The First Epistle of John

A new translation from the Greek
By David Robert Palmer

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

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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The First Epistle of John

Chapter 1

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, 2even that life has been revealed, and we have seen it, and we are bearing witness and announcing to you eternal life, 3which was with the Father and has been revealed to us. 3What we have seen and heard we are declaring to you also, so you too may have fellowship with us. And 2that fellowship of ours is with the Father, and with his son Jesus Christ. 4And these things we 3write, so our mutual 5joy may be full.

5And this is the message ⁶that we have heard from him and announce to you: that God is light, and in him is no darkness at all. 6If we say we are in fellowship with him, and are walking in darkness, we are lying, and not doing the truth. 7If we walk in the light, as he is in the light, we have fellowship with

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1:2 omit "life" K
2 13 txt include "and" N A B C K L Ψ 5 6 18 61 88 94 104 424 442 614 621 623 720 1243 1523 Μ Did Ps-Oec TR HF RP NA28 \{\} / omit "and" C* P 33 81 323 436 630 945 1241 1505 1611 1739 1852 1881 2138 2298 2344 syrh h cop⁶ / lac ṭ⁵ 048 0245 0296 2492.
3 1:4a This is a "literary plural" according to BDF §820.
4 1:4b txt ημερις Α evid B P Ψ 33 621 492 1624 323 436 442 451 621 623 629 720 945 1067 1175 1241 1249 1409 1505 1523 1531 1611 1735 1739 1844 1852 1877 1921 2138 2298 2344 2412 2464 2495 Μ vg syrh h pal cop⁶ / lac ṭ⁵ 048 0245 0296 2492.
5 1:4c txt ημων Κ B L Ψ 049 1 18 35 43 69 88 180 181 252 319 321 322 326 398 400 436 522 607 617 1067 1175 1241 1409 1501 1729 1827 1837 1845 1874 2143 2541 2774 Lect it¹ r Ψ 5 6 33 81 61 88 94 104 206 218 254 307 330 365 378 400* 424 429 431 442 451 453 459 467 468 614 621 623 629 630 642 665 720 808 876 915 918 945 996 1127 1243 1270 1292 1297 1359 1448 1490 1505 1523 1524 1563 1595 1611 1661 1678 1718 1735 1739 1791 1813 1832 1844 1852 1877 1881 1901 2138 2147 2186 2200 2243 2298 2344 2374 2412 2464 2495 2544 2652 2805 2818 Μ φ 422 598 938 1021 it⁳ vg cl syrh h pal cop⁶ / lac ṭ⁵ 048 0245 0296 2492. (The ECM editors consider the two major Greek readings to be of equal weight.) In the Greek (ημων), “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.

9 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 ημον “our” or ημων “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 renderings, and that therefore the Peshitta was a translation from the Greek.

1:7a txt ἐὰν Ψ 6 322 323 424* 945 1241 1243 1379 1881 1624 323 436 442 453 614 621 623 630 642 720 808 1067 1409 1448 1505 1523 1524 1611 1735 1844 1852 2138 2298 2344 2492 2541 2805 vg syrh h cop⁶ / lac ṭ⁵ 048 0245 0296 69* 1846.
one another, and the blood of Jesus Christ his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we are calling him a liar, and his word is not in us.

Chapter 2

1 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; and he is the appeasement for our sins; and not for ours only, but also for the sins of the whole world.

3 And by this we know that we have known him: if we keep his commandments. Someone who says, “I know him,” and does not keep his commandments, is a liar, and the truth is not in him. 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. Someone who claims to abide in him ought also to walk just as he walked.

7 Beloved, 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. Yet, it is a new

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8 1:7b (TST 53) txt L. 2: Ἰησοῦ τοῦ υἱοῦ αὐτοῦ ἡ Β Ρ Ψ 206 322 323 429 630 945 1241 1505 1511 1739 1852 1881 2138 2200 2495 vg syr cop sa bo Cl NA28 {L}. 1: Ἰησοῦ τοῦ υἱοῦ αὐτοῦ 2298 L. 3: τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ 326 1837 L. 7: τοῦ υἱοῦ αὐτοῦ 1243 L. 1: Ἰησοῦ Χριστοῦ 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. I like the number of words in the Majority Text, simply for the sake of rhythm in English.

9 1:8a txt ἡ ἀλήθεια ἡ Β Ρ Ψ 5 6 33 81 323 424 436 442 621 623 720 1523 1241 1243 1739 1852 1881 2298 2442 2492 syr cop sa bo eth TR HF PK NA28 {L}. 1: ἡ ἀλήθεια τοῦ θεοῦ 614 630 1505 1611 2138 2200 al syr tr. 408, 408 0245 0296 1846. It is a new rendering, “make him out to be a liar” is really a longer way of saying “call him a liar.” Some might object that this 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 object that we are not actually “saying” the word “liar” about him, so we are not “calling” a liar. That is technically true, but not true in effect. We are in effect calling him a liar.

