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
http://bibletranslation.ws/palmer-translation/

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Any errors please report to me at kanakawatut at yahoo com

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

1:1 "Ο ήν ἀπ’ ἀρχής, δ’ ἀκηκόαμεν, δ’ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, δ’ ἔθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἔφηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς —
1That which existed from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have examined, talking about the word of life,
1:2 καὶ ἡ ζωὴ ἑφανερώθη, καὶ ἑωράκαμεν, καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὡμίν τὴν ζωὴν τὴν αἰώνιον, ἔτις ἦν πρὸς τὸν πατέρα καὶ ἑφανερώθη ἡμῖν.
2even that life has been revealed, and we have seen it, and we are bearing witness and announcing to you eternal life, which was with the Father and has been revealed to us.
1:3 δ’ ἑωράκαμεν καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ ὡμίν, ἵνα καὶ ὑμεῖς κοινωνιάτευκτε μεθ’ ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἑμετέρα ἡμετέρα καὶ τοῦ πατρός, καὶ ἡμετέρα τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ.
3What we have seen and heard we are declaring to you also, so you too may have fellowship with us. And that fellowship of ours is with the Father, and with his son Jesus Christ.
1:4 καὶ ταῦτα γράφομεν ὡμίν, ἵνα καὶ ὑμεῖς ἱκάτα τοὺς μεθ’ ἡμῶν ἡ πεπληρωμένη.
4And these things we write to you, so your joy may be full.

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1 12 omit τὴν ζωὴν Κ
2 13 txt δὲ ἡ ἑμετέρα N A B C K L Ψ 5 6 18 61 88 94 104 424 442 614 621 623 720 1243 1523 Í Did Ps-Oec TR HF RP NA28 ∥ ἡ ἑμετέρα C* P 33 81 323 436 630 945 1241 1505 1611 1739 1852 1881 2138 2298 2344 2374 2412 2464 2495 2544 2652 2805 2818 (syrh copsa) ∥ lac Ψ⁹ 048 0245 0296 2492.
3 14a txt ὡμίν A C K L Ψ 049 056 0142 6 42 18 81 88 104 181 322 323 326 330 424 436 442 451 614 621 623 629 630 720 945 1067 1175 1241 1292 1409 1505 1523 1611 1735 1739 1844 1852 1877 1881 2138 2298 2344 2412 2464 2495 Í vg syrr,h,pal copssnaß,be arm eth Ps-Oec TR HF RP ∥ ἡμετείς N A*⁸⁰⁹⁷ B P Ψ 33 921 i_th,l,r,w,z copssnaß NA28 ∥ lac Ψ⁹ 048 0245 0296 1846 2492.
4 14b txt ὡμίν A C K P 056 0142 5 6 33 61 88 93 94 104 206 218 254 307 330 365 378 400⁷ 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 1751 1799 1831 1832 1842 1844 1852 1877 1881 2138 2147 2186 2200 2243 2298 2344 2374 2412 2464 2495 2544 2652 2805 2818 Í (422 598 938 1077 1021) (ECM: lat-vmsa,bed) (NA27:it₃ vglc) (UBS4: vglc3) syrr,h,pal copssnaß arm eth slav Aug Bede Ps-Oec Eras-TR (Coverdale, Great Bible, Geneva, Bishops', KJV) ∥ ἡμῶν N B L Ψ 049 1 18 35 43 69 88 180 181 252 319 321 322 362 398 400⁷ 436 522 607 671 1067 1175 1241 1409 1501 1729 1827 1837 1845 1874 1875 2423 2541 2774 Lect (ECM: lat-v,t) (NA27: it₃ vgl,vw) (UBS4: it₃ ar₂ vgl,vw) copsa geo Beza-TR Steph-TR HF RP NA28 ∥ A Tyndale, Matthew's) ∥ ἡ ἡμῶν 1609 ∥ ἡμῶν ἐν ὡμίν syll ∥ lac Ψ⁹ 048 0245 0296 323 1836 1838 1846 2422. (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 joy in English sounds like only the apostles.
For those who believe that the Greek New Testament was translated from the Syriac/Aramaic Peshitta, please explain how the Greek translator got either only ἡμῶν “our” or ὡμίν “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 Kai  ἐστιν αὕτη ἡ ἐπαγγελία ὧν ἀκηκόαμεν ἀπὸ αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστιν καὶ σκότα ἐν αὐτῷ ὦν ἐστιν οὐδεμία.

5And this is the message that we have heard from him and announce to you: that God is light, and in him is no darkness at all.

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

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

1:7 Ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν ἐχομεν μετ' ἀλλήλων, καὶ τὸ ἀἷμα Ἰησοῦ Χριστοῦ τοῦ ὑιοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

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

1:8 Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἐστιν ἐν ἡμῖν.  

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

1:9 Ἐὰν ὁμολογήμεν τὰς ἁμαρτίας ἡμῶν, πιστῶς ἐστιν καὶ δίκαιος ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθαρίζῃ ἡμᾶς ἀπὸ πάσης ἁδικίας.

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

1:10 Ἐὰν εἴπωμεν ὅτι ὑπὸ ἁμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἐστιν ἐν ἡμῖν.

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

6 1:5 txt ἐπαγγελία C P 33 35* 69 81 323 424C 436 442 614 630 720 945 1067 1241 1243 1409 1505 1523 1524 1611 1739 1852 1881 2138 2298 2344 2511 2805 copA, B, C, K, L, P, Ψ, 5, 6, 323, 424, 2298, 1523, 1409, 1852, 1881 2138 2298 2344 2511 2805. Scrivener states that the KJV follows neither the Stephens nor Beza TR here.

