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/

*October 2018 edition*

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
This page intentionally blank for printing purposes.
The First Epistle of John
ΙΩΑΝΝΟΥ Α

Chapter 1
1:1 ὅ ἐν ἀπ’ ἀρχῆς, ὁ ἀκηκόαμεν, ὁ ἑωράκαμεν τοὺς ὀφθαλμοὺς ἡμῶν, ὁ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐφηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς –

1That which existed from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have examined, talking about the word of life,

1:2 καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑωράκαμεν, καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὡμῖν τὴν ζωὴνтвержден τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν.

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

1:3 δ ὁ ἑωράκαμεν καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ ὡμῖν, ὅνα καὶ ὦμεῖς κοινωνίαν ἔχητε μεθ’ ἡμῶν. καὶ ὡ κοινωνία δέ ἡ ἠμετέρα μετὰ τοῦ πατρός, καὶ μετὰ τοῦ ὅνου αὐτοῦ Ἡσυχοῦ 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 ὡμῖν, 3 ἵνα ἡ χαρά ὡμῶν ἐπεληψωμένη.

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

1 1:2 omit τὴν ζωὴν Κ
2 1:3 txt δέ ἡ ἠμετέρα Ν ΑΒ C C K L Ψ 5 6 18 61 88 94 104 424 442 614 621 623 720 1243 1523 M Did Ps-Oec TR HF RP NA28 {\} / η ἠμετέρα C* P 33 81 323 436 630 945 1241 1505 1611 1739 1852 1881 2138 2298 2344 2412 2464 2495 M syrh cop sa / lac Ψ* Ψ4 048 0245 0296 2492. 2
3 1:4a txt ωμῖν Α C K L 049 056 0142 6 42 18 81 88 104 181 323 326 330 424 436 442 451 614 621 623 629 630 720 945 1067 1175 1241 1243 1292 1409 1505 1523 1611 1735 1739 1844 1852 1877 1881 2138 2298 2344 2412 2464 2495 M 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 1791 1795 1799 1831 1832 1842 1844 1852 1877 1881 2138 2147 2186 2200 2243 2298 2344 2374 2412 2464 2495 2544 2652 2805 2818 M 422 598 1938 1021 it1 vg cl syrh pal cop bo arm eth Ps-Oec TR HF RP / ἡμετέρα Ν A*vid B P Ψ 33 921 it1 it2 vg cl syrh pal cop bo arm eth slav Aug Bede Ps-Oec Erasmus-1516 Aldus Colinaeus Beza-1598 Elzevir-1624 Scrivener-1894 (Coverdale, Great Bible, Geneva, Bishops’, KJV) / ἡμῶν Ν B L Ψ 049 1 18 35 43 69 88 180 181 215 321 322 326 398 400 436 522 607 617 1067 1175 1241 1409 1501 1729 1827 1837 1845 1874 1875 2423 2541 2774 Lect itar2 vg cl,wwcop sa geo Stephens-1550 HF RP NA28* {A} (Tyndale, Matthew’s) / ἡ ἡμῶν 1609 / ἡμῶν ἐν ωμῖν syrh / lac Ψ* Ψ4 048 0245 0296 323 1836 1838 1846 2492. (The ECM editors consider the two major Greek readings to be of equal weight.) In the Greek (ἡμῶν), “our” joy here means the shared joy of both the apostles declaring the things and the joy of the recipients; shared together. The sharing of the joy is made possible by the declaration herein of the apostles to the readers. Thus we need to supply a word like “mutual,” or it would not be an accurate English rendering, and may sound selfish on John and the apostles’ part—“our” in English sounds like only the apostles.

For those who believe that the Greek New Testament was translated from the Syriac/Aramaic Peshitta, please explain how the Greek translator got either only ἡμῶν “our” or ωμῖν “your” out of the Peshitta’s “our joy in you may be complete.” It appears far more likely that the Peshitta reading was an attempted conflation of the two Greek readings, and that therefore the Peshitta was a translation from the Greek.

5 1:4c This is a "literary plural" according to BDF §280.
1:5 Καὶ ἐστὶν αὐτή ἡ ἐπαγγελία ή ἄκηκόμεν ἀπ’ αὐτοῦ καὶ ἀναγέλλομεν ύμῖν, ὅτι ὁ θεὸς φῶς ἐστίν καὶ σκότια ἐν αὐτῷ ὦκ ἐστίν ὀδύμια.
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 ἔχομεν 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 φωτί περιπατῶμεν, ὡς αὐτὸς ἐστίν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ’ ἀλλήλων, καὶ τὸ ᾨροῦ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.
7But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanses us from all sin.
1:8 Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἐστίν ἐν ἡμῖν.
8If we say we have no sin, we deceive ourselves, and the truth is not in us.
1:9 Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστῶς ἐστίν καὶ δίκαιον ἵνα ἁφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθαρισθῇ 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 οὐκ ἠμαρτήκαμεν, ψευδήσατε ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἐστίν 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 81 323 424 φ 436 442 614 630 720 945 1067 1241 1243 1409 1505 1523 1524 1611 1739 1852 1881 2138 2298 2344 2541 2805 copsa,bo Ps-Oec TR ἐπαγγελία Κ* 552 ἐπαγγελίας Κα Ψ ἐπαγγελίας Κα Β K L 5 18 35* 218 307 398 424* 453 621 623 642 808 1448 1735 Φ Φ Ψ NA28 {\} lac Ψ5 Ψ7 048 0245 0296 2492. Scrivener states that the KJV follows neither the Stephens nor Beza TR here.
7 1:7a txt Ἐὰν δὲ Κ B C K L P 5 18 33 69* 81 218 307 398 424* 436 442 453 614 621 623 630 642 720 808 1067 1049 1314 1315 1409 1448 1505 1523 1524 1611 1739 1844 1852 2138 2298 2344 2422 2541 2805 vg syrh,h copsa Clem Ps-Oec TR HF RP NA28 {\} Ἐὰν Ψ 6 322 323 424* 945 1241 1243 1739 1881 ith,l,r,w,y* copbomms Cyr Jerome MaxConf NA28 {\} lac Ψ5 Ψ7 048 0245 0296 59* 1846.
8 1:7b (TST 53) txt Καὶ Στὴν οἰκουμένη τοῦ υἱοῦ αὐτοῦ A K L 049 056 0142 1 5 6 18 33 81 82 88 93 104 175 181 221 307 398 424 436 442 450 451 454 456 457 468 469 614 621 623 627 629 920 1067 1127 1175 1292 1409 1735 1862 1875 1891 2080 2127 2147 2344 2412 2464 2492 2541 2805 2818 M itun,w vgcl,ww syrh,h* copbo TR HF RP {\} 2: Καὶ Στὴν τοῦ υἱοῦ αὐτοῦ Κ B C P Ψ 206 322 323 429 630 945 1241 1505 1611 1739 1852 1881 2138 2200 2495 vgst syrh,p copsa,bo,ms Cl NA28 {\} 2b: τοῦ Ηνεκοῦ τοῦ υἱοῦ αὐτοῦ 2298 {\} 3: τοῦ υἱοῦ αὐτοῦ Τσιστό Χριστοῦ 326 1837 {\} 7: τοῦ υἱοῦ αὐτοῦ 1243 lac Ψ5 Ψ7 048 0245 0296 1678 1846.
9 1:8a txt ὥστε αὐτής πρὸς τοὺς ἐχόμεν ἄνθρωπος Κ Β Κ Λ Ψ 3 6 33 81 323 424 436 442 621 623 720 1523 1241 1243 1739 1852 1881 2298 2344 2492 syrh,p copsa,bo eth TR HF RP PK NA28 {\} ὥστε αὐτήςetuov θεοῦ 614 630 1505 1611 2138 2200 al syrh,p lac Ψ5 Ψ7 048 0245 0296 1846.
10 1:8b txt οὐκ ἐστιν ἐν ἡμῖν Κ Β Λ Ψ 6 18 81 424 436 442 TR HF RP NA28 {\} ὥστε αὐτής πρὸς τοὺς ἐχόμεν ἄνθρωπος Κ Β Κ Π 5 33 69 323 614 630 945 1241 1243 1505 1739 1852 1881 latt syrh,p lac Ψ5 Ψ7 048 0245 0296. The ECM editors consider the two major Greek readings to be of equal value. But note that 614 630 1505 syrh al add τοῦ θεοῦ before the phrase of the second reading. To me this makes the second reading dubious.
11 1:9 txt Η ἀμαρτίας Α Β Κ Λ Ψ 6 18 33 323 424 436 1243 1739 1881 slavms AnastS PsOec TR HF RP NA28 {\} τάς ἀμαρτίας ημῶν 442 621 2544* 5966 copsa,bo ἡμῖν τάς ἁμαρτίας ημῶν Κ Ψ 5 8 614 623 630 1505 1852 2138 2464 al vgcl,ww syrh,p,bo eth geopf Phot τάς ἁμαρτίας 1241 1661 slavmrss lac Ψ5 Ψ7 048 0245 0296 1845* 1846.
Chapter 2

2:1 Τεκνία μου, ταύτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε. καὶ ἐάν τις ἀμάρτητι, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἄγιον Χριστὸν δίκαιον

3 My 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 ἐλασμός ἐστιν περὶ τῶν ἀμαρτιῶν ἡμῶν, οὗ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

2 And 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, ἐάν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

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

2:4 ὁ λέγων Ἄγιον, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ἀφύβησθι ἐστίν, καὶ ἐν τούτῳ ἢ ἀλήθεια ὅπως ἐστιν.

