The First Epistle of John

The Greek Text of the Nestle-Aland Novum Testamentum Graece 28th Edition (“NA28”) combined with the Robinson-Pierpont (“RP”) 2005 edition; The agreement thereof in black text; otherwise, the NA28 in green text and the RP in red; with critical footnotes combining the data from Novum Testamentum Graecum Editio Critica Major, Catholic Letters, Parts 1 & 2, Installment 3; the Text und Textwert catholic epistles volume; the UBS4; the UBS3 (not including its patristic citations); the NA27; and the online Münster apparatus.

Where I place the red text before the green, is where I consider the RP text original.

With a new English Translation
by David Robert Palmer
Freely downloadable from
http://bibletranslation.ws/palmer-translation/

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Any errors please report to me at kanakawatut at yahoo com

Some Abbreviations used in the apparatus:
TST – "Teststelle" – A test passage in the "Text und Textwert" series
L. = "lectio" = one of the readings in the "Text und Textwert" test passage
The First Epistle of John
ΙΩΑΝΝΟΥ Ἀ

Chapter 1
1:1 Ὁ ἐν ἀπ' ἀρχῆς, ὁ ἀκηκόαμεν, ὁ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὁ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐφηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς —

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

1:2 καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν, καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὡμίν τὴν ζωὴν τῆς αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν.

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

1:3 δὲ ἐωράκαμεν καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ ὡμίν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ’ ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρός, καὶ μετὰ τοῦ ὑιοῦ αὐτοῦ Ἰησοῦ Χριστοῦ.

3What we have seen and heard we are declaring to you also, so you too may have fellowship with us.

And that fellowship of ours is with the Father, and with his son Jesus Christ.

1:4 καὶ ταῦτα γράφομεν ἡμεῖς ὡμίν, ἵνα ἡ χαρὰ ἡμῶν ἤ πεπληρωμένη.

4And these things we write, so our mutual joy may be full.

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1:2 omit τὴν ζωήν K

2 13 txt δὲ ἡ ἡμετέρα Ν Α B C K L Ψ 5 6 18 61 88 94 104 424 442 614 621 623 720 1243 1523 Ἡ Did Ps-Oec TR HF RP NA28 {[]} /// ἡ ἡμετέρα C* P 33 81 323 436 630 945 1214 1505 1611 1739 1881 2138 2298 2344 syrh copsa // lac Ψ 574 048 0245 0296 2492.

3 14a txt ἡμεῖς Ν Α\textsuperscript{ενετ} B Ψ 33 1921 ith,l,r,w,\textsuperscript{c} copsa NA28 {[]} /// ὡμίν A C K L Ψ 049 056 0142 6 42 18 81 88 104 181 322 323 326 330 424 436 442 451 614 621 623 629 720 945 1067 1175 1241 1243 1292 1409 1505 1523 1611 1735 1739 1844 1852 1877 1881 2138 2298 2344 2412 2464 2495 \textit{III} vg syrh,\textsuperscript{b} pal copsa\textsuperscript{mss,bo} arm eth Ps-Oec TR HF RP // lac Ψ 574 048 0245 0296 1846 2492.

4 14b txt ὡμίν Ν B L Ψ 049 1 18 35 43 69 88 180 181 252 319 321 322 326 398 400\textsuperscript{c} 436 522 607 617 1067 1175 1241 1409 1501 1729 1827 1837 1845 1874 2423 2541 2774 Lect (ECM: lat-v,t) (NA27: it\textsuperscript{z} vg\textsuperscript{st,ww} ) (UBS4: it\textsuperscript{ar,z} vg\textsuperscript{st,ww} ) copsa geo Beza-TR Steph-TR HF RP NA28\textsuperscript{•} {A} (Tyndale, Matthew’s) /// ἡ ἡμετέρα 1609 /// ὡμίν A C K P 056 0142 5 6 33 61 88 93 94 104 206 218 254 307 330 365 378 400\textsuperscript{c} 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 1359 1409 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 2562 2805 2818 \textit{III} 422 598 638 1021 (ECM: lat-v\textsuperscript{mss,au,bed}) (NA27:it\textsuperscript{t} vg\textsuperscript{cl} ) (UBS4: vg\textsuperscript{cl} ) syrh,pal copbo arm eth slav Aug Bede Ps-Oec Eras-TR (Coverdale, Great Bible, Geneva, Bishops’, KJV) /// ὡμίν ἐν ὑμῖν syr\textsuperscript{p} // lac Ψ 574 048 0245 0296 323 1836 1838 1846 2492. (The ECM editors consider the two major Greek readings to be of equal weight.) In the Greek (ἡμεῖς), “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 ἡμεῖς “our” or ὡμίν “your” out of the Peshitta’s “our joy in you may be complete.” It appears far more likely that the Peshitta reading was an attempted conflation of the two Greek readings, and that therefore the Peshitta was a translation from the Greek.

5 14c This is a "literary plural" according to BDF §280.
1:5 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.

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

1:7 If we say we have no sin, we deceive ourselves, and the truth is not in us.

1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

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

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6 1:5 txt ἀγγελία N² A B K L 5 18 35c 218 307 398 424* 453 621 623 642 808 1484 1735 HF RP NA28 {\} // ἐπαγγελία C P 33 35* 69 81 323 424 436 442 614 630 720 945 1067 1241 1243 1409 1505 1523 1524 1611 1735 1845 1846. Scrivener states that the KJV follows neither the Stephens nor Beza TR here.

7 1:7a txt ἐὰν ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνιάν ἐχομεν μετ’ ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ ὀνόματος καθαρίζει ἡμᾶς ἀπὸ πάσης ἀμαρτίας. 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.

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 1735 1845 1846.

9 1:8 ἐὰν ἐπιστεύει ὁ ἀπόστολος ὃς ἥρματηκαί ἐστιν, ὑπέρεσπον μιᾶς ἡμῶν τῶν ἀμαρτιῶν.

10 1:10 ἐὰν ἐπιστεύει ὁ ἀπόστολος ὃς ἥρματηκαί, ἕστειλεν ταύτα ἐν οὐκ εἶναι ὃς ἥρματε ἐν ἡμῖν.
Chapter 2

2:1 Τεκνία μου, ταύτα γράφω ὅμως ἵνα μὴ ἀμάρτητε. καὶ ἕκατε υἱός ἡμῶν πρὸς τὸν πατέρα, Ἱησοῦν Χριστὸν δίκαιον·

3My children, these things I am writing to you so that you will not sin. And if anyone sins, we have an advocate with the Father, Jesus Christ the righteous;

2:2 καὶ αὐτὸς ἡλικίας ἐστὶν περὶ τῶν ἀμαρτιῶν ἡμῶν, οὐ γὰρ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ θλίψεως τοῦ κόσμου.

