The First Epistle of John

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

Chapter 1

1:1 Ὁ ἐν ἀπ’ ἀρχῆς, δ ἀκηκόαμεν, δ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, δ ἑδεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς –

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

1:2 καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑωράκαμεν, καὶ μαρτυροῦμεν καὶ ἀπαγγέλλουμεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἣτις ἐν πρός τὸν πατέρα καὶ ἐφανερώθη ἡμῖν.

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

1:3 δ ἑωράκαμεν καὶ ἀκηκόαμεν ἀπαγγέλλουμεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνιάν ἔχητε μεθ’ ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρός, καὶ μετὰ τοῦ υἱόν 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 ὑμῖν, ὥστε ἕνα χαρά ἡμῶν ἑνὶ πεπληρωμένη.

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

1:2 omit τὴν ζωὴν Κ

1:13 txt δὲ ἡ ἡμετέρα Ν A B C C K L Ψ 5 6 18 61 88 94 104 424 442 614 621 623 720 1243 1523 Ἔ Did Ps-Oec TR HF RP NA28 {\} || ἡ ἡμετέρα C* P 33 81 323 436 630 945 1241 1505 1611 1739 1852 1881 2138 2298 2344 syrh cop²a lac Ψ⁷ 048 0245 0296 2492.

1:14a txt ήμεῖς Ν A*ευζ. B Ψ 33 1921 1th,1r, l.w, z, cop²as mss NA28 {B} || ὑμῖν A C K L Ψ 049 056 0142 6 42 18 81 88 104 181 322 323 326 330 424 436 442 451 614 621 623 629 630 720 945 1067 1175 1241 1243 1292 1409 1505 1523 1611 1739 1844 1852 1877 1881 2138 2298 2344 2412 2464 2495 ΒΓ syrp,h,pal cop²as,²ms, bo arm eth Ps-Oec TR HF RP || lac Ψ³ 048 0245 0296 1846 2492.

1:14b txt ἡμῶν Ν B Ψ 049 1 18 35 43 69 88 180 181 252 319 321 322 326 398 400 C 436 522 607 617 1067 1175 1241 1409 1501 1729 1827 1837 1845 1874 2423 2541 2774 Lib (ECM: lat-v,t) (NA27: itz vg⁵₇₉,ww ) (UBS4: it₉r,z vg⁵₉⁹,ww ) cop²sa geo Beza-TR Steph-TR HF RP NA28• {A} (Tyndale, Matthew’s) || ἡ ἡμῶν 1609 || ὑμῶν A C K P 056 0142 5 6 33 61 81 88 93 94 104 206 218 254 307 330 365 378 400 K 424 429 431 442 451 453 459 467 468 614 621 623 629 630 642 665 720 808 876 915 918 945 996 1127 1243 1270 1292 1297 1359 1448 1490 1505 1505 1523 1524 1563 1595 1611 1661 1678 1718 1735 1793 1791 1799 1831 1832 1842 1844 1852 1877 1881 1890 2138 2147 2186 2200 2243 2298 2344 2374 2412 2464 2495 2544 2562 2805 2818 Μ 422 598 698 1021 (ECM: lat-v⁹⁰⁸,au,bed) (NA27:it₉l vgcl ) (UBS4: vgcl ) syrh,pal cop²bo arm eth slav Aug Bede Ps-Oec Eras-TR (Coverdale, Great Bible, Geneva, Bishops’, KJV) || ἡμῶν εν ὑμίν syrp || lac Ψ³ 048 0245 0296 323 1836 1838 1846 2492. (The ECM editors consider the two major Greek readings to be of equal weight.) In the Greek (ἡμῶν), “our” joy here means the shared joy of both the apostles declaring the things and the joy of the recipients; shared together. The sharing of the joy is made possible by the declaration herein of the apostles to the readers. Thus we need to supply a word like “mutual,” or it would not be an accurate English rendering, and may sound selfish on John and the apostles’ part-“our” in English sounds like only the apostles.

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

5 14c This is a "literary plural" according to BDF §280.
1:5 Kai ἔστιν αὐτή ἡ ἀγαλματία ᾗ άκηκόαμεν ἀπ’ αὐτοῦ καὶ ἀναγέλλομεν ὡμίν, ὅτι ὁ θεὸς φῶς ἔστιν καὶ σκότια ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.

5And this is the message that we have heard from him and announce to you: that God is light, and in him is no darkness at all.

1:6 Εάν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ’ αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν.

6If we say we are in fellowship with him, and are walking in darkness, we are lying, and not doing the truth.

1:7 Εάν ἀλλ’ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἔστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ’ ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ ισότου αὐτοῦ ἐκδοθέντος καθαρίζει ἡμᾶς ἀπὸ πάσης ἀμαρτίας.

7If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanses us from all sin.

1:8 Εάν εἴπωμεν ὅτι ἀμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.

8If we say we have no sin, we deceive ourselves, and the truth is not in us.

1:9 Εάν ὁμολογῶμεν τὰς ἀμαρτίας ἡμῶν, πιστῶς ἔστιν καὶ δίκαιος ἰνα ἀφῇ ἡμῖν τὰς ἀμαρτίας, καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

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

1:10 Εάν εἴπωμεν ὅτι οὐχ ἁμαρτήκαμεν, ψευδότητα ποιοῦμεν αὐτόν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

10If we say we have not sinned, we are calling him a liar, and his word is not in us.
Chapter 2

2:1 Τεκνία μου, ταύτα γράφω ὡμίν ἵνα μὴ ἀμάρτητε. καὶ ἐὰν τις ἀμάρτῃ, παράκλητον ἐχόμεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον·

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;

2:2 καὶ αὐτὸς Ἰακώβος ἐστιν περὶ τῶν ἀμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου 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 -ὅτι Ἕγνωκα αὐτὸν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστιν, καὶ ἐν τούτῳ ἢ ἄλληθεια14 οὐκ 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 δὲν τηρῆσαι τὸν λόγον, ἄλθευς ἐν τούτῳ ἢ ἀγάπη τοῦ θεοῦ τετελείωται. ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμέν·

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 ο λέγων ὅτι αὐτῷ μένειν ὑφείλει καθὼς ἐκείνος περιπατήσει καὶ αὐτὸς οὕτως15 περιπατεῖν.