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

2:5 δὲ καὶ τῆς ἐν τούτῳ τὸν λόγον, ἀλήθειαν ἐν τούτῳ ἢ ἀγάπη τοῦ θεοῦ τητελεύτησεν. ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμέν.

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

2:6 ὁ λέγων ἐν αὐτῷ μένειν ὅρείπεις καθὼς οὐκ ἔκεινον περιπατήσες καὶ αὐτὸς οὕτως περιπατεῖ.

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

---

12 1:10 The traditional rendering, “make him a liar,” is unacceptable, because God cannot be a liar, and he cannot be made a liar. To make someone a liar, means to turn him into a liar. But we cannot turn him into a liar. This sense of “call” for the Greek word τοῦ ὁ 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 P 049 5 18 35 69 307 398 424* 453 720 1678 1881 2374 Ἄν Cli LcfPs TR HF RP ὃς ᾧ A B ὅς 6 33 81 94 104 206 218 323 378 424* 436 442 467 614 621 623 630 642 808 945 1067 1127 1241 1243 1404 1409 1448 1504 1523 1524 1611 1735 1739 1842 1844 1852 2138 2208 2298 2402 2444 2492 syrh. 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 ἢ ἀλήθεια ὅς 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 2494 syrh. The editors of the ECM consider these two variants to be of equal weight. I do not; I consider the NA28 reading the correct one.

15 2:6b txt οὕτως ὅς ὅς C K P ὅς 6 18 81 94 104 206 307 322 323 424 442 464 629 630 720 945 1175 1241 1243 1292 1448 1505 1523 1524 1611 1678* 1739 1844 1852 1881 2138 2298 2402 2464* Lect. (arm) syrh (arm) (eth) geo slav Origen

16 2:6b txt οὕτως ὅς ὅς ᾧ C K P ὅς 6 18 81 94 104 206 307 322 323 424 442 464 629 630 720 945 1175 1241 1243 1292 1448 1505 1523 1524 1611 1678* 1739 1844 1852 1881 2138 2298 2402 2464* Lect. (arm) syrh (arm) (eth) geo slav Origen; Jerome (Salvian) (Fulgentius) TR RP NA28 (C) οὕτως ὅς ὅς ᾧ C K P (L omit καὶ αὐτὸς οὕτως περιπατεῖν) 5 33 61 88 436 623 808 1067 1127 1409 1735 2344 2374 2464* txt 2541 2805 ita,w,z vg Clement Origen; Cyril; Cyprian Jerome Paulinus-Nola Pelagius Maximus Augustine Fulgentius WH lac p τοῦ 048 0245 0296 1678 1846 2186.
7 Brethren, I am not writing to you a new commandment, but an old commandment, that you have had from the beginning. The old commandment is the word that you have heard from the beginning.

8 Yet, it is a new commandment I am writing to you, which is true in him and in you, since the darkness passes away and 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 is writing to his brother is abiding in the light, and there is no cause of stumbling in him.

11 He passes away and the true light keeps shining even now.

12 It is about what he is writing now, thus, “I am writing to them, thus, “I am writing to you, that you have this hope, that you are children of God, children of the Light, you have this hope, that you are children of God, children of the Light.”

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

---

21:12 This is the pattern in 1 John for the use of γράφω ὅτι – It is about WHAT he is writing to them, thus, “I am writing to you to tell 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, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς. Γράφω υμίν νεανίσκοι, ὅτι γενικήκατε ἡμᾶς τὸν πονηρόν. Γράφω ὑμίν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα.

13To 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 έγραφα υμίν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς. έγραψα υμίν νεανίσκοι, ὅτι ἵσχυροί ἦστε καὶ ὁ λόγος τοῦ θεοῦ ἐν υμίν μενεί καὶ γενικήκατε τὸν πονηρόν.

14I 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 Μη ἀγαπάτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. ἕαν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἦστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.

15Love 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 ὃ τι πάν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκός, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἦστιν ἕν τοῦ πατρὸς ἀλλὰ ἕν τοῦ κόσμου ἦστιν.

16Because 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, ὃ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.  

---

the opening few verses why he is writing. The first epistle of John is meant to be reassuring, 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 you are in the first 3 chapters.)

22 2:13a txt “ye have overcome” Oxford KJV “you have overcome” 1611 KJV

23 2:13b (TST 57) txt L. 1: γράφω K 049 056 0142 1 18 81 82 88 93 94 218 221 326 378 398 424* 450 451 454 456 457 459 469 627 629 642 808 920 1127 1175 1359 1448 1718 1837 1862 1891 2126 2127 2168 2492 2494 2495 2544* ith,l,r,w syrp mm PsOec TR HF RP L. 2: έγραψα Ψ47,δ K A B C L P Ψ 5 6 33 104 175 181 206 252 254 307 321 322 323 424 429 431 436 442 453 467 468 522 614 621 623 630 720 918 945 1241 1243 1292 1409 1490 1501 1505 1523 1609 1616 1678 1735 1739 1751 1759 1831 1838 1844 1852 1881 2080 2147 2200 2298 2344 2412 2464 2495 2541 2544* 2652 2774 2805 2818 f596 f921 f938 f1141 vg syrp ms,h cepsa,bo arm eth Cyr Phot NA28 {A} uncertain 1875 2374 lac P5 048 0245 0296 1836 1846 2138. The NA28, SBL, Tyndale House, and Antoniades texts begin v. 14 at Γράφω υμίν παιδία, but έγραψα. 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.

24 2:16a txt καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν 1611 KJV “ἐπιθυμία τῶν ὀφθαλμῶν” Oxford KJV

25 2:16b txt ἀλαζονεία B C 049 0142 5c 6 18 35 218 307 323 398* 453 468 617 623 642 720 808 945 1067 1409 1448 1523 1524 1611 1739 1844 2298 2344 2423 2492 TR HF RP NA28 {V} ἀλαζονεία K A B C L P Ψ 5 33 398* 436 442 621 1241 1243 1735 1852 1881 2581 2805 lac P5 Ψ74 048 0245 0296 1846 2138.

26 2:17a txt ἀφρόι K B C L P Ψ 049 056 0142 18 35 81 88 94 104 181 218 307 326 330 424* 442 451 453 614 629 630 642 720 808 1448 1505 1523 1524 1611 1678 1735 1844 1877 2127 2298 2412 2492 2495 2652 Λ Lect f1439m itar,c,l,p,r,t,w, z syrp,h cepsa ms,h bo arm eth Cyprian Lucifer Didymus Augustine Antiochus John-Damascus PsOec TR HF RP NA28 {V} omit A P 5 6 33 323 398 424* 436 623 945 1067 1241 1409 1739 2344 2464 2541 2805 vg cepsa Antioch Origen lac P5 Ψ5 048 0245 0296 1846 2138.

27 2:17b add “just as God abides for ever.” (vgs) (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 ὤρα ἐστίν, καὶ καθὼς ἥκονσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἰδίως πολλοὶ γεγόνασιν· δὴν γινώσκομεν ὅτι ἐσχάτη ὤρα ἐστίν.

