

The First Epistle of John

The **Greek Text** of the
 Novum Testamentum Graecum Editio Critica Major ("ECM")
 combined with the Robinson-Pierpont ("RP") 2005 edition;
 The agreement thereof in black text;
 otherwise, the ECM 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 ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα 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 ἐωράκαμεν, καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν¹ τὴν αἰώνιον, ἣτις ἦν πρὸς 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 ὃ ἐωράκαμεν καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα² μετὰ τοῦ πατρὸς, καὶ μετὰ τοῦ υἱοῦ 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**,³ ἵνα ἡ χαρὰ ἡμῶν⁴ ἧ̄ πεπληρωμένη.

⁴And these things we⁵ write, so our mutual joy may be full.

1:5 Καὶ ἔστιν αὕτη ἡ ἀγγελία⁶ ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.

¹ **1:2** omit τὴν ζωὴν K

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

³ **1:4a** txt ἡμεῖς N A*^{vid} B P Ψ 33 {921 ith,l,r,w,z cop^{sa}mss NA27 {B} // ὑμῖν A^c C K L 049 056 0142 6 42 18 81 88 104 181 322 323 326 330 424 436 442 451 614 621 623 629 630 720 945 1067 1175 1241 1243 1292 1409 1505 1523 1611 1735 1739 1844 1852 1877 1881 2138 2298 2344 2412 2464 2495 **¶** vg syr^{p,h,pal} cop^{sa}mss,bo arm eth Ps-Oec TR HF RP // lac **¶** **¶**⁹ **¶**⁷⁴ 048 0245 0296 1846 2492.

⁴ **1:4b** txt ἡμῶν N B L 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 1875 2423 2541 2774 *Lect it^{ar,z} vg^{st,ww} cop^{sa} geo Beza-TR Steph-TR HF RP NA27 {A}* (Tyndale, Matthew's) // ἡ ἡμῶν 1609 // ὑμῶν A C K P 056 0142 5 6 33 61 81 88 93 94 104 206 218 254 307 330 365 378 400* 424 429 431 442 451 453 459 467 468 614 621 623 629 630 642 665 720 808 876 915 918 945 996 1127 1243 1270 1292 1297 1359 1448 1490 1505 1523 1524 1563 1595 1611 1661 1678 1718 1735 1739 1751 1799 1831 1832 1842 1844 1852 1877 1881 1890 2138 2147 2186 2200 2243 2298 2344 2374 2412 2464 2495 2544 2652 2805 2818 **¶** {422 {598 {938 {1021 it^t vg^{cl} syr^{h,pal} cop^{bo} arm eth slav Aug Bede Ps-Oec Eras-TR (Coverdale, Great Bible, Geneva, Bishops', KJV) // ἡμῶν ἐν ὑμῖν syr^p // lac **¶** **¶**⁹ **¶**⁷⁴ 048 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 ἡμῶν "our" or ὑμῶν "your" out of the Peshitta's "our joy in you may be complete." It appears far more likely that the Peshitta reading was an attempted conflation of the two Greek readings, and that therefore the Peshitta was a translation from the Greek.

⁵ **1:4c** This is a "literary plural" according to BDF §280.

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 Ἐὰν 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 ἐὰν +δὲ⁷ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ +Χριστοῦ τοῦ υἱοῦ αὐτοῦ⁸ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

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 ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια⁹ οὐκ ἔστιν ἐν ἡμῖν.¹⁰

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

1:9 ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας,¹¹ καὶ καθάρσις ἡμᾶς ἀπὸ πάσης ἀδικίας.

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

1:10 ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

¹⁰If we say we have not sinned, we are calling him a liar,¹² and his word is not in us.

⁶ **1:5** txt ἀγγελία κ² A B K L 5 18 35^c 218 307 398 424* 453 621 623 642 808 1448 1735 **π** HF RP NA27 {} // ἐπαγγελία C P 33 35* 69 81 323 424^c 436 442 614 630 720 945 1067 1241 1243 1409 1505 1523 1524 1611 1739 1852 1881 2138 2298 2344 2541 2805 cop^{sa,ms,bo} Ps-Oec TR // ἀπαγγελία κ* 552 // αγαπη της επαγγελιας κ¹ Ψ // lac **ϕ**⁹ **ϕ**⁷⁴ 048 0245 0296 2492. Scrivener states that the KJV follows neither the Stephens nor Beza TR here.

⁷ **1:7a** txt ἐὰν Ψ 6 322 323 424^c 945 1241 1243 1739 1881 it^{h,l,r,w,z*} cop^{bo,mss} Cyr Jerome MaxConf ECM // ἐὰν δὲ κ A B C K L P 5 18 33 69^c 81 218 307 398 424* 436 442 453 614 621 623 630 642 720 808 1067 1409 1448 1505 1523 1524 1611 1735 1844 1852 2138 2298 2344 2492 2541 2805 vg syr^{p,h} cop^{sa} Clem Ps-Oec TR HF RP NA27 {} // lac **ϕ**⁹ **ϕ**⁷⁴ 048 0245 0296 69* 1846.

⁸ **1:7b** (TST 53) txt L. 2: Ἰησοῦ τοῦ υἱοῦ αὐτοῦ κ B C P Ψ 206 322 323 429 630 945 1241 1505 1611 1739 1852 1881 2138 2200 2495 vgst syr^p cop^{sa,bo,mss} Cl NA27 {} // L. 2b: τοῦ Ἰησοῦ τοῦ υἱοῦ αὐτοῦ 2298 // L. 3: τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ 326 1837 // L. 7: τοῦ υἱοῦ αὐτοῦ 1243 // L. 1: Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ A K L 049 056 0142 1 5 6 18 33 81 82 88 93 104 175 181 221 307 398 424 436 442 450 451 454 456 457 468 469 614 621 623 627 629 920 1067 1127 1175 1292 1409 1735 1862 1875 1891 2080 2127 2147 2344 2412 2464 2492 2541 2805 2818 **π** it^{w,z} vg^{cl,ww} syr^{h**} cop^{bo} TR HF RP // lac **ϕ**⁹ **ϕ**⁷⁴ 048 0245 0296 1678 1846. I like the number of words in the Majority Text, simply for the sake of rhythm in English.

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

¹⁰ **1:8b** txt οὐκ ἔστιν ἐν ἡμῖν κ B L Ψ 6 18 81 424 436 442 TR HF RP NA27 {} // ἐν ἡμῖν οὐκ ἔστιν A C K P 5 33 69 323 614 630 945 1241 1243 1505 1739 1852 1881 latt syr^h // lac **ϕ**⁹ **ϕ**⁷⁴ 048 0245 0296. The ECM editors consider the two major Greek readings to be of equal value. But note that 614 630 1505 syr^h al add τοῦ θεοῦ before the phrase of the second reading. To me this makes the second reading dubious.

¹¹ **1:9** txt ἡμῖν τὰς ἁμαρτίας A B K L P 6 18 33 323 424 436 1243 1739 1881 slav^{ms} AnastS PsOec TR HF RP NA27 {} // τὰς ἁμαρτίας ἡμῶν 442 621 2544* ^l596 cop^{sa} // ἡμῖν τὰς ἁμαρτίας ἡμῶν κ C Ψ 5 81 614 623 630 1505 1852 2138 2464 al vg^{cl,ww} syr^{p,h} cop^{bo} eth geo^{pt} Phot // τὰς ἁμαρτίας 1241 1661 slav^{mss} // lac **ϕ**⁹ **ϕ**⁷⁴ 048 0245 0296 1845* 1846.

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

Chapter 2

2:1 Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε. καὶ ἐάν τις ἀμάρτη, παράκλητον ἔχομεν 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 ἰλασμός 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 αὐτόν, 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**¹³ Ἔγνωνκα αὐτόν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια¹⁴ οὐκ ἔστιν·

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

2:5 ὃς δ’ ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείεται. ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἔσμεν·

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 ἐκεῖνος περιεπάτησεν καὶ αὐτὸς [οὕτως]¹⁵ περιπατεῖν.

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

2:7 Ἀγαπητοὶ Ἀδελφοί,¹⁶ οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ’ ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ’ ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος ὃν ἠκούσατε **+ἀπ’ ἀρχῆς**.¹⁷

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 “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} ὅτι **Ν** A B Ψ 6 33 81 94 104 206 218 323 378 424^c 436 442 467 614 621 623 630 642 808 945 1067 1127 1241 1243 1409 1448 1505 1523 1524 1611 1735 1739 1842 1844 1852 2138 2200 2298 2344 2464 2492 2541 2805 syr^h arm geo^{pt} slav Cl^{pt} NA27 {} // omit C K L P 049 5 18 35 69 307 398 424* 453 720 1678 1881 2374 **π** Cl^{pt} Lcf^{pt} PsOec TR HF RP // lac \wp 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 NA27 reading the correct one.

¹⁴ **2:4b** txt καὶ ἐν τούτῳ ἡ ἀλήθεια B C K L 6 18 35 81 218 307 398 424 442 453 614 621 630 642 720 1241 1448 1611 1735 2138 2298 2344 2492 syr^{p,h} cop^{sa,bo} Cl PsOec TR HF RP NA27 {A} // καὶ ἡ ἀλήθεια ἐν τούτῳ 1881 // καὶ ἐν τούτῳ ἀλήθεια 5 61 254 436 623 808 945 1067 1409 1505 1523 1524 1844 1852 2541 2805 // ἐν τούτῳ ἡ ἀλήθεια A P 33^{vid} 323 1243 1739 it^h vgst // ἐν τούτῳ ἀλήθεια Ψ // καὶ ἐν τούτῳ ἡ ἀλήθεια τοῦ θεοῦ 104 459 467 1842 eth slav // καὶ ἡ ἀλήθεια τοῦ θεοῦ **Ν** // lac \wp ⁹ \wp ⁷⁴ 048 0245 0296 1846 2186. The ECM editors consider the presence versus absence of καὶ of equal weight.

¹⁵ **2:6** txt οὕτως **Ν** C K P Ψ 6 18 81 94 104 206 307 322 323 424 442 614 629 630 720 945 1175 1241 1243 1292 1448 1505 1523 1524 1611 1678^{vid} 1739 1844 1852 1881 2138 2298 2464^{mg} Lect it^{(ar),l} syr^h (arm) (eth) geo slav Origen^{lat1/2} Jerome^{3/7} (Salvian) (Fulgentius^{1/2}) **π** TR RP [NA27] {C} // οὕτω HF // omit A B (L omit καὶ αὐτὸς οὕτως περιπατεῖν) 5 33 61 88 436 623 808 1067 1127 1409 1735 2344 2374 2464^{txt} 2541 2805 it^{t,w,z} vg Clement Origen^{lat1/2} Cyril; Cyprian Jerome^{4/7} Paulinus-Nola Pelagius Maximus Augustine Fulgentius^{1/2} WH // lac \wp ⁹ \wp ⁷⁴ 048 0245 0296 1678 1846 2186.

⁷Beloved, I am not writing to you a new commandment, but an old commandment, that you have had from the beginning. The old commandment is the word that you have heard.

2:8 πάλιν, ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.

⁸Yet, 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.¹⁸

2:9 ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.

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

2:10 ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν.¹⁹

¹⁰Someone who loves his brother is abiding in the light, and there is no cause of stumbling in him.²⁰

2:11 ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶν, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.

