The First Epistle of John

A new translation from the Greek
By David Robert Palmer

April 2015 edition
(First edition was May 2008)

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

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

1 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, 2 even that life has been revealed, and we have seen it, and we are bearing witness and announcing to you eternal life, 3 which was with the Father and has been revealed to us. 4 What we have seen and heard we are declaring to you also, so you too may have fellowship with us. And 5 that fellowship of ours is with the Father, and with his son Jesus Christ. 4 And these things we write, so our mutual joy may be full.

5 And this is the message that we have heard from him and announce to you: that God is light, and in him is no darkness at all. 6 If we say we are in fellowship with him, and are walking in darkness, we are lying, and not doing the truth. 7 If we walk in the light, as he is in the light, we have fellowship with...
one another, and the blood of Jesus Christ his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we are calling him a liar, and his word is not in us.

Chapter 2

1My children, these things I am writing to you so that you will not sin. And if anyone sins, we have an advocate with the Father, Jesus Christ the righteous; and he is the appeasement for our sins; and not for ours only, but also for the sins of the whole world.

3And by this we know that we have known him: if we keep his commandments. Someone who says, “I know him,” and does not keep his commandments, is a liar, and the truth is not in him. But whoever keeps his word, that is the person in whom the love of God really is accomplished. By this we know that we are in him.

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

7Beloved, 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. 8Yet, it is a new

8 1:7b (TST 53) txt L 2: Ἰησοῦ τοῦ υἱοῦ αὐτοῦ Ν B C P Ψ 206 322 323 429 630 945 1241 1505 1611 1739 1852 1881 2138 2200 2495 vg1 svrp copsa hyp CL NA28 || 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 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 2171 2344 2412 2464 2492 2541 2542 2544 2774 2805 2818 \[\text{I like the number of words in the Majority Text, simply for the sake of rhythm in English.}\]

9 1:8a txt ἡ ἀλήθεια Ν 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 syrp copsa \[\text{Ieth TR HF PK NA28} \] || ἡ ἀλήθεια τοῦ θεοῦ 614 630 1505 1611 2138 2200 \[\text{al srh} \] || lac \[\text{P} \] \[\text{P} \] \[\text{p} \] \text{048 0245 0296 1846.}\]

10 1:10 The traditional rendering, “make him a liar” is unacceptable, because God cannot be a liar, and he cannot be made a liar. To make someone a liar, means to turn him into a liar. But we cannot turn him into a liar. This sense of “call” for the Greek word ὄνομα 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” a liar. That is technically true, but not true in effect. We are in effect calling him a liar.

11 2:6 txt οὕτως Ν C K P Ψ 6 18 81 94 104 307 322 323 424 424 614 629 630 720 945 1175 1241 1243 1292 1448 1505 1523 1524 1611 1678vid 1739 1844 1852 1881 2138 2298 2464h8 Lect it\[\text{arp}] \[\text{c} \] syrh (arm) (eth) geo slav Origenl17/2 Jerome1/7 (Salvian) (Fulgentius1/2) M TR RP NA28 \[\text{C} \] || οὕτως ΗΗ \[\text{omit A B (L omit καὶ ἄνω οὕτως περιπατεῖν)} \] 5 33 436 623 808 1067 1127 1409 1735 2344 2374 2464txt 2541 2805 it\[\text{l,w,z} \] vg Clement Origenl17/2 Cyri; Cyprian Jerome1/7 Paulinus-Nola Pelagius Maximus Augustine Fulgentius1/2 WH || lac \[\text{P} \] \[\text{P} \] \text{048 0245 0296 1678 1846 2186.}\]

12 2:7a (TST 54) txt \[\text{A} \] L 2: Ἀγάπητε Ν A B C P Ψ 5 6 33 81 88 104 181 218 254 304 307 321 322 323 326 431 436 442 453 459 467 614 621 623 629 630 642 720 808 915 918 945 1067 1127 1241 1243 1292 1359 1409 1505 1523 1524 1563 1611 1678 1718 1735 1739 1836 1842 1844 1852 1862 1875 1881 2138 2200 2298 2344 2374 2412 2464 2495 2541 2544 2774 2805 2818 it\[\text{l,w,r} \] vg syrpA copsa \[\text{bo} \] arm slav NA28 \[\text{A} \] || L 1: Ἀδελφοί Κ L 049 056 0142 1 18 35 61 82 93 94 175 206 221 326 398 424 429 450 451 454 456 457 468 469 522 617 627 920 1175 1448 1490 1799 1831 1837 2080 2127 2243 2423 2492 M PsOec TR HF || lac \[\text{P} \] \[\text{P} \] \[\text{P} \] \text{048 0245 0296 1846 2187.}\] The UBS Textual Commentary says that Ἀδελφοί, “which the author of 1 John 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.”
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.  

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

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

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.

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.

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12To you children, I write:  

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14 2:8 The point that the light keeps shining even now, is that it puts new light on the old commandment; thus he can say that he is writing to us a commandment that is both old and new.
Love not the world, neither the things that are in the world. If someone loves the world, the love of the Father is not in him. Because all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of possessions, is not of the Father, but is of the world. And the world passes away, along with the lust of it, but whoever does the will of God abides for ever.

Children, it is the last hour, and just as you have heard that antichrist is coming, even now many antichrists have arisen; for which reason we know it is the last hour. They went out from us, but were not of us. For had they been of us, they would have remained with us. But they went out so that they would be made apparent, that none of them are of us. And you have an anointing from the Holy One, and know all.

The apostles did, and you also have it. But, the traditional rendering of this is an ellipsis. A word added to the text in the New Testament is problematic: "but so they may be made apparent, that they all are not of us, you also have an anointing from the Holy One, and know all. 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.

Love not the world, neither the things that are in the world. If someone loves the world, the love of the Father is not in him. Because all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of possessions, is not of the Father, but is of the world. And the world passes away, along with the lust of it, but whoever does the will of God abides for ever.