2and he is the appeasement for our sins; and not for ours only, but also for the sins of the whole world.

2:3 Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτὸν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

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

2:4 ὁ λέγων ὅτι ἐγνώκαμεν αὐτὸν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶμεν, ψεύσεις ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια ὃν ἐστιν·

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

2:5 δὲ ἐὰν τηρήσῃ αὐτοῦ τὸν λόγον, ἀλήθεια ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται. ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν·

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

2:6 ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκείνος περιπατήσας καὶ αὐτὸς οὕτως περιπατείν.

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

12 1:10 The traditional rendering, “make him a liar” is unacceptable, because God cannot be a liar, and he cannot be made a liar. To make someone a liar, means to turn him into a liar. But we cannot turn him into a liar. This sense of “call” for the Greek word 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...” The TNIV says “we make him out to be a liar,” “call” for the Greek word ἔλεγξα αὐτόν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶμεν, ψεύσεις ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια ὃν ἐστιν·

13 2:4a τότε Πτόλεμιος Αἰγύπτιος Μακεδονός Αὐγουστίνος Φυλεντίος

14 2:4b τὸν τοῦ Οὐρίστου Αἴγυπτου, τὸν Καίσαρα Μακεδονίου, τὸν Αὐγουστινίου Φυλέντιου, τὸν Νόλα Πέλαγιος Μαξιμίλιου Αὐγουστίνου Φυλέντιου Ἡλίκην.

15 2:6 οὕτως Κύπριος Περσίλιος Σαλβιανός Φυλέντιος

16 Someone who claims to abide in him ought also to walk just as he walked.
7 Beloved, I am not writing to you a new commandment, but an old commandment, that you have had from the beginning. The old commandment is the word that you have heard.

8 Yet, it is a new commandment I am writing to you, which is true in him and in you, since the darkness passes away and the true light keeps shining even now.

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

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

11 But someone who hates his brother is in darkness, and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

12 To you children, I write:21 "Your sins are forgiven you for his name’s sake."

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21:12 This is the pattern in 1 John for the use of γράφω ὃτι – 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
2:13 γράφω ύμίν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς, γράφω ύμίν νεανίσκοι, ὅτι νεικήκατε τὸν πονηρόν.
13 To you fathers, I write: “You know him who existed from the beginning.” To you young men, I write: “You have overcome the evil one.”

2:14 Εἴγραψα Γράφω ὅτι ἐγνώκατε τὸν πατέρα. begin v. 14 Εἴγραψα ύμίν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς. Εἴγραψα ύμίν νεανίσκοι, ὅτι Ιαχυροὶ ἔστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ύμίν μένει καὶ νεικήκατε τὸν πονηρόν.
14 I have written to you children that you have known the Father. I have written to you fathers that you have known him who existed from the beginning. I have written to you young men that you are strong and the word of God abides in you and you have overcome the evil one.

2:15 Μη ἀγαπάτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. εάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἄγαπη τοῦ πατρός ἐν αὐτῷ.
15 Love not the world, neither the things that are in the world. If someone loves the world, the love of the Father is not in him.

2:16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρός ἀλλὰ ἐκ τοῦ κόσμου ἐστίν.
16 Because all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of possessions, is not of the Father but is of the world.
2:17 and the world passes away, along with the lust of it, but whoever who does the will of God abides for ever.

2:18 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.

2:19 εὐθείαν ἐξήλθον ἡμῶν, ἀλλ’ οὐκ ἠσάν εἰ γὰρ εἶ ἡμῶν ἦσαν ἐξ ἡμῶν, ὡς τού ἀνθρώπων ἐμενήκειαν ἀν μεθ’ ἡμῶν· ἀλλ’ ἴνα φανερωθῶσιν ὅτι οὐκ εἰσίν πάντες. ¹⁹

20 And you have an anointing from the Holy One, and know all.
2:21 οὐκ ἔγραψα ύμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ’ ὅτι οἴδατε αὐτήν, καὶ ὅτι πάντες ἰδοὺς ἐκ τῆς ἀληθείας οὐκ ἔστιν.

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

2:22 Τίς ἔστιν ὁ ψεύτης εἰ μὴ ὁ ἀρνοῦμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὔτος ἔστιν ὁ ἀντίχριστος, ὁ ἀρνοῦμενος τὸν πατέρα καὶ τὸν οίων.

22 Who is the liar, if not someone denying as follows, “Jesus is not the Anointed One”? This is antichrist, someone denying the Father and the Son.

2:23 πάς ὁ ἀρνοῦμενος τὸν οίων οὐδὲ τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν οίων καὶ τὸν πατέρα ἔχει -ὁ ὁμολογῶν τὸν οίων καὶ τὸν πατέρα ἔχει.

23 Everyone who denies the Son, does not have the Father either. Someone who confesses the Son, has the Father as well.

2:24 ὑμεῖς ἀνάλογον ἐλάχιστον ἐὰν ἐν ὑμῖν μενέτω ἐὰν ἐν ὑμῖν μείνη ὁ ἀνάλογον ἐλάχιστον ἐκ τῶν ὕμων καὶ ἐν τῷ πατρὶ μενεῖτε.

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

2:25 καὶ αὕτη ἔστιν ἡ ἐπαγγελία ἢν αὐτός ἐπηγγέλατο ὑμῖν, τῆς ζωῆς τὴν αἰωνίου.
And this is the message that He announced to us: eternal life.

2:26 Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.

2:27 Καὶ ήμείς τὸ χρῆσα ὦ ἐλάβετε ἀπ’ αὐτοῦ μένει ἐν ὑμῖν ἐν ὑμῖν μένει, καὶ οὐ χρείαν ἔχετε ἵνα τις διδάκῃ ὑμᾶς ἀλλ’ ὡς τὸ αὐτοῦ αὐτὸ. Ἐάν οὖν ὁ πρὸς ἐστι καὶ οὐκ ἔστιν φεύγοντα, καὶ καθὼς ἔδιδαξεν ὑμᾶς, μένετε μενεῖτε ἐν αὐτῷ.