7 1:7a txt ἐὰν δὲ ἐν Ν Β Α Β Κ Λ Π 5 18 33 69C 81 218 307 398 424* 436 442 453 614 621 623 630 642 720 808 1067 1244 1409 1448 1505 1523 1524 1611 1735 1844 1852 2138 2298 2344 2492 2541 2805 vg στριφ. C, P, Ψ, 165, 323, 424, 945 1241 1243 1409 1505 1524 1611 1735 1844 1852 2138 2298 2344 2492 2541 2805 1809. The ECM editors consider the two major Greek readings to be of equal value. But note that 614 630 1505 στριφ. add τὸν θεοῦ before the phrase of the second reading. To me this makes the second reading dubious.

11 1:9 txt ἡμῖν τὰς ἁμαρτίας Α Β Κ Λ Π 5 18 33 323 424 436 1243 1739 1881 slav A B C, K, L, P, Ψ, 5, 6, 323, 424, 1243 1739 1881. The ECM editors consider the two major Greek readings to be of equal value. But note that 614 630 1505 στριφ. add τὸν θεοῦ before the phrase of the second reading. To me this makes the second reading dubious.
Chapter 2

2:1 Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμαρτήτητε. καὶ ἐάν τις ἀμαρτήσῃ, παράκλητὸν ἔχομεν πρὸς τὸν πατέρα, Ἱησοῦν Χριστὸν δίκαιον·

3My 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 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 ἠγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ περιέργειον.

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

2:4 ὁ λέγων ἐγνωκα ἄντων, καὶ τὰς ἐντολὰς αὐτοῦ μὴ περιέργειον, γυνώσκομεν ὅτι ἐν αὐτῷ ἔσμεν.

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

2:5 δὲ ὁ τῆρη ἀπό τὸν λόγον, ἀλήθως ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται. ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἔσμεν.

5But whoever keeps his word, that is the person in whom the love of God really is accomplished. By this we know that we are in him.

2:6 ὁ λέγων ἐν αὐτῷ οὗ τὸν ἕφειλεν καθὼς ἐκεῖνος περιεπάτησεν καὶ αὐτὸς οὕτως περιπατεῖ.

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

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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 τοιέω is the only rendering that makes sense in some other verses as well, eg, “either call a tree good and its fruit good, or call the tree bad and its fruit bad...” The TNIV says “we make him out to be a liar,” which rendering does work, because that means “as if to be, but he isn’t. But, “make him out to be a liar” is really a longer way of saying “call him a liar.” Some might object that we are not actually “saying” the word “liar” about him, so we are not “calling” him a liar. That is technically true, but not true in effect. We are in effect calling him a liar.

13 2:4a txt omit C K L 049 5 18 35 69 307 398 424 453 720 1678 1881 2374  bú C I P c I P c F C I P c TR HF RP ὀδικов Κ Λ Ψ 6 33 81 94 104 206 218 323 378 424 436 442 467 614 621 623 630 642 808 945 1067 1127 1241 1243 1409 1505 1523 1524 1611 1735 1739 1842 1844 1852 2138 2200 2284 2492 2514 2541 2805 syrh Slav C I P c TR HF RP NA28* {} lac ẓו 048 0245 0296 1846. 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 txt καὶ ἐν τούτῳ ἡ ἀλήθεια Β 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 Slav arm C I P c TR HF RP NA28* {}. καὶ ἡ ἀλήθεια ἐν τούτῳ 1881 {}, καὶ ἐν τούτῳ ἀλήθεια 5 6 254 436 623 808 945 1067 1409 1505 1523 1524 1844 1852 2514 2805 {}, ἐν τούτῳ ἡ ἀλήθεια 304 323 1243 1739 9th νπτ {}, ἐν τούτῳ ἡ ἀλήθεια Ψ καὶ ἐν τούτῳ ἡ ἀλήθεια τοῦ θεοῦ 104 459 467 1842 eth Slav καὶ ἡ ἀλήθεια τοῦ θεοῦ Κ lac ẓו פז 048 0245 0296 1846 2186. The ECM editors consider the presence versus absence of καὶ of equal weight.

15 2:6b txt οὕτως Κ C K Ψ 6 18 81 94 104 206 307 322 323 424 422 442 624 629 630 720 945 1175 1241 1243 1292 1448 1505 1523 1524 1611 1678, ἡ ἐν τούτῳ 1739 1844 1852 1881 2138 2298 2492 2464 Mag Lect it(ar), syrh (arm) (eth) geo slav Origen Slav (Salvian) (Fulgentius) 33 61 88 436 623 808 1067 1409 1735 2344 2374 2492 2514 2805 it(w,z) vg Clement Origen Cyril; Cyprian Jerome Paulinus-Nola Pelagius Maximus Augustine Fulgentius WH lac ẓו פז 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.

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 the true light keeps shining even now.

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.

11 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.

12 Gamma υμῖν τεκνία, ὅτι ἀφεύωνται υμῖν αἱ ἀμαρτίαι διὰ τὸ όνομα αὐτοῦ.

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

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16 2:7a (TST 54) L. 1: ΄Αδελφοὶ, ὡς ἤτοι ἐν τῇ καὶνή γράφω υμῖν, ἀλλ’ ἐν ἐντολή παλαιάν, ἂν εἴχετε ἀπ’ ἀρχῆς ὑπὸ ἷ παλαίᾳ ἐστίν ὁ λόγος ὑπὸ ἷ κούσατε ἀπ’ ἀρχῆς.

17 2:8 τῶν ἐντολήν καὶνή γράφω υμῖν, ὅ ἐστιν ἄληθες ἐν αὐτῷ καὶ ἐν υμῖν, ὅτι ἆ σκοτία παράγεται καὶ τὸ φῶς τὸ ἄληθινον ἡ διά φαίνει.