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,” 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 not “calling” him a liar. That is technically true, but not true in effect. We are in effect calling him a liar.

13 2:4a txt {A} ὁ δὲ Κ Β Ψ 6 33 81 94 104 206 218 323 378 424ε 436 442 467 614 621 623 630 642 808 945 1067 1127 1241 1243 1409 1448 1520 1524 1526 1611 1735 1793 1842 1844 1852 2138 2209 2234 2492 2541 2541 2805 syr\(h\) arm geopt slav Cl\(b\) NA28\(\) [{ }]} \(\text{omit C K L P 049 5 18 35 69 307 398 424}^\text{e} 453 720 1678 1881 2374 \text{M Cl\(a\) L cf\(b\) PsOec TR HF RP} / lac \(\text{p}^\text{74} 048 0245 0296 1 1846. Many of the Latin, Coptic and Syriac mss cannot be said to support either variant, because of the nature of the word ὅτι. The editors of the ECM consider these two variants to be of equal weight. I do not; I consider the NA28 reading the correct one.

14 2:4b txt καὶ ἐν τούτῳ ἢ ἄλθεια Β Κ Λ 6 18 35 81 218 307 398 424 442 453 614 621 630 642 720 1241 1448 1611 1735 2138 2298 2344 2492 syr\(h\) cop\(sa\) bo Cl PsOec TR HF RP NA28 {A} \(\text{καὶ ἢ ἄλθεια ἐν τούτῳ 1881} / καὶ ἐν τούτῳ ἄλθεια 5 61 254 436 623 808 945 1067 1409 1505 1523 1524 1842 1852 2541 2805 / ἐν τούτῳ ἢ ἄλθεια Λ Π 33\text{id} 323 1243 1739 ἅθ vgl\(\) / ἐν τούτῳ ἢ ἄλθεια Ψ / καὶ ἐν τούτῳ ἢ ἄλθεια τοῦ θεοῦ 104 459 467 1842 eth slav / καὶ ἢ ἄλθεια τοῦ θεοῦ \(\text{καὶ lac} \(\text{p}^\text{p}^\text{9} 048 0245 0296 1846 2186. The ECM editors consider the presence versus absence of καὶ of equal weight.

15 2:6 txt οὐτὸς Κ Κ Π Ψ 6 18 81 94 104 206 307 322 323 424 442 464 614 629 630 720 945 1175 1241 1292 1448 1505 1523 1524 1611 1678 \(\text{id} 1739 1844 1852 1881 2138 2298 2464 \text{mg} \text{Lect} \text{it(ar)}\, \text{syr\(h\) (arm) (eth) geo slav Origen}^{\text{1/2}} \text{Jerome}^{\text{3/7}} \text{Salvian}^{\text{1/2}} \text{f} \text{TR RP NA28} \text{C} / \text{oūt} \\
\text{HF} / \text{omitt} \text{A B (l omit καὶ αὐτὸς οὕτως περιπατεῖν)} 5 33 61 88 436 623 808 1067 1149 1409 1735 2344 2374 2464\text{xt} 2541 2805 it,w,z v gl Clement Origen\^{\text{1/2}} \text{Cyril; Cyprian Jerome}^{\text{4/7}} \text{Paulinus-Nola Pelagius Maximus Augustine Fulgentius}^{\text{1/2}} \text{WH} / \text{lac} \text{p}^\text{9} \text{p}^\text{4} 048 0245 0296 1678 1846 2186.
Beloved, I am not writing to you a new commandment, but an old commandment, that you have had from the beginning. The old commandment is the word that you have heard.

Yet, it is a new 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 and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

1:2:8 Someone who loves his brother is abiding in the light, and there is no stumble in him.

It is about WHAT he is writing, thus “I am writing to you, as follows…” not “I am writing to you because….” John explained in

The point that the light keeps shining even now, is that it puts new light on the old commandment; thus he can

This is the pattern in 1 John for the use of γράφω ὅτι – it is about WHAT he is writing to them, thus, “I am writing to tell you that…” or “I am writing to you as follows…” not “I am writing to you because….”. John explained in the opening few verses why he is writing.
2:13 γράψα γνίν πατέρες, δι ο γνώκατε τόν ἀπ’ ἀρχής, γράψα γνίν νεανίσκοι, δι γνεικήκατε τόν 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 ἔγραψα Γράψα  ὁμίν παίδια δι ο γνώκατε τόν πατέρα. begin v. 14 ἔγραψα ὁμίν πατέρες, δι ο γνώκατε τόν ἀπ’ ἀρχής, ἔγραψα ὁμίν νεανίσκοι, δι Ιαχυροί έστε και ο λόγος τοῦ θεοῦ έν ὁμίν μένει και γνεικήκατε τόν πονηρόν.