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22Who is the liar, if not someone denying as follows, “Jesus is not the Anointed One”? This is antichrist, someone denying the Father and the Son.27 Everyone who denies the Son, does not have the Father either. Someone who confesses the Son, has the Father as well.28

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

27And you, the anointing that you received from him, it abides in you, and you have no need that someone teach you. But rather, as that anointing from him31 has taught you concerning all things,32 and is true and is not a lie, so also, just as it has taught you, you abide33 in him. 28And now, children, abide in him, so that when he is revealed, we may have34 confidence, and not feel ashamed because of him at his

so, what of Jesus' warning to the disciples that just because someone does not "follow along with us," does not mean they are not with us? (Luke 9:49,50 etc.)

22:22 An example of such a denial is found in the Qu’ran: [9.30] And the Jews say: Uzair is the son of Allah; and the Christians say: The Messiah is the son of Allah; these are the words of their mouths; they imitate the saying of those who disbelieved before; may Allah destroy them; how they are turned away!  [9.31] They have taken their doctors of law and their monks for lords besides Allah, and (also) the Messiah son of Ma

Christians say: The Messiah is the son of Allah; these

who disbelieved before; may Allah destroy them; how they are turned away!  [9.31] They have taken their doctors of law and their monks for lords besides Allah, and (also) the Messiah son of Mariam and they were 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).

25:23 (TST 60) L. 2: ὁ ὤμολογοῦν τὸν θείον καὶ τὸν πατέρα ἔχει Ν Α Β Ρ Ψ 5 33 206 307 322 326 398 429 436 442 468 614 621 623 630 918 1067 1127 1243 1292 1349 1505 1678 1735 1739 1852 1881 2080 2138 2147 2200 2298 2344 2412 2464 2495 2541 2818 vg syr,h,p arm eth NA28 {\} । omit (h.t.) K L 049 056 0142 1 6 18 81 88 93 175 181 221 242* 450 451 454 457 458 469 470 527 546 550 562 563 564 565 566 567 568 570 571 572 589 614 629 630 945 1241 1243 1739 1844 1852 1877 1891 2127 2492 2815 ps-oec TR HF RP । lac Ψ* Ψ104 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.


25:25 txt ἡμῖν Ν Α Β Ρ Ψ 049 056 0142 1 6 18 81 88 104 181 322 326 330 424 436 614 629 630 945 1067 1175 1243 1292* 1409 1505 1611 1735 1739 1844 1852 1877 2138 2298 2344 2412 2464 2492 2495 Μ Lect itar,h,l,t vg syr,h,p arm eth geo slav Ambr Aug TR HF RP NA28 {\} । ἡμῖν B 69* 241 451 1241 1292* 1881 2127 (1441 itc* vg ms । lac Ψ* Ψ104 048 0245 0296.

25:27b txt τὸ αὐτοῦ Ν Β Ρ Ψ 5 33 81 307 323 614 623 630 945 1241 1505 1611 1739 1852 2138 2298 2344 2412 2464 2492 2805 (2495 -τὸ) (over 60 minuscules) lat-v,t syr,h cop ps-mss,bo,v eth arm Athanasius Aug* Cyr Did NA28 {\} । το αὐτοῦ 1243 । τὸ αὐτὸ K L 049 056 0142 6 18 424 1448 1735 Μ Jerome Aug* Theophylact TR HF RP । lac Ψ* Ψ104 048 0245 0296.

25:27d 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.”

25:27c txt a. μενετε (pres ind) Ν Α Β Ρ Ψ 5 33 81 323 614 630 945 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2464 2805 syr,h arm eth NA28 {\} । b. μενετε (fut ind) K L 049 056 0142 6 18 307 424 cop ps-mss ps-oec Μ TR HF RP । c. μενεται (aor act imper) 88 । a. or c. lat-v,t,c cop ps-mss,bo,v । lac Ψ* Ψ104 048 0245 0296. All of these variants may be rendered as an English imperative.

25:28b (TST 62) txt L. 2: σὺχωμεν παρρησιαν (1st pl aor2 subj) Ν Α Β Ρ Ψ 6 81 104 181 307 322 323 424c 442 621 945 1241 1243 1678 1735 1739 1852 1875 1881 2298 2492 2818 NA28 {\} । L. 1: σὺχωμεν παρρησιαν (1st pl pres subj) Ν* K L 049 056 0142 5 18 33 82 93 175 206 221 326 398 424* 429 436 450 451 454 457 468 614 623 627 629 920 1067 1292 1409 1505 1611 1862 1891 2080 2127 2138 2147 2200 2412 2495 2541 2805 Μ TR HF RP । L. 1B: 1 88 456 469 1127 1175 2344 2464 । lac Ψ* Ψ104 048 0245 0296 1846.
coming.  

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

Chapter 3

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

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

Children, let no one deceive you: someone who practices righteousness is righteous, just as that one is righteous. Someone who practices sin is of the devil, for the devil has been sinning from the beginning. For this purpose the son of God has been revealed: to destroy the works of the devil. Everyone born of God does not practice sin, because His seed abides in him, and keeps him from sinning.

If you know who practices righteousness, he is righteous, you know that he is righteous. Everyone who practices sin is also practicing lawlessness, and sin is lawlessness.

Committee regarded the reading ἁλοντος as a scribal assimilation to such passages as 2:2 and 4:10.

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 a new old man. Also in unity with Paul that we must continually make the decision to "put off the old man, and put on the new." The new is that part that came from the Father, just as we physically were born from our earthly father's sperm. That sperm was wholly our father, and not us. That sperm, that seed, was no part of us, but is from outside us. It cannot sin; our old man can. But, do not think that I say that a Christian can be addicted to the same sin.
everyone who does not practice righteousness is not of God, and also someone who does not love his brother.