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

2:12 Γράφω ὑμῖν τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

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

¹⁶ **2:7a** (TST 54) txt {A} L. 2: Ἀγαπητοί Ν Α Β C P Ψ 5 6 33 81 88 104 181 218 254 307 321 322 323 326^c 431 436 442 453 459 467 614 621 623 629 630 642 720 808 915 918 945 1067 1127 1241 1243 1292 1359 1409 1505 1523 1524 1563 1611 1678 1718 1735 1739 1836 1842 1844 1852 1862 1875 1881 1891 2138 2200 2298 2344 2374 2412 2464 2495 2541 2544 2774 2805 2818 ith,l,r,w vg syr^{p,h} cop^{sa,bo} arm slav NA27 {} // L. 1: Ἀδελφοί K L 049 056 0142 1 18 35 61 82 93 94 175 206 221 326^{*} 398 424 429 450 451 454 456 457 468 469 522 617 627 920 1175 1448 1490 1799 1831 1837 2080 2127 2243 2423 2492 **¶** PsOec TR HF RP // lac **¶** **¶**⁷⁴ 048 0245 0296 1846 2186. The UBS Textual Commentary says that Ἀδελφοί, “which the author of 1 John almost never uses in the vocative (only in 3:13), crept into the Byzantine text of the present passage because of its customary usage as the introductory word in lectionary pericopes derived from the apostolos.”

¹⁷ **2:7b** (TST 55) txt {A} L. 2: omit **¶**^{74vid} Ν Α Β C P Ψ 5 6 33 88 218 322 323 424^c 431 436 442 456 621 623 642 808 915 945 1067 1241 1243 1359 1409 1563 1718 1739 1852 1881 2344 2374 2464 2541 2544^{*} 2805 ^l596 latt syr^{p,h} cop^{sa,bo} arm eth Aug Cl^{at} Theophylact. NA27 {} // L. 1: add ἀπ’ ἀρχῆς K L 049 056 0142 1 18 35 61 81 82 93 94 104 175 181 206 221 254 307 321 326 378 424^{*} 429 451 453 454 457 459 467 468 469 522 614 617 629 630 720 918 920 1127 1175 1292 1448 1490 1505 1523 1524 1611 1678 1735 1799 1831 1837 1839 1844 1875 1888 1891 2080 2147 2200 2243 2298 2412 2423 2492 2495 2652 2818 **¶** PsOec TR HF RP // ? because of possible *h.t.* or *h.a.* 398 450 627 // lac **¶** **¶**⁷⁴ 048 0245 0296 33 1846 2138 2186.

¹⁸ **2:8** The point that the light keeps shining even now, is that it puts new light on the old commandment; thus he can say that he is writing to us a commandment that is both old and new.

¹⁹ **2:10a** (TST 56) txt L. 1/2: σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν B K L P Ψ 049 1 6 18 33 82 88 93 104 175 181 206 221 307 322 323 326 398 424 429 436 450 442 451 454 456 457 468 469 614 621 627 629 630 920 945 1067 1127 1175 1241 1243 1292 1409 1505 1611 1678 1739 1852 1862 1875 1881 1891 2080 2127 2147 2200 2298 2344 2412 2492 2495 2541 2805 2818 Phot PsOec TR HF RP NA27 {} // L. 1/2B: σκάνδαλον οὐκ ἔστιν ἐν αὐτῷ Ν Α C 5 81 623 1735 2464 2544 // B<--->A latt cop syr^p // L. 7: σκοτία ἐν αὐτῷ οὐκ ἔστιν 056 0142 // lac **¶** **¶**⁷⁴ 048 0245 0296 1846 2138.

²⁰ **2:10b** I sought my soul, but my soul I could not see.

I sought my God, but my God eluded me.

I sought my brother and I found all three.

by Anonymous

²¹ **2:12** This is the pattern in 1 John for the use of γράφω ὅτι – It is about WHAT he is writing to them, thus, “I am writing to tell you that...” or “I am writing to you as follows...” not “I am writing to you because...”. John explained in the opening few verses why he is writing. The first epistle of John is meant to be assuring, and give us joy and confidence before Him. John is telling them WHAT things to know FOR CERTAIN, and is assuring his readers that they CAN KNOW some things for certain, and he tells them HOW TO KNOW some things for certain. Young men, you HAVE

2:13 γράφω ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς, γράφω ὑμῖν νεανίσκοι, ὅτι νενικήκατε²² τὸν πονηρόν.

¹³To 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 Ἐγραψα Γράφω²³ ὑμῖν παιδία ὅτι ἐγνώκατε τὸν πατέρα. **begin v. 14** Ἐγραψα ὑμῖν πατέρες ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἐγραψα ὑμῖν νεανίσκοι ὅτι ἰσχυροὶ ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

¹⁴I 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 Μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.

¹⁵Love 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 καὶ²⁴ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία²⁵ τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλὰ ἐκ τοῦ κόσμου ἐστίν.

¹⁶Because 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 καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ,²⁶ ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.²⁷

¹⁷And the world passes away, along with the lust of it, but whoever who does the will of God abides for ever.

conquered the evil one. (Much like Ephesians says in chapters 1-3 what God has done for you and where you now stand by his grace; and chapters 4-6 says now therefore walk in light of that which you are told you are, in the first 3 chapters.)

²² **2:13** txt "ye have overcome" Oxford KJV // "you have overcome" 1611 KJV

²³ **2:14** (TST 57) txt {A} L. 2: Ἐγραψα ϖ^{74vid} Ⲛ A B C L P Ψ 5 6 33 104 175 181 206 252 254 307 321 322 323 424^c 429 431 436 442 453 467 468 522 614 621 623 630 720 918 945 1067 1241 1243 1292 1409 1490 1501 1505 1523 1524 1609 1611 1678 1735 1739 1751 1799 1831 1838 1844 1852 1881 2080 2147 2200 2298 2344 2412 2464 2495 2541 2544* 2652 2774 2805 2818 1596 1921 1938 11141 vg syr^{p^{mss},h} cop^{sa,bo} arm eth Cyr Phot NA27 {A} // L. 1: γράφω K 049 056 0142 1 18 81 82 88 93 94 218 221 326 378 398 424* 450 451 454 456 457 459 469 627 629 642 808 915 920 1127 1175 1359 1448 1718 1837 1862 1891 2127 2186 2243 2492 2544^c it^{h,l,r,w} syr^{p^{mss}} PsOec TR HF RP // *uncertain* 1875 2374 // *lac* ϖ⁹ 048 0245 0296 1836 1846 2138. The Robinson/Pierpont text begins v. 14 at Ἐγραψα ὑμῖν, πατέρες, and the preceding sentence is in v. 13. The Codex K reading is probably the result of scribes thinking that John had not in fact written such a thing earlier. The two subsequent "I have writtens" John had clearly written in the verses previously, but not this first one. But what John is referring to is what he has written in the epistle as a whole. See the endnote at the end of this document for a longer treatment of this variant.

²⁴ **2:16a** txt καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν 1611 KJV // ἡ ἐπιθυμία τῶν ὀφθαλμῶν Oxford KJV

²⁵ **2:16b** txt ἀλαζονεία B¹ C 049 0142 5^c 6 18 35 218 307 323 398* 453 468 617 623 642 720 808 945 1067 1409 1448 1523 1524 1611 1739 1844 2298 2344 2423 2492 TR HF RP NA27 {} // ἀλαζονία Ⲛ A B* K L P Ψ 5* 33 398^c 436 442 621 1241 1243 1735 1852 1881 2541 2805 // *lac* ϖ⁹ ϖ⁷⁴ 048 0245 0296 1846 2138.

²⁶ **2:17a** txt αὐτοῦ Ⲛ B C K L Ψ 049 056 0142 18 35 81 88 94 104 181 218 307 326 330 424* 442 451 453 614 629 630 642 720 808 1448 1505 1523 1524 1611 1678 1735 1844 1877 2127 2298 2412 2492 2495 2652 21 Lect 1439m it^{ar,c,l,p,r,t,w,z} syr^{p,h} cop^{sa^{mss},bo} arm eth Cyprian Lucifer Didymus Augustine Antiochus John-Damascus PsOec TR HF RP NA27 {} // *omit* A P 5 6 33 323 398 424^c 436 623 945 1067 1241 1243 1409 1739 2344 2464 2541 2805 vg cop^{sa^{mss}} Antioch Origen // *lac* ϖ⁹ ϖ⁷⁴ 048 0245 0296 1846 2138.

²⁷ **2:17b** *add* "just as God abides for ever." (vg^{mss}) (cop^{sa} "that one") Cyprian Lucifer Augustine

2:18 Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι +ὁ²⁸ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν.

¹⁸Children, 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 ἐξ ἡμῶν ἐξῆλθαν ἐξῆλθον,²⁹ ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν ἦσαν ἦσαν ἐξ ἡμῶν,³⁰ μεμενήκεισαν ἄν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες³¹ ἐξ ἡμῶν.

¹⁹They went out from us, but were not of us. For had they been of us, they would have remained with us. But *they went out* so that they be made apparent, that none of them are of us.

2:20 καὶ ὑμεῖς χρῖσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα πάντες.³²

²⁰And you have an anointing from the Holy One, and know all.³³

²⁸ **2:18** txt ὅτι **Ν*** B C Ψ 5 398 436 522 621 623 665^c 1409 1739 1844 2544 2805 ƒ596 geo Origen^{8r} Ps-DionysiusAl Eriphanius NA27 {B} // ὁ A L 93 665* 1881 ƒ680^{1/2} // ὅτι ὁ **Ν**¹ K 6 18 33 35 81 94 104 218 307 322 323 424 442 453 468 614 630 642 720 808 945 1067 1175 1241 1243 1292 1448 1505 1523 1524 1611 1735 1852 2138 2298 2344 2464 2492 2541 **Π** Lect arm (von Soden: ὅτι [ὁ]) Vog Merk TR HF RP // *either* ὅτι or ὅτι ὁ it^{ar,h,z} vg syr cop eth slav Irenaeus^{lat} Origen^{lat}; Cyprian Lucifer Tyconius Jerome Augustine Quodvultdeus // *illegible* P // lac **ϣ**⁹ **ϣ**⁷⁴ 048 0245 0296 1846 2652.

²⁹ **2:19a** txt ἐξῆλθαν A B C latt syr^{p,h} Clem Cyr CyrH Did Epiph MarcEr PsOec NA27 {\} // ἐξῆλθον **Κ** K L P Ψ 5 6 18 33 81 323 424 436 442 468 614 617 621 623 630 720 1241 1243 1505 1523 1611 1739 1852 1881 2138 2298 2344 2492 **Π** TR HF RP // <--> Ir^{lat} cop // lac **ϣ**⁹ **ϣ**⁷⁴ 048 0245 0296 1846.

³⁰ **2:19b** (TST 58) txt L. 2: ἐξ ἡμῶν ἦσαν B C Ψ 206 614 630 1292 1448 1505 1523 1524 1611 1844 1852 1881 2138 2147 2200 2412 2495 2652 syr^h arm Ambr NA27 {\} // L. 1: ἦσαν ἐξ ἡμῶν **Ν** A K L P 049 056 0142 1 5 6 18 33 81 82 88 93 104 175 181 221 307 322 323 326 398 424 429 436 442 450 451 454 456 457 468 469 621^c 623 627 629 720 920 945 1067 1127 1175 1243 1409 1678 1735 1739 1862 1875 1891 2080 2127 2298 2344 2464 2541 2805 **Π** vg Ir^{lat} Tert Cl Cyr CryH Cyp Did Epiph FlavC Ir^{lat} MarcEr PsOec TR HF RP // L. 1B: ἦσαν ἐξ ὑμῶν 621* 1241 1729 2492 2818 // <--> syr^p cop eth // lac **ϣ**⁹ **ϣ**⁷⁴ 048 0245 0296 1836 1846.

³¹ **2:19c** txt πάντες **Ν** A B C K L P Ψ 5 6 18 33 35 81 218 307 323 398 442 453 468 621 623 642 720 808 945 1241 1243 1523 1524 1735 1739 1844 1852 1881 2298 2344 2492 2805 vg it^{h,l,r,w} syr^h cop^{sa,bo} arm eth TR HF RP WH NA27 {\} // *omit* 206 429 436 522 630 1067 1292 1409 1490 1505 1611 1799 1831 2138 2200 2541 syr^p Epiph Ir^{lat} // lac **ϣ**⁹ **ϣ**⁷⁴ 048 0245 0296 996 1836 1846.