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 εἴναι ἐκάκα, ἐξήλθον, ἀλλ’ οὐκ ὤσαν εἴ ἐκάκα· εἰ γὰρ ὤσαν εἴ εἴ ἐκάκα, μεμενήκεισαν ἐν μεθ’ ἐκάκα· ἄλλ’ ἵναι φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες εἰς ἐκάκα·

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 ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἶδατε πάντα. 32

20And you have an anointing from the Holy One, and know all. 33

---

28:2:18 txt οὗ τι ὁ Ν K 6 18 33 35 81 94 104 218 307 322 323 424 424 453 468 614 630 642 720 808 945 1067 1175 1241 1243 1292 1448 1505 1523 1524 1611 1735 1852 2138 2344 2464 2492 2541 Μ Lect arm (von Soden: οὗ [доров]) Vog Merk TR HF RP // οὗ τι K B C Ψ 5 398 436 522 621 623 665 1409 1739 1844 2544 2805 1596 geo Origenet Ps-DionysiusAl Epiphanius NA28 {B} // οὗ τι A L 93 665 1881 1680 β // either οὗ or οὗ ὁ ἀντιχριστός ἐπηκόουσαν ὅτι οὐκ εἰσὶν πάντες ἐκάκα·

29:2:19a txt ἔξηλθον Ν K L Ψ 5 6 18 33 81 323 424 436 442 468 614 617 621 623 630 720 1241 1243 1505 1523 1611 1739 1852 1862 2138 2298 2344 2492 Μ TR HF RP // ἔξηλθον Α B C ητής μίτης Νíc // Clem Cyr CfrH Did Epiph MarcEr PsOec NA28 {\} // ←-- IrLat cop // lac \( \Psi^4 \) 048 0245 0296 1846.

29:2:19b (TST 58) txt L. 1: ὥσαν εἴ ἐκάκα N A K L Ψ 049 056 0142 1 5 6 18 33 81 82 88 93 104 175 181 221 307 322 323 326 398 424 429 436 442 450 451 454 456 457 468 469 621 623 627 629 720 920 945 1067 1127 1175 1243 1409 1678 1735 1739 1862 1875 1891 2080 2127 2298 2344 2464 2541 2805 Μ vg IrLate // Tert Cl Cyr CfrH Cyp Did Epiph FlavC IrLate MarcEr PsOec TR HF // L. 1B: ὥσαν εἴ ἐκάκα 621 1241 1729 2492 2818 // L. 2: ἔξηλθον ᾧ οὗ τι B C Ψ 206 614 630 1292 1448 1505 1523 1524 1611 1844 1852 1881 2138 2147 2200 2412 2495 2652 syrI ἄρμ Αmbr NA28 {\} // ←-- syrI cop eth // lac \( \Psi^5 \) 048 0245 0296 1836 1846.


29:2:20a (TST 59) txt L. 1: πάντα A C K L Ψ 049 056 0142 1 5 6 18 33 81 82 88 93 104 175 181 206 221 307 322 323 326 424 429 450 451 454 456 457 468 469 614 621 623 627 629 630 720 920 945 1067 1127 1175 1243 1292 1409 1505 1523 1524 1611 1678 1735 1739 1862 1875 1881 1891 2080 2138 2147 2200 2298 2344 2412 2464 2492 2495 2541 2805 2818 Μ slav CyrH Did TR HF RP // L. 2: πάντας Ν B P Ψ 104 398 459 1838 1842 1852 syrP,bo copI,bo arm Jerome Hesychius NA28 {B} // om. by h.t. or h.a.: 1241 // uncertain 2127 // ←-- vg ιθ.I,R,W copI,bo eth // lac \( \Psi^6 \) 048 0245 0296 1846. The ECM editors consider the evidence for L. 1 and L. 2 to be of equal weight. Note that I have emboldened above the witnesses that the ECM says are 1st rank. Eleven of them support Reading One, and five of them support Reading Two. The UBS textual commentary also discusses that L. 2 may be an “orthodox corruption,” meant to prevent a gnostic interpretation.

33:2:20b Or, perhaps another rendering may be: "19They came out from us, but were not of us. For had they been of us, they would have remained with us. But, so they may be made apparent, that they all are not of us, 20you also have an anointing from the Holy One, and know all people." This would be reminiscent of John’s statement about Jesus in the gospel of John 2:24,25, that Jesus knew all people, and did not need to have someone testify about a person, because he knew what was in the person. In this, this is why John here says “you also have...” because Jesus did, and you also have it. The apostles did, and you also have it. But, traditional rendering of this is an ellipsis [BDF § 448(7)] as follows: "but, they went out from us, that they might be exposed that they all are not of us. And you have an anointing from the Holy One and know all things." (There are no actual words in the Greek for the English words I put in italics here.)
2:21 οὐκ ἔγραψα ύμῖν ὅτι οὐκ ὁδηγεῖς τὴν ἀλληλειπαῖαν, ἀλλ’ ὅτι οἰδατε αὐτήν, καὶ ὅτι πάν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν.

21 I have not written to you that you don’t know the truth, but that you do know it. And that every lie is not of the truth.

2:22 Τίς ἔστιν ὁ ψεύστης εἰ μὴ ὁ ἄρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὐτός ἔστιν ὁ ἀντίχριστος, ὁ ἄρνούμενος 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 οἱ ἄρνούμενοι τὸν υἱόν οὐδὲ τὸν πατέρα ἔχει:

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

2:24 οὐκ οὐκ ἦν ἡ κοσμία ἢ πάροδος ἢ παραγεγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.

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

2:25 καὶ αὕτη ἔστιν ἡ ἐπαγγελία ἡν αὐτοῖς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.

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

2:26 Ταῦτα ἔγραψα ύμῖν περὶ τῶν πλανῶντων 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.)

2:22 An example of such a denial is found in the Qur'an: [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).

2:23 (TST 60) omit L. 1 (h.t.?)] K L 049 056 0142 1 6 18 81 82 88 93 175 181 221 424* 450 451 454 456 457 469 472 479 490 495 1175 1243 1292 1409 1505 1678 1735 1739 1852 1881 2138 2147 2200 2298 2344 2412 2464 2492 2495 2541 2815 2818 vg syr,h cop,sa,bo arm eth NA28 {lac ὕ 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 ύμεις οὖν K L 049 056 0142 1 6 18 81 323 424* 450 451 454 456 457 469 472 479 490 495 1175 1243 1292 1409 1505 1678 1735 1739 1852 1881 2138 2147 2200 2298 2344 2412 2464 2492 2495 2541 2815 2818 vg syr,h cop,sa,bo arm eth NA28 {lac ὕ 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.

2:25 txt ἡμῖν Ν A C K L P Ψ 049 056 0142 1 6 18 81 323 424* 450 451 454 456 457 469 472 479 490 495 1175 1243 1292 1409 1505 1611 1735 1739 1852 1881 2138 2298 2344 2412 2464 2492 2495 2541 2815 2818 vg syr,h cop,sa,bo arm eth geo slav Ambr Aug TR HF RP NA28 {A} ὑμῖν B 69* 241 451 1241 1292* 1881 2127 (1441 it* vg,mss) lac ὕ 048 0245 0296.
2:27a If you know that he is righteous, you know that everyone who practices righteousness is born of him.

2:27b 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, you will abide in him.  

2:28 Coming is one who speaks from himself, but rather, whatever things he hears he will speak; and he will report to you the things that are coming.

2:29 ἐὰν εἰδήτε ὁ δικαῖος ἔστιν, γινώσκετε ὅτι οὐκ ἔστιν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγένηται.

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

2:27b See John 16:13, “But when that one comes, the Spirit of truth, he will guide you in all the truth. For he will not speak from himself, but rather, whatever things he hears he will speak; and he will report to you the things that are coming.”
Chapter 3

3:1 Εἴπετε ποταπὴν ἀγάπην δεδωκεν ἡμῖν ὁ πατὴρ, ἵνα τέκνα θεοῦ κληθῶμεν ὑμᾶς, ὅτι οὐκ ἔγνω αὐτῶν.

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 Ἀγαπητοὶ, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὕτω ἐφανερώθη τῇ ἐσώμεθα. οἴδαμεν δὲ ὅτι ἔδωκεν ἡμῖν ὁ κόσμος οὐ γινώσκει ὑμᾶς, ὅτι οὐκ ἔγνω αὐτῶν καθὼς ἐστίν.

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

3:3 καὶ πᾶς ὁ ἐν τῇ ἐλπίδᾳ ταύτην ἐπὶ αὐτῶν ἀγνιζεὶ ἐαυτὸν καθὼς ἐκείνος ἄγνος ἐστίν.

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

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

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

3:5 καὶ οἴδατε ἃ ἐκείνος ἐφανερώθη ἵνα τὰς ἀμαρτίας ἡμῶν ἀριθμηθῇ, καὶ ἡ ἀμαρτία ἐν αὐτῷ οὐκ ἐστίν.

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

3:6 πᾶς ὁ ἐν αὐτῷ μένων ὁ ἄμαρτάναι· πᾶς ὁ ἀμαρτάνων ὁ ἐν αὐτῷ οὐχ ἐστίν αὐτῶν, οὐδὲ ἔγνωκεν αὐτῶν.