11Because this is the message which you have heard from the beginning: that we should love one another. 12Not like Cain, who was of the evil one, and killed his brother. And what was the reason he killed him? Because his own works were evil, and those of his brother were righteous.

13Do not marvel, brethren, if the world hates you. 14We know that we have crossed over out of death into life, because we love the brethren. Someone who does not love his brother still abides in

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

3:13a txt μην Α Β Κ Ι Τ Λ 049 056 0142 5 18 33 vid 81 88 104 181 326 330 424 436 442 451 614 630 1067 1175 1292 1409 1505 1611 1735 1844 1852 1877 2127 2138 2344 2412 2464 2495 Lect Ιθ,p, vg syr LENGTH copia bo, fay geo slav Didymus Lucifer Jerome Paulinus-Nola Aug WH Vog Merk Bov NA25 TR AT BG SBL TH RP // kai μην ἐν Civated P Ψ 6 322 323 424* 629 945 1241 1243 1678 1739 1881 2298 2492 Περὶ τῆς χαράς syr P arm eth NA28 [C] // lac Ἐ ῥ Π 974 048 0245 0296 1846. The ECM editors consider the evidence for these two readings to be of equal weight.
death. 15Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. 16By this we know love47 because He laid down his life for us. And we ought to lay down48 our lives for the brethren.

17Now whoever has the substance of the world, and sees49 his brother having need of it, and closes off his compassion from him, how does the love of God abide50 in him? 18Children,51 we should love, not in word or tongue,52 but in action and truth, 19and by this54 we will know55 that we are of the truth, and will assure our heart56 before him 20that when our heart accuses, that57 God is greater than our heart, and
he knows all. Beloved, when our heart does not accuse us, we have confidence with God, and whatever we ask, we receive from him, because we are keeping his commandments, and doing the things that are pleasing in his sight.

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

Chapter 4

1 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. By this you know the spirit of God: every spirit that confesses that Jesus Christ has come in the flesh, is of God, and every spirit that does not confess Jesus [Christ has come in the flesh], is not of God. And this is antichrist, which you have heard that he...

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58 3:21a txt ἡ καρδία ἡμῶν Ν C Κ Λ 049 056 0142 18 81 88 104 181 326 330 424* 451 614 629 630 1175 1243 1292 1505c 1611 1844 1852 1877 1881 2138 2412 2464 2492 M Lect itar,q,r,t,w, z vg cl,ww syr p h Cl lat Orst Did TR AT HF BG RP [WH] NA28 {A} || ἡ καρδία ἡμῶν 1505* pc || ἡ καρδία A B Ψ 33 322 323 424c 436 945 1067 1241 1409 1735 1739 2344 vg st Orst, lat 3/4 (Methodius); Aug 1/2 SBL TH || lac v 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.

59 3:21b txt καταγινώσκη ἡμῶν Κ1 (Καταγινώσκω) Λ Κ Λ 049 056 0142 18 81 88 104 181 322 323 326 330 424c 436 451 614 629 630 945 1067 1175 1243 1292 1409 1611 1651 1735 1739 1844 1877 1881 2127 2138 2218 2298 2344 2412 2492 M Lect itar,q,r,t,w, z vg syr p h cop sa,bo,fay arm eth geo slav Clement Didymus || TR HF RP || καταγινώσκη B* (B* κατακεινώσκ) C 424* 1852 2464 1596 vgms Origen,C, lat Didymus 1/2 Augustine || NA28 B || καταγινώσκη ὑμῶν 1241 1505 2495 || lac P v P 048 0245 0296.

60 3:23a (TST 65) txt L. 1/2: πιστεύομεν B Κ Λ 049 1 18 82 88 93 175 181 221 307 326 424* 450 454 456 630 636 920 6177 1175 1409 1618 1735 1862 1875 2080c 2818 2818 TR HF RP NA28 {A} || L. 1/2B: 2147 || L. 3: πιστεύομεν A C Ψ 056 0142 (0245) 5 6 33 81 206 322 323 398 424c1-c2 429 436 442 451 457 468 469 614 621 629 630 945 1241 1292 1505 1601 1719 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 v P 048 0246. The ECM editors consider L. 1/2 and L. 3 to be of equal weight.

61 3:23b txt ἐντολήν ἡμῖν Κ A B C Ψ 0245 33 81 323 614 630 1241 1505 1759 latt syr p h cop sa,bo Lcf TR WH NA28 {A} || ἐντολήν Κ Λ 049 18 424 Μ HF RP || lac v P 048 0296.

62 3:23c (TST 67) L. 2: omit A C Λ 049 322 323 398 629* 720* 945 1241 1735 1739 1881 2298 it v cf sa,bo Cyr Irenaeus lat Clement Origen Socrates NA28 {A} || A L. 1: add εν σαρκί ελληνιθότα Ν Κ Λ Ψ 049 056 0142 1 5 6 18 81 82 88 93 94 104 175 181 206 221 307 326 330 424 429 436 442 450 451 454 456 457 459 468 469 614 621 629 630 945 1241 1292 1505 1601 1678 1837 1845 1846 1852 1862 1875 1981 2080 2138 2217 2240 2412 2492 2495 2514 2805 || L. 4: add εν σαρκί ελληνιθέναι 33 2344 Thdr || h.t. & h.a. 621 || lac v P 048 0245 0296. The UBS textual commentary says, “A majority of the Committee considered it probable that the shortest reading τον Ιησους, which is supported by good representatives of both Alexandrian and Western types of text…, was expanded by copyists with additions derived from the previous version (Ἰησοὺς Χριστὸν ἐν σαρκὶ ελληνιθότα). The variety of the supplements is a further indication that they are secondary modifications of the original text.” See next footnote.
was coming, and now is in the world already. 4You are of God, children, and have overcome him, because greater is he that is in you than he that is in the world. 5They are of the world; therefore speak they of the world, and the world hears them. 6We are of God. Someone who knows God hears us; someone who is not of God does not hear us. From this⁶⁷ we recognize the spirit of truth versus the spirit of error.⁶⁸

⁷Beloved, let us love one another; for love is of God, and everyone who loves is born of God, and knows God. ⁸Someone who does not love has not known God, for God is love. ⁹To us the love of God was made known in this: that God sent his only begotten son into the world so we might be saved through him. ¹⁰Herein is love, not that we loved⁶⁹ God, but that he loved us, and sent his Son as the appeasement for our sins.