10 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 ποιεῖμαι is the only rendering that makes sense in some other verses as well, eg, “Either take a tree good and its fruit good, or call the tree bad and its fruit bad...”. In a mathematical sense, we could render this, “If we say we have not sinned, that amounts to being a liar.” 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” a liar. That is technically true, but not true in effect. We are in effect calling him a liar.

12 2:6 txt οὗτος ἡ Β Ρ Ψ 6 18 81 94 104 307 322 323 424 442 614 629 630 720 945 1175 1241 1243 1292 1448 1505 1523 1524 1611 1678 vid. 1739 1844 1852 1881 2138 2298 2464{8x}. Lect it(au) syr h (arm) geo slav Origen lat 1/2 Jerome 1/7 (Salvian) (Fulgentius 1/2) tr RP NA28 {C}. 3/7 ommit A B (L omit καὶ αὐτός ὁ θεος περιπατεῖν) 5 33 436 623 808 1067 1127 1409 1735 2344 2374 2464txt 2541 2805 it(au) Tr CY syr h Origen lat 1/2 Cyril; Cyril; Jerome 1/7 Paulinus-Nola Pelagius Maximus Augustine Fulgentius 1/2 WH tr lac Ψ 408 0245 0296 1678 1846 2186.
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. 14 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. 15 16 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 To you children, I write: 17 “Your sins are forgiven you for his name’s sake.”

13 To you fathers, I write: “You know him who existed from the beginning.”

To you young men, I write: “You have overcome the evil one.”

14 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.

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13 2:7b (TST 55) txt {A} L: 2: omit ψαυτίδ Β Α Β Ρ Ψ 5 6 33 88 218 322 323 424ε 431 436 442 456 621 623 642 808 915 945 1067 1241 1243 1359 1409 1563 1718 1739 1852 1881 2344 2464 2541 2544ε 2805 (596 latt syr,h cop,sa,bo arm eth Aug Cl lat Theophylact. NA28 {\} / L: 1: add αυτος ρευς K Λ 049 056 0142 1 18 35 61 82 93 94 104 175 181 206 221 254 307 321 326 378 424ε 429 451 453 454 457 459 467 468 469 522 614 617 629 630 720 918 920 1127 1175 1292 1448 1490 1505 1523 1524 1611 1678 1735 1799 1831 1837 1839 1844 1875 1888 1891 2080 2127 2200 2298 2344 2374 2412 2464 2541 2544ε 2805 2818 Phot PsOec TR HF RP \ because of possible h.t. or h.a. 398 450 627 / lac Ψ 048 0245 0296 33 1846 2138 2186.

14 2:8 The point that the light keeps shining even now, is that it puts new light on the old commandment; thus he can say that he is writing to us a commandment that is both old and new.

15 2:10a (TST 56) txt L: 1/2: σκανδαλον εν αυτω σε εστιν B Κ Ρ Ψ Ψ 049 1 6 18 33 82 88 93 104 175 181 206 221 307 322 323 326 398 424 429 436 450 442 451 454 456 457 468 469 614 621 627 629 630 920 945 1067 1127 1175 1241 1243 1292 1409 1505 1611 1678 1739 1852 1862 1881 1891 2080 2127 2147 2200 2298 2344 2412 2492 2495 2541 2544ε 2805 2818 Phot PsOec TR HF RP NA28 {\} / L: 1/2B: σκανδαλον σε εστιν εν αυτω Β Α Β Ρ Ψ 049 5 81 623 1735 2464 2544 / B<--A latt cop syr,鹘 / L: 7: σκοται εν αυτω σε εστιν 056 0142 / lac Ψ 048 0245 0296 1846 2138.

16 2:10b I sought my soul, but my soul I could not see.

I sought my God, but my God eluded me.

I sought my brother and I found all three.

by Anonymous

17 2:12 This is the pattern in 1 John for the use of γραφω στι - It is about WHAT he is writing to them, thus, “I am writing to tell you that...” or “I am writing to you as follows...” not “I am writing to you because...”. John explained in the opening few verses why he is writing. The first epistle of John is meant to be assuring, and give us joy and confidence before Him. John is telling them WHAT things to know FOR CERTAIN, and is assuring his readers that they CAN KNOW some things for certain, and he tells them HOW TO KNOW some things for certain. Young men, you HAVE conquered the evil one. (Much like Ephesians says in chapters 1-3 what God has done for you and where you now stand by his grace; and chapters 4-6 says now therefore walk in light of that which you are told you are, in the first 3 chapters.)