2:28 Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα μὴ ἀψοι ὑμῖν εἰς τὴν παροσίαν αὐτοῦ.

2:29 Ἡμέτερος ἔστιν, γινώσκετε ὅτι -καὶ καί -πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐν αὐτοῦ γεγένησε.
Chapter 3

3:1 Ἰδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ ἵνα τέκνα θεοῦ κληθῶμεν· καὶ ἐσμὲν· καὶ ἐσμὲν 46 διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς ὡμᾶς 47 ὅτι οὐκ ἔγνω αὐτῶν.

1 Behold what manner of love the Father has given to us, that we should be called children of God. And we are! The reason the world does not know us is this: it has not known him.

3:2 Ἀγάπητοι, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὕτω εὐφανερώθη τῇ ἐσόμεθα. οἴδαμεν +δε 48 ὅτι ἐὰν φανερωθῇ ὁμοίω αὐτῶ ἐσόμεθα. ὅτι ὑφόμεθα αὐτῶν καθὼς ἐστίν.

2 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.

3:3 καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ’ αὐτῶ ἀγνίζει ἑαυτὸν καθὼς ἐκείνος ἀγνός ἐστίν.

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

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

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

3:5 καὶ οἶδατε ὅτι ἐκείνος εὐφανερώθη ἵνα τὰς ἀμαρτίας +ἡμῶν 49 ἡρή, καὶ ἀμαρτία ἐν αὐτῶ οὐκ ἐστίν.

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

3:6 πᾶς ὁ ἐν αὐτῶ μένων οὐχ ἀμαρτάνει· πᾶς ὁ ἀμαρτάνων οὐχ ἑώρακεν αὐτῶν οὐδὲ ἔγνωκεν αὐτῶν.

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

3:7 Παιδία Τεκνία, 50 μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιος ἐστίν, καθὼς ἐκείνος δίκαιος ἐστίν.

pl) 468 || lac φ9 φ74 048 0245 0296 1846. The difference this makes in translation is you could render the perfect, “Since you know...”

45 2:29b txt omit B K L Ψ 049 056 0142 18 81 307 424 1243 2492 M it vg mss syrh cop sa ms b o arm Ambr Aug TR HF RP || καὶ Ν A C P 33 323 436 464 614 630 945 1241 1448 1505 1601 1173 1735 1739 1852 2138 2928 2344 2464 2805 vg syr p cop sa ms NA28 |

46 3:1a (TST 63) txt L: καὶ ἐσμὲν 5ψav id Ν Α Β Ψ Π 5 6 33 81 104 206 307 322 323 398 424c 429 436 442 614 621 623 629 630 945 1067 (1241 om. kai) 1243 1292 1409 1505 1611 1678 1735 1739 1852 1875 1881 2080 2138 2147 2200 2298 2344 2412 2464 2495 2541 (2805) 2818 it sr h, l vg syr p h cop sa b, eth geo slav Justin vid; Augustine NA28 [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 M Lect ps-oe c vg mss cop sa ms TR HF RP || lac φ9 048 0245 0296 1846.

47 3:1b txt ἡμᾶς 5ψ9 N A B Ψ 33 323 614 630 945 1505 1739 al lat syr p h cop sa b o Cl lat TR NA27 {v} / ύμᾶς 5ψ* C K L Ψ 81 424 1241 M vg mss HF RP || lac φ9 048 0245 0296 1846.

48 3:2 txt οἴδαμεν Ν A Β Ψ Π 33 321 323 945 1241 1739 al lat syr h cop sa ms Origen ms NA28 {v} / οἴδαμεν δὲ Κ Λ 18 424 614 630 1505 Μ syr p cop sa ms b Origen TR HF RP || lac φ9 5ψ4 048 0245 0296 1846.

49 3:5 txt ἄμαρτας Α Β Ψ 33 323 323 424c 436 945 1067 1241 1409 1735 1739 1852 1881 2344 2464 it r, l vg syr h cop sa ms b o arm eth Tert Aug NA28 [A] || ἄμαρτας ἡμῶν Ν Κ Λ 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 2495 Μ vg cl, wv syr p cop sa ms b, fay geo slav Ath (von Soden: ἄμαρτας [ἡμῶν]) TR HF RP || ἄμαρτας τοῦ κόσμου 629 vg mss || lac φ9 5ψ4 048 0245 0296 1846. The majority of the UBS Committee regarded the reading ἄμαρτας ἡμῶν to be a scribal assimilation to such passages as 2:2 and 4:10.

50 3:7 txt Παιδία A Ψ 33 323 1241 1739 NA28 || Τεκνία Ν Β Κ Λ Ψ 81 424 630 1505 TR WH RP SBL || lac φ9 5ψ4 048 0245 0296. Both Παιδία and Τεκνία can be translated as the English word "children."
Children, let no one deceive you: someone who practices righteousness is righteous just as that one is righteous.

3:8 ó ποιῶν τὴν ἀμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ’ ἀρχῆς ὁ διάβολος ἀμαρτάνει. εἰς τούτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

8Everyone 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.

3:9 Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἀμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἀμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται.

9Everyone born of God does not practice sin, because His seed abides in him, and it is not able to sin, because it is born from God.