¹¹Beloved, if that is how God loved us, we ought also to love⁷⁰ one another.¹²No one has ever seen God. When we love one another, God abides in us, and his love is accomplished in us. ¹³By this we know that we are abiding in him and he in us: because he has given to us of his Spirit.

¹⁴And we have seen, and we bear witness, that the Father has sent the Son as savior of the world. ¹⁵Whoever confesses that Jesus is the son of God, God abides in that person, and that person in God. ¹⁶And we have known and believed the love that God has for us. ¹⁷In this, love is accomplished with us, so that in the day of judgment we may have confidence just as that one is, we in this world also are.¹⁸There is no fear

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⁶⁵ 4:3d txt ἐκ τοῦ θεοῦ ἡ A B Ψ 18 33 81 323 424 C 614 630 1505 TR HF RP NA28 { } / τοῦ θεοῦ K L 049 323 424* 1241 1739 / lac ψ⁹ φ⁷⁴ C P 048 0245 0296. Here we have TR and RP agreeing with Sinaiticus and Vaticanus rather than with K and L. Thus the Majority Text duplicates the entirety of the phrase Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐλημυθώτα ἐκ τοῦ θεοῦ ἐστίν found in v. 2, even omitting the article τὸν, like in v. 2.

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

⁶⁷ 4:6a txt ἡμῶν, δὲ οὐκ ἐστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου Β K Ψ 18 33 323 424 630 1505 1739 / τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐν τούτῳ 81 / ἡμῶν καὶ δὲ οὐκ ἐστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου 614 / ἡμῶν, ἐν τούτῳ Λ / ἡμῶν, ἐν τούτῳ 1241 / ἡμῶν, ἐκ τούτου Λ - ἐκ τούτου 048 (lacuna preceding ἐκ τούτου; this is the 1st v. found in it) / lac ψ⁹ φ⁷⁴ C P 0245 0296.

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

⁶⁹ 4:10 txt ἡγαπήσαμεν B Ψ 322 323 945 1241 1739 2298 eth NA28 {V} / ἡγαπήσαμεν Ν¹ A K L 18 33 81 vid 424 436 630 1067 1175 1243 1292 1409 1505 1611 1735 1844 1852 1881 2138 2344 2464 / lect arm ge slav Philo-Carpasia TR HF RP / ἡγαπησαν 048 / ἡγαπησαν Ν* / lac ψ⁹ φ⁷⁴ C P 0245 0296.

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

⁷¹ 4:11b The same “one another” we are supposed to love, is the people that Jesus died for. We ought to love that brother and sister because God loved that same brother or sister to the extent of giving his son’s life for them.


⁷³ 4:16 txt αὐτῶ μένει Ψ Β Κ Λ Ψ 81 323 424 1241 1505 1739 HF RP NA28 { } / αὐτῶ A 33 614 623 1846 2298 2464 it w vg TR / τοι θεο μενει 048 630 / lac ψ⁹ φ⁷⁴ C P 0245 0296.

⁷⁴ 4:17 The present tense of "we in this world also are" at first seems awkward, but upon meditation you realize it fits with "accomplished." We can be accomplished in love in the present, before we see Him.
in love, but perfect love casts out fear. Because fear has torment, and someone who is afraid is not accomplished in love. 19We can love,20 because he first loved us.

20If anyone says, “I love God,” and he hates26 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.27 21And this commandment we have from him: that he who loves God must also love his brother.

Chapter 5

1Everyone who believes that Jesus is the Anointed One is born of God, and everyone who loves the one who begat will also78 love someone begotten from him. 2By this we know that we love the children of God: when we love God and are doing29 his commandments. 3For this is love of God: that we keep his commandments. And his commandments are not heavy to bear, 4because everyone who has been born of God overcomes the world. And this is the victory that overcomes the world: our80 faith. 5Who81 is overcomer of the world, except someone who believes that Jesus is the Son of God?

75 4:19 txt {A} ἀγαπῶμεν ἡν [TST 70] txt A B 5 322 323 424c 945 1241 1243 1739 1852 1881 2464 vgst,ww geo slav Augustine6/10 NA28 {A} / ἀγαπῶμεν τὸν θεόν Κ 048 33 81 326 436 614 629vid 630 1067 1292 1409 1505 1611 1735 2138 2344 2412 2495 (598) f599 1844 itw vgcl syrp,h cobbo arm Augustine1/10 / ἀγαπῶμεν αὐτὸν K L Ψ 049 056 0142 18 88 104 181 330 424w 451 454 456 457 627 1175 1844 1867 2127 2298 2492 1735 Lect Augustine1/10 TR HF RP / ἀγαπῶμεν ἀλλήλους itar vgmmss (eth) / οἴδαμεν copsa,bo (ms) / lac * Ψ 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 τὸν θεόν and others αὐτὸν.” The variety of longer readings betrays their spuriousness, and the originality of the shorter reading.

76 4:20a txt txt μιση Κ* A B L 049 93 424c 630 1243 1678 1739 1845 2298 TR HF RP NA28 {\} / μεισοι or μεια Ν1 / μισει K Ψ 048 0142 5 6 18 33vid 81 323 424c,vrid 614 1127 1505 2344 2805 / illeg. 1241, but room for μισει / lac * Ψ 594 C P 0245 0296. It is significant when 1678 parts from K.

