

# The First Epistle of John

A new translation from the Greek  
By David Robert Palmer

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Some Abbreviations used in the apparatus:

TST - "Teststelle" - A test passage in the "Text und Textwert" series  
L. = "lectio" = one of the readings in the "Text und Textwert" test passage

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## The First Epistle of John

### Chapter 1

<sup>1</sup>That which existed from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have examined, *talking* about the word of life, <sup>2</sup>even that life has been revealed, and we have seen *it*, and we are bearing witness and announcing to you eternal life,<sup>1</sup> which was with the Father and has been revealed to us. <sup>3</sup>What we have seen and heard we are declaring to you also, so you too may have fellowship with us. And<sup>2</sup> that fellowship of ours is with the Father, and with his son Jesus Christ. <sup>4</sup>And these things we<sup>3</sup> write,<sup>4</sup> so our mutual<sup>5</sup> joy may be full.

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

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<sup>1</sup> **1:2** omit "life" K

<sup>2</sup> **1:3** txt include "and" N A B C<sup>c</sup> K L Ψ 5 6 18 61 88 94 104 424 442 614 621 623 720 1243 1523 **¶** Did Ps-Oec TR HF RP NA27 {\} // omit "and" C\* P 33 81 323 436 630 945 1241 1505 1611 1739 1852 1881 2138 2298 2344 syr<sup>h</sup> cop<sup>sa</sup> // lac **¶** **¶**<sup>74</sup> 048 0245 0296 2492.

<sup>3</sup> **1:4a** This is a "literary plural" according to BDF §280.

<sup>4</sup> **1:4b** txt ἡμεῖς N A<sup>\*vid</sup> B P Ψ 33 **¶** 921 it<sup>h,l,r,w,z</sup> cop<sup>sa</sup>mss NA27 {B} // ὑμῖν A<sup>c</sup> C K L 049 056 0142 6 42 18 81 88 104 181 322 323 326 330 424 436 442 451 614 621 623 629 630 720 945 1067 1175 1241 1243 1292 1409 1505 1523 1611 1735 1739 1844 1852 1877 1881 2138 2298 2344 2412 2464 2495 **¶** vg syr<sup>p,h,pal</sup> cop<sup>sa</sup>mss,bo arm eth Ps-Oec TR HF RP // lac **¶** **¶**<sup>74</sup> 048 0245 0296 1846 2492.

<sup>5</sup> **1:4c** txt ἡμῶν N B L Ψ 049 1 18 35 43 69 88 180 181 252 319 321 322 326 398 400<sup>c</sup> 436 522 607 617 1067 1175 1241 1409 1501 1729 1827 1837 1845 1874 1875 2423 2541 2774 *Lect it<sup>ar,z</sup> vg<sup>st,ww</sup> cop<sup>sa</sup> geo Beza-TR Steph-TR HF RP NA27 {A}* (Tyndale, Matthew's) // ἡ ἡμῶν 1609 // ὑμῶν A C K P 056 0142 5 6 33 61 81 88 93 94 104 206 218 254 307 330 365 378 400\* 424 429 431 442 451 453 459 467 468 614 621 623 629 630 642 665 720 808 876 915 918 945 996 1127 1243 1270 1292 1297 1359 1448 1490 1505 1523 1524 1563 1595 1611 1661 1678 1718 1735 1739 1751 1799 1831 1832 1842 1844 1852 1877 1881 1890 2138 2147 2186 2200 2243 2298 2344 2374 2412 2464 2495 2544 2652 2805 2818 **¶** **¶** 422 4598 4938 1021 it<sup>t</sup> vg<sup>cl</sup> syr<sup>h,pal</sup> cop<sup>bo</sup> arm eth slav Aug Bede Ps-Oec Eras-TR (Coverdale, Great Bible, Geneva, Bishops', KJV) // ἡμῶν ἐν ὑμῖν syr<sup>p</sup> // lac **¶** **¶**<sup>74</sup> 048 0245 0296 323 1678 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 ὑμῶν "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.

<sup>6</sup> **1:5** txt ἀγγελία N<sup>2</sup> A B K L 5 18 35<sup>c</sup> 218 307 398 424\* 453 621 623 642 808 1448 1735 **¶** HF RP NA27 {\} // ἐπαγγελία C P 33 35\* 69 81 323 424<sup>c</sup> 436 442 614 630 720 945 1067 1241 1243 1409 1505 1523 1524 1611 1739 1852 1881 2138 2298 2344 2541 2805 cop<sup>sa</sup>mss,bo Ps-Oec TR // ἀπαγγελια N\* 552 // αγαπη της επαγγελιας N<sup>1</sup> Ψ // lac **¶** **¶**<sup>74</sup> 048 0245 0296 2492. Scrivener states that the KJV follows neither the Stephens nor Beza TR here.

<sup>7</sup> **1:7a** txt ἐὰν Ψ 6 322 323 424<sup>c</sup> 945 1241 1243 1739 1881 it<sup>h,l,r,w,z</sup>\* cop<sup>bo</sup>mss Cyr Jerome MaxConf ECM // ἐὰν δὲ N A B C K L P 5 18 33 69<sup>c</sup> 81 218 307 398 424\* 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 syr<sup>p,h</sup> cop<sup>sa</sup> Clem Ps-Oec TR HF RP NA27 {\} // lac **¶** **¶**<sup>74</sup> 048 0245 0296 69\* 1846.

one another, and the blood of Jesus Christ his son<sup>8</sup> cleanses us from all sin. <sup>8</sup>If we say we have no sin, we deceive ourselves, and the truth<sup>9</sup> is not in us. <sup>9</sup>If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. <sup>10</sup>If we say we have not sinned, we are calling him a liar,<sup>10</sup> and his word is not in us.

## Chapter 2

<sup>1</sup>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; <sup>2</sup>and he is the appeasement for our sins; and not for ours only, but also for *the sins* of the whole world.

<sup>3</sup>And by this we know that we have known him: if we keep his commandments. <sup>4</sup>Someone who says, “I know him,” and does not keep his commandments, is a liar, and the truth is not in him. <sup>5</sup>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. <sup>6</sup>Someone who claims to abide in him ought also to walk just as<sup>11</sup> he walked.

<sup>7</sup>Beloved,<sup>12</sup> 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.<sup>13</sup> <sup>8</sup>Yet, it is a new

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<sup>8</sup> **1:7b** (TST 53) txt L. 2: Ἰησοῦ τοῦ υἱοῦ αὐτοῦ ⲛ B C P Ψ 206 322 323 429 630 945 1241 1505 1611 1739 1852 1881 2138 2200 2495 vgst syr<sup>p</sup> cop<sup>sa,bo</sup>ms Cl NA27 {} // L. 2b: τοῦ 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 ⲙ it<sup>t,w,z</sup> vg<sup>cl,ww</sup> syr<sup>h\*\*</sup> cop<sup>bo</sup> TR HF RP // lac Ɔ<sup>9</sup> Ɔ<sup>74</sup> 048 0245 0296 1846. I like the number of words in the Majority Text, simply for the sake of rhythm in English.

<sup>9</sup> **1:8a** txt ἡ ἀλήθεια ⲛ A B C K L P Ψ 5 6 33 81 323 424 436 442 621 623 720 1523 1241 1243 1739 1852 1881 2298 2344 2492 syr<sup>p</sup> cop<sup>sa,bo</sup> eth TR HF RP PK NA27 {} // ἡ ἀλήθεια τοῦ θεοῦ 614 630 1505 1611 2138 2200 al syr<sup>h</sup> // lac Ɔ<sup>9</sup> Ɔ<sup>74</sup> 048 0245 0296 1846.

<sup>10</sup> **1:10** The traditional rendering, “make him a liar” is unacceptable, because God cannot be a liar, and he cannot be made a liar. To make someone a liar, means to turn him into a liar. But we cannot turn him into a liar. This sense of “call” for the Greek word ποιέω is the only rendering that makes sense in some other verses as well, eg, “Either call a tree good and its fruit good, or call the tree bad and its fruit bad...” In a mathematical sense, we could render this, “If we say we have not sinned, that amounts to him 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” him a liar. That is technically true, but not true in effect. We are in effect calling him a liar.

<sup>11</sup> **2:6** txt οὕτως ⲛ C K P 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<sup>vid</sup> 1739 1844 1852 1881 2138 2298 2464<sup>mg</sup> Lect it<sup>(ar),l</sup> syr<sup>h</sup> (arm) (eth) geo slav Origen<sup>lat1/2</sup> Jerome<sup>3/7</sup> (Salvian) (Fulgentius<sup>1/2</sup>) ⲙ TR RP [NA27] {C} // οὕτω HF // omit A B (L omit καὶ αὐτὸς οὕτως περιπατεῖν) 5 33 436 623 808 1067 1127 1409 1735 2344 2374 2464<sup>txt</sup> 2541 2805 it<sup>t,w,z</sup> vg Clement Origen<sup>lat1/2</sup> Cyril; Cyprian Jerome<sup>4/7</sup> Paulinus-Nola Pelagius Maximus Augustine Fulgentius<sup>1/2</sup> WH // lac Ɔ<sup>9</sup> Ɔ<sup>74</sup> 048 0245 0296 1678 1846 2186.

<sup>12</sup> **2:7a** (TST 54) txt {A} L. 2: Ἀγαπητοί ⲛ A B C P Ψ 5 6 33 81 88 104 181 218 254 307 321 322 323 326<sup>c</sup> 431 436 442 453 459 467 614 621 623 629 630 642 720 808 915 918 945 1067 1127 1241 1243 1292 1359 1409 1505 1523 1524 1563 1611 1678 1718 1735 1739 1836 1842 1844 1852 1862 1875 1881 1891 2138 2200 2298 2344 2374 2412 2464 2495 2541 2544 2774 2805 2818 it<sup>h,l,r,w</sup> vg syr<sup>p,h</sup> cop<sup>sa,bo</sup> arm slav NA27 {} // L. 1: Ἀδελφοί K L 049 056 0142 1 18 35 61 82 93 94 175 206 221 326<sup>\*</sup> 398 424 429 450 451 454 456 457 468 469 522 617 627 920 1175 1448 1490 1799 1831 1837 2080 2127 2243 2423 2492 ⲙ PsOec TR HF RP // lac Ɔ<sup>9</sup> Ɔ<sup>74</sup> 048 0245 0296 1846 2187. The UBS Textual Commentary says that Ἀδελφοί, “which the author of 1 John

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.<sup>14</sup> <sup>9</sup>Someone who claims to be in the light, and hates his brother, is in darkness as of now. <sup>10</sup>Someone who loves his brother is abiding in the light, and there is no cause of stumbling in him.<sup>15</sup> <sup>16</sup> <sup>11</sup>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.

<sup>12</sup>To you children, I write:<sup>17</sup> “Your sins are forgiven you for his name’s sake.”

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

To you young men, I write: “You have overcome<sup>18</sup> the evil one.”

<sup>14</sup>I have written<sup>19</sup> 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.

almost never uses in the vocative (only in 3:13), crept into the Byzantine text of the present passage because of its customary usage as the introductory word in lectionary pericopes derived from the apostolos.”

