυνώσκομεν 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.

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

7 Εἰς τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὥστε τὸν θεὸν ἐν αὐτῷ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ.

4:6 a txt ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. Ğț

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 ἐστίν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν θεὸν, ἀλλ’ ὅτι αὐτὸς ἡγάπησεν ἡμᾶς, καὶ ἀπέστειλεν τὸν υιὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἅμαρτιῶν ἡμῶν.

10Herein is love, not that we loved God, but that he loved us, and sent his Son as the appeasement for our sins.

4:11 Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἡγάπησεν ἡμᾶς, καὶ ἡμεῖς ὅφειλομεν ἄλληλους ἀγαπᾶν.

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

4:12 Θεὸν οὖν πώποτε τεθέαται ἐὰν ἠγαπῶμεν ἄλληλους, ὁ θεὸς 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 Ἔν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

13By this we know that we are abiding in him and he in us: because he has given to us of his Spirit.

4:14 καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατήρ ἀπέσταλκεν τὸν υιὸν σωτήρα τοῦ κόσμου.

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

4:15 ὁς ἐμήκρυ ὁμολογήσῃ ὅτι Ἰησοῦς ἐστίν οὗ τὸν θεοῦ, ὅ θεος ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ.

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

4:16 καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἁγάπην ἐν ἡμῖν ἐξει ὁ θεὸς ἐν ἡμῖν. ὁ θεὸς ἁγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἁγάπῃ ἐν τῷ θεῷ μένει, καὶ ὁ θεὸς ἐν αὐτῷ.

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 παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκείνος ἐστίν καὶ ἡμεῖς ἐσμέν ἐν τῷ κόσμῳ τούτῳ.

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81 4:10 txt ἠγαπήσαμεν Ν 1 A K L 18 33 81vid 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 // ἠγαπημεν 048 // ἠγαπηθηκαμεν Ν Υ // ἠγαπηκαμεν Β Ψ 322 323 945 1241 1739 2298 eth NA28 (B) // lac Ψ² Ψ⁷⁴ C P 0245 0296.

82 4:11 txt ἀγαπᾶν RP // ἀγαπᾶν TR HF NA28 (').

83 4:11β 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 SCR V HF RP NA28 (') // μαρτυροῦμεν Stephens 1550 TR.


17In 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. 88
4:18 φόβος οὐκ ἔστιν ἐν τῇ ἁγίᾳ, ἀλλὰ ἡ τελεία ἁγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβοῦμενος οὐ τετελείωται ἐν τῇ ἁγίᾳ.
18There 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 ἁγαπώμεν αὐτὸν, ὅτι αὐτὸς πρῶτος ἕγαπησεν ἡμᾶς.
19We love him, because he first loved us.
4:20 ἐάν τις εἴπῃ ὅτι ἁγαπᾷ τὸν θεὸν, καὶ τὸν αἰδελφὸν αὐτοῦ μισᾷ, 89 ὁ πεπείθης ἐστίν· ὁ γὰρ μὴ ἁγαπῶν τὸν αἰδελφὸν αὐτοῦ ὑπὸ ἐωρακεί, τὸν θεὸν δὲ οὐκ ἐωρακέν πῶς δύναται ἁγαπᾶν;
20If 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? 91
4:21 καὶ ταῦτῃ τῇ ἐν τῷ ἐντολῇ ἔχομεν ἁπ’ αὐτοῦ, ἵνα ἡ ἁγάπη τὸν θεὸν ἁγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.
21And this commandment we have from him: that he who loves God must also love his brother.