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 Μή ἀγαπάτε τόν κόσμον, μηδὲ τά τά έν τῷ κόσμῳ. έάν τις ἀγαπά τόν κόσμον, ούκ ἔστιν ἡ ἀγάπη 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 δι ο πᾶν τά ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τής σαρκός, καί ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καί ἡ ἀλαζόνεια τοῦ βίου, ούκ ἔστιν ἐκ τοῦ πατρός ἀλλά 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 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 εξῆλθαν ἐξήλθον, ἀλλʼ οὐκ ἦσαν ἐξ ἡμῶν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν, μεμενήκεισαν ἃν μὴ ἡμῶν ἀλλʼ ἦναν φανερώθησιν οὐκ εἰσίν πάντες ἦς ἡμῶν.

18They went out from us, but were not of us. For had they been of us, they would have remained with us. But they went out so that they would be made apparent, that none of them are of us.

2:20 καὶ ὡμείς χρῆσομαι ἐχεῖτε ἀπὸ τοῦ ἀγίου, καὶ οἴδατε πάντα πάντες.

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

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

2:22 Τίς ἔστιν ὁ ψεύστης εἰ μὴ ὁ ἀρνοῦμενος ὃτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὐτός ἔστιν ὁ ἀντίχριστος, ὁ ἀρνοῦμενος τὸν πατέρα καὶ τὸν θεόν.

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 θεόν οὐδὲ τὸν πατέρα ἐχει· ὁ όμολογῶν τὸν θεόν καὶ τὸν πατέρα ἐχει -ὁ όμολογων τὸν θεόν καὶ τὸν πατέρα ἐχει.

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 ὁν ἦκουσατε ἀπ’ ἄρχης ἐν ὑμῖν μενέτω· ἐὰν ἐν ὑμίν μείνῃ ὁ ἀπ’ ἄρχης ἦκουσατε, καὶ ὑμεῖς ἐν τῷ θεῷ καὶ ἐν τῷ πατρί 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 αὐτή ἐστιν ἡ ἐπαγγελία ἡν αὐτὸς ἐπηγγελιατο ὑμῖν, τῇ τῶν ζωῆν τῆν αἰωνίων.
And this is the message that He announced to us: eternal life.

These things I have written to you because of those deceiving you.

And you, the anointing that you received from him, it abides in you, and you have no need that someone teach you. But rather, as that anointing from him has taught you concerning all things, and is true and is not a lie, so also, just as it has taught you, you abide in him.

And now, children, abide in him, so that when he is revealed he may have confidence, and not feel ashamed because of his coming.

2:29 εάν ειδήτε ὅτι δικαιός ἐστιν, γινώσκετε ὅτι -καί καί πάς ὁ ποιῶν τὴν δικαιοσύνην ἥ εξ αὐτοῦ γεγέννηται.
If you know that he is righteous, you know that everyone who practices righteousness is born of him.

Chapter 3

3:1 Ἰδετε ποταπήν ἁγάπην δέδωκεν ἡμῖν ὁ πατὴρ ἵνα τέκνα θεοῦ κληθῶμεν· καὶ ἐσμέν· καὶ ἐσμέν· διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς υἱῶν. ὁ δὲ ἐγὼ αὐτὸν οὐκ ἔγνω αὐτὸν.

3:2 Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν· καὶ οὕτω ἐφανερώθη τί ἐσόμεθα. οἶδαμεν δὲ ὅτι ἐάν φανερωθῇ ὁμοίαι αὐτῷ ἐσόμεθα. ὅτι ὑφόμεθα αὐτὸν καθώς ἔστιν.

3:3 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 shall see him just as he is.

3:4 Πᾶς ὁ πιστός τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἔστιν ἡ ἀνομία.

3:5 Everyone practicing sin is also practicing lawlessness, and sin is lawlessness.

3:6 And everyone who has this hope on Him purifies himself just as that one is pure.

3:7 Everyone abiding in him does not sin. Everyone who keeps sinning has not seen him, neither known him.

3:8 Παιδία Τεκνία, μηδεῖς πλανάτω ὑμᾶς· ὁ πιστός τὴν δικαιοσύνην δίκαιος ἔστιν, καθὼς ἐκεῖνος δίκαιος ἔστιν.
7Children, let no one deceive you: someone who practices righteousness is righteous just as that one is righteous.