77 4:20b (TST 69) txt L. 2: οὐ δύναται “he cannot” Κ B ψ 6 206 322 323 424c 429 442 621 630 1243 1505 1611 1739 1852 2138 2200 2495 syrh copsa geo Origen Cyprian Lucifer Zeno NA28* {A} / L. 1: πῶς δύναται “how can he?” Κ A L K 048 049 056 0142 1 5 18 33 31 82 88 93 94 104 175 181 221 307 326 330 398 424w 436 450 451 454 456 457 458 469 664 614 623 627 629 757 920 945 1067 1127 1175 1241 1292 1409 1678 1785 1837 1844 1845 1846 1862 1875 1881 1891 2080 2147 2298 2344 2412 2464 2492 2541 2805 2818 1735 Lect itr,lq,w vg syrp copbo arm eth slav Cyril; Ambrose Pelagius Augustine TR HF RP / L. 1b: 2127 / lac * Ψ 594 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 - ei τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐάν εἶπο ὑμῖν τὰ ἐπουράνια πιστεύετε;
He is the one who came through water and blood, Jesus Christ. Not only by water, but by water and blood. And the Spirit is one bearing witness, because the Spirit is truth. For there are three that bear witness, the Spirit and the water and the blood, and these three agree. If we accept the

81 5:5 txt [D] ἐστιν A L Ψ 048 5 18 81 104 218 398 424* 436 459 623 642 720C 808 1067 1409 1846 2464 2541 Μ vg copa,bo mss,PsOec TR HF RP δε ἐστιν K L Ψ 0296 6 33 307 323 424 442 453 614 630 720* 945 1241 1243 1448 1505 1523 1617 1678 1739 1852 1881 2138 2186 2298 2344 2805 syr* Cyr NA28 ECM {\} δε ἐστιν δε B lac Ψ* Ψ* C 0245. Many of the Syriac and Coptic manuscripts are such that they support either δε ἐστιν or δε βασιλευσε, but not δε γενεαδεν δε. 5:6a (TST 71) txt L. 1/2: δι' ὁδόται καὶ ἀματος 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 1739text 1862 1875 1881 2127 2298 Μ RP NA28 {A} / L. 3: δι' ὁδόται και πνευματος 945 1241 1739m 1891 (165 170 822) δι' ὁδόται και πνευματος ἄγιου (593 617 1441 Cyril) Ambrose // L. 4: δι' ὁδόται και αματος και πνευματος Α 6 93 104 206 307 424* 429 436 1067 1127 1292 1409 1505 1611 1678 1735 1739c 2080 2138 2147 5400 2344 2412 2495 2541 2805 2818 (598 vg mss syr* copa,bo eth slav Cyril) // L. 5: δι' ὁδόται και αματος και πνευματος N / L. 6: δι' ὁδόται και αματος και πνευματος Κ 945 1241 1505 1739 593 1292 1409 Uncertain 33 (δι' ὁδόται και αματος [και πνευματος]?). (L. 4) / lac Ψ* Ψ* C 0245. 5:6b txt Ἰησοὺς Χριστὸς Ν Α B K L Ψ 0296 18 81 323 614 630 1241 1505 1739 HF RP NA28 {\} I ιησους ο Χριστος 424 TR / lac Ψ* Ψ* C 048 0245 33. 5:6c ἐν τῷ ὁδόται καὶ ἐν τῷ ἀματος: καὶ τὸ πνευμα Β Μ 33 614 630 1505 it* vg syr* ΝΑ28 \{\} ἐν τῷ ὁδόται καὶ ἐν τῷ ἀματος: καὶ τὸ πνευμα Ψ // ἐν τῷ ὁδόται καὶ τῷ ἀματος καὶ τῷ πνευματι Ν K 18 M ΤΡ HF RP --ἀματος: καὶ τῷ πνευματι 0296 // ἐν τῷ ὁδόται καὶ τῷ ἀματος: καὶ τῷ πνευματι 81 // ἐν τῷ ἀματος καὶ ἐν τῷ ὁδόται καὶ τῷ πνευματι Ρ 920 6 33 495 1241 1739text // ἐν τῷ ὁδόται καὶ τῷ ἀματος καὶ τῷ πνευματι Α pc // ἐν τῷ ἀματος καὶ τῷ πνευματι 424* pc // ἐν τῷ ἀματος καὶ τῷ ὁδόται καὶ τῷ πνευματι καὶ τῷ πνευματι 1739m (vg mss) lacuna Ψ* Ψ* C 0245 The difference between the NA28 and the Majority text is the presence or absence of the word ἐν, which makes no difference in meaning, since the dative case is indicated in the noun forms either way. This variant boils down do the minor difference between codex Aleph versus codex B. The ECM editors consider the NA28 and RP readings to be of equal weight. 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." 5:6e ὦ τὸ πνευματι ΤΡ HF RP NA28 \{\} Vulgate and Latin tradition substitutes either "Christ" or "Jesus Christ," "Christ Jesus" or "Jesus." 5:7-8 (TST 72) L. 1/2: txt omit ἐν τῷ ωρανω, ὦ πατερ, ὦ λόγος, καὶ τῷ ἁγιῳ πνευμα: καὶ οὗτοι οἱ τρεῖς ἐν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυρούντες ἐν τῇ γῇ all Greek codices not hereinafter listed and not having lacuna; Lect itar vgst,wlg syrph, h copsa,bo arm mss eth geo slav Cyril Dam (Origenлат) Cyril Dam Ps-Oec Ps-Dionysiusvid (John-Damascus); Rebaptism Ambrose Augustine Quodvultdeus Facundus HF RP NA28 {A} // add ἐν τῷ ωρανω, ὦ πατερ, ὦ λόγος, καὶ τῷ ἁγιῳ πνευμα; καὶ οὗτοι οἱ τρεῖς ἐν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυρούντες ἐν τῇ γῇ 221mar 2318 2473 vg cl (61 629 omit καὶ το οὗτος εἰς τὸ ἐν εἰσιν; 61 629 88mar, 429 mar, 636mar, arm; 918: with other minor variants) TR [AT in smaller font & in italics] // add in terra, spiritus et aqua et sanguis (+ et hi tres unam sunt in Christo lesu vg mss; Spec). 8 et tres sunt, qui testimonium dicunt in caelo, pater, verbum (filius it vg mss) et spiritus, et hi tres unam sunt (+ in Christo lesu itl vg mss) itl r vg mss; Speculum Variumadam Ps-Vigiliius (Fulgentius) (Priscillian) (Cyprian) // illegible 33 1734 // lacuna Ψ* Ψ* C 0245 356 567 610 612 911 977 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.
witness of human beings, the witness of God is greater. For this is the witness of God that he has testified concerning his Son. 10Someone who believes in the Son of God has the witness in himself. But someone who does not trust in God has called him a liar, because he has not trusted the testimony that God has testified concerning his Son. 11And this is the testimony: God has given to us eternal life, and that life is in his Son. 12Someone who has the Son of God has life. Someone who does not have the Son of God does not have life.