<sup>13</sup> **2:7b** (TST 55) txt {A} L. 2: omit  $\mathfrak{P}^{74\text{vid}}$   $\aleph$  A B C P  $\Psi$  5 6 33 88 218 322 323 424<sup>c</sup> 431 436 442 456 621 623 642 808 915 945 1067 1241 1243 1359 1409 1563 1718 1739 1852 1881 2344 2374 2464 2541 2544\* 2805  $\{596\}$  latt syr<sup>p,h</sup> cop<sup>sa,bo</sup> arm eth Aug Cl<sup>lat</sup> Theophylact. NA27 {\} // L. 1: add ἀπ’ ἀρχῆς K L 049 056 0142 1 18 35 61 81 82 93 94 104 175 181 206 221 254 307 321 326 378 424\* 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 2147 2200 2243 2298 2412 2423 2492 2495 2652 2818  $\mathfrak{N}$  PsOec TR HF RP // ? because of possible *h.t.* or *h.a.* 398 450 627 // lac  $\mathfrak{P}^9$  048 0245 0296 33 1846 2138 2186.

<sup>14</sup> **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.

<sup>15</sup> **2:10a** (TST 56) txt L. 1/2: σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν B K L P  $\Psi$  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 1875 1881 1891 2080 2127 2147 2200 2298 2344 2412 2492 2495 2541 2805 2818 Phot PsOec TR HF RP NA27 {\} // L. 1/2B: σκάνδαλον οὐκ ἔστιν ἐν αὐτῷ  $\aleph$  A C 5 81 623 1735 2464 2544 // B<-->A latt cop syr<sup>p</sup> // L. 7: σκοτία ἐν αὐτῷ οὐκ ἔστιν 056 0142 // lac  $\mathfrak{P}^9$   $\mathfrak{P}^{74}$  048 0245 0296 1846 2138.

<sup>16</sup> **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

<sup>17</sup> **2:12** 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 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.)

<sup>18</sup> **2:13** txt “ye have overcome” Oxford KJV // “you have overcome” 1611 KJV

<sup>19</sup> **2:14** (TST 57) txt {A} L. 2: ἔγραψα  $\mathfrak{P}^{74\text{vid}}$   $\aleph$  A B C L P  $\Psi$  5 6 33 104 175 181 206 252 254 307 321 322 323 424<sup>c</sup> 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 1751 1799 1831 1838 1844 1852 1881 2080 2147 2200 2298 2344 2412 2464 2495 2541 2544\* 2652 2774 2805 2818  $\{596\}$   $\{921\}$   $\{938\}$   $\{1141\}$  vg syr<sup>p,mss,h</sup> cop<sup>sa,bo</sup> arm eth Cyr Phot NA27 {A} // L. 1: γράφω K 049 056 0142 1 18 81 82 88 93 94 218 221 326 378 398 424\* 450 451 454 456 457 459 469 627 629 642 808 915 920 1127 1175 1359 1448 1718 1837 1862 1891 2127 2186 2243 2492 2544<sup>c</sup> it<sup>h,l,r,w</sup> syr<sup>p,mss</sup> PsOec TR HF RP // uncertain 1875 2374 // lac  $\mathfrak{P}^9$  048 0245 0296 1836 1846 2138. The Robinson/Pierpont text begins v. 14 at ἔγραψα ὑμῖν, 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 writtens” John had clearly written in the verses previously, but not this first one. But what John is

<sup>15</sup>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. <sup>16</sup>Because all that is in the world, the lust of the flesh, and<sup>20</sup> the lust of the eyes, and the pride of possessions, is not of the Father, but is of the world. <sup>17</sup>And the world passes away, along with the lust of it,<sup>21</sup> but whoever who does the will of God abides for ever.<sup>22</sup>

<sup>18</sup>Children, it is the last hour, and just as you have heard that antichrist<sup>23</sup> is coming, even now many antichrists have arisen; for which reason we know it is the last hour. <sup>19</sup>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 be made apparent, that none<sup>24</sup> of them are of us. <sup>20</sup>And you have an anointing from the Holy One, and know all.<sup>25</sup> <sup>26</sup><sup>21</sup>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.

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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.

<sup>20</sup> **2:16a** txt καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν 1611 KJV // ἡ ἐπιθυμία τῶν ὀφθαλμῶν Oxford KJV

<sup>21</sup> **2:17a** txt αὐτοῦ **Ν** B C K L Ψ 049 056 0142 18 35 81 88 94 104 181 218 307 326 330 424\* 442 451 453 468 614 617 629 630 642 720 808 1448 1505 1523 1524 1611 1678 1735 1844 1877 2127 2298 2412 2492 2495 2652 **Π** Lect {1439m it<sup>ar,c,l,p,r,t,w,z</sup> syr<sup>p,h</sup> cop<sup>sa,bo</sup> arm eth Cyprian Lucifer Didymus Augustine Antiochus John-Damascus TR HF RP NA27 {}} // omit A P 5 6 33 323 398 424<sup>c</sup> 436 623 945 1067 1241 1243 1409 1739 2344 2464 2541 2805 vg cop<sup>sa,ms</sup> Antioch Origen // lac **Ϟ**<sup>9</sup> **Ϟ**<sup>74</sup> 048 0245 0296 1846 2138.

<sup>22</sup> **2:17b** add "just as God abides for ever." (vg<sup>ms</sup>) (cop<sup>sa</sup> "that one") Cyprian Lucifer Augustine

<sup>23</sup> **2:18** txt ὅτι **Ν\*** B C Ψ 5 398 436 522 621 623 665<sup>c</sup> 1409 1739 1844 2544 2805 {596 geo Origen<sup>gr</sup> Ps-DionysiusAl Epiphanius NA27 {B}} // ὁ A L 93 665\* 1881 {680½ // ὅτι ὁ **Ν**<sup>1</sup> K 6 18 33 35 81 94 104 218 307 322 323 424 442 453 468 614 630 642 720 808 945 1067 1175 1241 1243 1292 1448 1505 1523 1524 1611 1735 1852 2138 2298 2344 2464 2492 2541 **Π** Lect arm (von Soden: ὅτι [ὁ]) Vog Merk TR HF RP // either ὅτι or ὅτι ὁ it<sup>ar,h,z</sup> vg syr cop eth slav Irenaeus<sup>lat</sup> Origen<sup>lat</sup>; Cyprian Lucifer Tyconius Jerome Augustine Quodvultdeus // illegible P // lac **Ϟ**<sup>9</sup> **Ϟ**<sup>74</sup> 048 0245 0296 1846 2652.

<sup>24</sup> **2:19c** txt πάντες **Ν** A B C K L P Ψ 5 6 18 33 35 81 218 307 323 398 442 453 468 617 621 623 642 720 808 945 1241 1243 1523 1524 1735 1739 1844 1852 1881 2298 2344 2492 2805 vg it<sup>h,l,r,w</sup> syr<sup>h</sup> cop<sup>sa,bo</sup> arm eth TR HF RP WH NA27 {}} // omit 206 429 436 522 630 1067 1292 1409 1490 1505 1611 1799 1831 2138 2200 2541 syr<sup>p</sup> Epiph Ir<sup>lat</sup> // lac **Ϟ**<sup>9</sup> **Ϟ**<sup>74</sup> 048 0245 0296 996 1836 1846.

<sup>25</sup> **2:20a** (TST 59) txt L. 1: πάντα **A** C K L 049 056 0142 **1 5 6** 18 33 **81** 82 88 93 104<sup>c</sup> 175 181 206 221 307 322 323 326 424 429 **436 442** 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 **Π** slav CyrH Did TR HF RP // L. 2: πάντες **Ν B P Ψ** 104\* 398 459 1838 1842 **1852** syr<sup>p,h</sup> cop<sup>sa</sup> arm Jerome Hesychius NA27 {B}} // om. by h.t. or h.a.: 1241 // uncertain 2127 // <--> vg it<sup>h,l,r,w</sup> cop<sup>bo</sup> eth // lac **Ϟ**<sup>9</sup> **Ϟ**<sup>74</sup> 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. I suspect L. 2 may be an "orthodox corruption," meant to prevent a gnostic interpretation, as the UBS textual commentary also discusses.

<sup>26</sup> **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. Thus, 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, the traditional rendering of this is an ellipsis [BDF § 448(7)] 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.) It 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

<sup>22</sup>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.<sup>27</sup> <sup>23</sup>Everyone who denies the Son, does not have the Father either. Someone who confesses the Son, has the Father as well.<sup>28</sup>

<sup>24</sup>You,<sup>29</sup> 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. <sup>25</sup>And this is the message that He announced to us:<sup>30</sup> eternal life. <sup>26</sup>These things I have written to you because of those deceiving you.

<sup>27</sup>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<sup>31</sup> anointing from him has taught you concerning all things,<sup>32</sup> and is true and is not a lie, so also, just as it has taught you, you abide<sup>33</sup> in him. <sup>28</sup>And now, children, abide in him, so that when he is revealed, we may have<sup>34</sup> confidence, and not feel ashamed because of him at his

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.)

<sup>27</sup> **2:22** An example of such a denial is found in the Qu’ran: [9.30] And the Jews say: Uzair is the son of Allah; and the Christians say: The Messiah is the son of Allah; these are the words of their mouths; they imitate the saying of those who disbelieved before; may Allah destroy them; how they are turned away! [9.31] They have taken their doctors of law and their monks for lords besides Allah, and (also) the Messiah son of Marium and they were enjoined that they should serve one God only, there is no god but He; far from His glory be what they set up (with Him).

<sup>28</sup> **2:23** (TST 60) L. 2: ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει **ⲛ** A B C P Ψ 5 33 206 307 322 326 398 429 436 442 468 614 621 623 630 918 1067 1127 1243 1292 1409 1505 1678 1735 1739 1852 1881 2080 2138 2147 2200 2298 2344 2412 2464 2495 2541 2818 vg syrP,h cop<sup>sa,bo</sup> arm eth NA27 {} // omit (h.t.) K L 049 056 0142 1 6 18 81 82 88 93 175 181 221 424\* 450 451 454 456 457 469 627 629 920 945 1175 1241 1862 1875 1877 1891 2127 2492 2815 TR HF RP // lac **ⲡ**<sup>9</sup> **ⲡ**<sup>74</sup> 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.

<sup>29</sup> **2:24** txt ὑμεῖς **ⲛ** A B C P Ψ 33 323 424<sup>c</sup> 614 630 945 1241 1505 1739 lat cop<sup>sa,mss,(bo)</sup> NA27 {} // ὑμεῖς οὖν K L 18 81 424\* **ⲛ** Aug TR HF RP // lac **ⲡ**<sup>9</sup> **ⲡ**<sup>74</sup> 048 0245 0296.