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

8Someone 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 Πάς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἀμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὗ 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.\footnote{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: "For 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. \footnote{For it would have been better for them not to have known the path of righteousness, than though knowing it, to turn back from the holy commandment that was delivered to them." Jesus himself said that a servant who did not know the will of God and disobeyed, will receive few lashes, so to speak. But the servant who knew the will of God, and disobeyed, will receive many more lashes. Jesus also said in John 15:1-8 that he is the vine, we are the branches. If a branch that is in Me (a Christian who received the gospel, was born again, and received the Holy Spirit) does not bear fruit, he will cut off that branch and throw it in the fire. If we do not remain in the Spirit, walking in the Spirit, bearing fruit in the Spirit, we will bear no fruit and we will wither, and we will GO TO HELL, the fire, and be burned! For a Christian who backslides, the punishment in hell will be worse than for someone who was never a Christian! It is also like the parable of the 10 virgins. They all ten believed in the Lord, and were waiting for his return. But some did not get extra oil, and their lamp did not last all the way until the end. When they knocked on the Groom's door, the groom said "Go away, I do not know you." Jesus also said of the hypocrites, they have their inheritance in outer darkness. Who is a hypocrite? Someone living a double life. By most appearances, they are a Christian. But unknown to people, they have an addiction to their prevailing sin, with no victory over it, they are not an overcomer. These people GO TO HELL. Do not let that be you. And do not think that I teach Once Saved Always Saved. We are not fully saved until Jesus returns. Even the apostle Paul was afraid; he said he was severe with his body, keeping it in subjection, lest after preaching to others, he himself be disqualified. Yes, the Apostle Paul was afraid of being disqualified, afraid of running the race in vain. Yes you see, it is possible to run the race in vain. In another place, he said, "knowing therefore the terror of the Lord..." Friend, do you know the terror of the Lord? Jesus said, Fear the one who has the power to cast both soul and body into Gehenna, the lake of fire. Yes, I tell you, fear him." Hell is real, and it is worse than we can imagine. Sin should be a rare thing in a Christian's life. John here in his first epistle says, "But if anyone does sin, we have an advocate with the Father, Jesus Christ the Righteous." But practicing sin, doing the same sin the rest of your life, no. That is not at all something found in a Christian. Not a Christian that is going to enter heaven. Such a Christian will go to hell. If you still have an addiction to a sin, then stop everything, quit your job if you must! Fast and pray and seek the Lord, and mourn and wail, until you find the power of the Spirit and victory over your sin, and make sure you love your brother and your neighbor, and love God and seek him with all your heart, and offer the sacrifice of praise daily to God. Root out all bitterness as well, forgive everyone you have a grudge against, reconcile with everyone as much as possible. If you do not forgive others their sins, neither will your Father forgive you your sins. Jesus Christ the son of God said that, and Jesus Christ is as SERIOUS as HELL about his words! God is love. God is light. Unforgiveness is darkness. No person carrying darkness will enter Heaven. No person who is not characterized by holiness will enter heaven. No one who is a friend of the world will enter heaven. Be unspot by the world. Jesus said, "My sheep hear
3:10 ἐν τούτῳ φανερά ἐστιν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πάς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἐστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν 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 Ὡσα αὕτη ἐστιν ἡ ἀγγελία ἡν ἸΑΩΜΑΤΕ ἀπ’ ἀρχῆς, ἵνα ἀγαπῶμεν ἄλληλους·

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 ἡν καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἐσφαξεν αὐτὸν; ὅτι τὰ ἔργα αὐτοῦ πονηρά ἦν, τὰ 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 ἡμείς οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν54 μένει εν τῷ θανάτῳ.

14We know that we have crossed over out of death into life55 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 οὐκ ἔχει ζωήν αἰώνιον ἐν αὐτῷ ἑαυτῷ56 μένουσαν.

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 ἁγάπην,57 ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχήν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὁφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τίθεναι πιθέναι.58

my voice." Do you hear his voice, and do what he tells you to do? Paul said, "As many as are led by the Spirit of God, THEY are the sons of God." Does Jesus Christ know you? Is he directing your life, and not your natural human desires directing your life, like everyone in the world? These things are oil in your lamp. Be found doing these things when He returns, and definitely be not found defeated by a sin. Oh No, NO, be not found defeated by a sin when He returns.

52 3:13a txt καί μη Ν Cvid Ψ E 6 322 323 629 945 1241 1243 1436 1678 1739 1881 2298 2492 itr,q,z vgms syr Arm TA28 [C] μη A Β Κ L 049 056 0142 5 18 33 81 88 104 181 326 436 442 451 614 630 1087 1175 1292 1409 1505 1611 1735 1844 1852 1877 2127 2138 2344 2412 2464 2495 L lect it,q,r,w vg syrh cop sa,b,bo,fay geo slav Didymus Lucifer Jerome Paulinus-Nola Aug WH Vog Merk Bov NA25 ΤΒ ΜΗΡ ΗΘ ΤΡ Ρ Σ Λ λαç Ψ74 048 0245 0296 1846. The ECM editors consider the evidence for these two readings to be of equal weight.

53 3:13b txt ἀδελφοί Ν Α Β Κ Ρ Ψ 33 69 323 424β 945 1241 1739 al antioch lat-v,t NA28 {\} ἀδελφοί μου Κ Λ 18 81 424# 614 630 1505 [rg] vgms syrh TR HF RP ταç Ψ74 048 0245 0296 1846.

54 3:14 (TST 64) txt [D] L 1: ἀγαπῶν τὸν ἀδελφὸν C L Ψ 049 1 5 6 18 81 82 88 93 104 175 181 221 307 326 424 450 451 454 465 457 468 469 627 920 1127 1175 1678 1739 1862 1875 1891 2080 2127 2147 2298 2818 L lect vgms slav Cassiodorus TR HF RP {L 1C: ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ P 056 0142 206 429 436 442 614 621 630 1067 1292 1409 1505 1611 2138 2200 2412 2495 2541 itar vgms syrh,h cop sa,b,bo,fay eth Tyconius [L 2: ἀγαπῶν Ν Α Β 33 322 323 398 623 945 1241 1243 1739 1852 1881 2344 2464 2492 2805 it,q,r,w,x vg cop sa,b,bo,fay arm geo Lucifer Augustine NA28 {A} ταç Ψ74 048 0245 0296 1846.

55 3:14 see John 5:24

56 3:15 txt αὐτῷ Β Κ 049 18 33 69vid 323 614 1241 al TR NA28 {\} αὐτῷ A C Λ Ψ 81 424 630 1505 1739 Μ HF RP ταç Ψ74 048 0245 0296.

57 3:16a The KJV adds “of God” in italics, so the Compl. Polyglot, Beza 1589 and 1598 (not 1565), and 1582 Rheims translation.
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 ἐξ ἑαυτοῦ τὸν βίον τοῦ κόσμου, καὶ θεωρῆσαν ἀυτοῦ πιστεύειν ἐχοντα, καὶ κλέισῃ τὰ σπάλαινα αὐτοῦ ἀπ᾿ αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μενεῖ ἐν αὐτῷ;

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

3:18 Τεκνία μου, μὴ ἀγαπώμενοι λόγω μηδὲ τῇ γλώσσῃ, ἀλλὰ ἐν ἑργῳ καὶ ἀληθείᾳ,

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

3:19 [καὶ] ἐν τούτῳ γνωσόμεθα γινώσκομεν ὃ ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἐμπροσθέν αὐτοῦ πιστεύομεν τὴν καρδίαν τὰς καρδίας ἡμῶν.