13I 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. 14And this is the confidence that we have with him, that, if we ask for

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88 5:8a Literally, “these three are as one,” which means, “these three agree.”
88 5:8b (TST 72 cndt.) txt L. 1/2: τὸ πνεῦμα καὶ τὸ υόρῳ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσὶν Κ ΑΒΚ Λ Ρ 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 ΝΑ28 (A) || L. 1/2b: 206 429 || L. 1/2ε: τὸ πνεῦμα καὶ υόρῳ καὶ τὸ αἷμα καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσὶν 2464 || L. 1/2Φ: τὸ πνεῦμα καὶ τὸ υόρῳ καὶ τὸ αἷμα οἱ τρεῖς εἰς τὸ ἐν εἰσὶν Ψ || L. 1/2γ: 1875 || L. 1/2κ: 456 1306 1409 2541 || L. 1/2κ: 1881 || L. 3: ἀπὸ τοῦ ὀφθαλμοῦ πατρὸς λόγου καὶ πενευμα ἄγων καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσὶν καὶ τρεῖς εἰσὶν οἱ μαρτυρούντες ἐπὶ τῆς γῆς τὸ πνεῦμα τὸ υόρῳ καὶ τὸ αἷμα 629 || Illegible 33 || lac Ψ 874 C 0245.

89 5:9 txt ὁ Ν Α Β Ψ 5 6 33 323 424 623 945 1241 1243 1448 || vid 1505 1739 1852 2138 2344 2412 2492 2495 2805 2818 || lac copvb bo arm Cyr NA28 || Ἠν Κ Λ Ρ 18 424* 630 || Μ Ρ ọ ṣ 81 || lac Ψ 874 C 048 0245 0296.

90 5:10a txt μαρτυρίαν Ν Β Κ Λ Ρ 0296 18 323 424* 614 630 1505 1678 1739 ΤΡ RF ΝΑ28 || μαρτυρίαν τοῦ θεοῦ 874 || vid Α 81 424* 623 945 1241 2464 al latt || Illegible 33 || lac Ψ 048 0245.

91 5:10b txt ἐν αὐτῷ Β 1 81 104 326 424* 436 442 468 629 1067 1175 1241 1409 1678 1735 1884 1852 1881 || Lect || syrh cop ba slav Cyril 874 || RN NA28 (C) || ev αὐτῶν Α Β* L Ρ 056 0142 Lect || ἐν ἑαυτῷ Ψ 049 0296 5 6 18 81 181 322 323 330 424* 451 614 630 945 1243 1292 1505 1611 1739 1846 1877 1881 || lect || 2138 2412 2429 2495 296 422 (|| ιλιβασ) || via 884 || lac Ψ 874 C 048 0245.

92 5:10c txt τὸ θεὸν Β 1 81 80 094 056 0142 0296 18 88 104 181 326 330 451 614 630 945 1175 1243 1292 1505 1611 1678 1735 1739 || MS || 1844 1846 1852 1877 1881 || lect || syrh cop bvb slav Cyril; Augustine Varimidus || TR RF ΝΑ28 (A) || τὸ υἱὸν Α 81 323 323 424 436 623 945 1241 1409 1409 || lect Ψ 874 C 048 0245 0296.

93 5:11 txt ἐδωκεν ὁ θεός ὁ θεός ὁ ἅγιος 629 81 323 614 630 1505 1739 1881 || syrh || lac Ψ 874 C 0245 33. The ECM editors consider these two readings to be of equal weight.

94 5:12 txt τὸν υἱὸν τοῦ θεοῦ ὁ θεός ἢν ὁ θεός ἢν Κ 0245. B 0296 18 69 323 614 630 1505 1739 1881 || lect Ψ 874 C 0245 33. The ECM editors consider these two readings to be of equal weight.

95 5:13a (TST 71a) txt L. 2: ὡμίν ἐνα ἔβινε ὅτι ὡμίν ἐβινε ἀιῶνον (with variation) Ν 2 ΑΒΨ 5 6 33* 424* 436 623 1067 1241* 1409 1505 1852 1735 1739 2138 2444 2464 2541 2805 ΝΑ28 || L. 1: ὡμίν ὅτι τὸν τρανσπόσει τοὺς παρεδόθην εἰς τὸ οὐλόμα τοῦ υἱοῦ τοῦ θεοῦ (with variation) Ν* Κ Λ Ρ 049 056 0142 1 18 82 104 175 206 221 307 398 424* 429 442 450 451 454 468 469 614 627 630 920 945 1127 1175 1241 1292 1611 1862 1875 1881 2080 2147 2200 2298 2412 2492 2581 ΤΡ RF ΝΑ28 (A) || τὸν τοῦ υἱοῦ τοῦ θεοῦ || lac Ψ 874 C 048 0245 0296.