51 39 It is a problem here for most Bibles, which say that a person born of God is not able to sin. The above is the only sensible and possible rendering of the Greek of this verse. John is in unity with Paul, in that he teaches there is a new man in us and an old man. Also in unity with Paul that we must continually make the decision to "put off the old man, and put on the new." The new is that part that came from the Father, just as we physically were born from our earthly father's sperm. That sperm was wholly our father, and not us. That sperm, that seed, was no part of us, but is from outside us. It cannot sin, but our old man can. BUT, do not think that I am saying that a Christian can be addicted to the same sin every day for the rest of their life, as long as they repent every day. Not so. Anyone who has NOT been born again, and who does NOT have the Spirit, even they could do that. There is no evidence of the miracle of new birth in such a person. (John in 1 John 3:6 says "Everyone abiding in him does not sin. Everyone who keeps sinning has not seen him, neither known him.") In fact, if someone gets 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, than though knowing it, to turn back from the holy commandment that was delivered to them." Jesus himself said that a servant who did not know the will of God and disobeyed, will receive few lashes, so to speak. But the servant who knew the will of God, and disobeyed, will receive many more lashes. Jesus also said in John 15:1-8 that he is the vine, we are the branches. If a branch that is in Me (a Christian who received the gospel, was born again, and received the Holy Spirit) does not bear fruit, he will cut off that branch and throw it in the fire. If we do not remain in the Spirit, walking in the Spirit, bearing fruit in the Spirit, we will bear no fruit and we will wither, and we will GO TO HELL, the fire, and be burned! For a Christian who backslides, the punishment in hell will be worse than for someone who was never a Christian! It is also like the parable of the 10 virgins. They all ten believed in the Lord, and were waiting for his return. But some did not get extra oil, and their lamp did not last all the way until the end. When they knocked on the Groom's door, the groom said "Go away, I do not know you." Jesus also said of the hypocrites, they have their inheritance in outer darkness. Who is a hypocrite? Someone living a double life. By most appearances, they are a Christian. But unknown to people, they have an addiction to their prevailing sin, with no victory over it, they are not an overcomer. These people GO TO HELL. Do not let that be you. And do not think that I teach Once Saved Always Saved. We are not fully saved until Jesus returns. Even the apostle Paul was afraid; he said he was severe with his body, keeping it in subjection, lest after preaching to others, he himself be disqualified. Yes, the Apostle Paul was afraid of being disqualified, afraid of running the race in vain. Yes you see, it is possible to run the race in vain. In another place, he said, "knowing therefore the terror of the Lord..." Friend, do you know the terror of the Lord? Jesus said, Fear the one who has the power to cast both soul and body into Gehenna, the lake of fire. Yes, I tell you, fear him." Hell is real, and it is worse than we can imagine. Sin should be a rare thing in a Christian's life. John here in his first epistle says, "But if anyone does sin, we have an advocate with the Father, Jesus Christ the Righteous." But practicing sin, doing the same sin the rest of your life, no. That is not at all something found in a Christian. Not a Christian that is going to enter heaven. Such a Christian will go to hell. If you still have an addiction to a sin, then stop everything, quit your job if you must! Fast and pray and seek the Lord, and mourn and wail, until you find the power of the Spirit and victory over your sin, and make sure you love your brother and your neighbor, and love God and seek him with all your heart, and offer the sacrifice of praise daily to God. Root out all bitterness as well, forgive everyone you have a grudge against, reconcile with everyone as much as possible. If you do not forgive others their sins, neither will your Father forgive you your sins. Jesus Christ the son of God said that, and Jesus Christ is as SERIOUS as HELL about his words! God is love. God is light. Unforgiveness is darkness. No person carrying darkness will enter Heaven. No person who is not characterized by holiness will enter heaven. No one who is a friend of the world will enter heaven. Be unspotted by the world. Jesus said, "My sheep hear
3:10 ἐν τούτῳ φανερά ἐστιν τά τέκνα τοῦ θεοῦ καὶ τά τέκνα τοῦ διαβόλου· πάς ὁ μὴ ποιῶν δικαιοσύνην ὁ δὲ ἐστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφόν αὐτοῦ.

10By this the children of God are evident versus the children of the devil: everyone who does not practice righteousness is not of God, and also someone who does not love his brother.

3:11 Ὑπαρξαί, ἵνα ἐκαθησίας ἀρχής, ἵνα ἀγαπῶμεν ἀλλήλους.

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

3:12 Οὐ καθὼς Καίν ἐκ τοῦ πονηροῦ ἦν καὶ ἐσφάζεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἐσφάζεν αὐτόν; ὃτι τά ἔργα αὐτοῦ πονηρὰ ἦν, τά δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.

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.

3:14 Ἡμεῖς οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν ὅτι ἀγαπῶμεν τοὺς ἀδελφοὺς· ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν μένει ἐν τῷ θανάτῳ.

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 death.

3:15 πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος ὁ ἐξει ωὴν αἰώνιον ἐν αὐτῷ ἐαυτῷ ἰμένουσαν.

15Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

3:16 ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκείνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὁφείλομεν ὑπὲρ τῶν ἀδελφῶν ὑπὲρ ψυχὰς ἰδιεῖν πιθέναι.
By this we know love: because He laid down his life for us. And we ought to lay down our lives for the brethren.

3:17 ὃς δὲ ἐὰν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρήσει τὸν ἀδελφὸν αὐτοῦ χρείαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;

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

3:18 Τεκνία μοῦ, μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσῃ, ἀλλ' ἐν ἔργῳ καὶ ἀληθείᾳ,

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

3:19 [καὶ] ἐν τούτῳ γινομέθα γινώσκομεν ὅτι ἐκ τῆς ἀληθείας ἔσμεν, καὶ ἐμπροσθεῖν αὐτοῦ πείσομεν τὴν καρδιάν τὰς καρδιὰς ἡμῶν

19and by this we will know that we are of the truth, and will assure our heart before him

3:20 ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδιά, ὃτι μεῖζον ἐστίν ὁ θεὸς τῆς καρδιάς ἡμῶν καὶ γινώσκει πάντα.

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

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59 3:17a txt θεωρήσει N A B C P 8 18 424 630 1739 TR HF RP NA28 {\} // θεωρεῖ K L 049 69 81 323 424* 614 1241 1505 // illeg 33 // lac Ψ° Ψ° 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.


64 3:19a καὶ ἐν τούτῳ N C K L Ψ 049 18 81 88 104 181 323 323 330 424 451 945 1175 1241 1243 1739 1877 1881 2127 2298 2492 M Lect it h,r,w syrP cop\(^{sa,bo,oms}\) arm eth slav Aug TR HF RP NA28 {\} // ἐν τούτῳ A B 326 436 629 1067 1409 1735 2344 2464 itar,c,h,p,t,\(2\) vg cop\(^{bo,fay}\) geo Clement // καὶ ἐκ τούτου 614 630 1292 1505 1611 1844 1852 2138 2412 2495 // ἐκ τούτου syr\(^{b}\) pc // ἀλλ' ἐκ τούτου 206 429 // καὶ τούτων 056 0142 // lac Ψ° Ψ° 048 0245 0296.

65 3:19b txt γινομέθα N A B C P 81 322 323 424* 436 945 1067 1241 1243 1292 1409 1505 1611 1735 1739 1881 2138 2298 2344 1596 vg\(^{ms}\) arm eth geo Clement NA28 {\} // γινώσκομεν K L 049 18 424* 623 1175 2464 M Lect itar,h,t,\(2\) vg slav Augustine TR HF RP // γινομέθα K L 049 18 1505 1505 1739 Ψ° 048 0245 0296.