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

3:20 ὃτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὃτι ἐστίν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.

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

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59 3:17a nxt θεωρήσι Ν Α B C P 81 18 424* 630 1739 TR HF RP NA28 \{\} // θεωρεῖ K L 049 69 81 323 424* 614 1241 1505 // illeg 33 // lac Ψ9 Ψ74 048 0245 0296. This verse contains instances of the TR HF RP editions not following the conjunction of K and L; see also next footnote.
61 3:18a nxt Τεκνία Ν Α B C P 81 323 424* 630 1241 1505 1739 lat-v,t syrh NA28 \{\} // Τεκνία μου K L 049 18 33vid 69 424* 614 2298 Μ ps-oecl eth TR HF RP // lac Ψ9 Ψ74 048 0245 0296.
63 3:18c nxt ἐν ἑργῳ Ν Α B C L Ψ 18 33vid 81 323 424 614 630 1241 1505 1739 HF RP NA28 \{\} // ἑργῳ K TR // lac Ψ9 Ψ74 048 0245 0296.
65 3:19b nxt γινωσκόμεθα Ν Α B C P 81 322 323 424* 436 945 1067 1241 1243 1292 1409 1505 1611 1735 1739 1881 2138 2298 2344 569 vgms arm eth geo Clement NA28 {A} // γινώσκομεν K L 049 18 424* 623 1175 2464 Μ Lect itar, ht, τ vg slav Augustine TR HF RP // γινωσκόμεθα 1844 1852 itar // lac Ψ9 Ψ74 048 0245 0296.
66 3:19c nxt πιστεύομεν τὴν καρδίαν Α* B 424* itar, τ vg copab bo Augustine NA28 {\} // πιστεύομεν τὴν καρδίαν Ψ 322 323 945 1241 1739 pc // πιστεύομεν τὰς καρδίας Ν Α C K L 81 424* 614 1505 Μ itV vg TR HF RP // πιστεύομεν τὰς καρδίας 18 69 623 630 1243 2464 pc vgta // lac Ψ9 Ψ74 048 0245 0296 33. The Muenster online apparatus indicates their opinion that Ψ74 and minuscule 33 probably read πιστεύομεν τὴν καρδίαν. The word πιστεύομεν alone is distinguishable in Ψ74.
3:21 Beloved, when our heart does not accuse us, we have confidence with God,

3:22 and whatever we ask, we receive from him, because we are keeping his commandments, and doing the things that are pleasing in his sight.

3:23 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.

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.

4:2 They are prophets. (20) 

Chapter 4

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.

4:2 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.

4:3 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.
By this you know the spirit of God: every spirit that confesses that Jesus Christ has come in the flesh, is of God,

4:3 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 He who is in you is greater than he that is in the world.

4:5 You are of God, children, and have overcome, because greater is he that is in you than he that is in the world.

4:6 He who is in you is greater than he that is in the world. And he who is in the world cannot overcome him, because he is from God and the world is from the evil one.

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

From this we recognize the spirit of truth versus the spirit of error. 80

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73 4:2 txt γινώσκεται (pres ind/imper act 3rd pl) Ν 1 A B C L Ψ 33 424 614 945 1739 1852 1881 al syrh Irenaeusiat TR NA28 {v} // γινώσκεται (pres pass 3rd sg) K Ψ* 18 81 323 424* 1241 1505 Μ latt syrh HF RP // γινώσκομεν (pres ind 1st pl) Ν* 630 pc // lac Ψ1 Ψ74 P 048 0296.

74 4:3a txt μὴ ὄμολογεί rell. TR HF RP NA28 {A} // λόει it3g vγ; Ir1739mg Cl1739mg Or // lac Ψ1 Ψ74 P 048 0296.


76 4:3c (TST 67) L 2: omitt A B 322 323 398 629* 720* 945 1241 1735 1739 1881 2298 itσ vg copasa bo Cyr Irenaeusiat Clement Origen Socrates NA28 {A} // L 1: add ἐν σαρκὶ ἐλληνιδότα Ν K L Ψ 049 056 0142 1 5 6 18 81 82 88 93 94 104 175 181 206 221 307 326 330 424 429 436 442 450 451 453 454 456 457 459 468 469 614 623 627 629* 630 757 920 1067 1127 1175 1243 1292 1409 1505 1611 1678 1837 1845 1852 1862 1875 1981 2080 2138 2147 2200 2412 2464 2492 2495 2541 2805 2818 LeontH PsOec TR HF RP // L 4: add ἐν σαρκὶ ἐλληνιδότα 33 2344 ThdrT // h.t. or h.a. 621 // lac Ψ1 Ψ74 C P 048 0245 0296. The UBS textual commentary says, “A majority of the Committee considered it probable that the shortest reading τὸν Ἰησοῦν, which is supported by good representatives of both Alexandrian and Western types of text..., was expanded by copyists with additions derived from the previous verse (Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐλληνιδότα). The variety of the supplements is a further indication that they are secondary modifications of the original text.” See next footnote.

77 4:3d txt ἐκ τοῦ θεοῦ Ν K A B Ψ 18 33 81 323 424* 614 630 1505 TR HF RP NA28 {v} // τοῦ θεοῦ K L Ψ 049 323 424* 1241 1739 // lac Ψ1 Ψ74 C P 048 0245 0296. Here we have TR and RP agreeing with Sinaictius and Vaticanus rather than with K and L. Thus the Majority Text duplicates the entire phrase Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐλληνιδότα ἐκ τοῦ θεοῦ ἐστίν found in v. 2, even omitting the article τοῦ, like in v. 2.