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

3:7 Τεκνία, μηδεὶς πλανᾶται ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δικαιός ἐστιν, καθὼς ἐκείνος δικαιός ἐστιν.

7 Children, 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.

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

---

46 3:1a (TST 63) txt: L. 1: omit K L 049 056 0142 1 18 82 88 93 181 221 326 424 450 451 454 456 457 468 469 627 920 1127 1175 1862 1891 2127 2492 Μ Lect ps-oec vgms copasa TR HF RP / L. 2: καὶ ἐσμέν Ψ² evid N A B C P Ψ 5 6 33 81 104 206 307 322 323 398 424 429 436 442 614 621 623 629 630 945 1067 (1241 om. Καὶ 1243 1292 1409 1505 1611 1678 1735 1739 1852 1875 1881 2080 2138 2147 2200 2298 2344 2412 2444 2495 2541 (2805) 2818 2819 itᵃ rs h,lz vg syr(p),h copyb,ko eth arm geo slav Justinid; Augustine NA28 {A} / lac Ψ⁹ 048 0245 0296 1846.

47 3:1b txt: ὑμᾶς Κ L P 81 424 1241 Μ vgms HF RP / Ημᾶς Ψ²⁴ N¹ A B Ψ 33 323 614 630 945 1505 1739 al lat syr(p),h copyb,ko σφ lat TR NA28 {ψ} / lac Ψ⁹ 048 0245 0296 1846.

48 3:2 txt: οἴδαμεν δὲ K L 18 424 614 630 1505 Μ συρ(p) copyb,ko Origen¹ TR HF RP / οἴδαμεν Κ L A B C P Ψ 33 81 323 945 1241 1739 al lat syr(h) copyb,ko Origen¹ TR HF RP / lac Ψ⁷⁴ 048 0245 0296 1846.

49 3:5 txt: ἀμαρτίας ἡμῶν Ν C L Ψ 049 056 0142 18 81 104 181 326 330 424 451 614 630 1175 1292 1505 1611 1844 1877 2127 2138 2298 2412 2492 2495 Μ vgclaw syr(p) copyb,ko,fay geo slav Ath (von Soden: ἀμαρτίας [ἡμῶν] ) TR HF RP / ἀμαρτίας A B P 33 322 323 424 436 945 1067 1241 1243 1409 1735 1739 1852 1881 2344 2464 itᵃ rs h,lz vg Ψ⁴ syr(p),h copyb,ko arm eth Tert Aug NA28 {A} / ἀμαρτίας τοῦ κόσμου 629 vgms / lac Ψ⁹ 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 B L 81 424 630 1505 TR WH RP SBL / Παιδία A Ψ 33 323 1241 1739 NA28 / lac Ψ⁹ 048 0245 0296. Both Παιδία and Τεκνία can be translated as the English word "children."
3:9 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.

3:10 Everyone abiding in him does not sin. Everyone who keeps sinning has not seen him, neither known him.

51 It is a problem here for most Bibles, which say that a person born of God is not able to sin. The above is the only sensible and possible rendering of the Greek of this verse. John is in unity with Paul, in that he teaches there is a new man in us and an old man. Also in unity with Paul that we must continually make the decision to "put off the old man, and put on the new." The new is that part that came from the Father, just as we physically were born from our earthly father's sperm. That sperm was wholly our father, and not us. That sperm, that seed, was no part of us, but is from outside us. It cannot sin, but our old man can. But, do not think that I say that a Christian can be addicted to the same sin every day for the rest of their life, as long as they repent every day. Not so. Anyone who has NOT been born again, and who does NOT have the Spirit, even they could do that. There is no evidence of the miracle of new birth in such a person. (John in 1 John 3:6 says "Everyone abiding in him does not sin. Everyone who keeps sinning has not seen him, neither known him.") In fact, if someone is saved, and overcomes sin in their life for a few months or years right after they were saved, but then falls back into addiction to 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. "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 Ὅτι αὐτὴ ἐστὶν ἡ ἀγαλλία ἢ ἡκουάστε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους·

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

3:12 οὗ καθὼς Καὶν ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαξεν τὸν ἄδελφον αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτὸν· ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἄδελφου αὐτοῦ δίκαια.

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

3:13 Μηθαυμαζέτε, ἄδελφοί μου, εἰ μιαὶ ὑμᾶς ὁ κόσμος.

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

3:14 ἡμεῖς οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν ὅτι ἀγαπῶμεν τοὺς ἄδελφοὺς· ὁ μὴ ἀγαπῶν τὸν ἄδελφον μένει ἐν τῷ θανάτῳ.

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

3:15 πᾶς ὁ μισῶν τὸν ἄδελφον αὐτοῦ ἄνθρωποκτόνος ἔστιν, καί οἴδατε ὅτι πᾶς ἄνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ·

Everyone 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, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὑπὲρ τῶν ἄδελφων τὰς ψυχὰς τίθεναι.

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

52 3:13a txt μηθ A B K L 049 056 0142 5 18 33 vid 81 88 104 181 326 436 442 451 614 630 1067 1175 1292 1409 1505 1611 1735 1844 1852 1877 2127 2138 2344 2412 2464 2495 M Lect ih,w vg syr h cop sa,bo,fay geo slav Didymus Lucifer Jerome Paulinus-Nola Aug WH Vog Merk Bov NA25 TR HF RP || καὶ μὴ N C vid P Ψ 6 322 323 629 945 1241 1243 1678 1739 1881 2298 2492 it h,q,r,x,w,z vg ms syr h arm eth NA28 {C} || lac f Ψ 74 048 0245 0296 1846. The ECM editors consider the evidence for these two readings to be of equal weight.

53 3:13b txt αὐτῶν μου K L 18 424* 614 630 1505 M vg ms sy rh TR HF RP || αὐτῶν Μ A B C P Ψ 33 69 323 424 c 945 1241 1379 al antioch lat-v,t NA28 {\} || lac f Ψ 74 048 0245 0296 1846.

54 3:14 (TST 64) txt {D} L. 1: ἀγαπῶν τὸν ἄδελφον C K L Ψ 049 1 5 6 18 81 82 88 93 104 175 181 221 307 323 945 1241 1379 1409 1505 1611 1735 1844 1852 1877 2127 2138 2344 2412 2464 2495 M Lect vg ms slav Cassiodorus TR HF RP || L. 1C: ἀγαπῶν τὸν ἄδελφον αὐτοῦ Π 056 0142 206 429 436 442 614 621 630 1067 1292 1409 1505 1611 2138 2200 2412 2495 2541 1 it h,q,r,x,w,z vg ms syr hcop sa,ms eth Tyconius || L. 2: ἀγαπῶν Μ A B K L 33 322 323 398 623 629 945 1241 1243 1379 1505 1811 2344 2464 2492 2805 it h,q,r,x,w,z vg cop sa,ms bo,fay arm geo Lucifer Augustine NA28 {A} || lac f Ψ 74 048 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.

58 3:16b txt τίθεναι K L 18 424 614 630 1505 M marc-er TR HF RP || θείναι Μ A B C P 81 323 945 1241 1739 1852 al Did philc NA28 {\} || omit Ψ || illeg 33 || lac f Ψ 74 048 0245 0296.
3:17 ὃς δὲ ἂν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρήθη τὸν ἀδελφὸν αὐτοῦ χρείαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ’ αὐτοῦ, πῶς ἢ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;

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

3:18 Τεκνία μου, μὴ ἀγαπώμεν λόγῳ μιθὲν 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 ἐμπροσθέθην 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 ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.

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

3:21 Ἀγαπητοί, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκῃ ἡμῶν, παρρησιάζω ἐξομην πρὸς τὸν θεὸν,
Beloved, when our heart does not accuse us, we have confidence with God,
3:22 καὶ δὲ ἐὰν αἰτῶμεν, λαμβάνομεν παρ᾽ αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἑνώπιον αὐτοῦ ποιοῦμεν.

and whatever we ask, we receive from him, because we are keeping his commandments, and doing the things that are pleasing in his sight.
3:23 καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὑτοῦ, ἵνα πιστεύσωμεν τῶν ὄνομάτων τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν.⁷²

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.
3:24 καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος ὃ ἠμῖν ἔδωκεν.

And someone keeping his commandments is abiding in Him, and He in that person. And by this we know that we abide in him: by the Spirit which he has given to us.

Chapter 4

4:1 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπροφήται ἔξελθεν εἰς τὸν κόσμον.

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 Ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα 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,
4:3 καὶ πᾶν πνεῦμα δὲ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ· οὐχ ἐστίν· καὶ τοῦτο ἐστὶν τὸ τοῦ ἀντιχριστοῦ, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἡ διαβολή.
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 οἵμεν ἐκ τοῦ θεοῦ ἐστέ, τεκνία, καὶ νενικήκατε αὐτούς, ὅτι μείζων ἔστιν ὁ ἐν ὑμῖν ὁ ἐν τῷ κόσμῳ.