³² **2:20a** (TST 59) txt L. 1: πάντα **A** C K L 049 056 0142 **1 5 6 18 33 81** 82 88 93 104^c 175 181 206 221 307 322 323 326 424 429 **436 442** 450 451 454 456 457 **468** 469 614 621 623 627 629 630 720 920 945 1067 1127 1175 **1243** 1292 1409 1505 1523 1524 1611 1678 1735 **1739** 1862 1875 **1881** 1891 2080 2138 2147 2200 2298 2344 2412 2464 2492 2495 2541 2805 2818 **Π** slav CyrH Did TR HF RP // L. 2: πάντες **Ν B P Ψ** 104* 398 459 1838 1842 **1852** syr^{p,h} cop^{sa} arm Jerome Hesychius NA27 {B} // *om.* by h.t. or h.a.: 1241 // *uncertain* 2127 // <--> vg it^{h,l,r,w} cop^{bo} eth // lac **ϣ**⁹ **ϣ**⁷⁴ 048 0245 0296 1846. The ECM editors consider the evidence for L. 1 and L. 2 to be of equal weight. Note that I have emboldened above the witnesses that the ECM says are 1st rank. Eleven of them support Reading One, and five of them support Reading Two. I suspect L. 2 may be an "orthodox corruption," meant to prevent a gnostic interpretation, as the UBS textual commentary also discusses.

³³ **2:20b** Or, perhaps another rendering may be: "19They came out from us, but were not of us. For had they been of us, they would have remained with us. But, so they may be made apparent, that they all are not of us, 20you also have an anointing from the Holy One, and know all people." This would be reminiscent of John's statement about Jesus in the gospel of John 2:24,25, that Jesus knew all people, and did not need to have someone testify about a person, because he knew what was in the person. Thus, this is why John here says "you also have..." because Jesus did, and you also have it. The apostles did, and you also have it. But, the traditional rendering of this is an ellipsis [BDF § 448(7)] as follows: "but, *they went out from us*, so that they might be exposed that they all are not of us. And you have an anointing from the Holy One and know all *things*." (There are no actual words in the Greek for the English words I put in italics here.) It isn't any harder to "know all people" than to "know all things." Indeed, there are fewer people than there are things. In the previous verse, v. 19, again the word "all" is problematic: "but so they may be made apparent, that they all are

2:21 οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἶδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἶδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν.

²¹I 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 ἐστὶν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.

²²Who is the liar, if not someone denying as follows, "Jesus is not the Anointed One"? This is antichrist, someone denying the Father and the Son.³⁴

2:23 πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει.

²³Everyone who denies the Son, does not have the Father either. Someone who confesses the Son, has the Father as well.³⁵

2:24 ὑμεῖς +οὐν³⁶ ὁ ἠκούσατε ἀπ' ἀρχῆς ἐν ὑμῖν μενέτω· ἐὰν ἐν ὑμῖν μείνη ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.

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

2:25 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν,³⁷ τὴν ζωὴν τὴν αἰώνιον.

²⁵And this is the message that He announced to us: eternal life.

2:26 Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.

²⁶These things I have written to you because of those deceiving you.

not of us." What good does "going out" do as a sign, if only some of them are thereby shown to be "not of us"? How still would you know who is who? For that "leaving" to be valuable, you would have to render this, "that they be made apparent, that NONE of them are of us." And then can John really be saying that ANYONE who leaves us is not of us? If so, what of Jesus' warning to the disciples that just because someone does not "follow along with us," does not mean they are not with us? (Luke 9:49,50 etc.)

³⁴ **2:22** An example of such a denial is found in the Qu'ran: [9.30] And the Jews say: Uzair is the son of Allah; and the Christians say: The Messiah is the son of Allah; these are the words of their mouths; they imitate the saying of those who disbelieved before; may Allah destroy them; how they are turned away! [9.31] They have taken their doctors of law and their monks for lords besides Allah, and (also) the Messiah son of Marium and they were enjoined that they should serve one God only, there is no god but He; far from His glory be what they set up (with Him).

³⁵ **2:23** (TST 60) L. 2: ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει Ɱ A B C P Ψ 5 33 206 307 322 326 398 429 436 442 468 614 621 623 630 918 1067 1127 1243 1292 1409 1505 1678 1735 1739 1852 1881 2138 2147 2080 2200 2298 2344 2412 2464 2495 2541 2818 vg syr^{p,h} cop^{sa,bo} arm eth NA27 {} // omit (h.t.) K L 049 056 0142 1 6 18 81 82 88 93 175 181 221 424* 450 451 454 456 457 469 627 629 920 945 1175 1241 1862 1875 1877 1891 2127 2492 2815 TR HF RP // lac Ɱ⁹ Ɱ⁷⁴ 048 0245 0296. The KJV does not follow the TR here; perhaps because the KJV followed the Great Bible and others, or perhaps because the omission (as in the TR) is a clear case of homoioteleuton. We can see by this that the KJV translators did practice textual criticism. The phrase is not found in Tyndale, Coverdale, Matthew's, nor 1560, 1599 Geneva Bibles; is found in the Great Bible, and the Bishops' Bible.

³⁶ **2:24** txt ὑμεῖς Ɱ A B C P Ψ 33 323 424^c 614 630 945 1241 1505 1739 lat cop^{sa}mss,(bo) NA27 {} // ὑμεῖς οὐν K L 18 81 424* Ɱ¹ Aug TR HF RP // lac Ɱ⁹ Ɱ⁷⁴ 048 0245 0296.

³⁷ **2:25** txt ἡμῖν Ɱ A C K L P Ψ 049 056 0142 18 33 69^c 81 88 104 181 322 323 326 330 424 436 614 629 630 945 1067 1175 1243 1292^c 1409 1505 1611 1735 1739 1844 1852 1877 2138 2298 2344 2412 2464 2492 2495 Ɱ¹ Lect it^{ar,h,l,t} vg syr^{p,h} cop^{sa,bo} arm eth geo slav Ambr Aug TR HF RP NA27 {A} // ὑμῖν B 69* 241 451 1241 1292* 1881 2127 {1441 itc* vg^{mss} // lac Ɱ⁹ Ɱ⁷⁴ 048 0245 0296.

2:27 καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ’ αὐτοῦ μένει ἐν ὑμῖν ἐν ὑμῖν μένει,³⁸ καὶ οὐ χρειάν ἔχετε ἵνα τις διδάσκη ὑμᾶς· ἀλλ’ ὡς τὸ αὐτοῦ αὐτό³⁹ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστιν καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε μενεῖτε⁴⁰ ἐν αὐτῷ.

²⁷And you, the anointing that you received from him, it abides in you, and you have no need that someone teach you. But rather, as that anointing from him has taught you concerning all things,⁴¹ and is true and is not a lie, so also, just as it has taught you, you abide in him.

2:28 Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα ἐὰν ὅταν⁴² φανερωθῇ σχῶμεν ἔχῶμεν⁴³ παρρησίαν καὶ μὴ αἰσχυνθῶμεν ἀπ’ αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.

²⁸And now, children, abide in him, so that when he is revealed, we may have confidence, and not feel ashamed because of him at his coming.

2:29 ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι -καὶ καὶ⁴⁴ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

²⁹If you know that he is righteous, you know that everyone who practices righteousness is born of him.

Chapter 3

3:1 ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ ἵνα τέκνα θεοῦ κληθῶμεν· καὶ ἐσμέν.⁴⁵ -καὶ ἐσμέν⁴⁵ διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς ὑμᾶς⁴⁶ ὅτι οὐκ ἔγνω αὐτόν.

³⁸ **2:27a** txt μένει ἐν ὑμῖν N A C B C pc vgst NA27 {} // μένει ἐν ἡμῖν A^{*vid} // ἐν ὑμῖν μένει K L 18 81 424* TR HF RP // μενετω ἐν ὑμῖν P Ψ 33 69 323 945 1241 1739 it vg^{cl,ww} // ἐν ὑμῖν μενετω 424^c 614 630 1505 syr^h // lac Ɔ⁹ Ɔ⁷⁴ 048 0245 0296.

³⁹ **2:27b** txt τὸ αὐτοῦ N B C P Ψ 33 81 323 614 630 945 1241 1505 1739 (2495 -τὸ) (abt. 20 minuscules) vg syr^h cop^{sa} arm eth Athanasius Aug^{pt} Cyr NA27 {} // τὸ αὐτὸ A K L 18 424 Ɔ cop^{bo} Jerome Aug^{pt} Theophylact TR HF RP // lac Ɔ⁹ Ɔ⁷⁴ 048 0245 0296.

⁴⁰ **2:27c** txt μένετε N A B C P Ψ 33 81 323 614 630 1241 1505 1739 al latt cop^{bo} NA27 {} // μενεῖτε (fut ind) K L 049 18 424 Ɔ TR HF RP // lac Ɔ⁹ Ɔ⁷⁴ 048 0245 0296.

⁴¹ **2:27d** See John 16:13, “But when that one comes, the Spirit of truth, he will guide you in all the truth. For he will not speak from himself, but rather, whatever things he hears he will speak; and he will report to you the things that are coming.”

⁴² **2:28a** (TST 61) txt L. 2: ἐὰν N A B C P Ψ 5 33 81 322 323 623 945 1241 1243 1611 1735 1739 1852 1881 2298 2344 2464 2805 NA27 {} // L. 1: ὅταν K L 049 056 0142 1 6 18 82 88 93 104 175 181 206 221 307 326 398 424 429 436 442 451 454 456 457 468 469 614 621 627 629 630 920 1067 1127 1175 1292 1409 1505 1678 1862 1875 1891 2080 2127 2138 2147 2200 2412 2541 2818 Ɔ TR HF RP // lac Ɔ⁹ Ɔ⁷⁴ 048 0245 0296 1846. The word ἐὰν is properly translated as “when” here. There is no translatable difference between these two variants.

⁴³ **2:28b** (TST 62) txt L. 2: σχῶμεν παρρησίαν (1st pl aor2 subj) N¹ A B C P Ψ 6 81 104 181 307 322 323 424^c 442 621 945 1241 1243 1678 1735 1739 1852 1875 1881 2298 2492 2818 NA27 {} // L. 1: ἔχῶμεν παρρησίαν (1st pl pres subj) N^{*} K L 049 056 0142 5 18 33 82 93 175 206 221 326 398 424* 429 436 450 451 454 457 468 614 623 627 629 630 920 1067 1292 1409 1505 1611 1862 1891 2080 2127 2138 2147 2200 2412 2495 2541 2805 Ɔ TR HF RP // L. 1B: 1 88 456 469 1127 1175 2344 2464 // lac Ɔ⁹ Ɔ⁷⁴ 048 0245 0296 1846.

⁴⁴ **2:29** txt omit B K L Ψ 18 81 424 Ɔ it vg^{mss} syr^h cop^{sa}ms^{bo} Ambr Aug TR HF RP // καὶ N A C P 33 323 436 442 614 630 945 1241 1505 1739 1852 al vg syr^p cop^{sa}ms^{ss} NA27 {} // lac Ɔ⁹ Ɔ⁷⁴ 048 0245 0296. The ECM editors consider the evidence for these two readings to be of equal weight.