Chapter 5
5:1 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἠστίν ὁ Χριστὸς ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἁγαπῶν τὸν γεγενημένον ἁγάπα καὶ ἐν τῷ γεγενημένον ἔστω αὐτὸν.
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 τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.  
3 By this we know that we love the children of God: when we love God and are keeping his commandments.  
5:3 αὕτη γὰρ ἦστιν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαί αὐτοῦ βαρείαν οὐκ εἰσίν,  
4 For this is love of God: that we keep his commandments. And his commandments are not heavy to bear,  
5:4 ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἦστιν ἡ νίκη ἡ νικήσας τὸν κόσμον, ἡ πίστις ἡμῶν.  
4 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 ἐστιν ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ θεοῦ;  
5 Who is overcomer of the world, except someone who believes that Jesus is the Son of God?  
5:6 Οὕτως ἐστιν ὁ ἐλθὼν δι' ὑδατος καὶ αἵματος, ἵνα ὁ Ἰησοῦς ὁ Χριστὸς ὁ ὄμος ἐν τῷ ὑδατὶ καὶ τῷ ἀἵματι· καὶ τὸ πνεῦμα ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμα ἐστιν ἡ ἀλήθεια.
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 τι τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα, καὶ οὐτοὶ οἱ τρεῖς ἐν εἰσι.  

96 ἐν τῷ αἵματι καὶ ἐν τῷ ὀδατί· καὶ τὸ πνεῦμα Ἡ 69 323 945 1241 1739

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

And there are three that bear witness on earth: the Spirit, and the water, and the blood, and these three agree as one.

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.

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.

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

5:12 The Son of God does not have sin, and he who sins does not have eternal life. Someone who is born of God does not practice sin. Someone who does not have the Son of God does not have life. 

5:13 He who has the Son of God has life. Someone who does not believe does not have life. 

5:14 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. 

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

5:16 He who sins is of God, and he who does not sin has not seen God. 

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

5:12 The Son of God does not have sin, and he who sins does not have eternal life. Someone who is born of God does not practice sin. Someone who does not have the Son of God does not have life. 

5:13 He who has the Son of God has life. Someone who does not believe does not have life. 

5:14 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. 

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

5:16 He who sins is of God, and he who does not sin has not seen God.
5:17 πάσα ἁδικία ἁμαρτία ἐστίν, καὶ ἐστὶν ἁμαρτία οὐ πρὸς θάνατον.  
17 All unrighteousness is sin, and there is sin not to death.

5:18 Οἴδαμεν ὅτι πάς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει, ἀλλ' ὁ γεγεννημένος ἐκ τοῦ θεοῦ τηρεῖ ἑαυτόν, καὶ ὁ πονηρὸς οὐχ ἀπτεται αὐτοῦ.  
18 We know that everyone born of God does not practice sin, but instead what was generated of God keeps it, and the evil one does not touch it.

5:19 Οἴδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμέν, καὶ ὁ κόσμος ὁλος ἐν τῷ πονηρῷ κεῖται.  
19 We know that we are of God, and the whole world lies captive in the evil one.

5:20 Οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἤκειν καὶ δεδωκεν ἡμῖν διάνοιαν ἵνα γινώσκομεν τὸν ἀλήθινὸν καὶ ἐσμέν ἐν τῷ ἀλήθινῳ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστοῦ. οὕτως ἐστιν ὁ ἀλήθινος θεός, καὶ ἡ ζωὴ αἰώνιος.
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.

### 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 ἀφέωνται 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 Ἰησοῦς ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

Now the RP text:

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

γράφω ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.

γράφω ὑμῖν νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.

ἔγραψα ὑμῖν πατέρες ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.

ἔγραψα ὑμῖν νεανίσκοι ὅτι Ἰησοῦς 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 [I John 5:7-8 “Johannine Comma]: 34, 88 (margin) 99, 105, 110, 162, 173, 181, 190, 193, 219, 220, 221, 298, 429, 629 (margin) 635, 636, and 918. >>

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

34 – X century, contains only gospels; Paris, Bibl. Nat., Coislin Gr. 199; is Tisch. #34, so is Greg #61 below

88 – XII - contains the passage only in margin: Neapel, Bibl. Naz., Ms. II. A. 7; is Greg #88, Scriv # 173

99 – XV-XVI century – contains only parts of the gospels; Leipzig, Univ. Bibl., Cod. Gr. 8; if Tisch # is Greg 102 for Catholic epistles; date 1444, Moscow, and 102 contains 1 John but OMITS the comma.