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

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

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

4:6 οἵμεν ἐκ τοῦ θεοῦ ἐσμέν· ὁ γινώσκων τὸν θεόν ἀκούει ὑμῖν, διὸ ὁ γνώσις ἐκ τοῦ θεοῦ, οὐκ ἀκούει ὑμῖν.

Ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

6 We are of God. Someone who knows God hears us; someone who is not of God does not hear us.

From this we recognize the spirit of truth versus the spirit of error.

4:7 Ἡ Ἁγαπητής, ἀγαπῶμεν ἅπαντας ὑμᾶς ὅτι ἡ ἁγάπη ἐκ τοῦ θεοῦ ἐστὶν, καὶ πᾶς ὁ ἁγαπῶν ἐκ τοῦ θεοῦ γεγένηται, καὶ γινώσκει τὸν θεόν.

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

4:8 ὁ μὴ ἁγαπῶν οὐκ ἐγνω τὸν θεόν ὅτι ὁ θεὸς ἁγάπη ἐστίν.

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

4:9 Ἔν τούτῳ ἐφανερώθη ἡ ἁγάπη τοῦ θεοῦ ἐν ἑμῖν, ὅτι τὸν οὐδὲν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον, ἵνα ζησόμεν δι’ αὐτοῦ.

---

74 4:3a txt μὴ ὁμολογεῖ reli. TR HF RP NA28 {A} // λόγει it"τ, v; Ir1739mg Cl1739mg Or // lac φ4 φ74 P 048 0296.


76 4:3c (TST 67) L. 1: ἐν σαρκὶ ἐληλυθότα Ν K L Ψ 049 056 0142 1 5 6 18 82 88 93 94 170 181 206 221 307 326 330 424 429 436 442 450 451 454 456 457 459 468 649 614 623 627 629c 630 757 920 1067 1127 1175 1243 1292 1409 1505 1611 1678 1837 1845 1852 1891 2080 2138 2147 2200 2412 2464 2492 2495 2541 2585 2818 LeontH PsOec TR HF TR // L. 4: ἐν σαρκὶ ἐληλυθείην 33 2344 Thdrt // L. 2: omit A B 322 323 398 629* 720* 945 1241 1735 1739 1881 2298 it" vg copbs,bo Cyr Irenaeus,at Clement Origen Socrates NA28 {A} // h.t. or h.a. 621 // lac φ4 φ74 C P 048 0156 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 Ἰησοῦν ἐν σαρκὶ ἐληλυθότα). See next footnote.

77 4:3d txt ἐκ τοῦ θεοῦ KA Ψ 18 33 81 323 424* 614 630 1505 TR HF RP NA28 {A} // τοῦ θεοῦ K L 049 323 424* 1241 1739 // lac φ4 φ74 C P 048 0245 0296. Here we have TR and RP agreeing with Sinaiticus and Vaticanus rather than with K and L. Thus the Majority Text duplicates the entirety of the phrase Ἰησοῦν Χριστὸν ἐκ τοῦ θεοῦ ἐκτιν found in v. 2, even omitting the article τοῦ, like in v. 2.

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

79 4:6a txt ἡμῶν, διὸ οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτῳ Κ K Ψ 18 33 323 424 630 1505 1739 TR HF RP NA28 {A} // ἡμῶν, διὸ οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐν τούτῳ 81 // ἡμῶν καὶ διὸ οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου 81 // ἡμῶν, ἐν τούτῳ A // ὑμῖν, ἐν τούτῳ 1241 // ἡμῶν, ἐκ τούτου Λ // ἐκ τούτου 048 (lacuna preceeding ἐκ τούτου; this is the 1st v. found in it) // lac φ4 φ74 C P 0245 0296.

80 4:6b Or, "from this we recognize the true spirit versus the deceiving spirit."
9To us the love of God was made known in this: that God sent his only begotten son into the world so we might be saved through him.

4:10 Ἕν τοῦτω ἐστὶν ἡ ἁγάπη, οὐχ ὅτι ἡμεῖς ἡγαπήσαμεν τὸν θεον, ἀλλ' ὅτι αὐτὸς ἡγάπησεν ἡμᾶς, καὶ ἀπέστειλεν τὸν υἱόν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.

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

4:11 Ἀγαπητοί, εἰ οὔτως ὁ θεὸς ἡγάπησεν ἡμᾶς, καὶ ἡμεῖς ὁφείλομεν ἄλληλους ἀγαπᾶν.82

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

4:12 Θεὸν οὐδεὶς πώποτε τεθέαται ἐὰν ἀγαπῶμεν ἄλληλους, ὁ θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἁγάπη αὐτοῦ τετελειωμένη 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 Ἕν τοῦτω γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.85

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 τεθέαμεθα καὶ μαρτυροῦμεν85 ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱόν σωτῆρα τοῦ κόσμου.

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

4:15 Τοῦτο86 ὁμολογήσῃ ὅτι Ἰησοῦς ἐστίν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ.

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

4:16 καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἁγάπην ἦν ἔχει ο θεὸς ἐν ἡμῖν. Ὁ θεὸς ἁγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἁγάπῃ ἐν τῷ θεῷ μένει, καὶ ὁ θεὸς 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 Ἕν τοῦτω, τετελείωται ἡ ἁγάπη μεθ’ ἡμῶν, ὡς παρρησιάν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκείνος ἐστίν καὶ ἡμεῖς ἔσμεν ἐν τῷ κόσμῳ τούτῳ.

---


82 4:11 txt ἀγαπάν RP // ἀγαπάν TR HF NA28 \(\).

83 4:11b The same "one another" we are supposed to love, is the people that Jesus died for. We ought to love that brother and sister because God loved that same brother or sister to the extent of giving his son’s life for them.


85 4:14 txt μαρτυροῦμεν SCRV HF RP NA28 \(\) // μαρτυροῦμεν Stephens 1550 TR.


In this, love is accomplished with us, so that in the day of judgment we may have confidence that just as that one is, we in this world also are. It is not the same construction: John 3:12

There is no fear in love, but perfect love casts out fear. Because fear has torment, and someone who is afraid is not accomplished in love.

We love him, because he first loved us.

If anyone says, “I love God,” and he hates his brother, he is a liar. For someone who does not love his brother whom he has seen, how can he love God whom he has not seen?

And this commandment we have from him: that he who loves God must also love his brother.

Chapter 5

5:1 Pāς ὁ πιστεύων ὅτι Ἰησοῦς ἔστιν ὁ Χριστὸς ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγάπα καὶ ὁ γεννημένον ἐξ αὐτοῦ.

88 4:17 The present tense of "we in this world also are" at first seems awkward, but upon meditation you realize it fits with "accomplished." We can be accomplished in love in the present, before we see Him.

89 4:19 ἀγαπᾶμεν αὐτόν K L Ψ 049 056 0142 18 88 104 181 330 424* 451 1175 1678 1844 1846 1877 2127 2298 2492 M Lect Augustine710 TR HF RP / ἀγαπᾶμεν ἀλλήλους itar vgrms (eth) / ἀγαπᾶμεν ψ4vid A B 5 322 323 424* 945 1241 1243 1739 1852 1881 2464 vgst,ww geo salv Augustine690 NA28 [A] / ἀγαπᾶμεν τὸν θεὸν Ψ 048 33 81 326 436 614 629vid 630 1067 1292 1409 1505 1611 1735 2138 2344 2412 2449 2459 598 599 844 itw vgrcl syrP,h copbc arm Augustine2310 / ὁδέμεν copsa,bonus / lac Ps C P 0245 0296. UBS textual commentary: "Feeling the need of an accusative object after the verb, especially when (wrongly) taken to be the hortatory subjunctive, some copyists added τὸν θεὸν and others αὐτόν." The variety of longer readings betrays their spuriousness, and the originality of the shorter reading.

90 4:20a ἀγαπᾶμεν ἀλλήλους K A B L Ψ 049 93 424* 630 1243 1678 1739 1845 2298 TR HF RP NA28 / μείον Ο μείον Ψ 048 0142 5 6 18 33 81 323 424*vid 614 1127 1505 2344 2805 / illeg. 2127, 1 but room for μείον / lac Ps Ps74 C P 0245 0296. It is significant when 1678 parts from K.