18 2:13 txt “ye have overcome” Oxford KJV / “you have overcome” 1611 KJV

19 2:14 (TST 57) txt {A} L: 2: ἔγραψα ψαυτίδ Β Α Β Ρ Ψ 5 6 33 104 175 181 206 252 254 307 321 322 323 424ε 429 431 436 442 453 467 468 522 614 621 623 630 720 918 945 1067 1241 1243 1292 1409 1490 1501 1505 1523 1524 1609 1611 1678 1735 1739 1791 1831 1838 1844 1852 1881 2080 2127 2200 2298 2344 2412 2464 2495 2541 2544ε 2652 2774 2805 2818 596 921 1098 1141 vg syr,ms,h cop,sa,bo arm eth Cyr Phot NA28 {\} / L: 1: γράψας Κ 049 056 0142 1 18 81 82 88 93 94 218 221 326 378 398 424ε 450 451 454 456 457 459 469 627 629 642 808 915 920 1127 1175 1359 1448 1718 1837 1862 1891 2127 2186 2243 2492 2544ε ih,h,l,r,w syr,ms PsOec TR HF RP \ uncertain 1875 2374 / lac Ψ 048 0245 0296 1836 1846 2138. The Robinson/Pierpont text begins v. 14 at ἔγραψα υμιν, πατέρες, and the preceding sentence is in v. 13. The Codex K reading 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.
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. 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. And the world passes away, along with the lust of it, but whoever does the will of God abides for ever. 

Children, it is the last hour, and just as you have heard that antichrist is coming, even now many antichrists have arisen; for which reason we know it is the last hour. They went out from us, but were not of us. For had they been of us, they would have remained with us. But they went out so that they would be made apparent, that none of them are of us. And you have an anointing from the Holy One, and know all. Isn’t any harder to “know all people” than to “know all things.” Indeed, there are fewer people than there are things. The apostles did, and you also have it. But, the traditional rendering of this is an ellipsis [BDF].

οὐδὲν ἐστὶν ἀντικήριον ὃς ἀπελθὼν ἐκ ναός, ἐστὶν ναός ἀντικηριακός (syr).  But, the ECM editors consider this as follows: “but, they went out from us, so 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.)
22Who is the liar, if not someone denying as follows, “Jesus is not the Anointed One”? This is antichrist, someone denying the Father and the Son. 27 Everyone who denies the Son, does not have the Father either. Someone who confesses the Son, has the Father as well. 28

24You, 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. 25 And this is the message that He announced to us: eternal life. 26 These things I have written to you because of those deceiving you.

27 And you, the anointing that you received from him, it abides in you, and you have no need that someone teach you. But rather, as that anointing from him has taught you concerning all things, and is true and is not a lie, so also, just as it has taught you, you abide in him. 28 And now, children, abide in him, so that when he is revealed, we may have confidence, and not feel ashamed because of him at his coming.

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.)

22:22 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 Mariam and they were enjoinèd that they should serve one God only, there is no god but He; far from His glory be what they set up (with Him).

22:23 (TST 60) L. 2: ὁ ὀμολογῶν τὸν ιμάν καὶ τὸν πατέρα ἔχει Ἅ Α Β Ψ Μ 5 33 206 307 322 326 398 429 436 428 614 621 623 630 918 1067 1127 1243 1292 1409 1505 1617 1735 1739 1852 1881 2080 2138 2147 2200 2298 2344 2412 2464 2495 2541 2818 vg syr.μεινατε (aor act imper) K L 049 056 0142 6 18 81 88 93 175 181 222 241 424 450 451 454 456 467 627 629 920 945 1175 1243 1735 1739 1852 1877 1891 2127 2492 2815 ps-oec TR HF RP / lac Ṿ Ṯ 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. We can see by this that the KJV translators did practice textual criticism. 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.


22:25 txt ἡμῖν Α Κ Λ Ψ Π 049 056 0142 18 33 69 81 104 181 322 326 330 424 436 614 629 630 945 1067 1175 1243 1292 1409 1505 1617 1735 1739 1844 1852 1877 2138 2298 2344 2412 2464 2492 2495 / Lect itar,h,l,t syr.vg syr.h copσαμος arm eth geo slav Amb Aug TR HF RP NA28 {\. \} / ὑμὶν B 69* 241 451 1241 1292* 1881 2127 1441 ic* vgσαμος / lac Ṿ Ṯ 048 0245 0296.

22:27b txt τὸ αὐτοῦ Ν Β Ψ Μ 5 33 81 307 323 614 630 945 1241 1505 1611 1739 1852 2138 2298 2344 2464 2492 2805 (2495 -τῷ) (over 60 minuscules) lat-τι syr.h copσαμος,bo,v arm eth Augustus Augṭ Cyr Did NA28 {\. \} / τον αυτον 1243 / τὸ αὐτὸ Α K L 049 056 0142 6 18 424 1448 1735 M Jerome Augṭ Theophylact TR HF RP / lac Ṿ Ṯ 048 0245 0296.

22:27d See John 16:13: "But when that one comes, the Spirit of truth, he will guide you in all the truth. For he will not speak from himself, but rather, whatever things he hears he will speak; and he will report to you the things that are coming."

22:27c txt a. μενετε (pres ind) Ν Α Β Ψ 5 33 81 323 614 630 945 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2464 2805 syr.h arm eth NA28 {\. \} / b. μενετε (fut ind) K L 049 056 0142 6 18 307 424 copσαμος ps-oec M TR HF RP / c. μενετε (aor act imper) 88 / a. or c. lat-τι,c copσαμος,bo,v / lac Ṿ Ṯ 048 0245 0296. All of these variants may be rendered as an English imperative.