66 3:19c txt πείσομεν τὴν καρδιάν A* B 424* it h,\(r,\(c\)) cop\(^{sa,bo}\) Augustine NA28 {\} // πείσομεν τὴν καρδιάν Ψ 322 323 945 1241 1739 pc // πείσομεν τὰς καρδιὰς N A\(^{C}\) C K L 81 424* 614 1505 M it\(^{t}\) vg\(^{cl}\) TR HF RP // πείσομεν τὰς καρδιὰς 18 69 623 630 1243 2464 pc vg\(^{t}\) // lac Ψ° Ψ° 048 0245 0296 33. The Muenster online apparatus indicates their opinion that Ψ\(^{t}\) and minuscule 33 probably read πείσομεν τὴν καρδιάν. The word πείσομεν alone is distinguishable in Ψ\(^{t}\).

67 3:20 txt incl. ὅτι N B C K L Ψ 5 6 18 35 81 322 424 442 468 614 617 630 1505 1739 syrP,h cop\(^{sa,ms}\) TR RP WH NA28 // omit ὅτι A 33 61 218 326 436 629 642 808 1067 1127 1409 1827 1837 2344 2374 2541 latt cop\(^{sa,ms}\) bo PsOec // lac Ψ° Ψ° P 048 0245 0296 1241 1846 1875.
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

4:1 ‘Agapeto, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἕκ τὸν θεοῦ ἔστιν, ὅτι πολλοὶ ψευδοπροφήται ἔξελθουσαν εἰς τὸν κόσμον.

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

4:2 ἐν τούτῳ γινώσκετε γινώσκεται ὁ θεοῦ τοῦ θεοῦ· πᾶν πνεῦμα δ ὁ ωμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἔστιν,
4:3 and every spirit that does not confess Jesus [Christ has come in the flesh], is not of God. And this is antichrist, which you have heard that he was coming, and now is in the world already.

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

4:5 They are of the world; therefore speaks they of the world, and the world hears them.

4:6 And he who does not confess Jesus is not of God; everyone who does confess is of God.

We are of God. Anyone who knows God hears us; anyone who is not of God does not hear us. This is how we know that he who is in us is greater than he who is in 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,
4:7 'Agapetois, agapowmen allhlous, oti ei agapi ek tov theou estin, kai paiz o agapow ek tov theou gegovnetai kai ginwiskei ton theon.

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

4:8 o mi agapow ouk egnv ton theon, oti o theos agapi estin.

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

4:9 en toutw efranevthei h agapi tou theou en hemin, oti ton uion autou ton monogenv apesstalken o theos eis ton kosmon iina zisomen di autou.

9To us the love of God was made known in this: that God sent his only begotten son into the world so we might be saved through him.

4:10 en toutw estin h agapi, ouk oti hemies hapakhamen hapaposemen81 ton theon, alla' oti autous hgapasen hemas kai apestileven ton uion autou ilasmnon peri ton amoristwn hemwn.

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

4:11 'Agapetois, e autous o theos hgapasen hemas, kai hemies opheilomen allhlous agapav agapawn.82

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

4:12 theon oudies piwoste teheasta ei agapowmen allhlous, o theos en hemin meinei kai h agapi autou en hemin teletelismene estin teletelismene estin en hemin.84

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

4:13 En toutw ginwskomen oti en autw menomen kai autous en hemin, oti ek tou pneumatos autou deudkei hemin.

13By this we know that we are abiding in him and he in us: because he has given to us of his Spirit.

4:14 kai hemies teheameva kai marturosume85 oti o pathei apesstalken ton uion sotera tou kosmu.

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

4:15 dcs eain an86 omologhsei oti 'Ihsoos estin o uio tov theou, o theos en autw meinei kai autous en tw thei.

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

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82 4:11 txt agapav TR HF NA28 {\} // agapav RP.

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


85 4:14 txt marturosume HF RP NA28 {\} // marturosume Stephens 1551 TR.

4:16 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. 4:17 In 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. 4:18 There is no fear in love, but perfect love casts out fear. Because fear has torment, and someone who is afraid is not accomplished in love. 4:19 He who abides in love abide in God, and God in him. 4:20 In this is love, not that we loved God, but that he loved us and gave us his born. 19 We can love, because he first loved us.

87 4:16 txt αὐτῷ μενεῖ P B K L Ψ 81 323 324 1241 1505 1739 HF RP NA28 \{\} // αὐτῷ A 33 614 623 1846 2298 2464 itw vg TR // τῷ θεῷ μενεῖ 048 630 // lac P 048 0245 0296. 88 4:17 The present tense of "we in this world also are" at first seems awkward, but upon meditation you realize it fits with "accomplished." We can be accomplished in love in the present, before we see Him.

89 4:19 txt [A] ἀγαπῶμεν ἡδίν P 74 παραλείπεται. A B 5 322 323 324 945 1241 1244 1739 1852 1881 2464 vg tww geol slav Augustine6/10 NA28 (A) // ἀγαπῶμεν τὸν θεὸν Κ 048 133 316 361 614 623 624 629 630 670 1292 1405 1505 1611 1735 2138 2344 2412 2495 598 599 // f884 // itw vgcl syrphh copbo arm Augustine3/10 // ἀγαπῶμεν αὐτῶν K Ψ 049 056 0142 18 88 104 181 330 424* 451 1175 1678 1844 1846 1877 2127 2298 2492 12 lect Augustine1/10 TR HF RP // ἀγαπῶμεν ἄλλην οὐκετίς mar vgmss (eth) // οἰδαμένος copsa bo ms // lac P 048 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 coys added τὸν θεὸν and others αὐτῶν.” The variety of longer readings betrays their spuriousness, and the originality of the shorter reading.

90 4:20a txt μισῆ A B L 049 93 424 630 1243 1678 1739 1845 2298 TR HF RP NA28 \{\} // μιση A 048 049 056 0142 5 6 18 33 614 323 424* 614 1275 1505 2344 2805 // illeg. 1241, but room for μιση // lac P 048 0245 0296. It is significant when 1678 parts from K.