91 4:20b (TST 69) text L 1: πῶς δύναται "how can he?" A K L 048 049 056 0142 1 5 18 33 81 88 93 94 104 175 181 221 307 326 330 398 424* 436 450 451 454 456 457 459 468 469 614 623 627 629 757 920 945 1067 1127 1151 1251 1292 1409 1678 1735 1837 1844 1845 1846 1862 1875 1877 1881 2080 2147 2298 2344 2412 2446 2492 2541 2805 2818 M Lect itr,la,w vg syrpP copbc arm eth slav Cyril; Ambrose Pelagius Augustine TR HF RP * / L 1b: 2127 / L 2: οὐ δύναται "he cannot" K B Ψ 6 206 322 323 424* 429 442 621 630 1243 1505 1611 1739 1852 2138 2200 2495 syrh copsa geo Origen Cyprian Lucifer Zeno NA28* [A] / lac Ps Ps74 C P 0245 0296. John elsewhere wrote an expression similar to the Majority Text reading here, but it is not the same construction: John 3:12 - εἰ τὰ ἐπίγεια ἐπίπον ὑμῖν καὶ ὁ πιστεύετε, πῶς ἐὰν εἰποὺ ὑμῖν τὰ ἑπορώνα πιστεύετε; 92 5:1 text καὶ τὸν Α Κ Λ Ψ 049 056 0142 18 81 88 104 181 322 323 330 424 436 451 614 629vid 630 945 1067 1175 1241 1243 1292 1409 1505 1611 1735 1739 1844 1845 1852 1877 2127 2138 2298 2344 2412 2446 2492 2495 M Lect vgcl syrp,h copbc arm eth slav Alexandervid Cyril-Jerusalem; Hilary½ Maximus Fulgentius²⁴⁴ Cassiodorus TR HF RP NA28 (C) / καὶ τὸ Χ 69pc / τὸν Β Ψ (048 το_) 33 62 326 2298 itar,la,r vgrs,ww copsa,bonsm geo Hilary½ Augustine Speculum Ps-Vigilius Vigilius Fulgentius²⁴⁴ / lac Ps Ps74 C P 0245 0296.
5:2 ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. ⁹³

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

5:3 αὕτη γὰρ ἔστιν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖα οὐκ εἰσίν, ⁹⁴

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 νικᾶ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. ⁹⁴

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 θεὸς 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 αἴματος, Ἰησοῦς ὁ Χριστὸς ὁ ὑδατος καὶ αἴματος ὁ 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 That which is born of flesh is flesh, and that which is born of the Spirit is spirit.

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

99 5:6d That which is born of the flesh is of the flesh, and that which is born of the Spirit is of the Spirit.

100 5:6e Compare John 8:18, where John also uses the definite article in the same way. The point is that "every matter must be established by two or three witnesses."

101 5:7-8 (TST 72) That which is born of flesh is flesh, and that which is born of the Spirit is spirit. For what has been born of flesh is flesh, but what has been born of the Spirit is spirit.

102 vs. 323 945 1241 1739} / Vulgate and Latin tradition substitutes either "Christ" or "Jesus Christ," "Christ Jesus" or "Jesus."
7For 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 εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ πνεῦμα, καὶ τὸ ὄνσιν, καὶ τὸ ἄμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν.  
8And there are three that bear witness on earth: the Spirit, and the water, and the blood, and these three agree as one.  
5:9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν, ὅτι αὕτη ἐστίν ἡ μαρτυρία τοῦ θεοῦ, ἥν ἰομεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ.  
9If 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 ἰομεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.  
10Someone who believes in the Son of God has the witness in himself. But someone who does not trust in God has called him a liar, because he has not trusted the testimony that God has testified concerning his Son.
5:11 καὶ αὕτη ἐστίν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἢμῖν οἱ θεοὶ καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.
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 death, someone who is born of God does not practice sin. Someone who is saved, but then returns to a life of sin, the final fate of that person is worse than it would have been.

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

5:13 Aman who is born of God listens to his Father in heaven, and willfully sin all our lives, and then right before death confess it all and repent, and think God is not mocked. Whatever a man does, that shall he also reap. Someone who has the Son of God, that we might stumble sometimes. But you will know us. No, my friends, if that is what your life was, Jesus will say, “Depart from me; I never knew you.”

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

5:14 And this is the confidence that we have with him, that, if we ask anything according to his will, he hears us.

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

5:16 That makes you an even more wicked person that someone who is worse than it would have been. He who has received grace and the blood of Jesus was shed for us, and we receive that forgiveness, that we can go on sinning, and willfully sin all our lives, and then right before death confess it all and repent, and think Jesus will know us. No, my friends, if that is what your life was, Jesus will say, “Depart from me; I never knew you.”

14And this is the confidence that we have with him, that, if we ask for something that is in accordance with his will, he hears us.
5:17 πᾶσα ἀδικία ἀμαρτία ἐστίν, καὶ ἔστιν ἀμαρτία 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 οὖχ ἀμαρτάνει, ἀλλ' ὁ γεγεννημένος ἐκ τοῦ θεοῦ τηρεῖ ἑαυτόν, καὶ ὁ πονηρὸς οὖχ ἀπτεται αὐτόν.

18 We know that everyone born of God does not practice sin, but that what was generated of God keeps itself, 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 ἤκει καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκομεν τὸν ἀληθινὸν καὶ ἐσμέν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστοῦ. οὗτος ἔστιν ὁ ἀληθινὸς θεὸς, καὶ ἡ ζωὴ αἰωνίως.

without being saved. Who do you think Jesus is referring to when he says that many will say to him on judgement day, "Lord, did we not cast out demons in your name, and in your name perform miracles?" etc. Jesus will say to them, Depart from me you people who do wickedness! I never knew you. You cannot live a wicked life and expect to escape hell, the Lake of Fire. Just because you believe John 3:16 does not mean that if you live a sinful life, you will escape hell. The Devil believes John 3:16. Do not be deceived. And yes, for a brother, a believer, there is sin to death. It says so in this verse, 1 John 5:16. John 3:16 will not help you escape 1 John 5:16 if you live a willfully sinful life.

115 5:18a txt ὁ γεγεννημένος ἐκ Ν Α B K L P Ψ 18 81 322 323 424 436 614 630 945 1067 1175 1241 1243 1292 1409 1611 1735 1739 1844 1846 1881 2298 2344 1116 Lect arm eth geo slav TR HF RP NA28 {A} / ἐγεννηθέντι ὁ δὲ γεγεννημένος ἐκ 33 // ἥ γέννησις 1505 1852 2138 itar.l, itaq vg (synri) copbo Chromatius Jerome Vigilius // ὁ γεγεννημένος ἐκ Origen // lac Ψ9 Ψ74 C 048 0245 0296.

116 5:18b txt ἐαυτὸν Ν Α K L 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 1877 1881 2127 2298 2344 2464 2492 // lect arm eth geo slav Origen TR RP NA28 {C} // αὐτὸν A* B* 1852 2138 // αὐτὸν B* 330 451 614 1505 1852 2138 2412 2495 itar.l, itaq vg Chromatius Jerome Vigilius SBL // 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 ἑαυτὸν...” Note though that both ἑαυτὸν and αὐτόν can be reflexive in meaning.

117 5:18c I don’t see this as the believer keeping himself (I agree that ὁ γεγεννημένος is elsewhere not used of the believer, - in fact it is not used at all anywhere else in the Greek Bible, and I agree that it is not referring to the believer here), but more along the lines of Paul’s teaching in Romans 7:15-25, that when I sin, it is not “I” who is sinning, but sin that dwells within me. Thus the idea that the new man, the new creation, the new generation in me born from God, does not sin, but the former man does, and is still present in me, trying to control my body, at war with the new man in me that was generated by God. The new generation, that part of me that was born from God, cannot sin; everything born of God does not sin. It is correct to expect the two different apostles to be in harmony with each other in their teachings, as they had the same teacher and the one and the same Holy Spirit. As in fact they are in agreement.

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 κύμαι, 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."