96 5:13c (TST 74) txt L. 2: Ν Α Β 5 6 33 424* 436 462 623 629 1067 1409 1505 1735 1852 2138 2444 2464 2541 2805 ΝΑ28 || L. 1: add καὶ ἡ παντεύεται εἰς τὸ οὐλόμα τοῦ υἱοῦ τοῦ θεοῦ Κ Λ Ρ 056 0142 1 18 82 104 175 206 221 307 322 332 398 429 442 468 469 614 621 627 630 920 1175 1243 1292 1611 1862 1875 1881 2080 2147 2200 2298 2412 2492 2581 ΤΡ RF ΝΑ28 (A) || τὸν τοῦ υἱοῦ τοῦ θεοῦ 1241 || lect Ψ 874 C 048 0245 0296.
something that is in accordance with his will, he hears us.\textsuperscript{98} 15And if we know that he hears us, whatever\textsuperscript{99} we ask, we know that we have the petitions that we have asked of him.

16If 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.\textsuperscript{100} 17All unrighteousness is sin, and there is sin not to death. 18We know that everyone born of God does not practice sin, but instead what was generated of God keeps itself,\textsuperscript{102} and the evil one does not touch it.\textsuperscript{103}

19We know that we are of God, and the whole world lies captive\textsuperscript{104} in the evil one. 20And we know that the Son of God has come,\textsuperscript{105} and he has given us the understanding to know\textsuperscript{106} the truth.\textsuperscript{107} And we are in the truth, in his son Jesus Christ. He is the true God, and eternal life.\textsuperscript{108}
κεῖμαι, according to the Liddell and Scott lexicon. But the word can also mean “situated in, exist.” The word for “in” would indicate limits of the subjects’ universe. There is a connotation of captivity and limitation. It is problematic to phrase this as simply "the whole world lies in the evil one," since today’s schools, at least in the USA, allow students and English speakers to fail to understand the distinction between the intransitive form of the word, "lie," versus the transitive form, "lay." A great many Americans know English so poorly, that they might misunderstand the phrase "the whole world lies in the evil one" to mean, "the whole world 'tells lies,' 'deceives' in the evil one."

105 5:20a txt ἥκις TR HF RP NA28 {} \(‖ \text{add: } "\text{et carnum induit nostri causa et passus est et resurrexit a mortuis; adsumpsit nos..."} \) vg mss Julianus of Toledo

106 5:20b txt γινώσκων Ε\(^2\) K Ψ 5 18 323 424 623c 630 1505 1739 1852 2298 2344 Μ TR HF RP NA28 {} \(‖ \gammaιν\acute{\omega}σκωμεν Ν A B^* L P 049 1 6 33 81 321 326 442 614 623^* 1243 1678 1845 2805 \) lac \(\Psi^9 \Phi^7 \) C 048 0245 0296 104 1241.

107 5:20c txt τὸν ἀληθινὸν Κ β Κ L P 049 056 0142 18 81 88 330 424\(^\circ\) 442 451 1243 1678 1877 2127 2492 Byz Lec TR RP NA28 \{A\} \(‖ \text{το αληθινον Ν}^{\text{it,h,l,r,w}} \) τὸν ἀληθινὸν θεὸν Α Ψ 5 33 181 323 326 424\(^\circ\) 436 614 630 945 1505 1739 1845 1846 1852 1881 2495 \(\) lac \(\Psi^9 \Phi^7 \) C 048 0245 0296 104 1241.

108 5:20d txt ζωὴ αἰώνιος Α B Ψ 33 323 424\(^\circ\) 1739 1241\(^\text{vid}\) pm RP NA28 {} \(‖ \text{η ζωη αιωνιος TR} \) \(‖ \text{η ζωη η αιωνιος K L P (049)} \) 18 69 81 424\(^\circ\) 614 630 945 1505 (1881) pm HF \(‖ \text{ζωη αιωνιος parexων} \) lac \(\Psi^9 \Phi^7 \) 048 0245 0296.

109 5:21a txt εαυτα Ν\(^*\) B L 6 323 424 1739 pm RP NA28 {} \(‖ \text{εαυτος Κ K P 048 049\text{vid}} 5 18 33 81 436 442 468 614 630 945 1505 1852 1881 pm Didymus TR HF \(‖ \text{lac} \Phi^9 \Phi^7 \) C 0245 0296 1241. The editors of the ECM consider the two major Greek variants to be of equal weight.

110 5:21b (TST 75) txt L. 2: ειδώλων. Α B Ψ 1 5 6 33 88 93 322 323 326 424\(^\circ\) 429 436 442 456 621 623 629 630 1067 1127 1243 1292 1409 1505 1611 1735 1739 1844 1852 1881 2412 2805 2815 2818 2412 2805 2818 Didymus TR HF \(‖ \text{lac} \Phi^9 \Phi^7 \) C 048 0245 0296 104 1241.
## Principal Witnesses to 1 John

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

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

First the NA28:

γράφω υμίν τεκνία, ότι ἀφέωνται υμίν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.
γράφω υμίν πατέρες, ότι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.
γράφω υμίν νεανίσκοι, ότι νενικήκατε τὸν πονηρόν.

ἔγραψα υμίν παιδία ότι ἐγνώκατε τὸν πατέρα.
ἔγραψα υμίν πατέρες ότι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.
ἔγραψα υμίν νεανίσκοι ότι ἱσχυροί ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν υμίν μένει καὶ νενικήκατε τὸν πονηρόν.

Now the RP text:

γράφω υμίν τεκνία, ότι ἀφέωνται υμίν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.
γράφω υμίν πατέρες, ότι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.
γράφω υμίν νεανίσκοι, ότι νενικήκατε τὸν πονηρόν.
γράφω υμίν παιδία ότι ἐγνώκατε τὸν πατέρα.