18 2:9 ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἄδελφον αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστίν ἐως ἄρτι.

19 2:10 ὁ ἀγαπῶν τὸν ἄδελφον αὐτοῦ ἐν τῷ φωτὶ μεῖνει, καὶ σκάνδαλον ἐν αὐτῷ ὡς ἐστίν.

20 2:11 ὁ δὲ μισῶν τὸν ἄδελφον αὐτοῦ ἐν τῇ σκοτίᾳ ἐστίν, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ ὡς ὀδην πού ὑπάγει, ὅτι ἆ σκοτία ἐτύφλωσεν τούς ὀφθαλμοὺς αὐτοῦ.
2:13 γράφω ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς. Γράφω ὑμῖν νεανίσκοι, ὅτι νενικήκατε τὸν πονηρὸν. Γράφω ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα.

13 Το 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 ἔγραψα ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς. ἔγραψα ὑμῖν νεανίσκοι, ὅτι ἵσχυροί 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 ἀγαπάτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.

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

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

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, ὅ δε ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.
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 ἔστιν, καὶ καθὼς ἥκοὐσατε ὅτι ὁ ἄντιχριστος ἔρχεται, καὶ νῦν ἀντιχριστοὶ πολλοὶ γεγονέσθαι δὲν γινώσκομεν ὅτι ἐσχάτη ὥρα ἔστιν.

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.

And you also have an anointing from the Holy One, and know all.

19εἴ ημῶν εξήλθον, ἀλλ’ οὐκ ἦσαν εἴ ημῶν: εἰ γὰρ ἦσαν εἴ ημῶν, μεμενήκεισαν ἃν μεθ’ ἡμῶν: ἀλλ’ ἵνα φανερωθῶσιν ὅτι οὐκ εἰσίν πάντες εἰς ημῶν.

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 οὕτως χρίσμα ἔχετε ἀπὸ τοῦ ἀγίου, καὶ οἶδατε πάντα.
2:21 οὖν ἔγραψα ύμῖν ὅτι οὖν οἶδατε τὴν ἁλήθειαν, ἀλλ' ὅτι οἶδατε αὐτήν, καὶ ὅτι πᾶν πεσόν ἐκ τῆς ἁληθείας οὖν 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 Τὰς ἔστιν ὁ ψεύτης εἰ μὴ ὁ ἁρνούμενος ὃτι Ἰησοῦς οὖν ἔστιν ὁ Χριστός; οὐτός ἔστιν ὁ ἀντίχριστος, ὁ ἁρνούμενος 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 ἁρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει.

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

2:24 ύμεῖς οὖν ὃ ἥκουσατε ἀν' ἁρχής ἐν ύμῖν μενέτω· ἕαν ἐν ύμῖν μείνῃ ὁ ἀν' ἁρχής ἥκουση, καὶ ύμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.

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 αὐτὴ ἔστιν ἡ ἐπαγγελία ἡν αὐτὸς ἐπηγγελάτῳ ύμῖν, τὴν ζωήν τὴν αἰωνίων.

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

2:26 Ταῦτα ἐγραφα ὑμῖν περὶ τῶν πλανώντων ύμᾶς.

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

 isn't any harder to "know all people" than to "know all things." Indeed, there are fewer people than there are things. In the previous verse, v. 19, again the word "all" is problematic: "but so they may be made apparent, that they all are not of us." What good does "going out" do as a sign, if only some of them are thereby shown to be "not of us"? How still would you know who is who? For that "leaving" to be valuable, you would have to render this, "that they be made apparent, that NONE of them are of us." And then can John really be saying that ANYONE who leaves us is not of us? If so, what of Jesus' warning to the disciples that just because someone does not "follow along with us," does not mean they are not with us? (Luke 9:49,50 etc.)

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

35 2:23 (TST 60) omit L. 1 (h.t.?) K L 049 056 0142 1 6 18 81 82 88 93 175 181 221 424* 450 451 454 456 457 469 627 629 920 945 1175 1241 1862 1875 1877 1891 2127 2492 2815 ps-oe c TR HF RP // L. 2: ὁ ὁμολογών τὸν υἱὸν καὶ τὸν πατέρα ἔχει Ν A B C P Ψ 5 33 206 307 322 36 398 429 436 442 468 614 621 623 630 918 1067 1127 1243 1292 1405 1450 1505 1678 1735 1739 1852 1881 2138 2147 2080 2200 2298 2344 2412 2464 2495 2541 2818 vg syr Ph, h cop sa, bo arm eth NA28 // lac Ph Ph 048 0245 0296. The KJV does not follow the TR here; perhaps because the KJV followed the Great Bible and others, or perhaps because the omission (as in the TR) is a clear case of homoioteleuton. The phrase is not found in Tyndale, Coverdale, Matthew’s, nor 1560, 1599 Geneva Bibles; is found in the Great Bible, and the Bishops’ Bible.


37 2:25 txt ἡμῖν Ν A C K L Ψ 049 056 0142 18 33 69* 81 88 104 181 322 323 36 30 424 436 614 629 630 945 1067 1175 1243 1405 1505 1611 1735 1844 1852 1877 2138 2298 2344 2412 2464 2492 2495 M Lect tar, lt vg syr Ph, h cop sa, bo arm eth geo slav Ambr Aug TR HF RP NA28 A // ύμῖν B 69* 241 451 1241 1292* 1881 2127 (1441 it) vg ms // lac Ph Ph 048 0245 0296.
2:27 And you, the anointing that you received from him, it abides in 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, you will abide in him.