<sup>30</sup> **2:25** txt ἡμῖν **ⲛ** A C K L P Ψ 049 056 0142 18 33 69<sup>c</sup> 81 88 104 181 322 323 326 330 424 436 614 629 630 945 1067 1175 1243 1292<sup>c</sup> 1409 1505 1611 1735 1739 1844 1852 1877 2138 2298 2344 2412 2464 2492 2495 **ⲛ** Lect itar,h,l,t vg syrP,h cop<sup>sa,bo</sup> arm eth geo slav Ambr Aug TR HF RP NA27 {A} // ὑμῖν B 69\* 241 451 1241 1292\* 1881 2127 ℓ1441 it<sup>c</sup> vg<sup>mss</sup> // lac **ⲡ**<sup>9</sup> **ⲡ**<sup>74</sup> 048 0245 0296.

<sup>31</sup> **2:27b** txt τὸ αὐτοῦ **ⲛ** B C P Ψ 33 81 323 614 630 945 1241 1505 1739 (2495 -τὸ) (abt. 20 minuscules) vg syr<sup>h</sup> cop<sup>sa</sup> arm eth Athanasius Aug<sup>pt</sup> Cyr NA27 {} // τὸ αὐτὸ A K L 18 424 **ⲛ** cop<sup>bo</sup> Jerome Aug<sup>pt</sup> Theophylact TR HF RP // lac **ⲡ**<sup>9</sup> **ⲡ**<sup>74</sup> 048 0245 0296.

<sup>32</sup> **2:27d** See John 16:13, “But when that one comes, the Spirit of truth, he will guide you in all the truth. For he will not speak from himself, but rather, whatever things he hears he will speak; and he will report to you the things that are coming.”

<sup>33</sup> **2:27c** txt μένετε **ⲛ** A B C P Ψ 33 81 323 614 630 1241 1505 1739 al latt cop<sup>bo</sup> NA27 {} // μενεῖτε (fut ind) K L 049 18 424 **ⲛ** TR HF RP // lac **ⲡ**<sup>9</sup> **ⲡ**<sup>74</sup> 048 0245 0296.

<sup>34</sup> **2:28b** (TST 62) txt L. 2: σχῶμεν παρρησίαν (1<sup>st</sup> pl aor2 subj) **ⲛ**<sup>1</sup> A B C P Ψ 6 81 104 181 307 322 323 424<sup>c</sup> 442 621 945 1241 1243 1678 1735 1739 1852 1875 1881 2298 2492 2818 NA27 {} // L. 1: ἔχῶμεν παρρησίαν (1<sup>st</sup> pl pres subj) **ⲛ**<sup>\*</sup> K L 049 056 0142 5 18 33 82 93 175 206 221 326 398 424\* 429 436 450 451 454 457 468 614 623 627 629 630 920 1067 1292 1409 1505 1611 1862 1891 2080 2127 2138 2147 2200 2412 2495 2541 2805 **ⲛ** TR HF RP // L. 1B: 1 88 456 469 1127 1175 2344 2464 // lac **ⲡ**<sup>9</sup> **ⲡ**<sup>74</sup> 048 0245 0296 1846.

coming. <sup>29</sup>If you know that he is righteous, you know that<sup>35</sup> everyone who practices righteousness is born of him.

### Chapter 3

<sup>1</sup>Behold what manner of love the Father has given to us, that we should be called children of God. And we are!<sup>36</sup> The reason the world does not know us<sup>37</sup> is this: it has not known him. <sup>2</sup>Beloved, now we are children of God, though it is not yet revealed what *exactly* we will be. We<sup>38</sup> do know that when he is revealed, we will be like him. For we will see him just as he is. <sup>3</sup>And everyone who has this hope on Him purifies himself, just as that one is pure.

<sup>4</sup>Everyone practicing sin is also practicing lawlessness, and sin is lawlessness. <sup>5</sup>And you know that he was revealed so that sins<sup>39</sup> be taken away, and there is no sin in him. <sup>6</sup>Everyone abiding in him does not sin. Everyone who keeps sinning has not seen him, neither known him.

<sup>7</sup>Children, let no one deceive you: someone who practices righteousness is righteous, just as that one is righteous. <sup>8</sup>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. <sup>9</sup>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.<sup>40</sup> <sup>10</sup>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.

<sup>35</sup> **2:29** txt omit B K L Ψ 18 81 424 **¶** it vg<sup>mss</sup> syr<sup>h</sup> cop<sup>sa</sup><sup>ms,bo</sup> Ambr Aug TR HF RP // καὶ **¶** A C P 33 323 436 442 614 630 945 1241 1505 1739 1852 al vg syr<sup>p</sup> cop<sup>sa</sup><sup>mss</sup> NA27 {} // lac **¶** **¶**<sup>74</sup> 048 0245 0296. The ECM editors consider the evidence for these two readings to be of equal weight.

<sup>36</sup> **3:1a** (TST 63) txt L. 2: καὶ ἐσμέν **¶**<sup>74</sup>vid **¶** A B C P Ψ 5 6 33 81 104 206 307 322 323 398 424<sup>c</sup> 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<sup>ar,h,l,z</sup> vg syr<sup>(p),h</sup> cop<sup>sa,bo</sup> eth geo slav Justin<sup>vid</sup>; Augustine NA27 {A} // 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 **¶** Lect vg<sup>ms</sup> TR HF RP // lac **¶** **¶**<sup>9</sup> 048 0245 0296 1846.

<sup>37</sup> **3:1b** txt ἡμᾶς **¶**<sup>74</sup> **¶**<sup>1</sup> A B Ψ 33 323 614 630 945 1505 1739 al lat syr<sup>p,h</sup> cop<sup>sa,bo</sup> Clat TR NA27 {} // ὑμᾶς **¶** C K L P 81 424 1241 **¶** vg<sup>mss</sup> HF RP // lac **¶** **¶**<sup>9</sup> 048 0245 0296 1846.

<sup>38</sup> **3:2** txt οἶδαμεν **¶** A B C P Ψ 33 81 323 945 1241 1739 al latt syr<sup>h</sup> cop<sup>sa</sup><sup>mss</sup> Origen<sup>pt</sup> NA27 {} // οἶδαμεν δὲ K L 18 424 614 630 1505 **¶** syr<sup>p</sup> cop<sup>sa</sup><sup>ms,bo</sup> Origen<sup>pt</sup> TR HF RP // lac **¶** **¶**<sup>9</sup> **¶**<sup>74</sup> 048 0245 0296 1846.

<sup>39</sup> **3:5** txt ἁμαρτίας A B P 33 322 323 424<sup>c</sup> 436 945 1067 1241 1243 1409 1735 1739 1852 1881 2344 2464 it<sup>r,l,z</sup> vg<sup>st</sup> syr<sup>h</sup> cop<sup>sa</sup><sup>ms,bo</sup> arm eth Tert Aug NA27 {A} // ἁμαρτίας ἡμῶν **¶** C K L Ψ 049 056 0142 18 81 88 104 181 326 330 424\* 451 614 630 1175 1292 1505 1611 1844 1877 2127 2138 2298 2412 2492 2495 **¶** vg<sup>cl,ww</sup> syr<sup>p</sup> cop<sup>sa</sup><sup>mss,fay</sup> geo slav Ath (von Soden: ἁμαρτίας [ἡμῶν]) TR HF RP // ἁμαρτίας τοῦ κόσμου 629 vg<sup>mss</sup> // lac **¶** **¶**<sup>9</sup> **¶**<sup>74</sup> 048 0245 0296 1846. The majority of the UBS Committee regarded the reading ἁμαρτίας ἡμῶν to be a scribal assimilation to such passages as 2:2 and 4:10.

<sup>40</sup> **3:9** 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.

<sup>11</sup>Because this is the message which you have heard from the beginning: that we should love one another. <sup>12</sup>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.

<sup>13</sup>Do<sup>41</sup> not marvel, brethren,<sup>42</sup> if the world hates you. <sup>14</sup>We know that we have crossed over out of death into life,<sup>43</sup> because we love the brethren. Someone who does not love his brother<sup>44</sup> still abides in death. <sup>15</sup>Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.<sup>45</sup> <sup>16</sup>By this we know love:<sup>46</sup> because He laid down his life for us. And we ought to lay down<sup>47</sup> our lives for the brethren.

<sup>17</sup>Now whoever has the substance of the world, and sees<sup>48</sup> his brother having need of it, and closes off his compassion from him, how does the love of God abide<sup>49</sup> in him? <sup>18</sup>Children,<sup>50</sup> we should love, not in word or tongue,<sup>51</sup> but in action<sup>52</sup> and truth, <sup>19</sup>and by this<sup>53</sup> we will know<sup>54</sup> that we are of the truth, and

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<sup>41</sup> **3:13a** txt καὶ μὴ ἄ C<sup>vid</sup> P Ψ 6 322 323 424\* 629 945 1241 1243 1678 1739 1881 2298 2492 it<sup>r,q,z</sup> vg<sup>ms</sup> syr<sup>p</sup> arm eth (NA27: [καὶ] μὴ) {C} // μὴ A B K L 049 056 0142 5 18 33<sup>vid</sup> 81 88 104 181 326 330 424<sup>c</sup> 436 442 451 614 630 1067 1175 1292 1409 1505 1611 1735 1844 1852 1877 2127 2138 2344 2412 2464 2495 **π** Lect it<sup>h,w</sup> vg syr<sup>h</sup> cop<sup>sa,bo,fay</sup> geo slav Didymus Lucifer Jerome Paulinus-Nola Aug WH Vog Merk Bov NA25 TR HF RP // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> 048 0245 0296 1846. The ECM editors consider the evidence for these two readings to be of equal weight.

<sup>42</sup> **3:13b** txt ἀδελφοί ἄ A B C P Ψ 33 69 323 424<sup>c</sup> 945 1241 1739 *al* lat NA27 {} // ἀδελφοί μου K L 18 81 424\* 614 630 1505 **π** vg<sup>ms</sup> syr TR HF RP // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> 048 0245 0296 1846.

<sup>43</sup> **3:14** see John 5:24

<sup>44</sup> **3:14** (TST 64) txt {D} L. 1: ἀγαπῶν τὸν ἀδελφὸν C K L 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 **π** Lect vg<sup>mss</sup> slav Cassiodorus TR HF RP // L. 1C: ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ P 056 0142 206 429 436 442 614 621 630 1067 1292 1409 1505 1611 2138 2200 2412 2495 2541 it<sup>ar</sup> vg<sup>mss</sup> syr<sup>p,h</sup> cop<sup>sa,mss</sup> eth Tyconius // L. 2: ἀγαπῶν ἄ A B 33 322 323 398 623 629 945 1241 1243 1739 1852 1881 2344 2464 2492 2805 it<sup>h,q,r,w,z</sup> vg cop<sup>sa,mss,bo,fay</sup> arm geo Lucifer Augustine NA27 {A} // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> 048 0245 0296 1846.

<sup>45</sup> **3:15** txt αὐτῷ B K 049 18 33 69<sup>vid</sup> 323 614 1241 *al* TR NA27 {} // ἑαυτῷ A C L P Ψ 81 424 630 1505 1739 **π** HF RP // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> 048 0245 0296.

<sup>46</sup> **3:16a** The KJV adds “of God” in italics, so the Compl. Polyglot, Beza 1589 and 1598 (not 1565), and 1582 Rheims translation.