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

79 4:6a txt ἡμῶν, ὡς οὖν ἐστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τοῦτο Ν K K Ψ 18 33 81 323 424 630 1505 1739 Μ TR HF RP NA28 {v} // ἡμῶν, ὡς οὖν ἐστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐν τούτῳ 81 // ἡμῶν καὶ ὡς οὖν ἐστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου 614 // ἡμῶν, ἐν τούτῳ Λ // ὡς οὖν, ἐν τούτῳ 1241 // ἡμῶν, ἐκ τούτου Λ // - ἐκ τούτου 048 (lacuna preceeding ἐκ τούτου; this is the 1st v. found in it) // lac Ψ1 Ψ74 C P 0245 0296.

80 4:6b Or, "from this we recognize the true spirit versus the deceiving spirit."
Beloved, let us love one another; for love is of God, and everyone who loves is born of God, and knows God.  
Someone who does not love has not known God, for God is love.  
To us the love of God was made known in this: that God sent his only begotten son into the world so we might be saved through him.

Whoever confesses that Jesus is the son of God, God abides in him and he in us.

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

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

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

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

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

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

Whoever confesses that Jesus is the son of God, God abides in that person, and that person in God.
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 So, if anyone is afraid that [he] has not known the Jesus whom he has seen, [he] is not the same construction. John 3:12

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.

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Chapter 5

5:1 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Χριστός ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἄγαπᾶ [καὶ] ὁ γεγεννημένον ἐξ 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 ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεοῦ ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν τηρῶμεν.⁹³

3By this we know that we love the children of God: when we love God and are doing his commandments.

5:3 αὕτη γὰρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι ὡς 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 νικᾶ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν 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 ὁ νικῶν τὸν κόσμον ἢ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ θεοῦ;

5Who is overcomer of the world, except someone who believes that Jesus is the Son of God?
5:6 Oútós èstin ὁ ἐλθὼν δι’ ὑδατος καὶ αἴματος. Ἡσυχος Ἰησοῦς Χριστός οὖκ ἐν τῷ ὑδατε μόνον ἀλλ’ ἐν τῷ ὑδατε καὶ ἐν -ἐν τῷ αἴματι καὶ τῷ πνευμα ἠστιν τὸ μαρτυροῦν, ὅτι τὸ πνευμα ἠστιν 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.


98 5:6c

ἐν τῷ ὑδατι καὶ ἐν τῷ αἴματι καὶ τῷ πνευμα B L 33 614 630 1505 itr vg syrh NA28 {\}}
ἐν ὑδατι καὶ ἐν τῷ αἴματι καὶ τῷ πνευμα Ψ
ἐν τῷ ὑδατι καὶ τῷ αἴματι καὶ τῷ πνευμα Ν Κ 18 M TR HF RP
-αἴματι καὶ τῷ πνευμα 0296
ἐν τῷ ὑδατι καὶ τῷ πνευμα 81
ἐν τῷ αἴματι καὶ ἐν τῷ ὑδατι καὶ τῷ πνευμα P 69 323 945 1241 1739txt
ἐν τῷ ὑδατι καὶ ἐν τῷ πνευματι καὶ τῷ πνευμα Α pc
............................καὶ ἐν............................τῷ πνευμα 048
ἐν τῷ αἴματι καὶ ἐν τῷ πνευματι καὶ τῷ πνευμα 424c pc
ἐν τῷ αἴματι καὶ ἐν τῷ ὑδατι καὶ πνευματι καὶ τῷ πνευμα 1739mg (vgmss)
lacuna ΨφΨ4 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.

99 5:6d δι τῷ πνευμα TR HF RP NA28 {\}} // Vulgate and Latin tradition substitutes either “Christ” or “Jesus Christ,” “Christ Jesus” or “Jesus.”

100 5:6e Compare John 8:18, where John also 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."
5:7 ὅτι τρεῖς εἶσιν οἱ μαρτυροῦντες. 101

7 For there are three that bear witness,

5:8 τὸ πνεῦμα καὶ τὸ υδάρι καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν. 102

8 the Spirit and the water and the blood, and these three agree. 103
5:9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν, ὅτι αὕτη ἐστίν ἡ μαρτυρία τοῦ θεοῦ, ὅτι ἴνα ἐμεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ.

9If we accept the witness of human beings, the witness of God is greater. For this is the witness of God that he has testified concerning his Son.

5:10 ὁ πίστευσαν εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ὑπὸ αὐτοῦ ἕνα πιστεύον τῷ θεῷ ὑψίστην πεποίηκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἴνα ἐμεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

10Someone who believes in the Son of God has the witness in himself. But someone who does not trust in God has called him a liar, because he has not trusted the testimony that God has testified concerning his Son.

5:11 καὶ αὕτη ἐστίν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεὸς, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστὶν.

11And this is the testimony: God has given to us eternal life, and that life is in his Son.

5:12 ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν τοῦ θεοῦ τῆς τὴν ζωὴν οὐκ ἔχει.

12Someone who has the Son of God has life. Someone who does not have the Son of God does not have life.
5:13 That you may understand [transpose tois pisteuousin eis to dohma tou uio tov theou.]  
110 in order that you may understand that you may not sin, even until death.
111 +and you may understand that you may not sin, even until death.
5:13 TR: That you may understand that you may not sin, even until death.
5:13 NA28: That you may understand that you may not sin, even until death.