91 4:20b (TST 69) txt L 2: αὐτῷ δύναται “he cannot” N B Ψ 6 206 323 324 424 429 442 621 630 1243 1505 1611 1739 1852 2138 2200 2495 syrh copso geol Cyprian Lucifer Zeno NA28* (A) // L 1: πῶς δύναται “how can he?” A K Ψ 048 049 056 0142 15 18 33 81 82 88 93 94 104 157 181 221 307 326 330 398 424* 436 450 451 454 456 457 459 468 469 614 623 627 629 757 920 945 1067 1127 1175 1241 1292 1409 1507 1735 1837 1844 1845 1846 1862 1875 1877 1881 1891 2080 2147 2298 2344 2412 2464 2492 2541 2805 2818 12 lect itlq, w vg syrh copbo arm eth slav Cyril; Ambrose Pelagius Augustine TR HF RP L. 1b: 2127 // lac P 048 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 t à ἐκτίγεια ἐπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν ἐπίστη ὑμῖν τά ἐπουράνια πιστεύετε;
Chapter 5

5:1 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἔστιν ὁ Χριστός ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἁγαπῶν τὸν γεννήσαντά ἁγαπᾶ [καὶ]92 τὸν γεγεννημένον εἶν αὐτοῦ.

1Everyone who believes that Jesus is the Anointed One is born of God, and everyone who loves the one who begat will also love someone begotten from him.

5:2 ἐν τούτῳ γινώσκομεν ὅτι ἁγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἁγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν τηρῶμεν.93

2By this we know that we love the children of God: when we love God and are doing his commandments.

5:3 αὐτή γὰρ ἔστιν ἡ ἁγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρείαι οὐκ εἰσίν, 3For this is love of God: that we keep his commandments. And his commandments are not heavy to bear.

5:4 ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὐτὴ ἔστιν ἡ νίκη ἢ νικησα αὐτὸν κόσμον, ἡ πίστις ἡμῶν.94

4because everyone who has been born of God overcomes the world. And this is the victory that overcomes the world: our faith.

5:5 τίς -δὲ δὲ95 ἔστιν ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἔστιν ὁ υἱὸς τοῦ θεοῦ;

5Who is overcomer of the world, except someone who believes that Jesus is the Son of God?

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92 5:1 txt kai ton 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 M Lect vgcl syrhp copbo arm eth slav Alexandrvd Cyril-Jerusalem; Hilary1/2 Maximus Fulgentius1/4 Cassiodorus TR HF RP NA28 {C} / kai to N 69 pc // tòn B Ψ (048 to...) 33 62 326 2298 itarlqjr vgshtw copsabo mss geo Hilary1/2 Augustine Speculum Ps-Vigilius Vigilius Fulgentius1/4 // lac py p74 C 0245 0296.


95 5:5 txt {D} estin A Ψ 048 5 18 81 88 104 218 398 424* 436 456 629 642 720c 808 1067 1409 1846 2464 2541 M vg copsabo mss PsOec TR HF RP // de estin N K P 0296 6 33 307 323 424c 442 453 614 630 720* 945 1241 1243 1448 1505 1523 1611 1678 1739 1852 1881 2138 2186 2298 2344 2805 syrh Cyr NA28 ECM { } // estin B // lac py p74 C 0245. Many of the Syriac and Coptic manuscripts are such that they support either de estin or estin de, but not estin without de.
5:6 Οὕτως ἐστιν ὁ ἐλθὼν διὸ ὁ δατος καὶ αἵματος. Ἡ ησυχὸς Χριστὸς σοκ ἐν τῷ ὁ δατοὶ μόνον ἀλλ’ ἐν τῷ ὁ δατοὶ καὶ ἐν ἐν τῷ αἵματι καὶ τῷ πνεύμα ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεύμα ἐστιν ἡ ἀλήθεια.

6He is the one who came through water and blood, Jesus Christ. Not only by water, but by water and blood. And the Spirit is one bearing witness, because the Spirit is truth.
5:7 οἱ τρεῖς εἰσίν οἱ μαρτυροῦντες. ²οι For there are three that bear witness,
5:8 τὸ πνεῦμα καὶ τὸ òðωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἔν εἰσιν. ²οι the Spirit and the water and the blood, and these three agree.
5:9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν, ὅτι αὐτὴ ἐστίν ἡ μαρτυρία τοῦ θεοῦ, ὅτι ἤν104 μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ.

If we accept the witness of human beings, the witness of God is greater. For this is the witness of God that he has testified concerning his Son.

5:10 ὁ πίστευσαν εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν105 ἐν αὐτῷ106 ὁ μὴ πιστεύσαν τῷ θεῷ107 ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἦν μεμαρτύρηκεν ὁ θεός περὶ τοῦ υἱοῦ αὐτοῦ.

Someone who believes in the Son of God has the witness in himself. But someone who does not trust in God has called him a liar, because he has not trusted the testimony that God has testified concerning his Son.

5:11 καὶ αὐτὴ ἐστίν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός,108 καὶ αὐτὴ ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.

And this is the testimony: God has given to us eternal life, and that life is in his Son.

5:12 ὁ ἐξων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἐξων τὸν υἱὸν τοῦ θεοῦ109 τὴν ζωὴν οὐκ ἔχει.

Someone who has the Son of God has life. Someone who does not have the Son of God does not have life.
5:13 Ταῦτα ἔγραψα ὑμῖν [transpose τοις πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ,]110 ἵνα εἰδήτε ὃτι ζωὴν ἔχετε αἰώνιον,111 καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ112 τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.

5:13 RP: Ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, ἵνα εἰδήτε ὃτι ζωὴν αἰώνιον ἔχετε καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.

5:13 TR: ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, ἵνα εἰδήτε ὃτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.

5:13 NA28: Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδήτε ὃτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.

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.

5:14 καὶ αὐτὴ ἔστιν ἡ παρρησία ἣν ἔξωκεν πρὸς αὐτὸν, ὃτι εἶν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν.113

14And this is the confidence that we have with him, that, if we ask for something that is in accordance with his will, he hears us.

5:15 καὶ εἶναι οἴδαμεν ὅτι ἀκούει ἡμῶν ὃ εἶναι114 αἰτώμεθα, οἴδαμεν ὅτι ἔχουμεν τα αἰτήματα ἡ ἠτήκαμεν ἀπ’ παραρτήματος αὐτοῦ.