2:28 But we know… that one comes, the Spirit of truth, he will guide you in all the truth. For he will not just as it has taught you, just as it has taught you concerning all things, he will not be ashamed because of him at his coming. And now, children, abide in him, so that when he is revealed, you may have confidence, and not feel ashamed because of him at his coming.

2:29 ἐὰν εἰδήτε ὅτι δικαίος ἐστίν, γινώσκετε ὅτι πάς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγένηται.

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

3:1 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 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 Who practices sin is of the devil, and sin is lawlessness, and sin is lawlessness. And everyone practicing sin is also practicing lawlessness, and sin is lawlessness.

3:4 Everyone abiding in him does not sin. Everyone who keeps sinning has not seen him, neither known him.

3:5 Behold what manner of love the Father has given to us, that we should be called the children of God, that we should be called the children of God.

3:6 Everyone practicing sin is also practicing lawlessness, and sin is lawlessness. And everyone who has this hope on Him, everyone who has this hope on Him, will be like Him. For we will see him as he is.

3:7 Who practices sin is of the devil, and sin is lawlessness, and sin is lawlessness. And you know that he was revealed so that our sins are taken away, and there is no sin in him. And you know that he was revealed so that our sins are taken away, and there is no sin in him.

3:8 Everyone abiding in him does not sin. Everyone who keeps sinning has not seen him, neither known him.

3:9 Behold what manner of love the Father has given to us, that we should be called the children of God, that we should be called the children of God.

3:10 Behold what manner of love the Father has given to us, that we should be called the children of God, that we should be called the children of God.
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. 51

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.

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.

...
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 "Whoever loves has been born of God; he who is God's love abides in him, and he in him.

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

3:12 If anyone says, "I love God," and hates his brother, he is a liar; for he who loves God does not love his brother.

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 He who says, "I love God," yet hates his brother, is a liar; for he who loves God must love his brother.

13Do not marvel, my brethren, if each one's works are evil, and those of his brother are righteous.

3:14 For we know that whoever is born of God does not practice sin, but the one who is born of God protects himself from sin.

14We know that we have crossed over out of death into life because this is the message which you have heard from the beginning.

3:15 The child of God is he who loves and protects himself from sin.

15By this we know love: because He laid down his life for us. And we ought to lay down our lives for the brethren.
3:17 ος δ' αν ἔχη τὸν βιον τοῦ κόσμου, καὶ θεωρήτων τὸν ἀδελφὸν αὐτοῦ χρείαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;

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

3:18 Τεκνία μου, ἢ γὰρ ἀγαπῶμεν λόγῳ μηδὲ γλώσσῃ, ἀλλὰ ἔργῳ καὶ ἀληθείᾳ,

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

3:19 Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἐμπροσθέν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν 19 and by this we know that we are of the truth, and will assure our hearts before him

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

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

3:21 Ἁγαπητοί, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκη ἡμῶν, παρρησίαν ἐχομεν πρὸς τὸν θεόν,
Beloved, when our heart does not accuse us, we have confidence with God,

3:22 and whatever we ask, we receive from him, because we are keeping his commandments, and doing the things that are pleasing in his sight.

Chapter 4

4:1 Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.

4:2 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.

4:3 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.

4:4 And by this we know that we abide in him: by the Spirit which he has given to us.

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69 3:21b txt καταγινώσκῃ ἡμῶν κ Ἱ (N* κατακινώσκει) K L Ψ 049 056 0142 18 33 81 104 181 322 323 326 330 424* 436 451 614 629 630 945 1067 1175 1243 1292 1409 1611 1735 1739 1844 1877 1881 2127 2138 2298 2344 2412 2492 M Lect itar,q,w,a vg syr,h copsa,bo,lav arm eth geo slav Clementlat Methodius Didymus);} Hesychiuslat; Cyprian Jerome Augustine† TR HF RP † καταγινώσκῃ Βc (B* κατακινώσκη) C 424* 1852 2464 1596 vgms Origengr,lav Didymus;} Augustine† NA28 [B] † καταγινώσκη ὑμῶν 1241 1505 2495 † lac ᾿P4 P 048 0245 0296.

70 3:22 txt par’ K L 049 18 69 424 2298 M TR HF RP † ἀπ’ Ν Α Β Ψ 33 81 323 614 630 1241 1505 1739 WH NA28 (} † lac ᾿P4 P 048 0245 0296.

71 3:23a (TST 65) txt L. 1/2: πιστεύωμεν B K L 049 1 18 82 88 93 175 181 221 307 326 424* 450 454 456 627 920 1127 1175 1409 1678 1735 1862 1875 2080c 2818 TR HF RP NA28 (} † L. 1/2B: 2147 † L. 3: πιστεύωμεν Ν Α Ψ 056 0142 5 6 33 81 206 322 323 398 424C1-c2 429 436 442 451 457 468 469 614 621 629 630 945 1241 1292 1505 1611 1735 1846 1852 1881 1891 2080c 2138 2200 2298 2412 2492 2495 2541 2805 † L. 3B: πιστεύωμεν 0245 104 623 1067 1243 2127 2464 † lac ᾿P4 P 048 0296. The ECM editors consider L. 1/2 and L. 3 to be of equal weight.

72 3:23b txt ἐντολὴν Κ L 049 18 424 M HF RP † ἐντολὴν ἡμῶν Ν Α Β Ψ 0245 33 81 323 614 630 1241 1505 1739 latt syr,h copsa,bo,lcf TR WH NA28 (} † lac ᾿P4 P 048 0296.