⁴⁵ **3:1a** (TST 63) txt L. 2: καὶ ἐσμέν Ɔ⁷⁴vid N A B C P Ψ 5 6 33 81 104 206 307 322 323 398 424^c 429 436 442 614 621 623 629 630 945 1067 (1241 om. καὶ) 1243 1292 1409 1505 1611 1678 1735 1739 1852 1875 1881 2080 2138 2147 2200 2298 2344 2412 2464 2495 2541 (2805) 2818 it^{ar,h,l,z} vg syr^{(p),h} cop^{sa,bo} eth geo slav Justin^{vid}; Augustine NA27 {A} // L. 1: omit K L 049 056

¹Behold 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 Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. οἶδαμεν +δὲ⁴⁷ ὅτι ἐὰν φανερωθῇ ὅμοιοι αὐτῷ ἐσόμεθα. ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστίν.

²Beloved, 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' αὐτῷ ἀγνίζει ἑαυτὸν καθὼς ἐκεῖνος ἀγνός ἐστίν.

³And 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 ἐστὶν ἡ ἀνομία.

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

3:5 καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη ἵνα τὰς ἀμαρτίας +ἡμῶν⁴⁸ ἄρῃ, καὶ ἀμαρτία ἐν αὐτῷ οὐκ ἔστιν.

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

3:6 πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἀμαρτάνει· πᾶς ὁ ἀμαρτάνων οὐχ ἐώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν.

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

3:7 Τεκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστίν, καθὼς ἐκεῖνος δίκαιός ἐστίν·

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 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.⁴⁹

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 **π** Lect vg^{ms} TR HF RP // lac **ϕ**⁹ 048 0245 0296 1846.

⁴⁶ **3:1b** txt ἡμᾶς **ϕ**⁷⁴ **κ**¹ A B Ψ 33 323 614 630 945 1505 1739 al lat syr^{p,h} cop^{sa,bo} Cl^{lat} TR NA27 {} // ὑμᾶς **κ*** C K L P 81 424 1241 **π** vg^{mss} HF RP // lac **ϕ**⁹ 048 0245 0296 1846.

⁴⁷ **3:2** txt οἶδαμεν **κ** A B C P Ψ 33 81 323 945 1241 1739 al latt syr^h cop^{sa^{mss}} Origen^{pt} NA27 {} // οἶδαμεν δὲ K L 18 424 614 630 1505 **π** syr^p cop^{sa^{mss},bo} Origen^{pt} TR HF RP // lac **ϕ**⁹ **ϕ**⁷⁴ 048 0245 0296 1846.

⁴⁸ **3:5** txt ἀμαρτίας A B P 33 322 323 424^c 436 945 1067 1241 1243 1409 1735 1739 1852 1881 2344 2464 itr,^{l,z} vgst syr^h cop^{sa^{mss},bo} arm eth Tert Aug NA27 {A} // ἀμαρτίας ἡμῶν **κ** C K L Ψ 049 056 0142 18 81 88 104 181 326 330 424* 451 614 630 1175 1292 1505 1611 1844 1877 2127 2138 2298 2412 2492 2495 **π** vg^{cl,ww} syr^p cop^{sa^{mss},fay} geo slav Ath (von Soden: ἀμαρτίας [ἡμῶν]) TR HF RP // ἀμαρτίας τοῦ κόσμου 629 vg^{mss} // lac **ϕ**⁹ **ϕ**⁷⁴ 048 0245 0296 1846. The majority of the UBS Committee regarded the reading ἀμαρτίας ἡμῶν to be a scribal assimilation to such passages as 2:2 and 4:10.

⁴⁹ **3:9** It is a problem here for most Bibles, which say that a person born of God is not able to sin. The above is the only sensible and possible rendering of the Greek of this verse. John is in unity with Paul, in that he teaches there is a new man in us and an old man. Also in unity with Paul that we must continually make the decision to "put off the old man, and put on the new." The new is that part that came from the Father, just as we physically were born from our earthly

3:10 ἐν τούτῳ φανερά ἐστὶν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν 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 Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, 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 Κάϊν ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ 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.

3:13 [καὶ] -καὶ⁵⁰ μὴ θαυμάζετε, ἀδελφοί +μου,⁵¹ εἰ μισεῖ ὑμᾶς ὁ κόσμος,

¹³Do not marvel, brethren, if the world hates you.

3:14 ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν +τὸν ἀδελφὸν⁵² μένει ἐν τῷ θανάτῳ.

¹⁴We know that we have crossed over out of death into life⁵³ 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 οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ ἑαυτῷ⁵⁴ 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 ἀγάπην,⁵⁵ ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖναι τιθέναι.⁵⁶

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.

⁵⁰ **3:13a** txt καὶ μὴ **¶** C^{vid} P Ψ 6 322 323 424* 629 945 1241 1243 1678 1739 1881 2298 2492 it^{r,q,z} vg^{ms} syr^p arm eth (NA27: [καὶ] μὴ) {C} // μὴ A B K L 049 056 0142 5 18 33^{vid} 81 88 104 181 326 330 424^c 436 442 451 614 630 1067 1175 1292 1409 1505 1611 1735 1844 1852 1877 2127 2138 2344 2412 2464 2495 **¶** Lect it^{h,w} vg syr^h cop^{sa,bo,fay} geo slav Didymus Lucifer Jerome Paulinus-Nola Aug WH Vog Merk Bov NA25 TR HF RP // lac **¶**⁹ **¶**⁷⁴ 048 0245 0296 1846. The ECM editors consider the evidence for these two readings to be of equal weight.

⁵¹ **3:13b** txt ἀδελφοί **¶** A B C P Ψ 33 69 323 424^c 945 1241 1739 al lat NA27 {} // ἀδελφοί μου K L 18 81 424* 614 630 1505 **¶** vg^{ms} syr TR HF RP // lac **¶**⁹ **¶**⁷⁴ 048 0245 0296 1846.

⁵² **3:14** (TST 64) txt {D} L. 1: ἀγαπῶν τὸν ἀδελφὸν C K L Ψ 049 1 5 6 18 81 82 88 93 104 175 181 221 307 326 424 450 451 454 456 457 468 469 627 920 1127 1175 1678 1735 1862 1875 1891 2080 2127 2147 2298 2818 **¶** Lect vg^{ms} slav Cassiodorus TR HF RP // L. 1C: ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ P 056 0142 206 429 436 442 614 621 630 1067 1292 1409 1505 1611 2138 2200 2412 2495 2541 it^{ar} vg^{ms} syr^{p,h} cop^{sa} eth Tyconius // L. 2: ἀγαπῶν **¶** A B 33 322 323 398 623 629 945 1241 1243 1739 1852 1881 2344 2464 2492 2805 it^{h,q,r,w,z} vg cop^{sa} arm geo Lucifer Augustine NA27 {A} // lac **¶**⁹ **¶**⁷⁴ 048 0245 0296 1846.

⁵³ **3:14** see John 5:24

⁵⁴ **3:15** txt αὐτῷ B K 049 18 33 69^{vid} 323 614 1241 al TR NA27 {} // ἑαυτῷ A C L P Ψ 81 424 630 1505 1739 **¶** HF RP // lac **¶**⁹ **¶**⁷⁴ 048 0245 0296.

⁵⁵ **3:16a** The KJV adds “of God” in italics, so the Compl. Polyglot, Beza 1589 and 1598 (not 1565), and 1582 Rheims translation.

¹⁶By 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 δ' ἂν ἔχη τὸν βίον τοῦ κόσμου, καὶ θεωρῆ⁵⁷ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἅπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει⁵⁸ 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 +μου,⁵⁹ μὴ ἀγαπῶμεν λόγῳ μηδὲ τῆ⁶⁰ γλώσση, ἀλλὰ ἐν⁶¹ ἔργῳ καὶ ἀληθείᾳ,

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

3:19 [καὶ] ἐν τούτῳ⁶² γινωσόμεθα γινώσκομεν⁶³ ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὴν καρδίαν τὰς καρδίας⁶⁴ 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 καρδία, ὅτι⁶⁵ μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.

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

3:21 Ἀγαπητοί, ἐὰν ἡ καρδία +[ἡμῶν] +ἡμῶν⁶⁶ μὴ καταγινώσκῃ ἡμῶν -ἡμῶν,⁶⁷ παρρησίαν ἔχομεν πρὸς τὸν θεόν,

⁵⁶ **3:16b** txt θεῖναι N A B C P 81 323 945 1241 1739 1852 al Did NA27 {} // τιθέναι K L 18 424 614 630 1505 π̄ TR HF RP // omit Ψ // illeg 33 // lac ϩ⁹ ϩ⁷⁴ 048 0245 0296.

⁵⁷ **3:17a** txt θεωρῆ N A B C P Ψ 18 424^c 630 1739 TR HF RP NA27 {} // θεωρεῖ K L 049 69 81 323 424* 614 1241 1505 // illeg 33 // lac ϩ⁹ ϩ⁷⁴ 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.

⁵⁸ **3:17b** txt μένει 1739^{NA27} π̄ TR HF RP NA27 {} // μενει N A B* C P 18 323 424 614 630 1241 1739^{Münster} 2464 // μενεῖ B² K L 81 1505 // μενη Ψ // lac ϩ⁹ ϩ⁷⁴ 048 0245 0296 33.

⁵⁹ **3:18a** txt Τεκνία N A B P Ψ 81 323 424^c 630 1241 1505 1739 NA27 {} // Τεκνία μου K L 049 18 33^{vid} 69 424* 614 2298 π̄ TR HF RP // lac ϩ⁹ ϩ⁷⁴ 048 0245 0296.

⁶⁰ **3:18b** txt τῆ γλώσση A B C K L 18 323 424 614 630 1505 1739 HF RP NA27 {} // γλώσση N P Ψ 1 33 632 945 1241 1881 2464 al TR // lac ϩ⁹ ϩ⁷⁴ 048 0245 0296.

⁶¹ **3:18c** txt ἐν ἔργῳ N A B C L P Ψ 18 33^{vid} 81 323 424 614 630 1241 1505 1739 HF RP NA27 {} // ἔργῳ K TR // lac ϩ⁹ ϩ⁷⁴ 048 0245 0296.

⁶² **3:19a** καὶ ἐν τούτῳ N C K L P Ψ 049 18 81 88 104 181 322 323 330 424 451 945 1175 1241 1243 1739 1877 1881 2127 2298 2492 π̄ Lect it^{q,r,w} syr^p cop^{sa,bo}ms arm eth slav Aug TR HF RP NA27 {C} // ἐν τούτῳ A B 326 436 623 629 1067 1409 1735 2344 2464 it^{ar,c,h,p,t,z} vg cop^{bo,fay} geo Clement // καὶ ἐκ τούτου 614 630 1292 1505 1611 1844 1852 2138 2412 2495 // ἐκ τούτου syr^h pc // ἀλλ' ἐκ τούτου 206 429 // καὶ τούτων 056 0142 // lac ϩ⁹ ϩ⁷⁴ 048 0245 0296.

⁶³ **3:19b** txt γινωσόμεθα N A B C P Ψ 81 322 323 424^c 436 945 1067 1241 1243 1292 1409 1505 1611 1735 1739 1881 2138 2298 2344 2596 vg^{mss} arm eth geo Clement NA27 {A} // γινώσκομεν K L 049 18 424* 623 1175 2464 π̄ Lect it^{ar,h,t,(z)} vg slav Augustine TR HF RP // γινωσκόμεθα 1844 1852 it^q // lac ϩ⁹ ϩ⁷⁴ 048 0245 0296.

⁶⁴ **3:19c** txt πείσομεν τὴν καρδίαν A* B 424^c it^{h,(r)} cop^{sa,bo} Augustine NA27 {} // πείσωμεν τὴν καρδίαν Ψ 322 323 945 1241 1739 pc // πείσομεν τὰς καρδίας N A^c C K L P 81 424* 614 1505 π̄ it^t vg^{cl} TR HF RP // πεισωμεν τὰς καρδίας 18 69 623 630 1243 2464 pc vgst // lac ϩ⁹ 048 0245 0296 33. The Muenster online apparatus indicates their opinion that ϩ⁷⁴ and minuscule 33 probably read πείσομεν τὴν καρδίαν. The word πείσομεν alone is distinguishable in ϩ⁷⁴.