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

5:14 and this is the assurance that we have with him, that if we ask anything in accordance with his will, he hears us.

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

5:16 'Save for one who has sinned 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.

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110 5:13a (TST 73a) txt L. 2: ὕμιν ἵνα εἰδῆτε ὅτι ἵνα πιστεύητε ἐις τὸ ὄνομα τοῦ ὀνόμα τοῦ θεοῦ
111 5:13 TR: ὕμιν ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ θεοῦ
5:17 ἀδίκια ἀμαρτία ἐστὶν, καὶ ἔστιν ἀμαρτία οὗ πρὸς θάνατον.

17 All unrighteousness is sin, and there is sin not to death.

5:18 οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὖν ἀμαρτάνει, ἀλλ' ὁ γεγεννημένος ἐκ τοῦ θεοῦ τηρεῖ ἑαυτὸν καὶ ὁ πονηρὸς οὖς ἀπτέται αὐτοῦ.

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

5:19 οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἔσμεν, καὶ ὁ κόσμος ὁ λόγος ἐν τῷ πονηρῷ κεῖται.

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

5:20 οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἤκει καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γνώσωκαμέν τὸν ἀληθινὸν καὶ ἔσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὕτως ἔστιν ὁ ἀληθινὸς θεός, καὶ ζωὴ αἰώνιος.

God is not mocked. Whatever a man sows, that shall he also reap. Someone who is born of God does not practice sin. Jesus said Be perfect, as your Father in heaven is perfect. John says yes that we might stumble sometimes. But you cannot keep on willfully sinning after you got saved. That makes you an even more wicked person that someone who was never saved. Jesus said that your punishment will be extra severe. Your punishment in hell. Peter said that someone who is saved, but then returns to a life of sin, the final fate of that person is worse than it would have been without being saved. Who do you think Jesus is referring to when he says that many will say to him on judgement day, "Lord, did we not cast out demons in your name, and in your name perform miracles? etc. Jesus will say to them, Depart from me you people who do wickedness! I never knew you." You cannot live a wicked life and expect to escape hell, the Lake of Fire. Just because you believe John 3:16 does not mean that if you live a sinful life, you will escape hell. The Devil believes John 3:16. Do not be deceived. And yes, for a brother, a believer, there is sin to death. It says so in this verse, 1 John 5:16. John 3:16 will not help you escape 1 John 5:16 if you live a willfully sinful life.

117 5:18a txt ὁ γεγεννημένος ἐκ Ν Ἀ Β Κ Λ Ψ 18 81 322 323 424 436 614 630 945 1067 1175 1241 1243 1292 1243 1739 1844 1846 1881 2298 2344 Ἄ Lect arm eth geo slav TR HF RP NA28 {A} ἰεννηθη ὁ δὲ γεγεννημένος ἐκ 33 ἡ γέννησις 1505 1852 2138 it αρ ὡν vg (syr ῥ) cop bo Chromatius Jerome Vigilius ὁ γεγεννημένος ἐκ Origen ἡ λ ὡν 1067 C 048 0245 0296.

118 5:18b txt ἐαυτὸν Ν Ἀ Β Κ Λ Ψ 049 056 0142 5 6 18 33 81 88 181 322 323 326 424 436 442 629 630 945 1067 1175 1241 1243 1249 1409 1611 1735 1739 1844 1846 1877 1881 2127 2298 2344 2460 2492 Ἄ Lect arm eth geo slav Origen TR RP NA28 {C} ἐαυτὸν Ἀ* Β* 1852 2138 vg ἐαυτὸν Β* 330 451 614 1505 1852 2138 2412 2495 it αρ ὡν vg Chromatius Jerome Vigilius SBL ἡ λ ὡν 1067 C 048 0245 0296. The UBS textual commentary: "The Committee understood ὁ γεγεννημένος to refer to Christ, and therefore adopted the reading αὐτόν... Copyists who took ὁ γεγεννημένος to refer to the Christian believer (although elsewhere John always uses ὁ γεγεννημένος, never ὁ γεγεννημένος, of the believer) naturally preferred the reflexive αὐτόν..." Note though that both αὐτὸν and αὐτόν can be reflexive in meaning.

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

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 καίμα, according to the Liddell and Scott lexicon. But the word can also mean “situated in, exist.” The word for “in” would indicate limits of the subjects’ universe. There is a connotation of captivity and limitation. It is problematic to phrase this as simply "the whole world lies in the evil one," since today’s schools, at least in the USA, allow students and English speakers to fail to understand the distinction between the intransitive form of the word, "lie," versus the transitive form, "lay." A great many Americans know English so poorly, that they might mis-understand the phrase "the whole world lies in the evil one" to mean, "the whole world 'tells lies,' 'deceives' in the evil one."
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>Paris, Bibl. Nat., Coislin Gr. 18, fol. 170-230</td>
</tr>
<tr>
<td>2412</td>
<td>XII</td>
<td></td>
<td>Chicago, Univ. Libr., Ms. 922</td>
</tr>
<tr>
<td>2423</td>
<td>XIII</td>
<td></td>
<td>Durham, N.C., Duke Univ. Libr., Gr. 3</td>
</tr>
<tr>
<td>2464</td>
<td>IX</td>
<td></td>
<td>Patmos, Joannu, 742</td>
</tr>
<tr>
<td>2492</td>
<td>XIV</td>
<td></td>
<td>Sinai, St. Catherine’s Monastery; Gr. 1342, fol. 1-178</td>
</tr>
<tr>
<td>2495</td>
<td>XV</td>
<td></td>
<td>Sinai, St. Catherine’s Monastery; Gr. 1992</td>
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<tr>
<td>2805</td>
<td>XII/III</td>
<td></td>
<td>Athens, Studitu, 1</td>
</tr>
<tr>
<td>2818</td>
<td>XII</td>
<td>36aK</td>
<td>Paris, Natl. Libr.; Coislin Gr. 20</td>
</tr>
</tbody>
</table>