73 4:2 txt γινώσκете (pres ind/imper 3rd pl) N* Α Β Ψ 33 424* 614 945 1739 1852 1881 al syr,h Irenaeus† TR NA28 (} † γινώσκεται (pres ind pass 3rd sg) K Ψ* 18 81 323 424* 1241 1505 M latt syr,h HF RP † γινώσκομεν (pres ind act 1st pl) N* 630 pc † lac ᾿P4 P 048 0296.
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 ὃμείζ ἐκ τοῦ θεοῦ ἐστιν, τεκνία, καὶ γεννηκάκητε αὐτούς, διὶ μεῖζον εὐστίν ὁ ἐν ὑμῖν ὁ ἐν τῷ κόσμῳ.

4You 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 τούτῳ ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει.

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

4:6 ἡμέν ἐκ τοῦ θεοῦ ἐσμέν· ὁ γινώσκων τὸν θεοῦ ἀκούει ἡμῖν, διὶ οὐκ ἔστιν ἐκ τοῦ θεοῦ, οὐκ ἀκούει ἡμῖν.

6Εἰ τούτου ἐγινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

6We 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· διὶ ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγένηται, καὶ γινώσκει τὸν θεοῦ.

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

4:8 ὁ μὴ ἀγαπῶν οὐκ ἔστιν ὁ θεοῦ ἁμαρτησειν.

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

4:9 ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, διὶ τὸν θεὸν ἀμώμων ἀνέπταλκεν ὁ θεὸς εἰς τὸν κόσμον, ἵνα ζησώμεν δι’ αὐτοῦ.

74 43a txt μὴ ὄμολογει rell. TR HF RP NA28 {A} // λοιπεί ἤτοι, x vg; Ir1739 mg. Cl1739 Or // lac ὅς Ph P 048 0296.


76 43c (TST 67) L. 1: ἐν σαρκί ἐληλυθότα K Λ Ψ 094 056 0142 1 5 6 18 82 88 93 94 104 175 181 206 221 307 326 330 424 429 436 442 450 451 454 456 457 459 468 469 614 623 627 629 630 757 920 1067 1127 1175 1243 1292 1409 1505 1611 1678 1837 1845 1852 1862 1875 1891 2080 2138 2147 2200 2412 2464 2492 2495 2541 2805 2818 LeonH PsOec TR HF RP // L. 4: add ἐν σαρκί ἐληλυθέναι 33 234 Thdrt // L. 2: omit A B 322 339 629* 720* 945 1214 1735 1739 1881 2298 it vg cop ab, bo Cyr Irenaeus lat Clement Origen Socrates NA28 {A} // h.t. or h.a. 621 // lac ὅς Ph 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 σαρκί ἐληλυθότα). See next footnote.

77 43d txt ἐκ τοῦ θεοῦ K A B Ψ 18 33 81 323 424* 614 630 1505 TR HF RP NA28 {λ} // τοῦ θεοῦ K L 049 323 424* 1241 1739 // lac ὅς Ph P 048 0245 0296. Here we have TR and RP agreeing with Sinaïticus and Vaticanus rather than with K and L. Thus the Majority Text duplicates the entirety of the phrase Ἰησοῦν Χριστὸν ἐν σαρκί ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν found in v. 2, even omitting the article τοῦ, like in v. 2.

78 43e Like the beast of Revelation, this spirit of antichrist is both an “it” and a “him.”

79 43a txt ἡμῶν, διὶ οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν, ἐκ τοῦ θεοῦ K B K Ψ 18 33 323 424 630 1505 1739 ΙΙ TR HF RP NA28 {λ} // ἡμῶν, διὶ οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν, ἐκ τοῦ θεοῦ 81 // ἡμῶν καὶ διὶ οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν, ἐκ τοῦ θεοῦ 614 // ἡμῶν, ἐκ τοῦ θεοῦ Λ // ὑμῖν, ἐκ τοῦ θεοῦ Λ // ὑμῖν, ἐκ τοῦ θεοῦ Λ // ὑμῖν, ἐκ τοῦ θεοῦ Λ // - ἐκ τοῦ θεοῦ 048 (lacuna preceding ἐκ τοῦ στ; this is the 1st v. found in it) // lac ὅς Ph P 048 0245 0296.

80 43b 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 ἐστὶν ἡ ἀγάπη, οὕτως ὅτι ἡμεῖς ἠγαπήσαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ιδασμὸν περὶ τῶν ἀμαρτιῶν 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 ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὁφείλομεν ἀλλήλους ἀγαπάν.⁸²

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

4:12 Θεὸν οὐδεὶς πώποτε τεθέαται· εἰ̇ν ἀγαπώμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειομένη ἐστὶν ἐν ἡμῖν.⁸⁴

12No one has ever seen God. When we love one another, God abides in us, and his love is accomplished in us.

4:13 Ἐν τούτῳ γινώσκομεν δὴ ἐν αὐτῷ μένομεν καὶ αὐτός 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,⁸⁵ ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτήρα τοῦ κόσμου.

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

4:15 Ὁς ἄν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστίν ὁ υἱὸς τοῦ θεοῦ, ὁ θεός 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 ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἁγάπην ἧν ἔχει ὁ θεός ἐν ἡμῖν. Ὁ θεός ἁγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἁγάπῃ ἐν τῷ θεῷ μένει, καὶ ὁ θεός ἐν αὐτῷ.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 παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκείνος ἑστίν καὶ ἡμεῖς ἑσμέν ἐν τῷ κόσμῳ τούτῳ.
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 φοβός οὐκ ἔστιν ἐν τῇ ἁγίᾳ, ἀλλὰ ἣ τελεία ἁγία ἔξω βάλλει τόν φόβον, οτι ο φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος 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 ἰμαίνες ἁγαπῶμεν αὐτόν, ὁτι αὐτὸς πρώτος ἡγάπησεν Ἦμας.

19We love him, because he first loved us.