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

Chapter 3

1 Behold what manner of love the Father has given to us, that we should be called children of God. And we are! The reason the world does not know us is this: it has not known him. Beloved, now we are children of God, though it is not yet revealed what exactly we will be. We do know that when he is revealed, we will be like him. For we will see him just as he is. And everyone who has this hope on Him purifies himself, just as that one is pure.

4 Everyone practicing sin is also practicing lawlessness, and sin is lawlessness. And you know that he was revealed so that sins be taken away, and there is no sin in him. Everyone abiding in him does not sin. Everyone who keeps sinning has not seen him, neither known him.

7 Children, let no one deceive you: someone who practices righteousness is righteous, just as that one is righteous. Someone who practices sin is of the devil, for the devil has been sinning from the beginning. For this reason the Son of God has been revealed: to destroy the works of the devil. 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:

35:229a txt εἰδήτε (perf act subj 2nd pl) Ν Β Ζ 409 6 18 81 88 104 206 323 424 42 493 436 1067 1127 1505 1611 1735 1739 1852 1881 2138 2200 2298 2492 2541 TR TG SBL NA28 */ / εἰδήτε (aor act subj 2nd pl) Α Κ Λ Ψ 0142 5 33 69 93 181 307 326 330 398 424/ 442 614 621 623 629 1175 1241 1243 1875 2147 2344 2412 2464 2805 2818 cop ἐθ 049 0245 0296 1846

36:229b txt omit Β Κ Λ Ψ 049 056 0142 18 81 307 424 1243 1249 TR HF RP */ καὶ Ν Α Κ Σ 33 323 436 442 614 630 945 1241 1448 1505 1611 1735 1739 1852 2138 2298 2344 2412 2464 2495 2541 (2805) 2818 it vg ἐθ 049 0245 0296 */ lac Ψ 049 0245 0296. The ECM editors consider the evidence for these two readings to be of equal weight.

31:1a (TST 63) txt L. 2: καὶ ἐσχήν Ψ 63 81 104 206 323 323 398 424/ 429 436 442 614 621 623 629 630 945 1067 (1241 om. καὶ) 1243 1292 1409 1505 1611 1678 1735 1739 1852 1875 1881 2080 2138 2147 2200 2298 2344 2412 2464 2495 2541 (2805) 2818 it ἐθ 049 0245 0296 */ lac Ψ 049 0245 0296. The ECM editors consider the evidence for these two readings to be of equal weight.

31:1b txt ὑμᾶς Ψ 424 Ν Α Β Ψ 33 323 614 630 945 1505 1739 al lat 049 0245 049 0245 0296 1846. The majority of the UBS Committee regarded the reading ἀμαρτάς Ψ 424 as a scribal assimilation to such passages as 2:2 and 4:10.

39:5 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; our old man can. But, do not think that I say that a Christian can be addicted to the same sin...
everyone who does not practice righteousness is not of God, and also someone who does not love his brother.

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

13Do not marvel, brethren, if the world hates you. 14We 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 every day for the rest of their life, as long as they repent every day. Not so. Anyone who has NOT been born again, and who does NOT have the Spirit, even they could do that. There is no evidence of the miracle of new birth in such a person. (John in 1 John 3:6 says "Everyone abiding in him does not sin. Everyone who keeps sinning has not seen him, neither known him.") In fact, if someone is saved, and overcomes sin in their life for a few months or years right after they were saved, but then falls back into addiction to a sin, the apostle Peter says in 2 Peter 2:20,21: "For if after having escaped the moral corruptions of the world through the knowledge of the Lord and Savior Jesus Christ they are but again entangled, defeated by them, their latter state has become worse for them than their former. For it would have been better for them not to have known the path of righteousness, than though knowing it, to turn back from the holy commandment that was delivered to them." Jesus himself said that a servant who did not know the will of God and disobeyed, will receive few lashes, so to speak. But the servant who knew the will of God, and disobeyed, will receive many more lashes. Jesus also said in John 15:1-8 that he is the vine, we are the branches. If a branch that is in me (a Christian who received the gospel, was born again, and received the Holy Spirit) does not bear fruit, he will cut off that branch and throw it in the fire. If we do not remain in the Spirit, walking in the Spirit, bearing fruit in the Spirit, we will bear no fruit and we will wither, and we will go TO HELL, the fire, and be burned! For a Christian who backslides, the punishment in hell will be worse than for someone who was never a Christian! It is also like the parable of the 10 virgins. They all ten believed in the Lord, and were waiting for his return. But some did not get extra oil, and their lamp did not last all the way until the end. When they knocked on the Groom's door, the groom said "Go away, I do not know you." Jesus also said of the hypocrites, they have their inheritance in outer darkness. Who is a hypocrite? Someone living a double life. By most appearances, they are a Christian. But unknown to people, they have an addiction to their prevailing sin, with no victory over it, they are not an overcomer. These people GO TO HELL. Do not let that be you. And do not think that I teach Once Saved Always Saved. We are not fully saved until Jesus returns. Even the apostle Paul was afraid; he said he was severe with his body, keeping it in subjection, lest after preaching to others, he himself be disqualified. Yes, the Apostle Paul was afraid of being disqualified, afraid of running the race in vain. Yes you see, it is possible to run the race in vain. In another place, he said, "knowing therefore the terror of the Lord..." Friend, do you know the terror of the Lord? Jesus said, Fear the one who has the power to cast both soul and body into Gehenna, the lake of fire. Yes, I tell you, fear him." Hell is real, and it is worse than we can imagine. Sin should be a rare thing in a Christian's life. John here in his first epistle says, "But if anyone does sin, we have an advocate with the Father, Jesus Christ the Righteous." But practicing sin, doing the same sin the rest of your life, no. That is not at all something found in a Christian. Not a Christian that is going to enter heaven. Such a Christian will go to hell. If you still have an addiction to a sin, then stop everything, quit your job if you must! Fast and pray and seek the Lord, and mourn and wail, until you find the power of the Spirit and victory over your sin, and make sure you love your brother and your neighbor, and love God and seek him with all your heart, and offer the sacrifice of praise daily to God. Root out all bitterness as well, forgive everyone you have a grudge against, reconcile with everyone as much as possible. If you do not forgive others their sins, neither will your Father forgive you your sins. Jesus Christ the son of God said that, and Jesus Christ is as SERIOUS as HELL about his words! God is love. God is light. Unforgiveness is darkness. No person carrying darkness will enter Heaven. No person who is not characterized by holiness will enter heaven. No one who is a friend of the world will enter heaven. Be unsnagged 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.
death. 13Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.46 16By this we know love;47 because He laid down his life for us. And we ought to lay down48 our lives for the brethren.