⁶⁵ **3:20** txt incl. ὅτι N B C K L Ψ 5 6 18 35 81 323 424 442 468 614 617 630 1505 1739 π̄ syr^{p,h} cop^{sa}mss TR RP WH NA27 // omit ὅτι A 33 61 218 326 436 629 642 808 1067 1127 1409 1827 1837 2344 2374 2541 latt cop^{sa}mss,bo PsOec // lac ϩ⁹ ϩ⁷⁴ P 048 0245 0296 1241 1846 1875.

²¹Beloved, when our heart does not accuse us, we have confidence with God,

3:22 καὶ ὃ ἐὰν αἰτῶμεν, λαμβάνομεν ἀπ' παρ'⁶⁸ αὐτοῦ, ὅτι τὰς ἐντολάς αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.

²²and 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 καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν⁶⁹ τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολήν ἡμῖν -ἡμῖν.⁷⁰

²³And 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.

3:24 καὶ ὁ τηρῶν τὰς ἐντολάς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκουμεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν.

²⁴And someone keeping his commandments is abiding in Him, and He in that person. And by this we know that we abide in him: by the Spirit which he has given to us.

Chapter 4

4:1 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπροφήται ἐξεληλύθασιν εἰς τὸν κόσμον.

¹Beloved, 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 γινώσκεται⁷¹ τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν,

⁶⁶ **3:21a** txt ἡ καρδία A B Ψ 33 322 323 424^c 436 945 1067 1241 1409 1735 1739 2344 vgst Orgr^{1/3},lat^{2/4} (Methodius); Aug^{1/2} // ἡ καρδία ὑμῶν 1505* pc // ἡ καρδία ἡμῶν Ν C K L 049 056 0142 18 81 88 104 181 326 330 424* 451 614 629 630 1175 1243 1292 1505^c 1611 1844 1852 1877 1881 2138 2298 2412 2464 2492 **¶** Lect it^{ar,q,r,t,w,z} vg^{cl,ww} syr^{p,h} Cl^{lat} Or^{pt} Did TR HF RP [WH] [NA27] {C} // lac $\mathfrak{P}^9 \mathfrak{P}^{74}$ P 048 0245 0296. See the ἡμῶν in v. 19, which may have caused this one. In Greek the article could serve as the possessive pronoun, especially if the pronoun was already used, as it was in this case in the context in v. 20. Thus there is no translatable difference to this variant.

⁶⁷ **3:21b** txt καταγινώσκη ἡμῶν Ν¹ (Ν* καταγινώσκω) (A κατακινώσκει) K L Ψ 049 056 0142 18 33 81 104 181 322 323 326 330 424^c 436 451 614 629 630 945 1067 1175 1243 1292 1409 1611 1735 1739 1844 1877 1881 2127 2138 2298 2344 2412 2492 **¶** Lect it^{ar,q,w,z} vg syr^{p,h} cops^{a,bo,fay} arm eth geo slav Clement^{lat} Methodius Didymus^{1/2} Hesychius^{lat}; Cyprian Jerome Augustine^{1/2} TR HF RP // καταγινώσκη B^c (B* κατακινώσκη) C 424* 1852 2464 4596 vg^{ms} Origeng^{r,lat} Didymus^{1/2} Augustine^{1/2} NA27 {B} // καταγινώσκη ὑμῶν 1241 1505 2495 // lac $\mathfrak{P}^9 \mathfrak{P}^{74}$ P 048 0245 0296.

⁶⁸ **3:22** txt ἀπ' Ν A B C Ψ 33 81 323 614 630 1241 1505 1739 WH NA27 {} // παρ' K L 049 18 69 424 2298 **¶** TR HF RP // lac $\mathfrak{P}^9 \mathfrak{P}^{74}$ P 048 0245 0296.

⁶⁹ **3:23a** (TST 65) txt L. 1/2: πιστεύσωμεν B K L 049 1 18 82 88 93 175 181 221 307 326 424* 450 454 456 627 920 1127 1175 1409 1678 1735 1862 1875 2080^c 2818 TR HF RP NA27 {} // L. 1/2B: 2147 // L. 3: πιστεύσωμεν Ν A C Ψ 056 0142 5 6 33 81 206 322 323 398 424^{c1,c2} 429 436 442 451 457 468 469 614 621 629 630 945 1241 1292 1505 1611 1739 1846 1852 1881 1891 2080* 2138 2200 2298 2412 2492 2495 2541 2805 // L. 3B: πιστεύσωμεν 0245 104 623 1067 1243 2127 2464 // illegible 2344 // lac $\mathfrak{P}^9 \mathfrak{P}^{74}$ P 048 0296. The ECM editors consider L. 1/2 and L. 3 to be of equal weight.

⁷⁰ **3:23b** txt ἐντολήν ἡμῖν Ν A B C Ψ 0245 33 81 323 614 630 1241 1505 1739 latt syr^{p,h} cops^{a,bo} Lcf TR WH NA27 {} // ἐντολήν K L 049 18 424 **¶** HF RP // lac $\mathfrak{P}^9 \mathfrak{P}^{74}$ P 048 0296.

²By this you know the spirit of God: every spirit that confesses that Jesus Christ has come in the flesh, is of God,

4:3 καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ⁷² τὸν -τὸν Ἰησοῦν⁷³ +χριστὸν ἐν σαρκὶ ἐληλυθότα⁷⁴ ἐκ⁷⁵ τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

³and 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 he⁷⁶ was coming, and now is in the world already.

4:4 ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτοῦς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.

⁴You 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 αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει.

⁵They are of the world; therefore speak they of the world, and the world hears them.

4:6 ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν· ὁ γινώσκων τὸν θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου⁷⁷ γινώσκωμεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

⁶We are of God. Someone who knows God hears us; someone who is not of of God does not hear us. From this we recognize the spirit of truth versus the spirit of error.⁷⁸

4:7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστὶν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν.

⁷¹ **4:2** txt γινώσκετε \aleph^1 A B C L Ψ^c 33 424^c 614 945 1739 1852 1881 *al* syr^h Irenaeus^{lat} TR NA27 {} // γινώσκεται K Ψ^* 18 81 323 424* 1241 1505 \aleph latt syr^p HF RP // γινώσκωμεν \aleph^* 630 *pc* // lac \wp^9 \wp^{74} P 048 0296.

⁷² **4:3a** txt μὴ ὁμολογεῖ *rell.* TR HF RP NA27 {A} // λύει *itar,z vg; Ir^{1739mg} Cl^{1739mg} Or* // lac \wp^9 \wp^{74} P 048 0296.

⁷³ **4:3b** (TST 66) txt L. 2: τὸν Ἰησοῦν A B Ψ 33 81 206 322 323 429 436 630 945 1067 1241 1409 1505 1611 1739 2138 2200 2298 2344 2495 *it^{q,z} vg cop^{bo} (eth) Ir^{1739mg} Cl^{1739mg} Or NA27 {A}* // L. 2b: 398 1881 2464 // L. 1: Ἰησοῦν Χριστὸν K 056 0142 5 6 18 82 175 181 221 330^c 424 442 450 454 457 459 469 623 627 629^c 920 1127 1243 1292 1735 1852 1862 1891 2080 2127 2492 2805 2818 HF RP // L. 1b: τὸν Ἰησοῦν Χριστὸν L 049 1 61 88 104 326 451 456 468 1175 1845 1875 *Lect* TR // L. 1c: τὸν Χριστὸν Ἰησοῦν 93 307 614 1678 1837 2147 2412 // L. 4: τον Χριστον 1846 // L. 5: Ἰησοῦν Κύριον \aleph // L. 7: τὸν υἱόν 2541 // Ἰησοῦν 1881 2464 // *h.t. or h.a.* 621 // lac \wp^9 \wp^{74} C P 048 0156 0245 0296.

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

⁷⁵ **4:3d** txt ἐκ τοῦ θεοῦ \aleph A B Ψ 18 33 81 323 424^c 614 630 1505 TR HF RP NA27 {} // τοῦ θεοῦ K L 049 323 424* 1241 1739 // lac \wp^9 \wp^{74} C P 048 0245 0296. Here we have TR and RP agreeing with Sinaiticus and Vaticanus rather than with K and L. Thus the Majority Text duplicates the entirety of the phrase Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστὶν found in v. 2, even omitting the article τὸν, like in v. 2.

⁷⁶ **4:3e** Like the beast of Revelation, this spirit of antichrist is both an "it" and a "him."

⁷⁷ **4:6a** txt ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου \aleph B K Ψ 18 33 323 424 630 1505 1739 \aleph TR HF RP NA27 {} // ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐν τούτῳ 81 // ἡμῶν καὶ ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου 614 // ἡμῶν, ἐν τούτῳ A // ὑμῖν, ἐν τούτῳ 1241 // ἡμῶν, ἐκ τούτου L // - ἐκ τούτου 048 (lacuna preceding ἐκ τούτου; this is the 1st v. found in it) // lac \wp^9 \wp^{74} C P 0245 0296.

⁷⁸ **4:6b** Or, "from this we recognize the true spirit versus the deceiving spirit."

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

4:8 ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν.

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

4:9 ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ.

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 ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν ἠγαπήσαμεν⁷⁹ τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἰλασμόν περὶ τῶν ἁμαρτιῶν ἡμῶν.

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 Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν ἀγαπᾶν.⁸⁰

¹¹Beloved, if that is how God loved us, we ought also to love one another.⁸¹

4:12 θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν τετελειωμένη ἐστίν τετελειωμένη ἐστίν ἐν ἡμῖν.⁸²

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

4:13 Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

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 καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν⁸³ ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου.

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

4:15 ὃς ἐὰν ᾔν⁸⁴ ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ.

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

⁷⁹ 4:10 txt ἠγαπήκαμεν B Ψ 322 323 945 1241 1739 2298 eth NA27 {B} // ἠγαπήσαμεν ℵ¹ A K L 18 33 81^{vid} 424 436 614 630 1067 1175 1243 1292 1409 1505 1611 1735 1844 1852 1881 2138 2344 2464 **π** Lect arm geo slav Philo-Carpasia TR HF RP // ἠγαπη_μεν 048 // ἠγαπησεν ℵ* // lac **ϕ**⁹ **ϕ**⁷⁴ C P 0245 0296.

⁸⁰ 4:11 txt ἀγαπᾶν TR HF NA27 {} // ἀγαπᾶν RP.

⁸¹ 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.

⁸² 4:12 (TST 68) txt L. 2: ἐν ἡμῖν τετελειωμένη ἐστίν **ϕ**⁷⁴vid A 048^{vid} 5 69 206 322 323 429 436 442 614 621 623 630 945 1067 1243 1292 1409 1505 1611 1735 1739 1852 2138 2200 2298 2412 2464 2495 2541 it^t vg NA27 {} // L. 2c: τετελειωμενη ἐν ἡμῖν ἐστίν **ℵ** B 81 2805 WH // L. 3: ἐν ὑμῖν τετελειωμένη ἐστίν 629 // L. 4: τετελειωμένη ἐστίν ἐν ὑμῖν 1127 1729 // L. 5: τετελειωμένη ἐστίν 1241 // L. 7: ἐν ἡμῖν τετελειωται καὶ τετελειωμενη ἐστίν 33 // L. 1: τετελειωμένη ἐστίν ἐν ἡμῖν K L Ψ 049 056 0142 1 6 18 82 88 93 94 104 175 181 221 307 326 330 398 424 450 451 454 456 457 459 468 469 627 757 920 1175 1678 1837 1845 1846 1862 1875 1881 1891 2080 2127 2147 2344 2492 2818 **π** it^{l,r,w} TR HF RP // lac **ϕ**⁹ C P 0245 0296.