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

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

First the NA28:

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

ἐγραψα υμῖν παιδία ὅτι ἐγνώκατε τὸν πατέρα.
ἐγραψα υμῖν νεανίσκοι ὅτι ἱσχυροὶ ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν υμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

Now the RP text:

γράφω υμῖν τεκνία, ὅτι ἀφέωνται υμῖν αἱ ἁμαρτίαι διὰ τὸ ονόμα αὐτοῦ.
γράφω υμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.
γράφω υμῖν νεανίσκοι, ὅτι 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," (ἐγραψα) to, "I write," (γράφω) because he saw the statement, "I have written that you have known the Father," and thought it was false, since John had not stated such in the previous 3 sayings. So he changed it to "I write." (γράφω) Whereas all the other "I have written" match two previous "I write" statements.

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

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

BEGIN QUOTE: Dr. Floyd Nolen Jones, in his book Which Version is the Bible?, tells us: "As of 1997, the following cursive manuscripts are known to include the passage [I John 5:7-8 “Johannine Comma]: 34, 88 (margin) 99, 105, 110, 162, 173, 181, 190, 193, 219, 220, 221, 298, 429, 629 (margin) 635, 636, and 918. >>

First of all, the Mss. 88, 429 and 636 above have it only in the margin. Some of the other numbers I believe are Scrivener or Tischendorf numbers. Here are their dates and contents, if they are Gregory numbers, according to the Kurzgefaßte Liste (Aland, Kurt, Editor; Kurzgefaßte Liste, Der Griechischen Handschriften des Neuen Testaments; (Berlin & New York, de Gruyter, 1994). Then I resolve them to what the Gregory number would be if they are Tischendorf numbers.

34 – X century, contains only gospels; Paris, Bibl. Nat., Coislin Gr. 199; is Tisch. #34, so is Greg #61 below

88 – XII - contains the passage only in margin; Neapel, Bibl. Naz., Ms. II. A. 7; is Greg #88, Scriv #173

99 – XV-XVI century – contains only parts of the gospels; Leipzig, Univ. Bibl., Cod. Gr. 8; if Tisch # is Greg 102 for Catholic epistles; date 1444, Moscow, and 102 contains 1 John but OMITS the comma.

105 – XII - contains only gospels, Acts, and Paulines; Oxford, Bodl. Libr., Auct. T. inf. 1. 10; if Tisch # is Greg 242 for Catholic epistles; XII, Moscow; Scrivener #48; von Soden δ206; and I have no definite information whether it contains 1 John at all. Try Matthaei (as I); Treu pp. 258-60; von Soden 138, 401, 450, 524.

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

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

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

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

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

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

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

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

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

429 – XIV – contains the passage **only in margin**; Wolfenbüttel, Herzog August Bibliothek 16.7 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**:

61 – XVI Century – Dublin, Trinity College, Ms. 30 (see 34 above)

629 – XIV Century – Vatican Library, Ottob. Gr. 298 (see 162 above)

918 – XVI Century – Escorial, Σ. I. 5


2473 – XVII Century – Athens, National Library, Taphu 545

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

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

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

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

429 – XIV Century; Wolfenbüttel, Herzog August Bibliothek 16.7 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 εἰσίν οἱ μαρτυροῦντες [[ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οthren τις εἰσίν. 7 For there are three that bear witness: [[in heaven: the Father, the Word, and the Holy Spirit: and these three are one. 8 καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα, καὶ τὸ ὅριον, καὶ τὰ ἁμα, 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.]

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

omit ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οthren τις εἰσίν. 221mg, 2318 2473 vgcl Stephens (88mg 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.)

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

Group One:

[[ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οthren τις εἰσίν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα καὶ τὸ ὅριον καὶ τὰ ἁμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. 221mg, 2318 2473 vgcl Stephens (88mg 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 πατὴρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οthren τις εἰσίν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα, καὶ τὸ ὅριον καὶ τὰ ἁμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. - 88mg. (acc. to Scrivener)

[[ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οthren τις εἰσίν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα, καὶ τὸ ὅριον, καὶ τὰ ἁμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. - 88mg. (acc. to Text und Texwert)

[[ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οthren τις εἰσίν. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα καὶ τὸ ὅριον καὶ τὰ ἁμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. Erasmus 3

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

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

Group Three:
[[ἐν τῷ οὐρανῷ, πατὴρ, λόγος, καὶ πνεῦμα ἁγιον· καὶ οὐ τρεῖς ἐν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν. 636 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]] 177 mg

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

Now the Latins:
add in terra, spiritus et aqua et sanguis (+ et hi tres unum sunt in Christo Iesu vg429; Spec). 8 et tres sunt, qui testimonium dicunt in caelo, pater, verbum (filius it429) et spiritus, et hi tres unum sunt (+ in Christo Iesu it429) it429; Speculum Varimidun Ps-Vigilius (Fulgentius) (Priscillian) (Cyprian)

Lat-K reads: (7) quia tres testimonium perhibet (8) spiritus et aqua et sanguis et isti tres in unum sunt [...] pater et filius et spiritus sanctor 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, “1. John v.7 and Luther’s German Bible,” in *The Authorship of the Fourth Gospel and Other Critical Essays* (Boston, 1888), pp. 458-463. [End of quotation of the UBS commentary]


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

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

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

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

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

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