4:20 ἐάν τις εἴη ὅτι ἅγαπῶ τὸν θεόν, καὶ τὸν ἀδελφόν αὐτοῦ μισῇ, ὑπὸ στρεφθῆ ἐμὲ ὅ γαρ μὴ ἁγαπῶν τὸν ἀδελφὸν αὐτοῦ οὐ ἔωρακεν, τὸν θεόν δὲ οὐχ ἔωρακεν πῶς δύναται ἁγαπᾷ;

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 ταύτην τὴν ἑντολὴν ἔχομεν ἀπ’ αὐτοῦ, ἵνα ὁ ἁγαπῶν τὸν θεόν 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 Πάς ὁ πιστεῦων ὅτι Ἰησοῦς ἔστιν ὁ Χριστὸς ἐκ τοῦ θεοῦ γεγέννηται, καὶ πάς ὁ ἁγαπῶν τὸν γεννησάντα ἁγαπᾷ καὶ τὸν γεγεννημένον ξ εἰς αὐτοῦ.
1 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 ἁγιάσωμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεόν ἁγιάσωμεν καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.⁹³

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

5:3 ἀληθεία γὰρ ἐστὶν ἡ ἁγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖα ὦκ εἰσίν, ἵνα τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾶ τὸν κόσμον καὶ αὕτη ὁ ὁσιότητι, ἡ νίκη ἡ νικήσας τὸν κόσμον, ἡ πιστευτὴ θεών.⁹⁴

3 For this is love of God: that we keep his commandments. And his commandments are not heavy to bear, but the one who overcomes the world, he is born of God, and everyone who loves God and is born of God keeps his commandments.

5:4 ὁ ἄνωθεν διήλθεν καὶ αἵματος, ἵνα ὁ Χριστός τοῦ ἀνθρώπου, ὁ ὁμοίως τὸ αἷμα τοῦ ἀνθρώπου, ἵνα ἐστιν καὶ τὸ πνεῦμα ἐστίν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμα ἐστιν ἡ ἀλήθεια.⁹⁵

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' ὑδάτος καὶ αἵματος, ἵνα ἡ ἄλλη ὁμοιότης ἐστιν τὸ δακτυλίον, ὅτι τὸ πνεῦμα ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμα ἐστιν ἡ ἀλήθεια.
He is the one who came through water and blood, Jesus Christ. Not only by water, but by water and blood. And the Spirit is one bearing witness, because the Spirit is truth.

5:7 For there are three that testify in heaven: the Father, the Word, and the Holy Spirit; and these three are one.

The difference between the NA28 and the Majority text is the presence or absence of the word ἐν, which makes no difference in meaning, since the dative case is indicated in the noun forms either way. This variant boils down to the minor difference between codex Aleph versus codex B. The ECM editors consider the NA28 and RP readings to be of equal weight.

99 56d Deut 19:15, where Deut also uses the definite article in the same way. The point is that Deut is counting two witnesses.

98 56e Compare John 7:33 where John also uses the definite article in the same way. The point is that John is counting the witnesses. Because "every matter must be established by two or three witnesses."

57-8 (TST 72) ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὕτως οἱ τρεῖς ἐν εἰσι. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ ὕπαι πνευματί (88mg ὧς ὁ λόγος) 221mg 2318 2473 arm with other minor variants) vg 1 TR ἐν τῷ οὐρανῷ, πατὴρ, λόγος, καὶ πνεῦμα ἄγιον καὶ οὕτως οἱ τρεῖς ἐν εἰσι. Καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ ὕπῃ 98 ἐν ὑπαρκείᾳ: πατὴρ, λόγος, καὶ πνεῦμα ἄγιον καὶ οὕτως οἱ τρεῖς ἐν εἰσι. Καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ ὑπῇ 177mg ἐν τῷ οὐρανῷ, πατὴρ, λόγος, καὶ πνεῦμα ἄγιον καὶ οὐτοὶ οἱ τρεῖς ἐν εἰσι. Καὶ τρεῖς εἰσί τρεῖς ἐν τῇ ὑπῇ 636mg ἐν τῷ οὐρανῷ, πατὴρ, λόγος, καὶ πνεῦμα ἄγιον καὶ τρεῖς εἰσίν ἐν εἰσι. Καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ ὑπῇ 61 429mg ἐν τῷ οὐρανῷ, πατὴρ, λόγος, καὶ πνεῦμα ἄγιον. Καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐπὶ τῆς ὑπῆς 629 ἐν τῇ ὑπῇ, ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἄγιον. Καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐπὶ τῆς ὑπῆς 629 ἐν τῇ ὑπῇ, ἐν τῷ οὐρανῷ, πατὴρ, λόγος, καὶ πνεῦμα ἄγιον. Καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐπὶ τῆς ὑπῆς 629 ἐν τῇ ὑπῇ, ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἄγιον.
7 For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one.
5:8 καὶ τρεῖς εἶσον οἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ πνεῦμα, καὶ τὸ υἱὸν, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἶσον. 102
8 And there are three that bear witness on earth: the Spirit, and the water, and the blood, and these three agree as one. 103
5:9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ἢ μεμαρτύρηκεν πρὶν τοῦ υἱοῦ αὐτοῦ.
9 If we accept the witness of human beings, the witness of God is greater. For this is the witness of God that he has testified concerning his Son.
5:10 οἱ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν 105 ἐν ἑαυτῷ 106 ὁ μὴ πιστεύων τῷ θεῷ 107 ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἢ μεμαρτύρηκεν ὁ θεὸς πρὶν 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 ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεὸς, 108 καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.

Cyril Dam Ps-Oec Ps-Dionysius vid (John-Damascus); Rebaptism Ambrose Augustine Quodvultdeus Facundus HF RP NA28 {A} // Illegible 33 1734 // lacuna Φ4 Ψ4 C 0245 356 567 610 612 911? 997 1240 1277 1759 1859 2201 2799.