105 – XII - contains only gospels, Acts, and Paulines; Oxford, Bodl. Libr., Auct. T. inf. 1. 10; if Tisch # is Greg 242 for Catholic epistles; XII, Moscow; Scrivener #48; von Soden δ206; and I have no definite information whether it contains 1 John at all. Try Matthaei (as I); Treu pp. 258-60; von Soden 138, 401, 450, 524.

110 – XII –What is now called #110 contains 1 John, but OMITS the comma; KJV advocates when they refer to MS 110, are referring to a Codex Ravianus, also called Codex Berolinensis, which has been proven to be a forgery, a copy made in the 1500’s, many parts from the Greek text of the Stunica printed Edition, reproducing every typographical error thereof, and other parts from the TR editions. See discussion re Georgius Gottlieb Pappelbaum’s examination of it in “The Monthly Review” Volume 22, January to April 1797, Pages 493-497; downloadable from my website at http://www.bibletranslation.ws/trans/MonthlyReview.pdf . (PDF, 37 MB) Georgius Pappelbaum collated Codex Berolinensis, and published his collation in 1785. F.H.A. Scrivener, in "A Plain Introduction to the Criticism of the New Testament," Vol 2, 4th Ed., Wipf & Stock Publishers, on Page 401, calls Evan 110 (Codex Ravianus), "a mere worthless copy from printed books."

162 – 1153 – contains only the gospels; Vatican City, Bibl. Vat., Barb. Gr. 449; BUT, is Tisch. #, is Greg 629 below

173 - XII - contains only the gospels; Vatican City, Bibl. Vat., Barb. Gr. 1983; if Tisch. #, is Greg 635, XI, Naples; and 635 contains 1 John, but OMITS the comma.

181 – X -contains 1 John, but OMITS the comma; Vatican City, Bibl. Vat., Reg. gr. 179; if Tisch. #, is Greg 400, XV, Berlin, and 400 contains 1 John but OMITS the comma.

190 – XIII – contains only gospels; Florenz, Bibl. Medicea Laura, Plutei VI. 28; if Tisch. #, Greg 517, XI/XII, Oxford, and 517 contains 1 John but OMITS the comma.

193 – XII - contains only gospels; Florenz, Bibl. Medicea Laura, Plutei VI. 32; if Tisch. #, Greg 479, XIII, Birmingham, and 479 contains 1 John but OMITS the comma.

220 - XIII – contains only gospels; Wien, Österr. Nat. Bibl., Theol. gr. 337; if Tisch. #, Greg 644, XIV, Brit Libr; and 644 contains 1 John, but has a **lacuna** here.

221 – X – contains 1 John but **OMITS** the comma; Oxford, Bodl. Libr., Canon. Gr. 110; this is Greg #221, X, Oxford, and 221 **OMITS** the comma as stated previously.

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

429 – XIV – contains the passage **only in margin**; Wolfenbüttel, Herzog August Bibliothek 16.7 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 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 διτι τρεις εισιν οι μαρτυρουοντες [[ἐν τοι οὐρανῳ, ὁ πατὴρ, ὁ λόγος, καὶ το ἄγιον πνεῦμα· καὶ οὕτωι οι τρεις ἐν εισιν. 
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 τρεις εισιν οι μαρτυρουοντες ἐν τῇ γῇ]], το πνεῦμα, καὶ το θῦρο, καὶ το αἷμα, καὶ οἱ τρεις εἰς το 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 Textwort vol. 3; and the UBS4 Greek New Testament:

omit ἐν το οὐρανῳ, ὁ πατηρ, ὁ λόγος, καὶ το ἄγιον πνευμα· καὶ οὕτωι οι τρεις ἐν εισιν. καὶ τρεις εισιν οι μαρτυρουοντες ἐν τῇ γῇ

Group One:

[[ἐν τοι οὐρανῳ, ὁ πατηρ, ὁ λόγος, καὶ το ἄγιον πνεῦμα· καὶ οὕτωι οι τρεις ἐν εισιν. καὶ τρεις εισιν οι μαρτυρουοντες ἐν τῇ γῇ ]], το πνεῦμα καὶ το θῦρο καὶ το αἷμα καὶ οἱ τρεις εἰς το ἐν εἰσιν. 221mg. 2318 2473 4ος Stephens (88 mg matches this group except for moveable NUs, acc. to Scrivener. 221mg and Stephens may differ in that regard as well; Stephens 1550 dropping the last NU.)