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

5:16 Ἐάν τις ἕδη τὸν ἀδελφὸν αὐτοῦ ἀμαρτάνοντα ἀμαρτιάν μὴ πρὸς θανάτον, αἰτήσει, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἀμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἀμαρτιά πρὸς θάνατον· οὗ περὶ ἑκείνης λέγω ἵνα ἐρωτήσῃ.

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.116

110 5:13α (TST 73a) txt L. 2: ὑμῖν ἵνα εἰδήτε ὃτι ζωὴν ἔχετε αἰώνιον (with variation) Ν² A B Ψ 5 6 33vid 424c 436 623 1067 1241* 1409 1505 1852 1735 1739 2138 2344 2464 2541 2805 NA28 {⁷} L. 1: ὑμῖν then transpose tois pisteuousin eis to onoma tou yioou tou theou (with variation) Ν² K L P 049 056 0142 1 18 81 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 1846 1862 1875 1891 2080 2147 2200 2298 2412 2495 2818 Μ TR HF RP Λαc Φ⁷ Ψ⁷⁴ C 048 0245 0296.

111 5:13c (TST 73b)

112 5:13c (TST 74) txt L. 2: Ν Α Β 5 6 33 424c 436 456 623 1067 1409 1505 1735 1852 2138 2344 2464 2541 2805 ΝΑ28 {⁷} L. 1: add καὶ ἵνα πιστεύητε eis to onoma tou yioou tou theou K L P Ψ 056 0142 1 18 82 93 104 175 206 221 307 322 323 398 429 442 468 469 614 621 627 630 920 1175 1243 1292 1611 1862 1875 1881 2080 2147 2200 2298 2412 2495 2818 Μ Π TR HF RP Λαc 424* 1739 1846 Ψ⁷⁴ Φ⁷⁴ C 048 0245 0296.

113 5:14 txt ἡμῶν Ν Α Β Κ Λ Ρ Ψ 18 323 424 614 630 1241 1505 1739 Μ Π HF RP ΝΑ28 {⁷} ὑμῶν Stephens 1551 TR Λαc Φ⁷ Ψ⁷⁴ C 048 0245 0296.

114 5:15a txt ἐάν Ν² K L Ρ Ψ 5 6 18 81 323 424 442 614 621 630 1241 1505 1678 1739 1852 2344 2805 syrh HF RP NA28 {⁷} E V A B Ο 142 33 69 TR Λαc Φ⁷ Ψ⁷⁴ C 048 0245 0296 104 1846.

115 5:15b txt ἀπ’ Ν Β 5 33 81 93 623 1243 1409 1852 ΝΑ28 {⁷} Λαc’ Α Κ Λ Ρ Ψ 5 6 18 323 424 614 630 1241 1505 1678 1739 1846 2344 2805 Μ TR RP Λαc Φ⁷ Ψ⁷⁴ C 048 0245 0296.

116 5:16 See how a brother sinning is considered a rare thing. In this epistle John warns us not to be deceived. We must not think that because we have received grace and the blood of Jesus was shed for us, and we receive that forgiveness, that we can go on sinning, and willfully sin all our lives, and then right before death confess it all and repent, and think Jesus will know us. No, my friends, if that is what your life was, Jesus will say, "Depart from me; I never knew you."
5:17 All unrighteousness is sin, and there is sin not to death.

5:18 Oiδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ὑπὸ ἀμαρτάνει, ἀλλ’ ὁ γεγεννηθεὶς ἐκ117 τοῦ θεοῦ τηρεῖ ἑαυτὸν καὶ ὁ πονηρὸς ὑπὸ ἀπέται ἑαυτοῦ.

17We know that everyone born of God does not practice sin, but instead what was generated of God keeps itself,118 and the evil one does not touch it.119

5:19 Oiδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν, καὶ ὁ κόσμος ὠλος ἐν τῷ πονηρῷ κεῖται.

19We know that we are of God, and the whole world lies captive in120 the evil one.

5:20 Oiδαμεν δὲ ὅτι ὁ υἱός τοῦ θεοῦ ἤκει121 καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γνιώσκωμεν ἡν122 τὸν ἀληθινὸν123 καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστοῦ. ὦτός ἐστιν ὁ ἀληθινὸς θεός, καὶ ζωὴ αἰώνιος.124

117 5:18a txt ὁ γεγεννηθεὶς ἐκ Κ Α Β Κ Λ Ψ 18 81 322 323 424 436 614 630 945 1067 1175 1241 1243 1292 1409 1611 1735 1739 1844 1846 1881 2298 2344 2345 Lect arm eth geo slav TR HF RP NA28 {A} \‖ ἐγεννηθη ὁ δὲ γεγεννηθεὶς ἐκ 33 \‖ ἡ γέννησις 1505 1852 2138 itar,Lat vg (synh) copbo Chromatius Jerome Vigilius \‖ ὁ γεγεννημένος ἐκ Origen \‖ lac Ps Ps C 048 0245 0296.

118 5:18b txt αὐτὸν B2 330 451 614 1505 1852 2138 2412 2495 itar,Lt vg Chromatius Jerome Vigilius NA28 {B} \‖ αὐτὸν A* B* 1852 2138 vg \‖ αὐτὸν Κ Α Β Κ Λ Ψ 049 056 0142 5 6 18 33 81 88 181 322 323 326 424 436 462 629 630 945 1067 1175 1241 1243 1292 1409 1611 1735 1739 1844 1846 1877 1881 2127 2298 2344 2464 2492 Lect arm eth geo slav Origen TR RP ECM \‖ lac Ps Ps C 048 0245 0296 104. The UBS textual commentary: “The Committee understood ὁ γεγεννηθεὶς to refer to Christ, and therefore adopted the reading αὐτοῦ... Copyists who took ὁ γεγεννηθεὶς to refer to the Christian believer (although elsewhere John always uses ὁ γεγεννημένος, never ὁ γεγεννηθεὶς, of the believer) naturally preferred the reflexive αὐτοῦ...” Note though that both ἑαυτόν and αὐτόν can be reflexive in meaning.

119 5:18c I don’t see this as the believer keeping himself (I agree that ὁ γεγεννηθεὶς is elsewhere not used of the believer, - in fact it is not used at all anywhere else in the Greek Bible, and I agree that it is not referring to the believer here), but more along the lines of Paul’s teaching in Romans 7:15-25, that when I sin, it is not “I” who is sinning, but sin that dwells within me. Thus the idea that the new man, the new creation, the new generation in me born from God, does not sin, but the former man does, and is still present in me, trying to control my body, at war with the new man in me that was generated by God. The new generation, that part of me that was born from God, cannot sin; everything born of God does not sin. It is correct to expect the two different apostles to be in harmony with each other in their teachings, as they had the same teacher and the one and the same Holy Spirit. As in fact they are in agreement.