⁸³ 4:14 txt μαρτυροῦμεν HF RP NA27 {} // μαρτοῦμεν Stephens 1551 TR.

⁸⁴ 4:15 txt ἐὰν B 323 614 630 1505 1739 NA27 {} // ᾔν **ℵ** A K L 18 33 81 424 TR HF RP // omit Ψ // lac **ϕ**⁹ **ϕ**⁷⁴ C P 048 0245 0296.

4:16 καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει, καὶ ὁ θεὸς ἐν αὐτῷ μένει.⁸⁵

¹⁶And we have known and believed the love that God has in us. God is love; and someone who abides in love is abiding in God, and God in him.

4:17 ἐν τούτῳ, τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.

¹⁷In this, love is accomplished with us, so that in the day of judgment we may have confidence that just as that one is, we in this world also are.⁸⁶

4:18 φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.

¹⁸There is no fear in love, but perfect love casts out fear. Because fear has to do with punishment, and someone who is afraid is not accomplished in love.

4:19 ἡμεῖς ἀγαπῶμεν **αὐτόν**,⁸⁷ ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

¹⁹We can love, because he first loved us.

4:20 ἐάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ,⁸⁸ ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν θεὸν ὃν οὐχ ἑώρακεν **οὐ δύναται ἀγαπᾶν. πῶς δύναται ἀγαπᾶν;**

²⁰If anyone says, "I love God," and he hates his brother, he is a liar. For someone who does not love his brother whom he has seen, cannot love God whom he has not seen.⁸⁹

4:21 καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

²¹And this commandment we have from him: that he who loves God must also love his brother.

⁸⁵ **4:16** txt αὐτῷ μένει \mathfrak{P}^9 \aleph B K L Ψ 81 323 424 1241 1505 1739 HF RP NA27 {} // αὐτῷ A 33 614 623 1846 2298 2464 it^w vg TR // τῷ θεῷ μένει 048 630 // lac \mathfrak{P}^{74} C P 0245 0296.

⁸⁶ **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.

⁸⁷ **4:19** txt {A} ἀγαπῶμεν \mathfrak{P}^{74vid} A B 5 322 323 424^c 945 1241 1243 1739 1852 1881 2464 vg^{st,ww} geo slav Augustine^{6/10} NA27 {A} // ἀγαπῶμεν τὸν θεόν \aleph 048 33 81 326 436 614 629^{vid} 630 1067 1292 1409 1505 1611 1735 2138 2344 2412 2495 ℓ 598 ℓ 599 ℓ 844 it^w vg^{cl} syr^{p,h} cop^{bo} arm Augustine^{3/10} // ἀγαπῶμεν αὐτόν K L Ψ 049 056 0142 18 88 104 181 330 424* 451 1175 1678 1844 1846 1877 2127 2298 2492 \mathfrak{M} Lect Augustine^{1/10} TR HF RP // ἀγαπῶμεν ἀλλήλους it^{ar} vg^{mss} (eth) // οἶδαμεν cop^{sa,bo}mss // lac \mathfrak{P}^9 C P 0245 0296. UBS textual commentary: "Feeling the need of an accusative object after the verb, especially when it was (wrongly) taken to be the hortatory subjunctive, some copyists added τὸν θεόν and others αὐτόν." The variety of longer readings betrays their spuriousness, and the originality of the shorter reading.

⁸⁸ **4:20a** txt μισῇ \aleph^* A B L 049 93 424^c 630 1243 1678 1739 1845 2298 TR HF RP NA27 {} // μειση or μεισι \aleph^1 // μισει K Ψ 048 0142 5 6 18 33^{vid} 81 323 424*^{vid} 614 1127 1505 2344 2805 // illeg. 1241, but room for μισει // lac \mathfrak{P}^9 \mathfrak{P}^{74} C P 0245 0296. It is significant when 1678 parts from K.

⁸⁹ **4:20b** (TST 69) txt L. 2: οὐ δύναται "he cannot" \aleph B Ψ 6 206 322 323 424^c 429 442 621 630 1243 1505 1611 1739 1852 2138 2200 2495 syr^h cop^{sa} geo Origen Cyprian Lucifer Zeno NA27 {A} // L. 1: πῶς δύναται "how can he?" A K L 048 049 056 0142 1 5 18 33 81 82 88 93 94 104 175 181 221 307 326 330 398 424* 436 450 451 454 456 457 459 468 469 614 623 627 629 757 920 945 1067 1127 1175 1241 1292 1409 1678 1735 1837 1844 1845 1846 1862 1875 1877 1881 1891 2080 2147 2298 2344 2412 2464 2492 2541 2805 2818 \mathfrak{M} Lect it^{r,l,q,w} vg syr^p cop^{bo} arm eth slav Cyril; Ambrose Pelagius Augustine TR HF RP // L. 1b: 2127 // lac \mathfrak{P}^9 \mathfrak{P}^{74} C P 0245 0296. John elsewhere wrote an expression similar to the Majority Text reading here, but it is not the same construction: John 3:12 - εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἂν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;

Chapter 5

5:1 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ἐκ τοῦ θεοῦ γενένηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ [καὶ]⁹⁰ τὸν 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 θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν τηρῶμεν.⁹¹

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

5:3 αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι 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 αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.⁹²

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 -δέ δέ⁹³ ἐστὶν ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ;

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

5:6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος,⁹⁴ Ἰησοῦς Χριστός⁹⁵ οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν -ἐν⁹⁶ τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά⁹⁷ ἐστὶν ἡ ἀλήθεια.

⁹⁰ 5:1 txt καὶ τὸν A K L P 049 056 0142 18 81 88 104 181 322 323 330 424 436 451 614 629vid 630 945 1067 1175 1241 1243 1292 1409 1505 1611 1735 1739 1844 1846 1852 1877 1881 2127 2138 2298 2344 2412 2464 2492 2495 π Lect vg^{cl} syr^{p,h} cop^{bo} arm eth slav Alexandervid Cyril-Jerusalem; Hilary^{1/2} Maximus Fulgentius^{1/4} Cassiodorus TR HF RP (NA27 [καὶ] τὸν) {C} // καὶ τὸ κ 69 pc // τὸν B Ψ (048 το_) 33 62 326 2298 itar,l,q,r vgst,ww cop^{sa,bo}ms geo Hilary^{1/2} Augustine Speculum Ps-Vigilius Vigilius Fulgentius^{3/4} // lac ρ⁹ ρ⁷⁴ C 0245 0296.

⁹¹ 5:2 txt ποιῶμεν B Ψ 81 322 323 326 436 614 (623) 630 945 1067 1292 1409 1505 1611 1739 1844 1852 2138 2298 2344 2412 2464 2495 itar,l,q,r vg syr^{p,h} cop^{sa,bo} arm eth geo Lucifer Augustine NA27 {B} // τηρῶμεν (5:3) κ (A^{vid} τηρῶμεν ... τηρῶμεν omit by homoioteleuton) K L P 049 056 0142 18 88 104 181 330 424 451 629 1175 1241 1243 1735 1846 1877 1881 2127 2492 π Lect vg^{mss} slav TR HF RP // τηροῦμεν 048 // illeg. 33 // lac ρ⁹ ρ⁷⁴ C 0245 0296.

⁹² 5:4 (TST 70) txt L. 1/2: πίστις ἡμῶν κ A B K* P Ψ 1 5 6 18 33 93 181 206 307 322 323 326 424^c 429 436 442 451 468 469 614 621 623 629 630 945 1067 1127 1243 1292 1409 1505 1611 1739 1846 1852 1875 2080 2138 2147 2200 2298 2344 2412 2464 2492 2495 2541 2805 2818 vg syr^{p,mss,h} cop^{sa>,bo} TR RP NA27 {} // L. 3: πίστις ὑμῶν K^c L 048 049 056 0142 81 82 88 104 175 221 398 424* 450 454 456 457 627 920 1175 1241 1735 1678 1862 1881 1891 2127 vg^{mss} syr^pms eth HF // uncertain 0296 // lac ρ⁹ ρ⁷⁴ C 0245.

⁹³ 5:5 txt {D} ἐστὶν A L Ψ 048 5 18 81 88 104 218 398 424* 436 459 623 642 720^c 808 1067 1409 1846 2464 2541 π vg cop^{sa,mss,bo}ms PsOec TR HF RP // δέ ἐστὶν κ K P 0296 6 33 307 323 424^c 442 453 614 630 720* 945 1241 1243 1448 1505 1523 1611 1678 1739 1852 1881 2138 2186 2298 2344 2805 syr^h Cyr (NA27: [δὲ] ἐστὶν) ECM {} // ἐστὶν δέ B // lac ρ⁹ ρ⁷⁴ C 0245. Many of the Syriac and Coptic manuscripts are such that they support either δέ ἐστὶν or ἐστὶν δέ, but not ἐστὶν without δέ.

⁹⁴ 5:6a (TST 71) txt L. 1/2: δι' ὕδατος καὶ αἵματος B K L Ψ 049 056 0142 1 18 82 175 181 221 322 323 398 424 450 451 454 457 468 469 627 629 920 1175 1739^{txt} 1862 1875 1881 2127 2298 π RP NA27 {A} // L. 3: δι' ὕδατος καὶ πνεύματος 945 1241 1739^{mg} 1891 ℓ165 ℓ170 ℓ422 // δι' ὕδατος καὶ πνεύματος ἀγίου ℓ593 ℓ617 ℓ1441 Cyril^{1/4} Ambrose // L. 4: δι' ὕδατος καὶ αἵματος καὶ πνεύματος A 6 93 104 206 307 424^c 429 436 1067 1127 1292 1409 1505 1611 1678 1735 1739^c 2080 2138 2147 2200 2344 2412 2495 2541 2805 2818 ℓ598 vg^{mss} syr^h cop^{sa,bo} eth slav Cyril^{1/4} // L. 4b: δια ὕδατος καὶ αἵματος καὶ πνεύματος κ // L. 5: δι' ὕδατος καὶ πνεύματος καὶ αἵματος P 0296 5 81 88 442 621 623 630 1243 1844 1846 1852 2464 2492

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 one⁹⁸ bearing witness, because the Spirit is truth.

5:7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες,⁹⁹

ℓ884 it^l vg^{mss} arm // L. 6: δι' ὕδατος καὶ αἵματος καὶ πνεύματος ἁγίου 326 // illegible 048 // Uncertain 33 (δι' ὕδατος καὶ αἵματος [καὶ πνεύματος]?) (L. 4) // lac ℘⁹ ℘⁷⁴ C 0245.

⁹⁵ **5:6b** txt Ἰησοῦς Χριστός & A B K L P Ψ 0296 18 81 323 614 630 1241 1505 1739 HF RP NA27 {} // Ἰησοῦς ὁ Χριστός 424 TR // lac ℘⁹ ℘⁷⁴ C 048 0245 33.

⁹⁶ **5:6c**

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

ἐν ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά Ψ

ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ πνεῦμά & K 18 **ⲙⲓ** TR HF RP

--αἵματι· καὶ τὸ πνεῦμά 0296

ἐν τῷ ὕδατι καὶ αἵματι· καὶ τὸ πνεῦμά 81

ἐν τῷ αἵματι καὶ ἐν τῷ ὕδατι· καὶ τὸ πνεῦμά P 69 323 945 1241 1739^{txt}

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

.....καὶ ἐν.....τὸ πνεῦμά 048

ἐν τῷ αἵματι καὶ ἐν τῷ πνεύματι· καὶ τὸ πνεῦμά 424^c *pc*

ἐν τῷ αἵματι καὶ ἐν τῷ ὕδατι καὶ πνεύματι· καὶ τὸ πνεῦμά 1739^{mg} (vg^{mss})

lacuna ℘⁹ ℘⁷⁴ C 0245

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

⁹⁷ **5:6d** ὅτι τὸ πνεῦμά TR HF RP NA27 {} // Vulgate and Latin tradition substitutes either “Christ” or “Jesus Christ,” “Christ Jesus” or “Jesus.”