<sup>47</sup> **3:16b** txt θεῖναι ἄ A B C P 81 323 945 1241 1739 1852 *al* Did NA27 {} // τιθέναι K L 18 424 614 630 1505 **π** TR HF RP // omit Ψ // *illeg* 33 // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> 048 0245 0296.

<sup>48</sup> **3:17a** txt θεωρῆ ἄ A B C P Ψ 18 424<sup>c</sup> 630 1739 TR HF RP NA27 {} // θεωρεῖ K L 049 69 81 323 424\* 614 1241 1505 // *illeg* 33 // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> 048 0245 0296. This verse contains instances of the TR HF RP editions not following the conjunction of K and L; see also next footnote.

<sup>49</sup> **3:17b** txt μένει 1739<sup>NA27</sup> **π** TR HF RP NA27 {} // μενει ἄ A B\* C P 18 323 424 614 630 1241 1739<sup>Münster</sup> 2464 // μενεῖ B<sup>2</sup> K L 81 1505 // μενη Ψ // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> 048 0245 0296 33.

<sup>50</sup> **3:18a** txt Τεκνία ἄ A B P Ψ 81 323 424<sup>c</sup> 630 1241 1505 1739 NA27 {} // Τεκνία μου K L 049 18 33<sup>vid</sup> 69 424\* 614 2298 **π** TR HF RP // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> 048 0245 0296.

<sup>51</sup> **3:18b** txt τῆ γλώσση A B C K L 18 323 424 614 630 1505 1739 HF RP NA27 {} // γλώσση ἄ P Ψ 1 33 632 945 1241 1881 2464 *al* TR // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> 048 0245 0296.

<sup>52</sup> **3:18c** txt ἐν ἔργῳ ἄ A B C L P Ψ 18 33<sup>vid</sup> 81 323 424 614 630 1241 1505 1739 HF RP NA27 {} // ἔργῳ K TR // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> 048 0245 0296.

<sup>53</sup> **3:19a** καὶ ἐν τούτῳ ἄ C K L P Ψ 049 18 81 88 104 181 322 323 330 424 451 945 1175 1241 1243 1739 1877 1881 2127 2298 2492 **π** Lect it<sup>q,r,w</sup> syr<sup>p</sup> cop<sup>sa,bo,mss</sup> arm eth slav Aug TR HF RP NA27 {C} // ἐν τούτῳ A B 326 436 623 629 1067 1409 1735

will assure our heart<sup>55</sup> before him <sup>20</sup>that when our heart accuses, that<sup>56</sup> God is greater than our heart, and he knows all. <sup>21</sup>Beloved, when our<sup>57</sup> heart does not accuse us,<sup>58</sup> we have confidence with God, <sup>22</sup>and whatever we ask, we receive from him, because we are keeping his commandments, and doing the things that are pleasing in his sight.

<sup>23</sup>And this is his commandment: that we believe<sup>59</sup> in the name of his son Jesus Christ, and that we love one another, just as he gave us<sup>60</sup> commandment. <sup>24</sup>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.

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2344 2464 it<sup>ar,c,h,p,t,z</sup> vg cop<sup>bo,fay</sup> geo Clement // καὶ ἐκ τούτου 614 630 1292 1505 1611 1844 1852 2138 2412 2495 // ἐκ τούτου syr<sup>h</sup> pc // ἀλλ' ἐκ τούτου 206 429 // καὶ τούτων 056 0142 // lac  $\mathfrak{P}^9$   $\mathfrak{P}^{74}$  048 0245 0296.

<sup>54</sup> **3:19b** txt γνωσόμεθα  $\aleph$  A B C P  $\Psi$  81 322 323 424<sup>c</sup> 436 945 1067 1241 1243 1292 1409 1505 1611 1735 1739 1881 2138 2298 2344  $\ell$ 596 vg<sup>mss</sup> arm eth geo Clement NA27 {A} // γινώσκομεν K L 049 18 424\* 623 1175 2464  $\mathfrak{N}$  Lect it<sup>ar,h,t,(z)</sup> vg slav Augustine TR HF RP // γινωσκόμεθα 1844 1852 it<sup>q</sup> // lac  $\mathfrak{P}^9$   $\mathfrak{P}^{74}$  048 0245 0296.

<sup>55</sup> **3:19c** txt πείσομεν τὴν καρδίαν A\* B 424<sup>c</sup> it<sup>h,(r)</sup> cop<sup>sa,bo</sup> Augustine NA27 {\} // πείσωμεν τὴν καρδίαν  $\Psi$  322 323 945 1241 1739 pc // πείσομεν τὰς καρδίας  $\aleph$  A<sup>c</sup> C K L P 81 424\* 614 1505  $\mathfrak{N}$  it<sup>t</sup> vg<sup>cl</sup> TR HF RP // πεισωμεν τὰς καρδίας 18 69 623 630 1243 2464 pc vg<sup>st</sup> // lac  $\mathfrak{P}^9$  048 0245 0296 33. The Muenster online apparatus indicates their opinion that  $\mathfrak{P}^{74}$  and minuscule 33 probably read πείσομεν τὴν καρδίαν. The word πείσομεν alone is distinguishable in  $\mathfrak{P}^{74}$ .

<sup>56</sup> **3:20** txt incl. ὅτι  $\aleph$  B C K L  $\Psi$  5 6 18 35 81 323 424 442 468 614 617 630 1505 1739  $\mathfrak{N}$  syr<sup>p,h</sup> cop<sup>sa,mss</sup> TR RP WH NA27 // omit ὅτι A 33 61 218 326 436 629 642 808 1067 1127 1409 1827 1837 2344 2374 2541 latt cop<sup>sa,mss,bo</sup> PsOec // lac  $\mathfrak{P}^9$   $\mathfrak{P}^{74}$  P 048 0245 0296 1241 1846 1875.

<sup>57</sup> **3:21a** txt ἡ καρδία A B  $\Psi$  33 322 323 424<sup>c</sup> 436 945 1067 1241 1409 1735 1739 2344 vg<sup>st</sup> Or<sup>gr<sup>1/3</sup>,lat<sup>2/4</sup></sup> (Methodius); Aug<sup>1/2</sup> // ἡ καρδία ὑμῶν 1505\* pc // ἡ καρδία ἡμῶν  $\aleph$  C K L 049 056 0142 18 81 88 104 181 326 330 424\* 451 614 629 630 1175 1243 1292 1505<sup>c</sup> 1611 1844 1852 1877 1881 2138 2298 2412 2464 2492  $\mathfrak{N}$  Lect it<sup>ar,q,r,t,w,z</sup> vg<sup>cl,ww</sup> syr<sup>p,h</sup> Cl<sup>lat</sup> Or<sup>pt</sup> Did TR HF RP [WH] [NA27] {C} // lac  $\mathfrak{P}^9$   $\mathfrak{P}^{74}$  P 048 0245 0296. See the ἡμῶν in v. 19, which may have caused this one. In Greek the article could serve as the possessive pronoun, especially if the pronoun was already used, as it was in this case in the context in v. 20. Thus there is no translatable difference to this variant.

<sup>58</sup> **3:21b** txt καταγνώσκη ἡμῶν  $\aleph$ ! ( $\aleph$ \* καταγινωσκω) (A κατακινώσκει) K L  $\Psi$  049 056 0142 18 33 81 104 181 322 323 326 330 424<sup>c</sup> 436 451 614 629 630 945 1067 1175 1243 1292 1409 1611 1735 1739 1844 1877 1881 2127 2138 2298 2344 2412 2492  $\mathfrak{N}$  Lect it<sup>ar,q,w,z</sup> vg syr<sup>p,h</sup> cop<sup>sa,bo,fay</sup> arm eth geo slav Clement<sup>lat</sup> Methodius Didymus<sup>1/2</sup> Hesychius<sup>lat</sup>; Cyprian Jerome Augustine<sup>1/2</sup> TR HF RP // καταγνώσκη B<sup>c</sup> (B\* κατακείνωσκη) C 424\* 1852 2464  $\ell$ 596 vg<sup>ms</sup> Origen<sup>gr,lat</sup> Didymus<sup>1/2</sup> Augustine<sup>1/2</sup> NA27 {B} // καταγινώσκη ὑμῶν 1241 1505 2495 // lac  $\mathfrak{P}^9$   $\mathfrak{P}^{74}$  P 048 0245 0296.

<sup>59</sup> **3:23a** (TST 65) txt L. 1/2: πιστεύσωμεν B K L 049 1 18 82 88 93 175 181 221 307 326 424\* 450 454 456 627 920 1127 1175 1409 1678 1735 1862 1875 2080<sup>c</sup> 2818 TR HF RP NA27 {\} // L. 1/2B: 2147 // L. 3: πιστεύωμεν  $\aleph$  A C  $\Psi$  056 0142 (0245) 5 6 33 81 206 322 323 398 424<sup>c1,c2</sup> 429 436 442 451 457 468 469 614 621 629 630 945 1241 1292 1505 1611 1739 1846 1852 1881 1891 2080\* 2138 2200 2298 2412 2492 2495 2541 2805 // L. 3B: πιστεύομεν 0245 104 623 1067 1243 2127 2464 // illegible 2344 // lac  $\mathfrak{P}^9$   $\mathfrak{P}^{74}$  P 048 0296. The ECM editors consider L. 1/2 and L. 3 to be of equal weight.

<sup>60</sup> **3:23b** txt ἐντολὴν ἡμῶν  $\aleph$  A B C  $\Psi$  0245 33 81 323 614 630 1241 1505 1739 latt syr<sup>p,h</sup> cop<sup>sa,bo</sup> Lcf TR WH NA27 {\} // ἐντολὴν K L 049 18 424  $\mathfrak{N}$  HF RP // lac  $\mathfrak{P}^9$   $\mathfrak{P}^{74}$  P 048 0296.

## Chapter 4

<sup>1</sup>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. <sup>2</sup>By this you know<sup>61</sup> the spirit of God: every spirit that confesses that Jesus Christ has come in the flesh, is of God, <sup>3</sup>and every spirit that does not confess<sup>62</sup> Jesus [Christ has come in the flesh],<sup>63</sup> is not of God.<sup>64</sup> And this is antichrist, which you have heard that he<sup>65</sup> was coming, and now is in the world already. <sup>4</sup>You are of God, children, and have overcome him, because greater is he that is in you than he that is in the world. <sup>5</sup>They are of the world; therefore speak they of the world, and the world hears them. <sup>6</sup>We are of God. Someone who knows God hears us; someone who is not of of God does not hear us. From this<sup>66</sup> we recognize the spirit of truth versus the spirit of error.<sup>67</sup>

<sup>7</sup>Beloved, let us love one another; for love is of God, and everyone who loves is born of God, and knows God. <sup>8</sup>Someone who does not love has not known God, for God is love. <sup>9</sup>To 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. <sup>10</sup>Herein is love, not that we loved<sup>68</sup> God, but that he loved us, and sent his Son as the appeasement for our sins.