17Now whoever has the substance of the world, and sees49 his brother having need of it, and closes
off his compassion from him, how does the love of God abide50 in him? 18Children,51 we should love, not in word or tongue,52 but in action53 and truth, 19and by this54 we will know55 that we are of the truth, and will assure our heart56 before him 20that when our heart accuses, that57 God is greater than our heart, and

43 3:13b txt ἀδελφοὶ Ν A B C P Ψ 33 69 323 424 945 1241 1739 18 323 630 1505 ΜI vgmiss syrh TR HF RP // lac Ψ9 Ψ74 048 0245 0296 1846.
44 3:14 see John 5:24
45 3:14 (TST 64) txt δ{D} L. 1: ἀγαπῶν τὸν ἀδελφὸν C Κ Ψ 049 1 5 6 18 81 82 88 93 104 175 181 221 307 326 424 450 451 454 456 457 468 469 627 920 1127 1175 1678 1735 1862 1875 1891 2080 2127 2147 2298 2818 ΜI Lect vgmiss slav Cassiodorus TR HF RP // L. 1C: ἀγαπῶν τὸν ἀδελφὸν αὐτός Ρ 056 0142 206 429 436 442 614 621 630 1067 1292 1409 1505 1611 2138 2280 2412 2495 2541 itar vgmiss syrph, copsa, eth Tyconius // L. 2: ἀγαπῶν Ν A B 33 323 323 398 623 629 945 1241 1243 1739 1852 1881 2344 2464 2492 2805 ith,q,r w, z vg copsa, bo, fay arm geo Lucifer Augustine NA28 {A} // lac Ψ9 Ψ74 048 0245 0296 1846.
47 3:16a The KJV adds “of God” in italics, so the Compl. Polyglot, Beza 1589 and 1598 (not 1565), and 1582 Rheims translation.
49 3:17a txt θεωρη ኪ Ν A B C P Ψ 18 424C 630 1739 TR HF RP NA28 {\} // θεωρεῖ K Λ 049 69 81 323 424* 614 1241 1505 // illeg 33 // lac Ψ9 Ψ74 048 0245 0296. This verse contains instances of the TR HF RP editions not following the conjunction of Κ and Λ; see also next footnote.
51 3:18a txt Τεκνία Ν A B C P Ψ 81 323 424,6 323 630 1241 1505 1739 lat-v,t syrh NA28 {\} // Τεκνία ιου Κ Λ 049 18 33vid 69 424* 614 2298 ΜI ps-oecc eth TR HF RP // lac Ψ9 Ψ74 048 0245 0296.
52 3:18b txt τῇ χλώσῃ Α B C Κ Λ 18 323 424 614 630 1505 1739 HF RP NA28 {\} // χλώσῃ Ν Ρ 1 33 632 945 1241 1881 2464 al TR // lac Ψ9 Ψ74 048 0245 0296.
54 3:19a καὶ εν τούτῳ Ν Κ Λ Ψ 049 18 81 104 181 322 323 330 424 451 945 1175 1241 1243 1739 1877 1881 2127 2298 2492 ΜI Lect it,h,r,w syrP copsa,boms arm eth slav Aug TR HF RP NA28 {C} // ἐν τούτῳ Α B 326 436 623 629 1067 1409 1735 2344 2464 itar,c,h,p,t,z vg copbo, fay arm geo Clement // καὶ εκ τούτου 326 436 623 1292 1505 1611 1844 1852 2138 2422 2495 // εκ τούτου syrh rc // ἄλλας τούτου 326 436 623 1292 1505 // καὶ τούτων 056 0142 // lac Ψ9 Ψ74 048 0245 0296.
55 3:19b txt γνωσόμεθα Ν A B C P Ψ 81 322 323 424* 363 945 1067 1241 1243 1292 1409 1505 1611 1735 1739 1881 2138 2298 2444 3596 vgmiss arm eth geo Clement NA28 {A} // γνωσόμενον Κ Λ 049 18 424* 623 1175 2464 ΜI Lect itar,h,t,lz vg slav Augustine TR HF RP // γνωσόμεθα 1844 1852 itb // lac Ψ9 Ψ74 048 0245 0296.
56 3:19c txt πείσωμεν τὴν καρδίαν Α* B 424C it,h,r,w syrph, copsa,bo Augustine NA28 {\} // πείσωμεν τὴν καρδίαν 322 323 945 1241 1739 pc // πείσωμεν τὰς καρδίας Ν A* Κ Τ Λ Ψ 81 424* 614 1505 ΜI it, vgcl TR HF RP // πείσωμεν τὰς καρδίας 18 69 623 630 1243 2464 pc vglt // lac Ψ9 048 0245 0296 33. The Muenster online apparatus indicates their opinion that Ψ74 and minuscule 33 probably read πείσωμεν τὴν καρδίαν. The word πείσωμεν alone is distinguishable in Ψ74.
57 3:20 txt incl. δτι Ν B C K L Ψ 5 6 18 35 81 323 424 442 468 614 617 630 1505 1739 ΜI syrph,h copsa,ms TR RP WH NA28 // omit ὑποκριν Α 33 61 218 326 436 629 642 808 1067 1127 1409 1827 1837 2344 2374 2541 lat copsa,ms, bo PsOec // lac Ψ9 Ψ74 P 048 0245 0296 1241 1846 1875.
he knows all. 21Beloved, when our\(^{58}\) heart does not accuse us,\(^{59}\) we have confidence with God, 22and whatever we ask, we receive from him, because we are keeping his commandments, and doing the things that are pleasing in his sight.