119 5:20a txt ἤκει TR HF RP NA28 {\} // add: “et carnum induit nostris causa et passus est et resurrexit a mortuis; adsumpsit nos...” (“[The Son of God came] and was clothed with flesh for our sake, and suffered, and arose from the dead; he adopted us...”) vg miss Julianus of Toledo

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.
<table>
<thead>
<tr>
<th>MS</th>
<th>Date</th>
<th>Alt</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ψ</td>
<td>III</td>
<td>P. Oxy. 402</td>
<td>Cambridge, Mass., Harvard Univ., Semitic Mus., Inv. Nr. 3736</td>
</tr>
<tr>
<td>Ψ IV</td>
<td>VII</td>
<td>P. Bodmer XVII</td>
<td>Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII</td>
</tr>
<tr>
<td>K</td>
<td>IV</td>
<td>01</td>
<td>London, the British Library, Add. 43725</td>
</tr>
<tr>
<td>A</td>
<td>V</td>
<td>02</td>
<td>London, British Library, Royal 1 D. VIII</td>
</tr>
<tr>
<td>B</td>
<td>IV</td>
<td>03</td>
<td>Vatican Library, Vat. gr. 1209</td>
</tr>
<tr>
<td>C</td>
<td>V</td>
<td>04</td>
<td>Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus</td>
</tr>
<tr>
<td>K</td>
<td>IX</td>
<td>018</td>
<td>Moscow, Hist. Mus., V. 93, S. 97</td>
</tr>
<tr>
<td>L</td>
<td>IX</td>
<td>020</td>
<td>Rome, Bibl. Angelica, 39</td>
</tr>
<tr>
<td>P</td>
<td>IX</td>
<td>025</td>
<td>St. Petersburg, Russ. Nat. Libr., Gr. 225</td>
</tr>
<tr>
<td>Ψ</td>
<td>IX/X</td>
<td>044</td>
<td>Athos, Lavra, B’52</td>
</tr>
<tr>
<td>048</td>
<td>V</td>
<td></td>
<td>Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308</td>
</tr>
<tr>
<td>049</td>
<td>IX</td>
<td></td>
<td>Athos, Lavra, A’88</td>
</tr>
<tr>
<td>056</td>
<td>X</td>
<td></td>
<td>Paris, Bibl. Nat., Gr. 201</td>
</tr>
<tr>
<td>0142</td>
<td>X</td>
<td></td>
<td>Munich, Bayerisch Staatsbibl., Gr. 375</td>
</tr>
<tr>
<td>0245</td>
<td>VI</td>
<td></td>
<td>Birmingham, Selly Oak Coll., Mingana Georg. 7</td>
</tr>
<tr>
<td>0296</td>
<td>VI</td>
<td></td>
<td>Sinai, St. Catherine’s Monastery, Ép. MT 48, 53, 55</td>
</tr>
<tr>
<td>1</td>
<td>XII</td>
<td></td>
<td>Basel, Univ. Bibl. A. N. IV.2</td>
</tr>
<tr>
<td>5</td>
<td>XIII</td>
<td></td>
<td>Paris, Bibl. Nat., Gr. 106</td>
</tr>
<tr>
<td>6</td>
<td>XIII</td>
<td></td>
<td>Paris, Bibl. Nat., Gr. 112</td>
</tr>
<tr>
<td>18</td>
<td>1364</td>
<td>m</td>
<td>Paris, National Library Greek 47</td>
</tr>
<tr>
<td>33</td>
<td>IX</td>
<td></td>
<td>Paris, Bibl. Nat., Gr. 14</td>
</tr>
<tr>
<td>35</td>
<td>XI</td>
<td>m</td>
<td>Paris, BN, Cod. Coislin 20</td>
</tr>
<tr>
<td>69</td>
<td>XV</td>
<td>f 13</td>
<td>Leicester, Leicestershire Record Office, Cod. 6 D 32/1 (&quot;Codex Leicestrensis&quot;)</td>
</tr>
<tr>
<td>82</td>
<td>X</td>
<td>m</td>
<td>Paris, National Library Gr. 237</td>
</tr>
<tr>
<td>88</td>
<td>XII</td>
<td></td>
<td>Naples, Bibl. Naz., MS II. A. 7</td>
</tr>
<tr>
<td>93</td>
<td>X</td>
<td></td>
<td>Paris, National Library Coislin Gr. 205</td>
</tr>
<tr>
<td>104</td>
<td>1087</td>
<td></td>
<td>London, British Library, Harley 5537</td>
</tr>
<tr>
<td>175</td>
<td>X/XI</td>
<td></td>
<td>Rome, Vatican Library Gr. 2080</td>
</tr>
<tr>
<td>181</td>
<td>X</td>
<td></td>
<td>Vatican Library Reg. Gr. 179</td>
</tr>
<tr>
<td>206</td>
<td>XIII</td>
<td></td>
<td>London, Lambeth Palace, 1182</td>
</tr>
<tr>
<td>218</td>
<td>XIII</td>
<td></td>
<td>Vienna, Austria; Nat. Libr., Theol. gr. 23, NT: fol. 486-623</td>
</tr>
<tr>
<td>221</td>
<td>X</td>
<td>m</td>
<td>Oxford, Bodl. Libr., Canon. Gr. 110</td>
</tr>
<tr>
<td>307</td>
<td>X</td>
<td></td>
<td>Paris, Bibl. Nat., Coislin Gr. 25</td>
</tr>
<tr>
<td>322</td>
<td>XV</td>
<td></td>
<td>London, Brit. Libr., Harley 5620</td>
</tr>
<tr>
<td>323</td>
<td>XII</td>
<td></td>
<td>Genf, Bibl. publ. et univ., Gr. 20</td>
</tr>
<tr>
<td>326</td>
<td>X</td>
<td></td>
<td>Oxford, Lincoln Coll., Gr. 82</td>
</tr>
<tr>
<td>330</td>
<td>XII</td>
<td></td>
<td>St. Petersburg, Russ. Nat. Libr., Gr. 101</td>
</tr>
<tr>
<td>398</td>
<td>X</td>
<td></td>
<td>Cambridge, Univ. Libr., Kk. 6.4</td>
</tr>
<tr>
<td>436</td>
<td>XI/XII</td>
<td></td>
<td>Vatican City, Vatican Library, Vat. gr. 367</td>
</tr>
<tr>
<td>442</td>
<td>XII/III</td>
<td></td>
<td>Uppsala, Univ. Bibl., Gr. 1, p. 183-440</td>
</tr>
<tr>
<td>450</td>
<td>X</td>
<td>m</td>
<td>Vatican City, Vatican Libr., Vat. gr. 29</td>
</tr>
<tr>
<td>451</td>
<td>XI</td>
<td></td>
<td>Vatican City, Vatican Libr., Urb. gr. 3</td>
</tr>
<tr>
<td>453</td>
<td>XIV</td>
<td></td>
<td>Vatican Library, Barb. gr. 582</td>
</tr>
<tr>
<td>454</td>
<td>X</td>
<td>m</td>
<td>Florenz, Bibl. Medicea Laur., Plutei IV. 1</td>
</tr>
<tr>
<td>456</td>
<td>X</td>
<td></td>
<td>Florence, Bibl. Medicea Laur. Plutei 4.30</td>
</tr>
<tr>
<td>457</td>
<td>X</td>
<td>m</td>
<td>Florence, Bibl. Medicea Laur., Plutei IV. 29</td>
</tr>
<tr>
<td>468</td>
<td>XIII</td>
<td></td>
<td>Paris, Bibl. Nat., Gr. 101</td>
</tr>
<tr>
<td>Page</td>
<td>Column</td>
<td>Value</td>
<td>Details</td>
</tr>
<tr>
<td>------</td>
<td>--------</td>
<td>-------</td>
<td>---------</td>
</tr>
<tr>
<td>469</td>
<td>XIII</td>
<td>m</td>
<td>Paris, Bibl. Nat., Gr. 102A</td>
</tr>
<tr>
<td>614</td>
<td>XIII</td>
<td></td>
<td>Mailand, Bibl. Ambros., E. 97 sup.</td>
</tr>
<tr>
<td>617</td>
<td>XI</td>
<td></td>
<td>Venedig, Bibl. Naz. Marc., Gr. Z. 546 (786)</td>
</tr>
<tr>
<td>621</td>
<td>XI</td>
<td></td>
<td>Vatican Libr., Vat. gr. 1270</td>
</tr>
<tr>
<td>623</td>
<td>1037</td>
<td></td>
<td>Vatican Libr., Vat. gr. 1650</td>
</tr>
<tr>
<td>627</td>
<td>X</td>
<td>m</td>
<td>Vatican Libr., Vat. gr. 2062</td>
</tr>
<tr>
<td>629</td>
<td>XIV</td>
<td></td>
<td>Vatican Libr., Ottob. gr. 298</td>
</tr>
<tr>
<td>630</td>
<td>XII/XIII</td>
<td></td>
<td>Vatican Libr., Ottob. gr. 325</td>
</tr>
<tr>
<td>642</td>
<td>XIV</td>
<td></td>
<td>London, Lambeth Palace, 1185</td>
</tr>
<tr>
<td>720</td>
<td>1138</td>
<td></td>
<td>Vienna, Aust., Nat. Bibl., Theol. gr. 79, 80</td>
</tr>
<tr>
<td>808</td>
<td>XIV</td>
<td>m</td>
<td>Athens, Nat. Bibl., 2251</td>
</tr>
<tr>
<td>920</td>
<td>X</td>
<td></td>
<td>Escorial, Ψ. III. 18</td>
</tr>
<tr>
<td>945</td>
<td>XI</td>
<td></td>
<td>Athos, Dionysiou, 124 (37)</td>
</tr>
<tr>
<td>1067</td>
<td>XIV</td>
<td></td>
<td>Athos, Kutlumusiu, 57</td>
</tr>
<tr>
<td>1127</td>
<td>XII</td>
<td></td>
<td>Athos, Philotheu, 1811 (48)</td>
</tr>
<tr>
<td>1175</td>
<td>X</td>
<td></td>
<td>Patmos, Joannu, 16</td>
</tr>
<tr>
<td>1241</td>
<td>XII</td>
<td></td>
<td>Sinai, St. Catherine’s Monastery, Gr. 260</td>
</tr>
<tr>
<td>1243</td>
<td>XI</td>
<td></td>
<td>Sinai, St. Catherine’s Monastery, Gr. 262</td>
</tr>
<tr>
<td>1292</td>
<td>XIII</td>
<td></td>
<td>Paris, Natl. Libr. Suppl. Gr. 1224</td>
</tr>
<tr>
<td>1409</td>
<td>XIV</td>
<td></td>
<td>Athos, Xiropotamu, 244 (2806)</td>
</tr>
<tr>
<td>1448</td>
<td>XIV</td>
<td></td>
<td>Athos, Lavra, A’ 13</td>
</tr>
<tr>
<td>1505</td>
<td>XII</td>
<td></td>
<td>Athos, Lavra, B’ 26</td>
</tr>
<tr>
<td>1523</td>
<td>XIII/XIV</td>
<td></td>
<td>Vienna, Nat. Libr., Theol. gr. 141</td>
</tr>
<tr>
<td>1524</td>
<td>XIV</td>
<td></td>
<td>Vienna, Nat. Libr., Theol. gr. 150</td>
</tr>
<tr>
<td>1611</td>
<td>X</td>
<td></td>
<td>Athen, Nat. Bibl., 94</td>
</tr>
<tr>
<td>1678</td>
<td>XIV</td>
<td></td>
<td>Athos, Panteleimonos, 770</td>
</tr>
<tr>
<td>1735</td>
<td>X</td>
<td></td>
<td>Athos, Lavra B’ 42</td>
</tr>
<tr>
<td>1739</td>
<td>X</td>
<td></td>
<td>Athos, Lavra B’ 64</td>
</tr>
<tr>
<td>1844</td>
<td>XVI</td>
<td></td>
<td>Vatican Library, Vat. gr. 1227, fol. 256-305</td>
</tr>
<tr>
<td>1846</td>
<td>XI</td>
<td></td>
<td>Vatican Library, Vat. gr. 2099</td>
</tr>
<tr>
<td>1852</td>
<td>XIII</td>
<td>m</td>
<td>Uppsala, Univ.-Bibl., Ms. Gr. 11</td>
</tr>
<tr>
<td>1862</td>
<td>IX-XI</td>
<td>m</td>
<td>Athens, Pavlu, 117 (2)</td>
</tr>
<tr>
<td>1875</td>
<td>X</td>
<td></td>
<td>Athen, Nat. Bibl., 149</td>
</tr>
<tr>
<td>1881</td>
<td>XIV</td>
<td></td>
<td>Sinai, St. Catherine’s Monastery, Gr. 300</td>
</tr>
<tr>
<td>1891</td>
<td>X</td>
<td></td>
<td>Jerusalem, Orthodox Patriarchat, Saba, 107, 233 fol.</td>
</tr>
<tr>
<td>2080</td>
<td>XIV</td>
<td></td>
<td>Patmos, Ioannu, 12</td>
</tr>
<tr>
<td>2138</td>
<td>1072</td>
<td></td>
<td>Moscow, Univ. 2 (Gorkij-Bibl. 2280)</td>
</tr>
<tr>
<td>2147</td>
<td>XI/XII</td>
<td></td>
<td>St. Petersburg, Rss. Nat. Libr., Gr. 235</td>
</tr>
<tr>
<td>2200</td>
<td>XIV</td>
<td></td>
<td>Elasson, Olympiotissis, 79</td>
</tr>
<tr>
<td>2298</td>
<td>XII</td>
<td></td>
<td>Paris, Bibl. Nat., Gr. 102</td>
</tr>
<tr>
<td>2344</td>
<td>XI</td>
<td></td>
<td>Paris, Bibl. Nat., Coislin Gr. 18, fol. 170-230</td>
</tr>
<tr>
<td>2412</td>
<td>XII</td>
<td></td>
<td>Chicago, Univ. Libr., Ms. 922</td>
</tr>
<tr>
<td>2423</td>
<td>XIII</td>
<td></td>
<td>Durham, N.C., Duke Univ. Libr., Gr. 3</td>
</tr>
<tr>
<td>2464</td>
<td>IX</td>
<td></td>
<td>Patmos, Ioannu, 742</td>
</tr>
<tr>
<td>2492</td>
<td>XIV</td>
<td></td>
<td>Sinai, St. Catherine’s Monastery; Gr. 1342, fol. 1-178</td>
</tr>
<tr>
<td>2495</td>
<td>XV</td>
<td></td>
<td>Sinai, St. Catherine’s Monastery; Gr. 1992</td>
</tr>
<tr>
<td>2805</td>
<td>XII/III</td>
<td></td>
<td>Athens, Studitu, 1</td>
</tr>
<tr>
<td>2818</td>
<td>XII</td>
<td>36aK</td>
<td>Paris, Natl. Libr.; Coislin Gr. 20</td>
</tr>
</tbody>
</table>