<sup>61</sup> **4:2** txt γινώσκετε  $\aleph^1$  A B C L  $\Psi^c$  33 424<sup>c</sup> 614 945 1739 1852 1881 *al* syr<sup>h</sup> Irenaeus<sup>lat</sup> TR NA27 {} // γινώσκεται K  $\Psi^*$  18 81 323 424\* 1241 1505  $\aleph$  latt syr<sup>p</sup> HF RP // γινωσκομεν  $\aleph^*$  630 *pc* // *lac*  $\wp^9$   $\wp^{74}$  P 048 0296.

<sup>62</sup> **4:3a** txt μη ὁμολογεῖ *rell.* TR HF RP NA27 {A} // λυει *itar,z* vg; Ir<sup>1739mg</sup> Cl<sup>1739mg</sup> Or // *lac*  $\wp^9$   $\wp^{74}$  P 048 0296.

<sup>63</sup> **4:3c** (TST 67) L. 2: *omit* A B 322 323 398 629\* 720\* 945 1241 1735 1739 1881 2298 *itr* vg *cop<sup>sa,bo</sup>* Cyr Irenaeus<sup>lat</sup> Clement Origen Socrates NA27 {A} // L. 1: *add* ἐν σαρκὶ ἐληλυθότα  $\aleph$  K L  $\Psi$  049 056 0142 1 5 6 18 81 82 88 93 94 104 175 181 206 221 307 326 330 424 429 436 442 450 451 454 456 457 459 468 469 614 623 627 629<sup>c</sup> 630 757 920 1067 1127 1175 1243 1292 1409 1505 1611 1678 1837 1845 1846 1852 1862 1875 1891 2080 2138 2127 2147 2200 2412 2464 2492 2495 2541 2805 2818 LeontH PsOec TR HF RP // L. 4: *add* ἐν σαρκὶ ἐληλυθεναι 33 2344 Thdrt // *h.t.* or *h.a.* 621 // *lac*  $\wp^9$   $\wp^{74}$  C P 048 0245 0296. The UBS textual commentary says, “A majority of the Committee considered it probable that the shortest reading τὸν Ἰησοῦν, which is supported by good representatives of both Alexandrian and Western types of text..., was expanded by copyists with additions derived from the previous verse (Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα). The variety of the supplements is a further indication that they are secondary modifications of the original text.” See next footnote.

<sup>64</sup> **4:3d** txt ἐκ τοῦ θεοῦ  $\aleph$  A B  $\Psi$  18 33 81 323 424<sup>c</sup> 614 630 1505 TR HF RP NA27 {} // τοῦ θεοῦ K L 049 323 424\* 1241 1739 // *lac*  $\wp^9$   $\wp^{74}$  C P 048 0245 0296. Here we have TR and RP agreeing with Sinaiticus and Vaticanus rather than with K and L. Thus the Majority Text duplicates the entirety of the phrase Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστιν found in v. 2, even omitting the article τὸν, like in v. 2.

<sup>65</sup> **4:3e** Like the beast of Revelation, this spirit of antichrist is both an “it” and a “him.”

<sup>66</sup> **4:6a** txt ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου  $\aleph$  B K  $\Psi$  18 33 323 424 630 1505 1739  $\aleph$  TR HF RP NA27 {} // ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐν τούτῳ 81 // ἡμῶν καὶ ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου 614 // ἡμῶν, ἐν τούτῳ A // ὑμῖν, ἐν τούτῳ 1241 // ἡμῶν, ἐκ τούτου L // - ἐκ τούτου 048 (*lacuna* preceeding ἐκ τούτου; this is the 1<sup>st</sup> v. found in it) // *lac*  $\wp^9$   $\wp^{74}$  C P 0245 0296.

<sup>67</sup> **4:6b** Or, “from this we recognize the true spirit versus the deceiving spirit.”

<sup>68</sup> **4:10** txt ἡγαπήκαμεν B  $\Psi$  322 323 945 1241 1739 2298 *eth* NA27 {B} // ἡγαπήσαμεν  $\aleph^1$  A K L 18 33 81<sup>vid</sup> 424 436 614 630 1067 1175 1243 1292 1409 1505 1611 1735 1844 1852 1881 2138 2344 2464  $\aleph$  *Lect arm geo slav Philo-Carpasia* TR HF RP // ἡγαπη\_μεν 048 // ἡγαπησεν  $\aleph^*$  // *lac*  $\wp^9$   $\wp^{74}$  C P 0245 0296.

<sup>11</sup>Beloved, if that is how God loved us, we ought also to love<sup>69</sup> one another.<sup>70</sup> <sup>12</sup>No one has ever seen God. When we love one another, God abides in us, and his love is accomplished in us. <sup>13</sup>By this we know that we are abiding in him and he in us: because he has given to us of his Spirit.

<sup>14</sup>And we have seen, and we bear witness, that the Father has sent the Son as savior of the world. <sup>15</sup>Whoever<sup>71</sup> confesses that Jesus is the son of God, God abides in that person, and that person in God. <sup>16</sup>And 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.<sup>72</sup> <sup>17</sup>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.<sup>73</sup> <sup>18</sup>There is no fear in love, but perfect love casts out fear. Because fear has to do with punishment, and someone who is afraid is not accomplished in love. <sup>19</sup>We can love,<sup>74</sup> because he first loved us.

<sup>20</sup>If anyone says, "I love God," and he hates<sup>75</sup> 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.<sup>76</sup> <sup>21</sup>And this commandment we have from him: that he who loves God must also love his brother.

## Chapter 5

<sup>1</sup>Everyone who believes that Jesus is the Anointed One is born of God, and everyone who loves the one who begat will also<sup>77</sup> love someone begotten from him. <sup>2</sup>By this we know that we love the children

<sup>69</sup> **4:11** txt ἀγαπᾶν TR HF NA27 {} // ἀγαπᾶν RP.

<sup>70</sup> **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.

<sup>71</sup> **4:15** txt ἐὰν B 323 614 630 1505 1739 NA27 {} // ἄν κ A K L 18 33 81 424 TR HF RP // omit Ψ // lac ϣ<sup>9</sup> ϣ<sup>74</sup> C P 048 0245 0296.

<sup>72</sup> **4:16** txt αὐτῷ μένει ϣ<sup>9</sup> κ B K L Ψ 81 323 424 1241 1505 1739 HF RP NA27 {} // αὐτῷ A 33 614 623 1846 2298 2464 it<sup>w</sup> vg TR // τω θεω μενει 048 630 // lac ϣ<sup>74</sup> C P 0245 0296.

<sup>73</sup> **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.

<sup>74</sup> **4:19** txt {A} ἀγαπῶμεν ϣ<sup>74vid</sup> A B 5 322 323 424<sup>c</sup> 945 1241 1243 1739 1852 1881 2464 vg<sup>st,ww</sup> geo slav Augustine<sup>6/10</sup> NA27 {A} // ἀγαπῶμεν τόν θεόν κ 048 33 81 326 436 614 629<sup>vid</sup> 630 1067 1292 1409 1505 1611 1735 2138 2344 2412 2495 {598 599 844 it<sup>w</sup> vg<sup>cl</sup> syr<sup>p,h</sup> cop<sup>bo</sup> arm Augustine<sup>3/10</sup> // ἀγαπῶμεν αὐτόν K L Ψ 049 056 0142 18 88 104 181 330 424\* 451 1175 1844 1846 1877 2127 2298 2492 ϣ Lect Augustine<sup>1/10</sup> TR HF RP // ἀγαπῶμεν ἀλλήλους it<sup>ar</sup> vg<sup>mss</sup> (eth) // οἴδαμεν cop<sup>sa,bo</sup>mss // lac ϣ<sup>9</sup> C P 0245 0296. UBS textual commentary: "Feeling the need of an accusative object after the verb, especially when it was (wrongly) taken to be the hortatory subjunctive, some copyists added τόν θεόν and others αὐτόν." The variety of longer readings betrays their spuriousness, and the originality of the shorter reading.

<sup>75</sup> **4:20a** txt txt μισῆ κ\* A B L 049 93 424<sup>c</sup> 630 1243 1678 1739 1845 2298 TR HF RP NA27 {} // μεισι or μεισι κ\* // μισει K Ψ 048 0142 5 6 18 33<sup>vid</sup> 81 323 424\*<sup>vid</sup> 614 1127 1505 2344 2805 // illeg. 1241, but room for μισει // lac ϣ<sup>9</sup> ϣ<sup>74</sup> C P 0245 0296. It is significant when 1678 parts from K.

<sup>76</sup> **4:20b** (TST 69) txt L. 2: οὐ δύναται "he cannot" κ B Ψ 6 206 322 323 424<sup>c</sup> 429 442 621 630 1243 1505 1611 1739 1852 2138 2200 2495 syr<sup>h</sup> cop<sup>sa</sup> geo Origen Cyprian Lucifer Zeno NA27 {A} // L. 1: πῶς δύναται "how can he?" A K L 048 049 056 0142 1 5 18 33 81 82 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 1175 1241 1292 1409 1678 1735 1837 1844 1845 1846 1862 1875 1877 1881 1891 2080 2147 2298 2344 2412 2464 2492 2541 2805 2818 ϣ Lect it<sup>r,l,q,w</sup> vg syr<sup>p</sup> cop<sup>bo</sup> arm eth slav Cyril; Ambrose Pelagius Augustine TR HF RP // L. 1b: 2127 // lac ϣ<sup>9</sup> ϣ<sup>74</sup> 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 εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;

of God: when we love God and are doing<sup>78</sup> his commandments. <sup>3</sup>For this is love of God: that we keep his commandments. And his commandments are not heavy to bear, <sup>4</sup>because everyone who has been born of God overcomes the world. And this is the victory that overcomes the world: our<sup>79</sup> faith. <sup>5</sup>Who<sup>80</sup> is overcomer of the world, except someone who believes that Jesus is the Son of God?

<sup>6</sup>He is the one who came through water and blood,<sup>81</sup> Jesus Christ.<sup>82</sup> Not only by water, but by water and<sup>83</sup> blood. And the Spirit is one<sup>84</sup> bearing witness, because the Spirit<sup>85</sup> is truth. <sup>7</sup>For there are three that

<sup>77</sup> **5:1** txt καὶ τὸν A K L P 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 1846 1852 1877 1881 2127 2138 2298 2344 2412 2464 2492 2495 **π** Lect vgc<sup>l</sup> syr<sup>p,h</sup> cop<sup>bo</sup> arm eth slav Alexander<sup>vid</sup> Cyril-Jerusalem; Hilary<sup>1/2</sup> Maximus Fulgentius<sup>1/4</sup> Cassiodorus TR HF RP (NA27 [καὶ] τὸν) {C} // καὶ τὸ **κ** 69 *pc* // τὸν B Ψ (048 το\_) 33 62 326 2298 it<sup>ar,l,q,r</sup> vg<sup>st,ww</sup> cop<sup>sa,bo</sup>ms geo Hilary<sup>1/2</sup> Augustine Speculum Ps-Vigilius Vigilius Fulgentius<sup>3/4</sup> // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C 0245 0296.