23And this is his commandment: that we believe\(^{60}\) in the name of his son Jesus Christ, and that we love one another, just as he gave us\(^{61}\) commandment. 24And someone keeping his commandments is abiding in Him, and He in that person. And by this we know that we abide in him: by the Spirit which he has given to us.

**Chapter 4**

3Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. 2By this you know\(^{62}\) the spirit of God: every spirit that confesses that Jesus Christ has come in the flesh, is of God, 3and every spirit that does not confess\(^{63}\) Jesus [Christ has come in the flesh],\(^{64}\) is not of God.\(^{55}\) And this is antichrist, which you have heard that he...
was coming, and now is in the world already. 4You are of God, children, and have overcome him, because greater is he that is in you than he that is in the world. 5They are of the world; therefore speak they of the world, and the world hears them. 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.

7Beloved, let us love one another; for love is of God, and everyone who loves is born of God, and knows God. 8Someone who does not love has not known God, for God is love. 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. 10Herein is love, not that we loved God, but that he loved us, and sent his Son as the appeasement for our sins.

11Beloved, if that is how God loved us, we ought also to love one another. 12No one has ever seen God. When we love one another, God abides in us, and his love is accomplished in us. 13By this we know that we are abiding in him and he in us: because he has given to us of his Spirit.

14And we have seen, and we bear witness, that the Father has sent the Son as savior of the world. 15Whoever confesses that Jesus is the son of God, God abides in that person, and that person in God. 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. 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. 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. 19We can love, because he first loved us.

Thus the Majority Text duplicates the entirety of the phrase ἵστοι ἁριστοὶ ἐν σάρκι ἐλθοῦσα ἡ ἐκ τοῦ θεοῦ ἐστιν found in v. 2, even omitting the article τὸν, like in v. 2.

66 4:3e Like the beast of Revelation, this spirit of antichrist is both an “it” and a “him.”

67 4:6a txt ἠμῶν, ὡς ούκ ἐστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου K B K Ψ 18 33 323 424 630 1505 1739 Ἄ TR HF RP NA28 { / } ἠμῶν, ὡς ούκ ἐστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτως 81 / ἡμῶν καὶ ὡς ούκ ἐστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου 614 / ἠμῶν, ἐν τούτῳ Ἄ // ἠμῶν, ἐν τοίχῳ // ἠμῶν, ἐκ τούτου L // - ἐκ τούτου 614 (lacuna preceeding ἐκ τούτου; this is the 1st v. found in it) // lac ἣν Ψ Ὦ44 C P 0245 0296.

68 4:6b Or, "from this we recognize the true spirit versus the deceiving spirit."


70 4:11 txt ἀγαπάν TR HF NA28 { / } ἀγαπάν RP.

71 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.


74 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.