For the record, there are 517 hand-written Greek manuscripts containing at least some portion of the First Epistle of John, according to Text und Texwert.
Endnote on 1 John 2:12-14

There is a significant variation between the NA28 text and the Robinson/Pierpont text here, as follows.

First the NA28:

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

γράφω ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.

γράφω ὑμῖν νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.

ἐγράφα ὑμῖν παιδία ὅτι ἐγνώκατε τὸν πατέρα.

ἐγράφα ὑμῖν νεανίσκοι ὅτι ἰσχυροὶ 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.

ἐγράφα ὑμῖν παιδία ὅτι ἐγνώκατε τὸν πατέρα.

ἐγράφα ὑμῖν νεανίσκοι ὅτι ἰσχυροὶ 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 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 εἰσίν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσίν. 7 For there are three that bear witness: [in heaven: the Father, the Word, and the Holy Spirit: and these three are one. 8 καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ ἁίμα, καὶ οἱ τρεῖς εἰσί τὸ ἐν εἰσίν. 8 And there are three that bear witness on earth:] the Spirit and the water and the blood; and these three are as one.125

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

omit ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσίν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ

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

Group One:
[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσίν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ], τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ ἁίμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. 221mg. 2318 2473 vg cl Stephens (88 m8 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.)

125 that is, “these three agree.”
[[ἐν τῷ οὐρανῷ, πατὴρ, λόγος, καὶ πνεῦμα ἁγιόν· καὶ οὗτοι οἱ τρεῖς ἐν εἰσίν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ ]], πνεῦμα, καὶ ὕδωρ, καὶ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. 918
[[ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ πνεῦμα ἁγιόν· καὶ οὗτοι οἱ τρεῖς ἐν εἰσίν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ ]], τὸ πνεῦμα καὶ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. Erasmus 4, 5

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

Group Three:
[[ἐν τῷ οὐρανῷ, πατὴρ, λόγος, καὶ πνεῦμα ἁγιόν· καὶ οὗτοι οἱ τρεῖς ἐν εἰσίν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. 636 mg

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

Group Five:
[[ἐν τῷ οὐρανῷ, ὁ πατὴρ, καὶ ο λόγος, καὶ τὸ ἁγιόν πνεῦμα· καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς ]], τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα. Complutensian Polyglot (Yes, it is accented and breathed differently)
[[ἀπὸ τοῦ οὐρανοῦ, πατὴρ, λόγος, καὶ πνεῦμα ἁγιον. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς ]], τὸ πνεῦμα, τὸ ὕδωρ, καὶ τὸ αἷμα. 629

Now the Latins:
add in terra, spiritus et aqua et sanguis (+ et hi tres unum sunt in Christo Iesu vgms; Spec). 8 et tres sunt, qui testimonium dicunt in caelo, pater, verbum (filius it1 vgms; et spiritus, et hi tres unum sunt (+ in Christo Iesu it1 vgms) itlr vgms; 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 h(i) tres unum sunt in Christo Iesu et tres sunt qui testimonium dicunt in caelo pater verbum et spiritus et h(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 h(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 cursive 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