103 5:8b Literally, “these three are as one,” which means, “these three agree.”

104 5:9 txt ἐν Ν Λ Ψ 18 424* 630 Μ eth Ps-Oec RP // ὅτι Ν Α Β Ψ 5 6 33 323 424* 623 945 1241 1243 1448* vid 1505 1739 1852 2138 2344 2446 2492 2805 lat cop sa bo arm Cyr NA28 {l} // ο ἐν 81 // lac Ψ4 Ψ4 C 048 0245 0296.

105 5:10a txt μαρτυριαν Ν Β Κ Λ Ψ 049 056 0296 18 323 424* 614 630 1505 1678 1739 TR HF RP NA28 {} // μαρτυριαν τοῦ θεοῦ Ψ4 vid Α 8 424 623 945 1241 2464 al latt // illeg. 33 // lac Ψ4 C 048 0245.

106 5:10b txt εν αὐτῷ Ν Ψ 049 0296 5 6 18 88 181 323 326 330 424* 451 614 630 945 1243 1292 1505 1611 1739 1846 1877 1881 mg 2138 2412 2492 2729 2928 f422 (f 1153) Φ4 1441 f 697 698 vg synr h cop sa bo arm eth (geo) Augustine Cyril Ps-Oec Speculum TR NA28 {B} // εν αὐτῷ B1 K 81 104 326 424* 436 442 468 629 1067 1175 1241 1409 1678 1735 1884 1852 1881 txt 2127 2344 Μ lect synrh cop bo slav Cyril 14 ΕCM RP // εν αὐτῷ Β Ψ L Ψ 056 0142 Lect // _ _ 33 // αὐτοῦ εἴσα A Φ4 Ψ4 048 0245.

107 5:10c txt τῶ θεό Ν Β Κ Λ Ψ 049 056 0142 0296 18 88 104 181 323 330 451 614 630 945 1175 1243 1292 1505 1611 1735 1739 mg 1844 1846 1852 1877 1881 2127 2344 2429 2492 2729 2928 f422 (f 1153) Φ4 1441 f 697 698 vg synrh mg // τῶ θεό Α 8 322 323 424 436 623 1067 1241 1409 1739 txt 2344 2446 it r vg synrh mg // τῷ θεῷ 378 pc cop sa bo arm // εἰς τῶν υἱῶν τοῦ θεοῦ // Jesus Cristo Speculum // vgmiss // lac Ψ4 Ψ4 C 0245 33.

108 5:11 txt ἔδωκεν ἡμῖν ὁ θεὸς Ν Α Β Κ Λ Ψ 048 5 81 424 436 468 612 1241 1243 1852 TR RP NA28 {} // ἔδωκεν ὁ θεὸς ἡμῖν B 0296 18 69 323 614 630 1505 1739 1881 synh // lac Ψ4 Ψ4 C 0245 33. The ECM editors consider these two readings to be of equal weight.
11 And this is the testimony: God has given to us eternal life, and that life is in his Son.

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

5:13 Therefore, confess your sins to one another, and pray for one another, that your prayer may be answered.

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

14 And this is the confidence that we have, that, if we ask anything according to his will, he hears us.

15 And if anyone sees his brother sinning a sin not to death, he shall say to him, "You have sinned a sin not to death.

16 If anyone sees his brother sinning a sin not to death, he shall say to him, "You have sinned a sin not to death, and your brother will give him life, for those who sin are not condemned to death, but have sinned a sin not to death."

17 It is better for you to say, "You have sinned a sin not to death," and your brother will give him life, than to say, "You have sinned a sin not to death," and your brother will keep on willfully sinning after you got saved. That makes you an even more wicked person that someone who was never saved. Jesus said that your punishment will be extra severe. Your punishment in hell will be extra severe. Your punishment in hell will be extra severe. Your punishment in hell will be extra severe.
5:17 πάσα ἁδικία ἀμαρτία ἐστίν, καὶ ἐστὶν ἀμαρτία οù πρός θανάτον.

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

5:18 Οἶδαμεν ὅτι πάς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἀμαρτάνει, ἀλλ' ὁ γεγεννημένος ἐκ τοῦ θεοῦ τηρεῖ ἑαυτὸν, καὶ ὁ πονηρὸς οὐχ ἀπεται αὐτοῦ.

18 We know that everyone born of God does not practice sin, but instead what was generated of God keeps itself,116 and the evil one does not touch it.117

5:19 Οἶδαμεν 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 in118 the evil one.

5:20 Οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἤκει119 καὶ δεδωκεν ἢμῖν διάνοιαν ἵνα γινώσκωμεν120 τὸν ἀληθινὸν121 καὶ ἐσμέν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστοῦ. οὕτως ἐστιν ὁ ἀληθινὸς θεός, καὶ ἢ ζωὴ αἰώνιος.122

hell. The Devil believes John 3:16. Do not be deceived. And yes, for a brother, a believer, there is sin to death. It says so in this verse, 1 John 5:16. John 3:16 will not help you escape 1 John 5:16 if you live a willfully sinful life.

115 5:18a txt ὁ γεγεννημένος ἐκ Κ Β Λ Ψ 18 81 322 323 424 436 614 630 945 1067 1175 1241 1243 1292 1409 1611 1735 1739 1844 1846 1881 2298 2344 Μ Lect arm eth geo slav TR HF RP NA28 {A} // ἐγεννηθή οὗ γεγεννημένος ἐκ // ἡ γέννησις 1505 1852 2138 2495 itar,1,1,1 vg (synh) copbo Chromatius Jerome Vigilius // ὁ γεγεννημένος ἐκ Origen // lac Ψ9 Ψ74 C 048 0245 0296.