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, cannot 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

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. By this we know that we love the children of God: when we love God and are doing his commandments. For this is love of God: that we keep his commandments. And his commandments are not heavy to bear, because everyone who has been born of God overcomes the world. And this is the victory that overcomes the world: our faith. Who is overcomer of the world, except someone who believes that Jesus is the Son of God?
6. He is the one who came through water and blood, Jesus Christ. Not only by water, but by water and blood. And the Spirit is one bearing witness, because the Spirit is truth. For there are three that bear witness, the Spirit and the water and the blood, and these three agree.

82 Text of John 5:6-7.

83 Text of John 5:8.

84 Text of John 5:11-12.


86 Text of John 5:15-16.

87 Text of John 5:17-19.


89 Text of John 5:22-23.

90 Text of John 5:24-25.

91 Text of John 5:26-27.

92 Text of John 5:28-29.

93 Text of John 5:30-31.

94 Text of John 5:32-34.

95 Text of John 5:35-36.

96 Text of John 5:37-38.


98 Text of John 5:41-43.

99 Text of John 5:44-47.

100 Text of John 5:48-50.

101 Text of John 5:51-55.
15

witness of human beings, the witness of God is greater. For this is the witness of God that he has testified concerning his Son. Someone who believes in the Son of God has the witness in himself. But someone who does not trust in God has called him a liar, because he has not trusted the testimony that God has testified concerning his Son. And this is the testimony: God has given to us eternal life, and that life is in his Son. Someone who has the Son of God has life. Someone who does not have the Son of God does not have life.

I have written these things to you who believe in the name of the Son of God, so that you will know you have eternal life. And this is the confidence that we have with him, that, if we ask for something that is in accordance with his will, he hears us. And if we know that he hears us, whatever we ask, we know that we have the petitions that we have asked of him.
16 If anyone sees his brother sinning a sin not to death, he shall ask, and God will give him life, for those not sinning to death. There is sin to death; I am not saying to ask about that.

17 All unrighteousness is sin, and there is sin not to death. 18 We know that everyone born of God does not practice sin, but instead what was generated of God keeps itself, and the evil one does not touch it.

19 We know that we are of God, and the whole world lies captive in the evil one. 20 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.

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100 5:16 See how a brother sinning is considered a rare thing. In this epistle John warns us not to be deceived. We must not think that because we have 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." God is not mocked. Whatever a man sows, that shall he also reap. Someone who is born of God does not practice sin. Jesus said Be perfect, as your Father in heaven is perfect. John says yes that we might stumble sometimes. But you cannot 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. Peter said that 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 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 to 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.

102 5:18a txt ὁ γεγεννηθεὶς ἐκ ἡμῶν ὡς πάντας τοὺς ἁγίους, τὸ μόνον ζῷον ὁ πατήρ ἔχει, εἰς τὸν ἀπεθάνατον ζήσει. The Committee understood this to refer to the Christian believer (although elsewhere John always uses ὁ γεγεννημένος, never ὁ γεγεννηθεὶς, of the believer) naturally preferred the reflexive ἐμαυτόν... Copyists who took ὁ γεγεννηθεὶς to refer to Christ, and therefore adopted the reading ἐμαυτόν... Note though that both ἐμαυτόν and ἐμαυτόν can be reflexive in meaning.

104 5:18c Or, "does not touch it." I don’t see this as the believer keeping himself (I agree that ὁ γεγεννηθεὶς 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.
Children, keep yourselves from idols.
### Principal Witnesses to 1 John

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

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

First the NA28:

γράφω ὑμῖν τεκνία, ὅτι ἀφέωνται ὑμῖν αἰ ἀμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.
γράφω ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.
γράφω ὑμῖν νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.

ἔγραψα ὑμῖν παιδία ὅτι ἐγνώκατε τὸν πατέρα.
ἔγραψα ὑμῖν πατέρες ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.
ἔγραψα ὑμῖν νεανίσκοι ὅτι ἰσχυροί ἔστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

Now the RP text:

γράφω ὑμῖν τεκνία, ὅτι ἀφέωνται ὑμῖν αἰ ἀμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.
γράφω ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.
γράφω ὑμῖν νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.
γράφω ὑμῖν παιδία ὅτι ἐγνώκατε τὸν πατέρα.

ἔγραψα ὑμῖν πατέρες ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.
ἔγραψα ὑμῖν νεανίσκοι ὅτι ἰσχυροί ἔστε 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 to just 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 - 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 - XV - 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.

219 - XIII - contains only gospels; Wien, Österr. Nat. Bibl., Theol. gr. 321; if Tisch. #, Greg 643, XIV, Brit Libr; and 643 contains 1 John but OMITS the comma.
220 - XIII – contains only gospels; Wien, Österr. Nat. Bibl., Theol. gr. 337; if Tisch. #, Greg 644, XIV, Brit Libr; and 644 contains 1 John, but has a **lacuna** here.