⁹⁸ **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.”

⁹⁹ **5:7-8** (TST 72) L. 1/2: txt omit ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ & A B K L P Ψ 048 049 056 0142 0296 1 2 3 4 5 6 18 35 36 38 42 43 51 57 62 69 76 81 82 88* 90 93 94 97 102 103 104 105 110 131 133 141 142 149 172 175 177 180 181 189 201 203 204 205 206 209 216 218 221* 223 226 234 250 254 256 263 296 302 307 308 309 312 314 319 321 322 323 325 326 327 328 330 337 363 365 367 368 378 383 384 385 386 390 393 394 398 400 404 421 424 425 429* 431 432 436 440 442 444 450 451 452 453 454 456 457 458 459 460 462 464 465 466 467 468 469 479 483 489 491 496 498 506 517 522 547 582 592 601 602 603 604 605 606 607 608 614 615 616 617 618 619 620 621 622 623 624 625 627 628 630 631 632 633 634 635 636* 637 638 639 641 643 656 664 665 680 699 720 743 757 794 796 801 808 824 832 876 901 910 912 913 914 915 917 919 920 921 922 927 928 935 941 945 959 986 996 999 1003 1022 1040 1058 1066 1067 1069 1070 1072 1075 1094 1099 1100 1101 1102 1103 1104 1105 1106 1107 1115 1127 1149 1161 1162 1175 1241 1242 1243 1244 1245 1247 1248 1249 1250 1251 1270 1292 1297 1311 1315 1319 1352 1354 1359 1360 1367 1384 1390 1398 1400 1404 1405 1409 1424 1448 1456 1482 1490 1495 1501 1503 1505 1508 1509 1521 1523 1524 1548 1563 1573 1594 1595 1597 1598 1599 1609 1610 1611 1618 1619 1622 1626 1628 1636 1637 1642 1643 1646 1649 1656 1661 1668 1673 1678 1702 1704 1717 1718 1719 1720 1721 1722 1723 1724 1725 1726 1727 1728 1729 1730 1731 1732 1733 1735 1736 1737 1738 1739 1740 1741 1742 1743 1744 1745 1746 1747 1748 1749 1750 1751 1752 1753 1754 1757 1758 1761 1762 1763 1765 1767 1768 1769 1780 1827 1828 1829 1830 1831 1832 1835 1836 1837 1838 1839 1840 1841 1842 1843 1844 1845 1846 1847 1849 1850 1851 1852 1853 1854 1855 1856 1857 1858 1860 1861 1862 1863 1864 1865 1867 1868 1869 1870 1871 1872 1873 1874 1875 1876 1877 1880 1881 1882 1885 1886 1888 1889 1890 1891 1892 1893 1894 1895 1896 1897 1899 1902 1903 2080 2085 2086 2125 2127 2130 2131 2138 2143 2147 2180 2186 2191 2194 2197 2200 2218 2221 2242 2243 2255 2261 2279 2288 2289 2298 2344 2352 2356 2374 2378 2400 2401 2404 2412 2423 2431 2464 2466 2475 2483 2484 2492 2494 2495 2501 2502 2508 2511 2516 2523 2527 2541 2544 2554 2558 2587 2625 2626 2627 2652 2653 2674 2675 2691 2696 2704 2705 2712 2716 2718 2723 2736 2746 2774 2776 2777 2805 *Lect itar vg^{st,ww} syr^{p,h} cop^{(sa),bo} arm^{mss} eth geo slav Clement^{lat} (Origen^{lat}) (Cyril) Ps-Dionysius^{vid} (John-Damascus); Rebaptism Ambrose Augustine Quodvultdeus Facundus HF RP NA27*

⁷For there are three that bear witness,

5:8 τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.¹⁰⁰

⁸the 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 αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ὅτι ἦν¹⁰¹ μεμαρτύρηκεν 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 πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν¹⁰² ἐν αὐτῷ¹⁰³ ὁ μὴ πιστεύων τῷ θεῷ¹⁰⁴ ψεύστην πεποιήκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν 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 ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός,¹⁰⁵ καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.

{A} // add ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ 221^{marg} 2318 2473 vg^{cl} (61 629 omit καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν; 61 629 88^{marg}, 429 marg, 636^{marg}, 918: with other minor variants) TR // add in terra, spiritus et aqua et sanguis (+ et hi tres unum sunt in Christo Iesu vg^{mss}; Spec). 8 et tres sunt, qui testimonium dicunt in caelo, pater, verbum (filius it^l vg^{mss}) et spiritus, et hi tres unum sunt (+ in Christo Iesu it^l vg^{mss}) it^{l,r} vg^{mss}; Speculum Varimadum Ps-Vigilius (Fulgentius) (Priscillian) (Cyprian) (ps-Cyprian) // illegible 33 1734 // lacuna ρ⁹ ρ⁷⁴ C 0245 356 567 610 612 911? 997 1240 1277 1759 1859 2201 2799. There should be no doubt of the following trinity of facts: (1) that King James Onlyists do not believe in a Majority Text. (2) that the King James Version has some textual corruptions. (3) that the Johannine Comma is not original scripture.

¹⁰⁰ 5:8 (TST 72 cntd.) txt L. 1/2: τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν Ⲙ A B K L P 048 049 056 0142 0296 1 5 6 18 81 82 88 93 104 175 181 221 307 322 323 326 398 424 442 450 451 454 457 468 469 614 621 623 627 630 920 945 1127 1175 1241 1243 1292 1505 1611 1735 1739 1846 1852 1862 1891 2080 2127 2138 2147 2200 2298 2344 2412 2492 2495 2805 2818 NA27 {A} // L. 1/2b: 206 429 // L. 1/2e: το πνευμα και υδωρ και το αιμα και οι τρεις εις το εν εισιν 2464 // L. 1/2f: τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα οἱ τρεῖς εἰς τὸ ἓν εἰσιν Ψ // L. 1/2g: 1875 // L. 1/2h: 456 // L. 1/2i: 436 1067 1409 2541 // L. 1/2k: 1881 // L. 3: ἀπο του ουρανου πατηρ λογος και πνευμα ἅγιον και οἱ τρεῖς εἰς τὸ ἓν εἰσιν και τρεις εἰσιν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς το πνευμα το ὕδωρ και το αἷμα 629 // illegible 33 // lac ρ⁹ ρ⁷⁴ C 0245.

¹⁰¹ 5:9 txt ὅτι Ⲙ A B Ψ 5 6 33 323 424^c 623 945 1241 1243 1448^{*vid} 1505 1739 1852 2138 2344 2464 2492 2805 lat cop^{sa,bo} arm Cyr NA27 {} // ἦν K L P 18 424* 630 ⲙ eth Ps-Oec RP // ο ην 81 // lac ρ⁹ ρ⁷⁴ C 048 0245 0296.

¹⁰² 5:10a txt μαρτυρίαν Ⲙ B K L P Ψ 0296 18 323 424* 614 630 1505 1678 1739 TR HF RP NA27 {} // μαρτυρίαν τοῦ θεοῦ ρ⁷⁴^{vid} A 81 424^c 623 945 1241 2464 al latt // illeg. 33 // lac ρ⁹ C 048 0245

¹⁰³ 5:10b txt ἐν αὐτῷ B¹ K 81 104 326 424* 436 442 468 629 1067 1175 1241 1409 1678 1735 1884 1852 1881^{txt} 2127 2344 ⲙⲓ Lect syr^h cop^{bo} slav Cyril^{3/4} ECM RP // εν αυτω A B* L P 056 0142 Lect // ἐν ἑαυτῷ Ⲙ Ψ 049 0296 5 6 18 88 181 322 323 330 424^c 451 614 630 945 1243 1292 1505 1611 1739 1846 1877 1881^{mg} 2138 2412 2492 2495 2298 422 (41153) 41159 41441 4^{AD} itr^{l,q} vg syr^p cop^{sa?} arm eth (geo) Augustine Cyril^{3/4} Ps-Oec Speculum TR NA27 {B} // __ 33 // αὐτοῦ 4884 // lac ρ⁹ ρ⁷⁴ C 048 0245.

¹⁰⁴ 5:10c txt τῷ θεῷ Ⲙ B K L P Ψ 049 056 0142 0296 18 88 104 181 326 330 451 614 630 945 1175 1243 1292 1505 1611 1678 1735 1739^{mg} 1844 1846 1852 1877 1881 2127 2138 2298 2412 2492 2495 ⲙⲓ Lect it^{l,r} syr^{p,h} cop^{bo}^{pt} slav Cyril; Augustine Varimadum TR HF RP NA27 {A} // τῷ υἱῷ A 81 322 323 424 436 623 1067 1241 1409 1739^{txt} 2344 2464 it^{ar} vg syr^h^{mg} // τῷ __ 048 // τῷ υἱῷ τοῦ θεοῦ 378 pc cop^{sa,bo}^{pt} arm // εἰς τὸν υἱὸν τοῦ θεοῦ // Iesu Cristo Speculum // -vg^{mss} // lac ρ⁹ ρ⁷⁴ C 0245 33.

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· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ¹⁰⁶ 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 Ταῦτα ἔγραψα ὑμῖν [*transpose τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ,*]¹⁰⁷ ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον,¹⁰⁸ +καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ¹⁰⁹ *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 εἰδῆτε ὅτι 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 εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.

5:13 NA27: Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι 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 αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν.¹¹⁰

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

5:15 καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν ὁ ἐὰν¹¹¹ αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν *ἀπ' παρ'*¹¹² αὐτοῦ.

¹⁰⁵ **5:11** txt ἔδωκεν ἡμῖν ὁ θεός N A K L P Ψ 048 5 81 424 436 468 1241 1243 1852 NA27 {} // ἔδωκεν ὁ θεός ἡμῖν B 0296 18 69 323 614 630 1505 1739 1881 syr^h // lac ϑ⁹ ϑ⁷⁴ C 0245 33. The ECM editors consider these two readings to be of equal weight.

¹⁰⁶ **5:12** txt τὸν υἱὸν τοῦ θεοῦ Oxford KJV, Stephens1550 TR, NA27 {} // τὸν υἱὸν 1611 KJV.

¹⁰⁷ **5:13a** (TST 73a) txt L. 2: ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον (with variation) N² A B Ψ 5 6 33^{vid} 424^c 436 623 1067 1241* 1409 1505 1852 1735 1739 2138 2344 2464 2541 2805 NA27 {} // L. 1: ὑμῖν *then transpose* τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ (with variation) N* 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^c 1292 1611 1846 1862 1875 1891 2080 2147 2200 2298 2412 2492 2818 **π** TR HF RP // lac ϑ⁹ ϑ⁷⁴ C 048 0245 0296.

¹⁰⁸ **5:13c** (TST 73b)

¹⁰⁹ **5:13c** (TST 74) txt L. 2: N A B 5 6 33 424^c 436 456 623 629 1067 1409 1505 1735 1852 2138 2344 2464 2541 2805 NA27 {} // L. 1: *add* καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ 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 TR HF RP // L. 1b: 424* 1739 1846 // L. 1d: 049 81 450 451 454 457 945 1127 1891 2127 2492 // L. 4: *add* καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ θεοῦ 1241 // h.t. or h.a. 88 181 326 // lac ϑ⁹ ϑ⁷⁴ C 048 0245 0296.