ἔγραψα υμίν πατέρες ότι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.
ἔγραψα υμίν νεανίσκοι ότι ἱσχυροί ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν υμίν μένει καὶ νενικήκατε τὸν πονηρόν.

The NA28 has two sets of 3 sayings. The RP has sets of 4 and 2, and begins verse 14 at the 5th saying rather than the 4th saying as the NA28 does. The NA28 says "to you I write" 3 times, and "to you I have written" 3 times. The RP text says "to you I write" 4 times, and "to you I have written" 2 times.

I propose the reason for this is some scribe changed the first "I have written," (ἔγραψα) to, "I write," (γράφω) because he saw this one "I have written" as a false statement. Since he was understanding the word ὅτι as a quotation mark, and not as meaning "because" like almost all English translations do.

I will show it in English as he understood ὅτι, so you can clearly see what I mean:

To you children, I write: “Your sins are forgiven you for his name’s sake.”
To you fathers, I write: “You know him who existed from the beginning.”
To you young men, I write: “You have overcome the evil one.”

I have written to you children that you have known the Father.
I have written to you fathers that you have known him who existed from the beginning.
I have written to you young men that you are strong and the word of God abides in you and you have overcome the evil one.

The scribe saw the statement, "I have written to you children that you have known the Father," and thought it was false, since John had not stated such in the previous 3 sayings. So he changed it to “I write.” (γράφω) Whereas all the other "I have writings" 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 a definite information whether it contains 1 John at all. Try Matthaei (as I); Treu pp. 258-60; von Soden 138, 401, 450, 524.

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

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

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

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

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

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

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

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

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

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

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

636 – XV – contains the passage only in margin by a corrector; Neap, Bibl. Naz., Ms. II. A. 9; is Greg #636

918 – XVI – does contain 1 John and the disputed passage; Escorial, Σ. I. 5; is Greg #918 below

Beware of people who still use the old Ms. numbers; I have seen people cite both the old number and the new number in a list together, making the one manuscript look like two in support of a reading.

According to the footnotes of the UBS4 Greek New Testament, and Text und Textwert Vol. 3, there are only 5 Greek mss that contain the passage in the text itself:

61 – XVI Century - Dublin, Trinity College, Ms. 30 (see 34 above)
629 – XIV Century – Vatican Library, Ottob. Gr. 298 (see 162 above)
918 – XVI Century – Escorial, Σ. I. 5
2473 – XVII Century – Athens, National Library, Taphu 545

Greek mss that contain the comma in the margin:
88 – XII Century, but written in the margin by a modern hand; Naples, National Library, Ms. II. A. 7
177 – XVII – XVIII hand; Bayerische Staatsbibliothek (Bavarian State Library); Cod. grae. 211
221 – X Century; Oxford, Bodleian Library, Canon. Gr. 110. Suspect the margin writing a modern hand.
429 – XIV Century; Wolfenbüttel, Herzog August Bibliothek 16.7 A°
636 – XV Century; Naples, National Library, Ms. II. A. 9

NOTE: Some KJV-only writers claim that there is a Greek manuscript named "Codex Wizanburgensis" that contains the Comma. But that is an 8th century Latin Vulgate manuscript, not Greek. Thanks to Jan Krans, who located it, we know that it is "nr. 99 of the Weissenburg collection in the Herzog August library in Wolfenbüttel ('Codex Guelferbytunus 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 1 John 5:7-8 passage in Greek and English, from the NA28 and the Stephanus' 1550 edition, ignoring the issue of moveable NUs:

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

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

omit ὃ τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσιν. \(^{23}\) καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ. \(^{2318 2473} \text{vg}^{\text{cl}} \text{Stephens} \) (88 \text{mg} matches this group except for moveable NUs, acc. to Scrivener. 221 \text{mg} and Stephens may differ in that regard as well; Stephens 1550 dropping the last NU.)

\(^{111}\) that is, "these three agree."
[[ἐν τῷ οὐρανῷ, πατὴρ, λόγος, καὶ πνεῦμα ἁγιόν· καὶ οὗτοι οἱ τρεῖς ἐν εἰσι· καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ ]], πνεῦμα, καὶ ὄδωρ, καὶ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν. 918
[[ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ πνεῦμα ἁγιόν· καὶ οὗτοι οἱ τρεῖς ἐν εἰσι· καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ ]], τὸ πνεῦμα καὶ ὄδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσι. Erasmus 4, 5

Group Two:
[[ἐν τῷ οὐρανῷ, πατὴρ, λόγος, καὶ πνεῦμα ἁγιόν· καὶ οὗτοι οἱ τρεῖς ἐν εἰσι· καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ ]], πνεῦμα, ὄδωρ, καὶ αἷμα. 61 (acc. to Text und Textwort)
[[ἐν τῷ οὐρανῷ, πατὴρ, λόγος, καὶ πνεῦμα ἁγιόν· καὶ οὗτοι οἱ τρεῖς ἐν εἰσι· καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ ]], τὸ πνεῦμα, ὄδωρ, καὶ αἷμα. 61 (acc. to Scrivener)

Group Three:
[[ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἁγιόν· καὶ οὗτοι οἱ τρεῖς ἐν εἰσι· καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ ]], τὸ πνεῦμα, καὶ τὸ ὄδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν. 636 mg

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

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

Now the Latins:
add in terra, spiritus et aqua et sanguis (+ et hi tres sunt in Christo Iesu vg mss; Spec). 8 et tres sunt, qui testimonium dicunt in caelo, pater, verbum (filius it1 vg mss) et spiritus, et hi tres unum sunt (+ in Christo Iesu it1 vg mss) itl r vg mss; Speculum Varimadum Ps-Vigiliius (Fulgentius) (Priscillian) (Cyprian)

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

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

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

(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 Authorization of the Fourth Gospel and Other Critical Essays* (Boston, 1888), pp. 458-463. [End of quotation of the UBS commentary]


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

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

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

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

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

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

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