[[ἐν τοι οὐρανῳ, ὁ πατηρ, ὁ λόγος, καὶ το ἄγιον πνεῦμα· καὶ οὕτωι οι τρεις ἐν εισιν. καὶ τρεις εισιν οι μαρτυρουοντες ἐν τῇ γῇ ]], το πνεῦμα καὶ το θῦρο καὶ το αἷμα καὶ οἱ τρεις εἰς το ἐν εἰσιν. - 88mg. (acc. to Scrivener)

[[ἐν τοι οὐρανῳ, πατηρ, λόγος, καὶ το ἄγιον πνεῦμα· οὐτοι οἱ τρεις ἐν εἰσιν. καὶ τρεις εἰσιν οἱ μαρτυρουοντες ἐν τῇ γῇ ]], το πνεῦμα καὶ το θῦρο καὶ το αἷμα καὶ οἱ τρεις εἰς το ἐν εἰσιν. - 88mg. (acc. to Text und Textwort)

[[ἐν τοι οὐρανῳ, πατηρ, λόγος, καὶ πνεῦμα ἄγιον· καὶ οὕτωι οἱ τρεις ἐν εἰσιν. καὶ τρεις εἰσιν οἱ μαρτυρουοντες ἐν τῇ γῇ ]], το πνεῦμα καὶ θῦρο καὶ το αἷμα, καὶ οἱ τρεις εἰς το ἐν εἰσιν. Erasmus 3

125 that is, “these three agree.”
Group Two:
[[ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἁγιον· καὶ οὗτοι οἱ τρεῖς έν εἰσί. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ ]], πνεῦμα, καὶ ὅωρ, καὶ αίμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. 918
[[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ πνεῦμα ἁγιον καὶ οὗτοι οἱ τρεῖς έν εἰσί. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ ]], τὸ πνεῦμα καὶ ὅωρ καὶ τὸ αίμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσί. Erasmus 4, 5

Group Three:
[[ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἁγιον· καὶ οὗτοι οἱ τρεῖς έν εἰσί. καὶ τρεῖς εἰσί οἱ μαρτυροῦντες ἐν τῇ γῇ ]], τὸ πνεῦμα, καὶ τὸ ὅωρ καὶ τὸ αίμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. 636 mg

Group Four:
[[ἐν οὐρανῷ; πατήρ, λόγος, καὶ πνεῦμα ἁγιον, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]] 177mg

Group Five:
[[ἐν τῷ οὐρανῷ, ο πατήρ, καὶ ο λόγος, καὶ το ο ἁγιομα· καὶ οι τρεις εις το εν εισι. καὶ τρεις εισιν οι μαρτυρουντες επι της γης ]], το πνευμα και το οωρ και το αιμα. Complutensian Polyglot (Yes, it is accented and breathed differently)
[[ἀπὸ τοῦ οὐρανοῦ, πατήρ, λόγος, καὶ πνεῦμα ἁγιον· καὶ τρεὶς εἰσίν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς ]], τὸ πνεῦμα, τὸ ὅωρ, καὶ τὸ αίμα. 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 it1 vg mss) et spiritus, et hi tres unum sunt (+ in Christo Iesu it1 vg mss) it1r vg mss; Speculum Varimadum Ps-Vigiliius (Fulgentius) (Priscillian) (Cyprian)

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

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

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

(A) EXTERNAL EVIDENCE.

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

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

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

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

(B) INTERNAL PROBABILITIES.

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

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

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


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

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

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

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

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

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

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