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

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

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

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

636 – XV - contains the passage **only in margin by a corrector**; Neap, 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. Suspect the margin writing a modern hand.
429 – XIV Century; Wolfenbüttel, Herzog August Bibliothek 16.7 A°
636 – XV Century; Naples, National Library, Ms. II. A. 9

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

7 ὅτι τρεῖς εἰσίν οἱ μαρτυρούντες [[ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόgos, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσιν.]]
7 For there are three that bear witness: [[in heaven: the Father, the Word, and the Holy Spirit: and these three are one.]]
8 καὶ τρεῖς εἰσίν οἱ μαρτυρούντες ἐν τῇ γῇ]], τὸ πνεῦμα, καὶ τὸ ὅψω, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν.
8 And there are three that bear witness on earth:] the Spirit and the water and the blood; and these three are as one.\textsuperscript{111}

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

οι οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ \( \text{οι οἱ οἱ} \) οἱ οἱ οἱ οἱ οἱ οἱ \( \text{οἱ οἱ} \) οἱ οἱ οἱ οἱ οἱ οἱ οἱ \( \text{οἱ} \) οἱ οἱ οἱ οἱ οἱ οἱ \( \text{οἱ} \) οἱ οἱ οἱ οἱ οἱ οἱ οἱ \( \text{οἱ} \) οἱ οἱ οἱ οἱ οἱ οἱ \( \text{οἱ} \) οἱ οἱ οἱ οἱ οἱ οἱ οἱ \( \text{οἱ} \) οἱ οἱ οἱ οἱ οἱ οἱ οἱ \( \text{οἱ} \) οἱ οἱ οἱ οἱ οἱ οἱ οἱ \( \text{οἱ} \) οἱ οἱ οἱ οἱ οἱ οἱ οἱ \( \text{οἱ} \) οἱ οἱ οἱ οἱ οἱ οἱ οἱ \( \text{οἱ} \) οἱ οἱ οἱ οἱ οἱ οἱ οἱ \( \text{οἱ} \) οἱ οἱ οἱ οἱ οἱ οἱ οἱ \( \text{οἱ} \) οἱ οἱ οἱ οἱ οἱ οἱ οἱ \( \text{οἱ} \) οἱ οἱ οἱ \( \text{οἱ οἱ} \) οἱ οἱ οἱ οἱ οἱ οἱ οἱ \( \text{οἱ} \) οἱ οἱ οἱ οἱ οἱ οἱ οἱ \( \text{οἱ} \) οἱ οἱ οἱ οἱ οἱ οἱ οἱ \( \text{οἱ} \) οἱ οἱ οἱ οἱ οἱ οἱ οἱ \( \text{οἱ} \) οἱ οἱ οἱ οἱ οἱ οἱ οἱ \( \text{οἱ} \) οἱ ο 输入数据。
[ἐν τῷ οὐρανῷ, πατὴρ, λόγος, καὶ πνεῦμα ἁγιον· καὶ οὗτοι οἱ τρεῖς ἐν εἰσί. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ ]]}, πνεῦμα, καὶ ὕδωρ, καὶ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν. 918
[[ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ πνεῦμα ἁγιον· καὶ οὗτοι οἱ τρεῖς ἐν εἰσί. 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 ἁγιον· καὶ οὗτοι οἱ τρεῖς ἐν εἰσί. 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 ἁγιον· καὶ οὗτοι οἱ τρεῖς ἐν εἰσί. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ ]], τὸ πνεῦμα, ὕδωρ, καὶ αἷμα. 61 (acc. to Scrivener)
[[ἐν τῷ οὐρανῷ, πατὴρ, λόγος, καὶ πνεῦμα ἁγιον· καὶ οὗτοι οἱ τρεῖς ἐν εἰσί. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ ]], τὸ πνεῦμα, τὸ ὕδωρ, καὶ τὸ αἷμα. 429 mg

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

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

Group Five:
[[ἐν τῷ οὐρανῷ, ὁ πατὴρ, καὶ οὗτος οἱ πνεύμα καὶ οἱ τρεῖς εἰς τὸ εν εἰσί. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς ]], τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα. Complutensian Polyglot (Yes, it is accented and breathed differently)
[[ἐν τῷ οὐρανῷ, 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 itl vgms) et spiritus, et hi tres unum sunt (+ in Christo Iesu itl vgms) itl itl 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 hi(i) tres unum sunt in Christo Iesu et tres sunt qui testimonium dicunt in caelo pater verbum et spiritus et hi(i) tres unum sunt "There are three who bear witness on earth: spirit, water and blood, and these three are one in Christ Jesus. And there are three who bear witness in heaven: the Father, the Word and the Spirit, and these three are one."

Lat-T reads: (7) quoniam tres sunt qui testificantur in terra (8) spiritus et aqua et sanguis et tres sunt qui testificantur in caelo pater et filius et spiritus sanctus et hi(i) tres unum sunt "because there are three who bear witness on earth: spirit and water and blood, and three who bear witness in heaven: Father and Son and Holy Spirit, and these three are one."

(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 Fulgenzis [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, “1. John v.7 and Luther’s German Bible,” in *The Authorship of the Fourth Gospel and Other Critical Essays* (Boston, 1888), pp. 458-463. [End of quotation of the UBS commentary]


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

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

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

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

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

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

www.lulu.com/spotlight/bibletranslation
http://www.bibletranslation.ws/tran.html