<sup>78</sup> **5:2** txt ποιῶμεν B Ψ 81 322 323 326 436 614 (623) 630 945 1067 1292 1409 1505 1611 1739 1844 1852 2138 2298 2344 2412 2464 2495 it<sup>ar,l,q,r</sup> vg syr<sup>p,h</sup> cop<sup>sa,bo</sup> arm eth geo Lucifer Augustine NA27 {B} // τηρῶμεν (5:3) **κ** (A<sup>vid</sup> τηρῶμεν ... τηρῶμεν omit by homoioteleuton) K L P 049 056 0142 18 88 104 181 330 424 451 629 1175 1241 1243 1735 1846 1877 1881 2127 2492 **π** Lect vgm<sup>ss</sup> slav TR HF RP // τηροῦμεν 048 // *illeg.* 33 // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C 0245 0296.

<sup>79</sup> **5:4** (TST 70) txt L. 1/2: πίστις ἡμῶν **κ** A B K\* P Ψ 1 5 6 18 33 93 181 206 307 322 323 326 424<sup>c</sup> 429 436 442 451 468 469 614 621 623 629 630 945 1067 1127 1243 1292 1409 1505 1611 1739 1846 1852 1875 2080 2138 2147 2200 2298 2344 2412 2464 2492 2495 2541 2805 2818 vg syr<sup>p,ms,h</sup> cop<sup>sa,bo</sup> TR RP NA27 {} // L. 3: πίστις ὑμῶν K<sup>c</sup> L 048 049 056 0142 81 82 88 104 175 221 398 424\* 450 454 456 457 627 920 1175 1241 1678 1735 1862 1881 1891 2127 vgm<sup>ss</sup> syr<sup>p,ms</sup> eth HF // *uncertain* 0296 // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C 0245.

<sup>80</sup> **5:5** txt {D} ἐστιν A L Ψ 048 5 18 81 88 104 218 398 424\* 436 459 623 642 720<sup>c</sup> 808 1067 1409 1846 2464 2541 **π** vg cop<sup>sa,ms,bo</sup>ms PsOec TR HF RP // δέ ἐστιν **κ** K P 0296 6 33 307 323 424<sup>c</sup> 442 453 614 630 720\* 945 1241 1243 1448 1505 1523 1611 1678 1739 1852 1881 2138 2186 2298 2344 2805 syr<sup>h</sup> Cyr (NA27: [δέ] ἐστιν) ECM {} // ἐστιν δέ B // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C 0245. Many of the Syriac and Coptic manuscripts are such that they support either δέ ἐστιν or ἐστιν δέ, but not ἐστιν without δέ.

<sup>81</sup> **5:6a** (TST 71) txt L. 1/2: δι' ὕδατος καὶ αἵματος B K L Ψ 049 056 0142 1 18 82 175 181 221 322 323 398 424 450 451 454 457 468 469 627 629 920 1175 1739<sup>txt</sup> 1862 1875 1881 2127 2298 **π** RP NA27 {A} // L. 3: δι' ὕδατος καὶ πνεύματος 945 1241 1739<sup>mg</sup> 1891 1165 1170 1422 // δι' ὕδατος καὶ πνεύματος ἀγίου 1593 1617 11441 Cyril<sup>1/4</sup> Ambrose // L. 4: δι' ὕδατος καὶ αἵματος καὶ πνεύματος A 6 93 104 206 307 424<sup>c</sup> 429 436 1067 1127 1292 1409 1505 1611 1678 1735 1739<sup>c</sup> 2080 2138 2147 2200 2344 2412 2495 2541 2805 2818 1598 vgm<sup>ss</sup> syr<sup>h</sup> cop<sup>sa,bo</sup> eth slav Cyril<sup>1/4</sup> // L. 4b: δια ὕδατος καὶ αἵματος καὶ πνεύματος **κ** // L. 5: δι' ὕδατος καὶ πνεύματος καὶ αἵματος P 0296 5 81 88 442 621 623 630 1243 1844 1846 1852 2464 2492 1884 it<sup>l</sup> vgm<sup>ss</sup> arm // L. 6: δι' ὕδατος καὶ αἵματος καὶ πνεύματος ἀγίου 326 // *illegible* 048 // *Uncertain* 33 (δι' ὕδατος καὶ αἵματος [καὶ πνεύματος])? (L. 4) // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C 0245.

<sup>82</sup> **5:6b** txt Ἰησοῦς Χριστός **κ** A B K L P Ψ 0296 18 81 323 614 630 1241 1505 1739 HF RP NA27 {} // Ἰησοῦς ὁ Χριστός 424 TR // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C 048 0245 33.

<sup>83</sup> **5:6c**

ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά B L 33 614 630 1505 it<sup>r</sup> vg syr<sup>h</sup> NA27 {}

ἐν ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά Ψ

ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ πνεῦμά **κ** K 18 **π** TR HF RP

--αἵματι· καὶ τὸ πνεῦμά 0296

ἐν τῷ ὕδατι καὶ αἵματι· καὶ τὸ πνεῦμά 81

ἐν τῷ αἵματι καὶ ἐν τῷ ὕδατι· καὶ τὸ πνεῦμά P 69 323 945 1241 1739<sup>txt</sup>

ἐν τῷ ὕδατι καὶ ἐν τῷ πνεύματι· καὶ τὸ πνεῦμά A *pc*

.....καὶ ἐν.....τὸ πνεῦμά 048

ἐν τῷ αἵματι καὶ ἐν τῷ πνεύματι· καὶ τὸ πνεῦμά 424<sup>c</sup> *pc*

ἐν τῷ αἵματι καὶ ἐν τῷ ὕδατι καὶ πνεύματι· καὶ τὸ πνεῦμά 1739<sup>mg</sup> (vgm<sup>ss</sup>)

lacuna **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C 0245

bear witness,<sup>86</sup> the Spirit and the water and the blood, and these three agree.<sup>87</sup> If we accept the witness of human beings, the witness of God is greater. For this is the witness of God that<sup>88</sup> he has testified concerning his Son. <sup>10</sup>Someone who believes in the Son of God has the witness<sup>89</sup> in himself.<sup>90</sup> But someone who does not trust in God<sup>91</sup> has called him a liar, because he has not trusted the testimony that

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The difference between the NA27 and the Majority text is the presence or absence of the word ἐν, which makes no difference in meaning, since the dative case is indicated in the noun forms either way. This variant boils down to the minor difference between codex Aleph versus codex B. The ECM editors consider the NA27 and RP readings to be of equal weight.

<sup>84</sup> **5:6d** Compare John 8:18, where John uses the definite article in the same way. The point is that John is counting the witnesses. Because "every matter must be established by two or three witnesses."

<sup>85</sup> **5:6e** ὅτι τὸ πνεῦμά TR HF RP NA27 {} // Vulgate and Latin tradition substitutes either "Christ" or "Jesus Christ," "Christ Jesus" or "Jesus."

<sup>86</sup> **5:7-8** (TST 72) L. 1/2: txt omit ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ all Greek codices not hereinafter listed and not having lacuna; Lect it<sup>ar</sup> vg<sup>st,ww</sup> syr<sup>p,h</sup> cop<sup>sa,bo</sup> arm<sup>mss</sup> eth geo slav Clement<sup>lat</sup> (Origen<sup>lat</sup>) Cyril Dam Ps-Oec Ps-Dionysius<sup>vid</sup> (John-Damascus); Rebaptism Ambrose Augustine Quodvultdeus Facundus HF RP NA27 {A} // add ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ 221<sup>marg</sup> 2318 2473 vg<sup>cl</sup> (61 629 omit καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν; 61 629 88<sup>marg</sup>, 429<sup>marg</sup>, 636<sup>marg</sup>, arm; 918: with other minor variants) TR // add in terra, spiritus et aqua et sanguis (+ et hi tres unum sunt in Christo Iesu vg<sup>mss</sup>; Spec). 8 et tres sunt, qui testimonium dicunt in caelo, pater, verbum (filius it<sup>l</sup> vg<sup>mss</sup>) et spiritus, et hi tres unum sunt (+ in Christo Iesu it<sup>l</sup> vg<sup>mss</sup>) it<sup>l,r</sup> vg<sup>mss</sup>; Speculum Varimadum Ps-Vigilius (Fulgentius) (Priscillian) (Cyprian) // illegible 33 1734 // lacuna ϣ<sup>9</sup> ϣ<sup>74</sup> C 0245 356 567 610 612 911? 997 1240 1277 1759 1859 2201 2799. There should be no doubt of the following trinity of facts: (1) that King James Onlyists do not believe in a Majority Text. (2) that the King James Version has some textual corruptions. (3) that the Johannine Comma is not original scripture.

<sup>87</sup> **5:8** (TST 72 cntd.) txt L. 1/2: τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν N A B K L P 048 049 056 0142 0296 1 5 6 18 81 82 88 93 104 175 181 221 307 322 323 326 398 424 442 450 451 454 457 468 469 614 621 623 627 630 920 945 1127 1175 1241 1243 1292 1505 1611 1678 1735 1739 1846 1852 1862 1891 2080 2127 2138 2147 2200 2298 2344 2412 2492 2495 2805 2818 NA27 {A} // L. 1/2b: 206 429 // L. 1/2e: το πνευμα και υδωρ και το αιμα και οι τρεις εις το εν εισιν 2464 // L. 1/2f: τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα οἱ τρεῖς εἰς τὸ ἓν εἰσιν Ψ // L. 1/2g: 1875 // L. 1/2h: 456 // L. 1/2i: 436 1067 1409 2541 // L. 1/2k: 1881 // L. 3: ἀπο του ουρανου πατηρ λογος και πνευμα αγιον και οι τρεις εις το εν εισιν και τρεις εισιν οι μαρτυροῦντες ἐπὶ τῆς γῆς το πνεῦμα το ὕδωρ καὶ τὸ αἷμα 629 // illegibile 33 // lac ϣ<sup>9</sup> ϣ<sup>74</sup> C 0245.

<sup>88</sup> **5:9** txt ὅτι N A B Ψ 5 6 33 323 424<sup>c</sup> 623 945 1241 1243 1448<sup>\*vid</sup> 1505 1739 1852 2138 2344 2464 2492 2805 lat cop<sup>sa,bo</sup> arm Cyr NA27 {} // ἦν K L P 18 424\* 630 211 RP // ο ην 81 // lac ϣ<sup>9</sup> ϣ<sup>74</sup> C 048 0245 0296.

<sup>89</sup> **5:10a** txt μαρτυρίαν N B K L P Ψ 0296 18 323 424\* 614 630 1505 1678 1739 TR HF RP NA27 {} // μαρτυρίαν τοῦ θεοῦ ϣ<sup>74vid</sup> A 81 424<sup>c</sup> 623 945 1241 2464 al latt // illeg. 33 // lac ϣ<sup>9</sup> C 048 0245

<sup>90</sup> **5:10b** txt ἐν αὐτῷ B<sup>1</sup> K 81 104 326 424\* 436 442 468 629 1067 1175 1241 1409 1678 1735 1884 1852 1881<sup>txt</sup> 2127 2344 211 Lect syr<sup>h</sup> cop<sup>bo</sup> slav Cyril<sup>1/4</sup> ECM RP // εν αυτω A B\* L P 056 0142 Lect // ἐν ἑαυτῷ N Ψ 049 0296 5 6 18 88 181 322 323 330 424<sup>c</sup> 451 614 630 945 1243 1292 1505 1611 1739 1846 1877 1881<sup>mng</sup> 2138 2412 2492 2495 2298 422 (41153) 41159 41441 4<sup>AD</sup> itr<sup>l,q</sup> vg syr<sup>p</sup> cop<sup>sa?</sup> arm eth (geo) Augustine Cyril<sup>3/4</sup> Ps-Oec Speculum TR NA27 {B} // \_\_\_ 33 // αὐτοῦ 4884 // lac ϣ<sup>9</sup> ϣ<sup>74</sup> C 048 0245.