120 5:19 The Greek phrase ἐν τῷ πονηρῷ κεῖται hints at helplessness and powerlessness or passivity of some kind, “in” the evil one. Something like “lies helpless, lies asleep, or lies dead.” These were some of the meanings of the word καἰμα, according to the Liddell and Scott lexicon. But the word can also mean “sitated in, exist.” The word for “in” would indicate limits of the subjects’ universe. There is a connotation of captivity and limitation. It is problematic to phrase this as simply “the whole world lies in the evil one,” since today’s schools, at least in the USA, allow students and English speakers to fail to understand the distinction between the intransitive form of the word, “lie,” versus the transitive form, “lay.” A great many Americans know English so poorly, that they might mis-understand the phrase "the whole world lies in the evil one" to mean, "the whole world 'tells lies,' 'deceives' in the evil one."
And we know that the Son of God has come, and he has given us the understanding to know the truth. And we are in the truth, in his son Jesus Christ. He is the true God, and eternal life.

Children, keep yourselves from idols.
## Principal Witnesses to 1 John

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<td>XII/III</td>
<td>Athens, Studitu, 1</td>
<td></td>
</tr>
<tr>
<td>2818</td>
<td>XII</td>
<td>36aK</td>
<td>Paris, Natl. Libr.; Coislin Gr. 20</td>
</tr>
</tbody>
</table>

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

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

First the NA28:

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

ἔγραψα ὑμῖν παιδία ὅτι ἐγνώκατε τὸν πατέρα.
ἔγραψα ὑμῖν νεανίσκοι ὅτι ἱσχυροὶ 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 παιδία ὅτι ἐγνώκατε τὸν πατέρα.
ἔγραψα ὑμῖν πατέρες ὅτι ἤστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

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

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

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

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

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

The scribe saw the statement, "I have written to you children that you have known the Father," and thought it was false, since John had not stated such in the previous 3 sayings. So he changed it to "I write." (γράφω) Whereas all the other "I have written" match two previous "I write" statements.

As for me, I take the word ὅτι as a quotation mark, rather than meaning "because." And the seeming false statement is no problem to me, because John is simply previewing what he will write in the epistle as a whole, not limiting what he is referring to just to the few previous verses.
Supplement on the “Comma”

Do you have any information on the following mss cited in the quote below? I'm interested in the dates of these mss. I suspect they are all post-16th century.

BEGIN QUOTE: Dr. Floyd Nolen Jones, in his book Which Version is the Bible?, tells us: "As of 1997, the following cursive manuscripts are known to include the passage [1 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](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 A⁰; 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**:  

**Greek mss that contain the comma in the margin:**

88 – XII Century, but written in the margin by a modern hand; Naples, National Library, Ms. II. A. 7

177 – XVII – XVIII hand; Bayerische Staatsbibliothek (Bavarian State Library); Cod. graec. 211

221 – X Century; Oxford, Bodleian Library, Canon. Gr. 110. I suspect the margin writing is a modern hand.

429 – XIV Century; Wolfenbüttel, Herzog August Bibliothek 16.7 A⁰

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

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

7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες [[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσίν. 7 For there are three that bear witness: [[in heaven: the Father, the Word, and the Holy Spirit: and these three are one. 8 καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ ἁίμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. 8 And there are three that bear witness on earth:] the Spirit and the water and the blood; and these three are as one. 127

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

οικτ ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς εἰσίν. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ. 127

Group One:

[I]ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσίν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ], τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ ἁίμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. 127

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

Group One:

[[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσίν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ ἁίμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. 221mg 2318 2473 vg cl Stephens (88 mg matches this group except for moveable NUs, acc. to Scrivener. 221mg and Stephens may differ in that regard as well; Stephens 1550 dropping the last NU.)

[[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσίν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ ἁίμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. - 88mg. (acc. to Scrivener)

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

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

127 that is, “these three agree.”
Group Two:
[[ἐν τῷ οὐρανῷ, πατὴρ, λόγος, καὶ πνεῦμα ἁγιον· καὶ οὕτως οἱ τρεῖς ἐν εἰσιν. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ]], πνεῦμα, καὶ ὑδωρ, καὶ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν. 918
[[ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ πνεῦμα ἁγιον· καὶ οὕτως οἱ τρεῖς ἐν εἰσιν. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα καὶ ὑδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν. Erasmus 4, 5

Group Three:
[[ἐν τῷ οὐρανῷ, πατὴρ, λόγος, καὶ πνεῦμα ἁγιον· καὶ οὕτως οἱ τρεῖς ἐν εἰσιν. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα, καὶ τὸ ὑδωρ, καὶ τὸ αἷμα. 61 (acc. to Text und Textwert)
[[ἐν τῷ οὐρανῷ, πατὴρ, λόγος, καὶ πνεῦμα ἁγιον· καὶ οὕτως οἱ τρεῖς ἐν εἰσιν. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα, ὑδωρ, καὶ αἷμα. 61 (acc. to Scrivener)
[[ἐν τῷ οὐρανῷ, πατὴρ, λόγος, καὶ πνεῦμα ἁγιον· καὶ οὕτως οἱ τρεῖς ἐν εἰσιν. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα, τὸ ὑδωρ, καὶ τὸ αἷμα. 429 mg

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

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

Now the Latins:
add in terra, spiritus et aqua et sanguis (+ et hi tres unum sunt in Christo Iesu vgms; Spec). 8 et tres sunt, qui testimonium dicunt in caelo, pater, verbum (filius it1 vgms) et spiritus, et hi tres unum sunt (+ in Christo Iesu it1 vgms) it1r vgms; Speculum Varimadum Ps-Vigilius (Fulgentius) (Priscillian) (Cyprian)

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

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

Lat-T reads: (7) quoniam tres sunt qui testificantur in terra (8) spiritus 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, "I. John v.7 and Luther’s German Bible," in The Authorship of the Fourth Gospel and Other Critical Essays (Boston, 1888), pp. 458-463. [End of quotation of the UBS commentary]


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

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

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

Scrivener on p. 403 says he knew of 193 cursive 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.

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