116 5:18b txt ἑαυτὸν Α Κ Β Λ Ψ 049 056 0142 5 6 18 33 81 88 181 322 323 424 436 442 629 630 945 1067 1175 1241 1243 1292 1409 1611 1735 1739 1844 1846 1881 2127 2298 2344 2464 2492 Μ Lect arm eth geo slav Origen TR RP ECM // αὐτὸν Β3 330 451 614 1505 1852 2138 2412 2495 itar,1,1,1 vg Chromatius Jerome Vigilius NA28 {B} // αὐτὸν Α* Β* 1852 2138 vg // lac Ψ9 Ψ74 C 048 0245 0296 104. The UBS textual commentary: “The Committee understood ὁ γεγεννημένος to refer to Christ, and therefore adopted the reading αὐτὸν... Copyists who took ὁ γεγεννημένος to refer to the Christian believer (although elsewhere John always uses ὁ γεγεννημένος, never ὁ γεγεννημένος, of the believer) naturally preferred the reflexive αὐτὸν...” Note though that both ἑαυτὸν and αὐτόν can be reflexive in meaning.

117 5:19 I don’t see this as the believer keeping himself (I agree that ὁ γεγεννημένος is elsewhere not used of the believer, - in fact it is not used at all anywhere else in the Greek Bible, and I agree that it is not referring to the believer here), but more along the lines of Paul’s teaching in Romans 7:15-25, that when I sin, it is not “I” who is sinning, but sin that dwells within me. Thus the idea that the new man, the new creation, the new generation in me born from God, does not sin, but the former man does, and is still present in me, trying to control my body, at war with the new man in me that was generated by God. The new generation, that part of me that was born from God, cannot sin; everything born of God does not sin. It is correct to expect the two different apostles to be in harmony with each other in their teachings, as they had the same teacher and the one and the same Holy Spirit. As in fact they are in agreement.

118 5:19 The Greek phrase ἐν τῷ πονηρῷ κεῖται hints at helplessness and powerlessness or passivity of some kind, “in” the evil one. Something like “lies helpless, lies asleep, or lies dead.” These were some of the meanings of the word κέιμαι, 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 ἀφεύρσιται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ δόνομα 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 ἵσχυς ἐστε ἐκ τοῦ λογοῦ τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

Now the RP text:

γράφω ὑμῖν τεκνία, ὅτι ἀφεύρσιται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ δόνομα 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 ἵσχυς ἐστε ἐκ τοῦ λογοῦ 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 A⁵; is Greg #

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

636 – XV - contains the passage only in margin by a corrector; Neapel, Bibli. 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 A⁵

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

**NOTE:** Some KJV-only writers claim that there is a Greek manuscript named "Codex Wizanburgensis" that contains the Comma. But that is an 8th century Latin Vulgate manuscript, not Greek. Thanks to Jan Krans, who located it, we know that it is "nr. 99 of the Weissenburg collection in the Herzog August library in Wolfenbüttel ('Codex Guelferbytanus 99 Weissenburgensis'). It is the so-called 'Weissenburg Augustine', containing homilies by Augustine, in which also the Catholic Epistles, the Letters to Timothy, Titus and Philemon, and some other works are found (see Hans Butzmann, Die Weissenburger Handschriften ..., 1964, pp. 283-287)." Krans concludes: "It provides no more than an interesting part of the rather wild Latin-only transmission of the gloss." The Herzog August Library provides an image of part of the manuscript at this link: [http://www.hab.de/ausstellung/weissenburg/expo-15.htm](http://www.hab.de/ausstellung/weissenburg/expo-15.htm)
Here is the 1 John 5:7-8 passage in Greek and English, from the NA28 and the Stephanus' 1550 edition, ignoring the issue of moveable NUs:

7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσιν. 7 For there are three that bear witness: [[John 1:14 Caesarian]] [ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα].

8 καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ], τὸ πνεῦμα, καὶ τὸ ὑδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰσίν τὸ ἐν εἰσιν.

And there are three that bear witness on earth:] the Spirit and the water and the blood; and these three are as one. 125

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

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

Group One:

[[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσιν.  καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα καὶ τὸ ὑδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰσίν τὸ ἐν εἰσιν.  221mg. 2318 2473 vg1. 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 τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσιν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα καὶ τὸ ὑδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰσίν τὸ ἐν εἰσιν. - 88mg. (acc. to Scrivener)

[[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσιν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα καὶ τὸ ὑδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰσίν τὸ ἐν εἰσιν. - 88mg. (acc. to Text und Texwert)

[[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσιν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα καὶ τὸ ὑδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰσίν τὸ ἐν εἰσιν. Erasmus 3

125 that is, “these three agree.”
and three who bear witness in heaven: Father, and Son, and Holy Spirit, and these three are one.

Group Two:

[...] trres qui testimonium dicunt in caelo pater, verbum, et spiritus, et hi(i) tres sunt qui testimonium dicunt in terra. 

Group Three:

[...] tres qui testimonium dicunt in terra. 

Group Four:

[...] tres qui testimonium dicunt in caelo. 

Group Five:

[...] tres qui testimonium dicunt in caelo. 

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 et spiritus, et hi tres unum sunt (+ in Christo Iesu it1 vg mss it1r vg mss; Speculum Varimadum Ps-Vigilius (Fulgentius) (Priscillian) (Cyprian)

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

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

Lat-T reads: (7) quoniam tres sunt qui testificantur in terra (8) spiritus aqua et sanguis et tres sunt qui testificantur in caelo pater et filius et spiritus sanctus et isti 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 uncial 01 A B K L P."

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

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

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