<sup>91</sup> **5:10c** txt τῷ θεῷ N B K L P Ψ 049 056 0142 0296 18 88 104 181 326 330 451 614 630 945 1175 1243 1292 1505 1611 1678 1735 1739<sup>mng</sup> 1844 1846 1852 1877 1881 2127 2138 2298 2412 2492 2495 211 Lect it<sup>l,r</sup> syr<sup>p,h</sup> cop<sup>bopt</sup> slav Cyril; Augustine Varimadum TR HF RP NA27 {A} // τῷ υἱῷ A 81 322 323 424 436 623 1067 1241 1409 1739<sup>txt</sup> 2344 2464 it<sup>ar</sup> vg syr<sup>hmg</sup> // τῷ \_\_\_ 048 // τῷ υἱῷ τοῦ θεοῦ 378 pc cop<sup>sa,bopt</sup> arm // εἰς τὸν υἱὸν τοῦ θεοῦ // Iesu Cristo Speculum // -vg<sup>mss</sup> // lac ϣ<sup>9</sup> ϣ<sup>74</sup> C 0245 33.

God has testified concerning his Son. <sup>11</sup>And this is the testimony: God has given to us eternal life,<sup>92</sup> and that life is in his Son. <sup>12</sup>Someone who has the Son of God has life. Someone who does not have the Son of God<sup>93</sup> does not have life.

<sup>13</sup>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. <sup>14</sup>And this is the confidence that we have with him, that, if we ask anything in accordance with his will, he hears us.<sup>94</sup> <sup>15</sup>And if we know that he hears us, whatever<sup>95</sup> we ask, we know that we have the petitions that we have asked of him.

<sup>16</sup>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. <sup>17</sup>All unrighteousness is sin, and there is sin not to death. <sup>18</sup>We know that everyone born of God does not practice sin, but instead what was generated of<sup>96</sup> God keeps itself,<sup>97</sup> and the evil one does not touch it.<sup>98</sup>

<sup>19</sup>We know that we are of God, and the whole world lies *captive* in<sup>99</sup> the evil one. <sup>20</sup>And we know that the Son of God has come,<sup>100</sup> and he has given us the understanding to know<sup>101</sup> the truth.<sup>102</sup> And we are in the truth, in his son Jesus Christ. He is the true God, and eternal life.<sup>103</sup>

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<sup>92</sup> **5:11** txt ἔδωκεν ἡμῖν ὁ θεός κ A K L P Ψ 048 5 81 424 436 468 1241 1243 1852 NA27 {} // ἔδωκεν ὁ θεός ἡμῖν B 0296 18 69 323 614 630 1505 1739 1881 syr<sup>h</sup> // lac ℘<sup>9</sup> ℘<sup>74</sup> C 0245 33. The ECM editors consider these two readings to be of equal weight.

<sup>93</sup> **5:12** txt τὸν υἱὸν τοῦ θεοῦ Oxford KJV, Stephens1550 TR, NA27 {} // τὸν υἱὸν 1611 KJV.

<sup>94</sup> **5:14** txt ἡμῶν κ A B K L P Ψ 18 323 424 614 630 1241 1505 1739 π HF RP NA27 {} // ὑμῶν Stephens 1551 TR // lac ℘<sup>9</sup> ℘<sup>74</sup> C 048 0245 0296.

<sup>95</sup> **5:15a** txt ἔαν κ\* K L P Ψ 5 6 18 81 323 424 442 614 621 623 630 1241 1505 1678 1739 1852 2344 2805 syr<sup>h</sup> HF RP NA27 {} // ἄν A B 0142 33 69 TR // lac ℘<sup>9</sup> ℘<sup>74</sup> C 048 0245 0296 104 1846.

<sup>96</sup> **5:18a** txt ὁ γεννηθεὶς ἐκ κ A 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 π Lect arm eth geo slav TR HF RP NA27 {A} // ἐγεννήθη ὁ δὲ γεννηθεὶς ἐκ 33 // ἡ γέννησις 1505 1852 2138 it<sup>ar,l,q,t</sup> vg (syr<sup>h</sup>) cop<sup>bo</sup> Chromatius Jerome Vigilus // ὁ γεγεννημένος ἐκ Origen // lac ℘<sup>9</sup> ℘<sup>74</sup> C 048 0245 0296.

<sup>97</sup> **5:18b** txt αὐτόν B<sup>2</sup> 330 451 614 1505 1852 2138 2412 2495 it<sup>ar,l,t</sup> vg Chromatius Jerome Vigilus NA27 {B} // αὐτον A\* B\* 1852 2138 vg // ἑαυτόν κ A<sup>c</sup> K L P Ψ 049 056 0142 5 6 18 33 81 88 181 322 323 326 424 436 442 629 630 945 1067 1175 1241 1243 1292 1409 1611 1735 1739 1844 1846 1877 1881 2127 2298 2344 2464 2492 π Lect arm eth geo slav Origen TR RP ECM // lac ℘<sup>9</sup> ℘<sup>74</sup> C 048 0245 0296 104. The UBS textual commentary: “The Committee understood ὁ γεννηθεὶς to refer to Christ, and therefore adopted the reading αὐτόν... Copyists who took ὁ γεννηθεὶς to refer to the Christian believer (although elsewhere John always uses ὁ γεγεννημένος, never ὁ γεννηθεὶς, of the believer) naturally preferred the reflexive ἑαυτόν...” Note though that both ἑαυτόν and αὐτόν can be reflexive in meaning.

<sup>98</sup> **5:18c** Or, “does not touch it.” I don’t see this as the believer keeping himself (I agree that ὁ γεννηθεὶς 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.

<sup>99</sup> **5:19** The Greek phrase ἐν τῷ πονηρῷ κέται 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 κέμαι, 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

<sup>21</sup>Children, keep yourselves<sup>104</sup> from idols.<sup>105</sup>

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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."

<sup>100</sup> **5:20a** txt ἦκει TR HF RP NA27 {} // add: "*et carnum induit nostri 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<sup>mss</sup> Julianus of Toledo

<sup>101</sup> **5:20b** txt γινώσκωμεν B<sup>2</sup> K Ψ 5 18 323 424 623<sup>c</sup> 630 1505 1739 1852 2298 2344 **π** TR HF RP NA27 {} // γινώσκομεν **κ** A B\* L P 049 1 6 33 81 321 326 442 614 623\* 1243 1678 1845 1846 2805 // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C 048 0245 0296 104 1241.

<sup>102</sup> **5:20c** txt τὸν ἀληθινόν **κ**<sup>1</sup> B K L P 049 056 0142 18 81 88 330 424\* 442 451 1243 1678 1877 2127 2492 Byz Lect TR RP NA27 {A} // το ἀληθινον **κ**\* it<sup>h,l,r,w</sup> // τὸν ἀληθινόν θεόν A Ψ 5 6 33 181 323 326 424<sup>c</sup> 436 614 630 945 1505 1739 1845 1846 1852 1881 2344 2412 2495 2805 (it<sup>t</sup>) vg cop<sup>bopt</sup> // τὸν θεὸν τὸν ἀληθινόν 629 // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C 048 0245 0296 104 1241.

<sup>103</sup> **5:20d** txt ζωὴ αἰώνιος **κ** A B 33 323 424<sup>c</sup> 1739 1241<sup>vid</sup> *pm* RP NA27 {} // ἡ ζωὴ αἰώνιος TR // ἡ ζωὴ ἡ αἰώνιος K L P (049) 18 69 81 424\* 614 630 945 1505 (1881) *pm* HF // ζωὴ αἰώνιος παρεχων Ψ // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C 048 0245 0296.

<sup>104</sup> **5:21a** txt ἑαυτὰ **κ**\* B L 6 323 424 1739 *pm* RP NA27 {} // ταυτα Ψ // ἑαυτοὺς **κ**<sup>1</sup> A K P 048 049\*<sup>vid</sup> 5 18 33 81 436 442 468 614 630 945 1505 1852 1881 *pm* Didymus TR HF // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C 0245 0296 1241. The editors of the ECM consider the two major Greek variants to be of equal weight.

<sup>105</sup> **5:21b** (TST 75) txt L. 2: εἰδώλων. **κ** A B Ψ 1 5 6 33 88 93 322 323 326 424<sup>c</sup> 429 436 442 456 621 623 629 630 1067 1127 1243 1292 1409 1505 1611 1735 1739 1846 1881 2138 2200 2298 2344 2464 2492 2495 2541 ƒ593 ƒ596 ƒ884 it<sup>ar,l,q</sup> vg<sup>ww,st</sup> syr<sup>p,h</sup> cop<sup>sa,bo</sup> arm eth geo Didymus; Speculum NA27 {A} // L. 1: εἰδώλων. Ἀμήν. K L P 049 056 0142 18 81 82 175 181 206 221 307 398 424\* 450 451 454 457 468 469 614 627 918 920 945 1175 1678 1844 1852 1862 1875 1877 1891 2080 2127 2147 2412 2805 2815 2818 2412 2805 2818 **π** Lect vg<sup>cl</sup> slav TR HF RP // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C 048 0245 0296 104 1241.

## Principal Witnesses to 1 John

MS	Date	Alt	Location
ⲑ <sup>9</sup>	III	P. Oxy. 402	Cambridge, Mass., Harvard Univ., Semitic Mus., Inv. Nr. 3736
ⲑ <sup>74</sup>	VII	P. Bodmer XVII	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
ⲛ	IV	01	London, the British Library, Add. 43725
A	V	02	London, British Library, Royal 1 D. VIII
B	IV	03	Vatican Library, Vat. gr. 1209
C	V	04	Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus
K	IX	018	Moscow, Hist. Mus., V. 93, S. 97
L	IX	020	Rome, Bibl. Angelica, 39
P	IX	025	St. Petersburg, Russ. Nat. Libr., Gr. 225
Ψ	IX/X	044	Athos, Lavra, B' 52
048	V		Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308
049	IX		Athos, Lavra, A' 88
056	X		Paris, Bibl. Nat., Gr. 201
0142	X		Munich, Bayerisch Staatsbibl., Gr. 375
0245	VI		Birmingham, Selly Oak Coll., Mingana Georg. 7
0296	VI		Sinai, St. Catherine's Monastery, Σπ. ΜΓ 48, 53, 55
1	XII		Basel, Univ. Bibl. A. N. IV.2
5	XIII		Paris, Bibl. Nat., Gr. 106
6	XIII		Paris, Bibl. Nat., Gr. 112
18	1364	ⲛ	Paris, National Library Greek 47
33	IX		Paris, Bibl. Nat., Gr. 14
35	XI	ⲛ	Paris, BN, Cod. Coislin 20
69	XV	f <sup>13</sup>	Leicester, Leicestershire Record Office, Cod. 6 D 32/1 ("Codex Leicestrensis")
81	1044		London, Brit. Libr., Add. 20003, 57 fol. (Act); Alexandria, Griech. Patriarchat, 59, 225 fol.
82	X	ⲛ	Paris, National Library Gr. 237
88	XII		Naples, Bibl. Naz., MS II. A. 7
93	X		Paris, National Library Coislin Gr. 205
104	1087		London, British Library, Harley 5537
175	X/XI		Rome, Vatican Library Gr. 2080
181	X		Vatican Library Reg. Gr. 179
206	XIII		London, Lambeth Palace, 1182
218	XIII		Vienna, Austria; Nat. Libr., Theol. gr. 23, NT: fol. 486-623
221	X	ⲛ	Oxford, Bodl. Libr., Canon. Gr. 110
307	X		Paris, Bibl. Nat., Coislin Gr. 25
322	XV		London, Brit. Libr., Harley 5620
323	XII		Genf, Bibl. publ. et univ., Gr. 20
326	X		Oxford, Lincoln Coll., Gr. 82
330	XII		St. Petersburg, Russ. Nat. Libr., Gr. 101
398	X		Cambridge, Univ. Libr., Kk. 6.4
424	XI		Vienna, Catalog number: Österreich Nat. Bibl. Theol. Gr. 302, folios 1-353
429	XIV		Wolfenbüttel, Herz. Aug. Bibl., Codd. Aug. 16.7.4°
436	XI/XII		Vatican City, Vatican Library, Vat. gr. 367
442	XII/III		Uppsala, Univ. Bibl., Gr. 1, p. 183-440
450	X	ⲛ	Vatican City, Vatican Libr., Vat. gr. 29
451	XI		Vatican City, Vatican Lib., Urb. gr. 3
453	XIV		Vatican Library, Barb. gr. 582
454	X	ⲛ	Florenz, Bibl. Medicea Laur., Plutei IV. 1
456	X		Florence, Bibl. Medicea Laur. Plutei 4.30

457	X	ⲛ	Florence, Bibl. Medicea Laur., Plutei IV. 29
468	XIII		Paris, Bibl. Nat., Gr. 101
469	XIII	ⲛ	Paris, Bibl. Nat., Gr. 102A
614	XIII		Mailand, Bibl. Ambros., E. 97 sup.
617	XI		Venedig, Bibl. Naz. Marc., Gr. Z. 546 (786)
621	XI		Vatican Libr., Vat. gr. 1270
623	1037		Vatican Libr., Vat. gr. 1650
627	X	ⲛ	Vatican Libr., Vat. gr. 2062
629	XIV		Vatican Libr., Ottob. gr. 298
630	XII/XIII		Vatican Libr., Ottob. gr. 325
642	XIV		London, Lambeth Palace, 1185
720	1138		Vienna, Aust., Nat. Bibl., Theol. gr. 79, 80
808	XIV		Athens, Nat. Bibl., 2251
920	X	ⲛ	Escorial, Ψ. III. 18
945	XI		Athos, Dionysiu, 124 (37)
1067	XIV		Athos, Kutlumusiu, 57
1127	XII		Athos, Philotheu, 1811 (48)
1175	X		Patmos, Joannu, 16
1241	XII		Sinai, St. Catherine's Monastery, Gr. 260
1243	XI		Sinai, St. Catherine's Monastery, Gr. 262
1292	XIII		Paris, Natl. Libr. Suppl. Gr. 1224
1409	XIV		Athos, Xiropotamu, 244 (2806)
1448	XIV		Athos, Lavra, A´ 13
1505	XII		Athos, Lavra, B´ 26
1523	XIII/XIV		Vienna, Nat. Libr., Theol. gr. 141
1524	XIV		Vienna, Nat. Libr., Theol. gr. 150
1611	X		Athen, Nat. Bibl., 94
1678	XIV		Athos, Panteleimonos, 770
1735	X		Athos, Lavra B´ 42
1739	X		Athos, Lavra B´ 64
1844	XVI		Vatican Library, Vat. gr. 1227, fol. 256-305
1846	XI		Vatican Library, Vat. gr. 2099
1852	XIII		Uppsala, Univ.-Bibl., Ms. Gr. 11
1862	IX-XI	ⲛ	Athos, Pavlu, 117 (2)
1875	X	1898	Athen, Nat. Bibl., 149
1881	XIV		Sinai, St. Catherine's Monastery, Gr. 300
1891	X	+ [2162, Acts 1,2]	Jerusalem, Orthod. Patriarchat, Saba, 107, 233 fol.
2080	XIV		Patmos, Ioannu, 12
2127	XII	1815	Palermo, Bibl. Centrale, Dep. Mus. 4, fol. 1-229; 1815: Philadelphia, Pa., Free Libr., Lewis M 44: 27, 1 fil. (2P 3:15 - 1J 2:9)
2138	1072		Moscow, Univ. 2 (Gorkij-Bibl. 2280)
2147	XI/XII		St. Petersburg, Rss. Nat. Libr., Gr. 235
2200	XIV		Elasson, Olympiotissis, 79
2298	XII		Paris, Bibl. Nat., Gr. 102
2344	XI		Paris, Bibl. Nat., Coislin Gr. 18, fol. 170-230
2412	XII		Chicago, Univ. Libr., Ms. 922
2423	XIII		Durham, N.C., Duke Univ. Libr., Gr. 3
2464	IX		Patmos, Joannu, 742
2492	XIV		Sinai, St. Catherine's Monastery; Gr. 1342, fol. 1-178
2495	XV		Sinai, St. Catherine's Monastery; Gr. 1992
2541	XII		St. Petersburg, Russ. Nat. Libr., Samml. d. Kirillo-Belozerskij-Klosters 120/125
2805	XII/III		Athens, Studitu, 1
2818	XII	36aK	Paris, Natl. Libr.; Coislin Gr. 20

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 Textwert.

### Endnote on 1 John 2:12-14

There is a significant variation between the NA27 text and the Robinson/Pierpont text here, as follows.

First the NA27:

γράφω ὑμῖν τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.  
γράφω ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.  
γράφω ὑμῖν νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.

ἔγραψα ὑμῖν παιδιά ὅτι ἐγνώκατε τὸν πατέρα.  
ἔγραψα ὑμῖν πατέρες ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.  
ἔγραψα ὑμῖν νεανίσκοι ὅτι ἰσχυροί 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.  
γράφω ὑμῖν παιδιά ὅτι ἐγνώκατε τὸν πατέρα.

ἔγραψα ὑμῖν πατέρες ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.  
ἔγραψα ὑμῖν νεανίσκοι ὅτι ἰσχυροί ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

The NA27 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 NA27 does. The NA27 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 writtens" 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 – 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.

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 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<sup>0</sup>; 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
- 2318 – XVIII Century – Bucharest, Romania. Akad., 318 (234).
- 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<sup>0</sup>
- 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>

Here is **the I John 5:7-8 passage** in Greek and English, from the NA27 and the Stephanus' 1550 edition, ignoring the issue of moveable NUs:

7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες [[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα: καὶ οὗτοι οἱ τρεῖς ἓν 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 εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἶμα, καὶ οἱ τρεῖς εἰς τὸ ἓν 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.<sup>106</sup>

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

P

lacuna 9<sup>9</sup> 9<sup>74</sup> C 0245 122 *et al.* (If a MS does not contain 1 John, it will not be on this lacuna list.)

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

### Group One:

[[έν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ ]], τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. 221<sup>mg</sup> 2318 2473 vg<sup>cl</sup> Stephens (88<sup>mg</sup> matches this group except for moveable NUs, acc. to Scrivener. 221<sup>mg</sup> and Stephens may differ in that regard as well; Stephens 1550 dropping the last NU.)

[[έν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσι οἱ μαρτυροῦντες ἐν τῇ γῆ ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι. - 88<sup>mg</sup>. (acc. to Scrivener)

[[έν τῷ οὐρανῷ, ὁ πατήρ, καὶ ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσι οἱ μαρτυροῦντες ἐν τῇ γῆ ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι. - 88<sup>mg</sup>. (acc. to Text und Textwert)

[[έν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ ]], τὸ πνεῦμα καὶ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι. Erasmus 3

[[έν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ ]], πνεῦμα, καὶ ὕδωρ, καὶ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. 918

[[έν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ πνεῦμα ἅγιον· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ ]], τὸ πνεῦμα καὶ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι. Erasmus 4, 5

### Group Two:

[[έν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ ]], πνεῦμα, ὕδωρ, καὶ αἷμα. 61 (acc. to Text und Textwert)

[[έν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ ]], τὸ πνεῦμα, ὕδωρ, καὶ αἷμα. 61 (acc. to Scrivener)

[[έν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσι οἱ μαρτυροῦντες ἐν τῇ γῆ ]], τὸ πνεῦμα, τὸ ὕδωρ, καὶ τὸ αἷμα. 429<sup>mg</sup>

### Group Three:

[[έν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον· καὶ οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσι οἱ μαρτυροῦντες ἐν τῇ γῆ ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. 636<sup>mg</sup>

<sup>106</sup> that is, "these three agree."

**Group Four:**

[[έν οὐρανῶ: πατήρ, λόγος, καὶ πνεῦμα ἅγιον, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ]] 177<sup>mg</sup>

**Group Five:**

[[έν τῷ οὐρανῷ, ὁ πατήρ, καὶ ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς ]], τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα. Complutensian Polyglot  
[[ἀπὸ τοῦ οὐρανοῦ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς ]], τὸ πνεῦμα, τὸ ὕδωρ, καὶ τὸ αἷμα. 629

**Now the Latins:**

*add* in terra, spiritus et aqua et sanguis (+ et hi tres unum sunt in Christo Iesu vg<sup>mss</sup>; Spec). 8 et tres sunt, qui testimonium dicunt in caelo, pater, verbum (filius it<sup>l</sup> vg<sup>mss</sup>) et spiritus, et hi tres unum sunt (+ in Christo Iesu it<sup>l</sup> vg<sup>mss</sup>) it<sup>l,r</sup> vg<sup>mss</sup>; Speculum Varimadum Ps-Vigilius (Fulgentius) (Priscillian) (Cyprian)

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, "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]

**F. H. A. Scrivener** (whom KJV advocates respect) speaks on the "Johannine Comma," in these excerpts from "A Plain Introduction to the Criticism of the New Testament," Volume Two, 4th Ed., Edited by Edward Miller, Wipf & Stock Publishers, Eugene, Oregon.

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](https://openaccess.leidenuniv.nl/retrieve/1699/279_050.pdf) downloadable from Leiden University.

[www.lulu.com/spotlight/bibletranslation](http://www.lulu.com/spotlight/bibletranslation)

<http://www.bibletranslation.ws/tran.html>