¹¹⁰ **5:14** txt ἡμῶν N A B K L P Ψ 18 323 424 614 630 1241 1505 1739 **π** HF RP NA27 {} // ὑμῶν Stephens 1551 TR // lac ϑ⁹ ϑ⁷⁴ C 048 0245 0296.

¹¹¹ **5:15a** txt ἐὰν N* K L P Ψ 5 6 18 81 323 424 442 614 621 623 630 1241 1505 1678 1739 1852 2344 2805 syr^h HF RP NA27 {} // ἄν A B 0142 33 69 TR // lac ϑ⁹ ϑ⁷⁴ C 048 0245 0296 104 1846.

¹¹² **5:15b** txt ἀπ' N B 5 33 81 93 623 1243 1409 1852 NA27 {} // παρ' A K L P Ψ 6 18 323 424 614 630 1241 1505 1678 1739 1846 2344 2805 **π** TR RP // lac ϑ⁹ ϑ⁷⁴ C 048 0245 0296.

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 ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἀμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἀμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης 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.

5:17 πᾶσα ἀδικία ἀμαρτία ἐστίν, καὶ ἔστιν ἀμαρτία οὐ πρὸς θάνατον.

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

5:18 Οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἀμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ¹¹³ τοῦ θεοῦ τηρεῖ **αὐτόν** καὶ ὁ πονηρὸς οὐχ ἄπτειται αὐτοῦ.

¹⁸We know that everyone born of God does not practice sin, but instead what was generated of God keeps itself,¹¹⁴ and the evil one does not touch it.¹¹⁵

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

¹⁹We know that we are of God, and the whole world lies *captive* in¹¹⁶ the evil one.

5:20 οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει¹¹⁷ καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν¹¹⁸ τὸν ἀληθινόν·¹¹⁹ καὶ ἐσμὲν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος.¹²⁰

¹¹³ **5:18a** txt ὁ γεννηθεὶς ἐκ Ν A B K L P Ψ 18 81 322 323 424 436 614 630 945 1067 1175 1241 1243 1292 1409 1611 1735 1739 1844 1846 1881 2298 2344 **π** Lect arm eth geo slav TR HF RP NA27 {A} // ἐγεννήθη· ὁ δὲ γεννηθεὶς ἐκ 33 // ἡ γέννησις 1505 1852 2138 it^{ar,l,q,t} vg (syr^h) cop^{bo} Chromatius Jerome Vigilius // ὁ γεγεννημενος ἐκ Origen // lac **ϣ**⁹ **ϣ**⁷⁴ C 048 0245 0296.

¹¹⁴ **5:18b** txt αὐτόν B² 330 451 614 1505 1852 2138 2412 2495 it^{ar,l,t} vg Chromatius Jerome Vigilius NA27 {B} // αυτον A* B* 1852 2138 vg // ἐαυτόν Ν A^c K L P Ψ 049 056 0142 5 6 18 33 81 88 181 322 323 326 424 436 442 629 630 945 1067 1175 1241 1243 1292 1409 1611 1735 1739 1844 1846 1877 1881 2127 2298 2344 2464 2492 **π** Lect arm eth geo slav Origen TR RP ECM // lac **ϣ**⁹ **ϣ**⁷⁴ C 048 0245 0296 104. The UBS textual commentary: "The Committee understood ὁ γεννηθεὶς to refer to Christ, and therefore adopted the reading αὐτόν... Copyists who took ὁ γεννηθεὶς to refer to the Christian believer (although elsewhere John always uses ὁ γεγεννημένος, never ὁ γεννηθεὶς, of the believer) naturally preferred the reflexive ἐαυτόν..." Note though that both ἐαυτόν and αὐτόν can be reflexive in meaning.

¹¹⁵ **5:18c** I don't see this as the believer keeping himself (I agree that ὁ γεννηθεὶς is elsewhere not used of the believer, - in fact it is not used at all anywhere else in the Greek Bible, and I agree that it is not referring to the believer here), but more along the lines of Paul's teaching in Romans 7:15-25, that when I sin, it is not "I" who is sinning, but sin that dwells within me. Thus the idea that the new man, the new creation, the new generation in me born from God, does not sin, but the former man does, and is still present in me, trying to control my body, at war with the new man in me that was generated by God. The new generation, that part of me that was born from God, cannot sin; everything born of God does not sin. It is correct to expect the two different apostles to be in harmony with each other in their teachings, as they had the same teacher and the one and the same Holy Spirit. As in fact they are in agreement.

¹¹⁶ **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 κεῖμαι, according to the Liddell and Scott lexicon. But the word can also mean "situated in, exist." The word for "in" would indicate limits of the subjects' universe. There is a connotation of captivity and limitation. It is problematic to phrase this as simply "the whole world lies in the evil one," since today's schools, at least in the USA, allow students and English speakers to fail to understand the distinction between the intransitive form of the word, "lie," versus the transitive form, "lay." A great many Americans know English so poorly, that they might mis-understand the phrase "the whole world lies in the evil one" to mean, "the whole world 'tells lies,' 'deceives' in the evil one."

¹¹⁷ **5:20a** txt ἦκει TR HF RP NA27 {\} // add: "et carnum induit nostri causa et passus est et resurrexit a mortuis; adsumpsit nos..." ("[The Son of God came] and was clothed with flesh for our sake, and suffered, and arose from the dead; he adopted us...") vg^{mss} Julianus of Toledo

²⁰And 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.

5:21 Τεκνία, φυλάξατε ἑαυτὰ¹²¹ ἀπὸ τῶν εἰδώλων. +Ἀμήν.¹²²

²¹Children, keep yourselves from idols.

¹¹⁸ **5:20b** txt γινώσκωμεν B² K Ψ 5 18 323 424 623^c 630 1505 1739 1852 2298 2344 π̄ TR HF RP NA27 {} // γινώσκομεν N A B* L P 049 1 6 33 81 321 326 442 614 623* 1243 1678 1845 1846 2805 // lac ϩ⁹ ϩ⁷⁴ C 048 0245 0296 104 1241.

¹¹⁹ **5:20c** txt τὸν ἀληθινόν N¹ B K L P 049 056 0142 18 81 88 330 424* 442 451 1243 1678 1877 2127 2492 Byz Lect TR RP NA27 {A} // το αληθινον N* it^{h,l,r,w} // τὸν ἀληθινόν θεόν A Ψ 5 6 33 181 323 326 424^c 436 614 630 945 1505 1739 1845 1846 1852 1881 2344 2412 2495 2805 (it^t) vg cop^{bopt} // τὸν θεὸν τὸν ἀληθινόν 629 // lac ϩ⁹ ϩ⁷⁴ C 048 0245 0296 104 1241.

¹²⁰ **5:20d** txt ζωὴ αἰώνιος N A B 33 323 424^c 1739 1241^{vid} pm RP NA27 {} // ἡ ζωὴ αἰώνιος TR // ἡ ζωὴ ἡ αἰώνιος K L P (049) 18 69 81 424* 614 630 945 1505 (1881) pm HF // ζωὴ αἰώνιος παρεχων Ψ // lac ϩ⁹ ϩ⁷⁴ C 048 0245 0296.

¹²¹ **5:21a** txt ἑαυτὰ N* B L 6 323 424 1739 pm RP NA27 {} // ταυτα Ψ // ἑαυτοὺς N¹ A K P 048 049*^{vid} 5 18 33 81 436 442 468 614 630 945 1505 1852 1881 pm Didymus TR HF // lac ϩ⁹ ϩ⁷⁴ C 0245 0296 1241. The editors of the ECM consider the two major Greek variants to be of equal weight.

¹²² **5:21b** (TST 75) txt L. 2: εἰδώλων. N A B Ψ 1 5 6 33 88 93 322 323 326 424^c 429 436 442 456 621 623 629 630 1067 1127 1243 1292 1409 1505 1611 1735 1739 1846 1881 2138 2200 2298 2344 2464 2492 2495 2541 ̕593 ̕596 ̕884 it^{ar,l,q} vg^{ww,st} syr^{p,h} cop^{sa,bo} arm eth geo Didymus; Speculum NA27 {A} // L. 1: εἰδώλων. Ἀμήν. K L P 049 056 0142 18 81 82 175 181 206 221 307 398 424* 450 451 454 457 468 469 614 627 918 920 945 1175 1678 1844 1852 1862 1875 1877 1891 2080 2127 2147 2412 2805 2815 2818 2412 2805 2818 π̄ Lect vg^{cl} slav TR HF RP // lac ϩ⁹ ϩ⁷⁴ C 048 0245 0296 104 1241.

Principal Witnesses to 1 John

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

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

For the record, there are 517 hand-written Greek manuscripts containing at least some portion of the First Epistle of John, according to Text und Textwert.

Endnote on 1 John 2:12-14

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

First the NA27:

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

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

Now the RP text:

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

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

The NA27 has two sets of 3 sayings. The RP has sets of 4 and 2, and begins verse 14 at the 5th saying rather than the 4th saying as the NA27 does. The NA27 says "to you I write" 3 times, and "to you I have written" 3 times. The RP text says "to you I write" 4 times, and "to you I have written" 2 times.

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

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

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

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

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

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

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

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

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

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

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

2318 – XVIII Century – Bucharest, Romania. Akad., 318 (234).

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

Greek mss that contain the comma in the margin:

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

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

221 – X Century; Oxford, Bodleian Library, Canon. Gr. 110. 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>

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

7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες [[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσιν.

7 For there are three that bear witness: [[in heaven: the Father, the Word, and the Holy Spirit: and these three are one.

8 καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

8 And there are three that bear witness on earth:]] the Spirit and the water and the blood; and these three are as one.¹²³

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

omit ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ
 Ⲙ A B K L P Ψ 048^{vid} 049 056 0142 0296 1 18 35 42 69 81 82 88^{txt} 93 104 110 175 181 205 209 221^{txt} 307 322 323 326 330 398 424
 436 450 451 454 457 469 614 623 627 630 636* 920 945 1067 1175 1241 1243 1292 1409 1505 1611 1735 1739 1844 1846 1852 1877
 1881 2127 2138 2298 2344 2412 2464 2492 2495 2815 **ⲙ** *et al.* (*all Greek codices not hereinafter listed and not having lacuna*); *Lect*
itar vgst,ww syr^{p,h} cop(sa),bo arm^{mss} eth geo slav Clement^{lat} (Origen^{lat}) (Cyril) Ps-Dionysius^{vid} (John-Damascus); Rebaptism
 Ambrose Augustine Quodvultdeus Facundus Erasmus Eds. 1,2 HF RP NA27 {A}
lacuna ⲡ⁹ ⲡ⁷⁴ C 0245 122 *et al.* (If a MS does not contain 1 John, it will not be on this lacuna list.)

I see 4 general groupings of the Comma: (Erasmus' first two editions OMITTED the Comma.)

Group One:

[[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ]],
 τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. 221^{m8} 2318 2473 vgc^l Stephens (88^{m8} matches this group
 except for moveable NUs, acc. to Scrivener. 221^{m8} and Stephens may differ in that regard as well; Stephens 1550 dropping
 the last NU.)

[[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ]], τὸ
 πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι. - 88^{m8}. (acc. to Scrivener)

[[ἐν τῷ οὐρανῷ, ὁ πατήρ, καὶ ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ
 γῆ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι. - 88^{m8}. (acc. to Text und Textwert)

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

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

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

Group Two:

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

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

[[ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ]], τὸ
 πνεῦμα, τὸ ὕδωρ, καὶ τὸ αἷμα. 429^{m8}

¹²³ that is, "these three agree."

Group Three:

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

Group Four:

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

Now the Latins:

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

Following is from the UBS textual commentary (Metzger, Bruce M., *A Textual Commentary on the Greek New Testament*, on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren (Stuttgart, United Bible Societies, Corrected Edition, ©1975):

(A) EXTERNAL EVIDENCE.

(1) The passage is absent from every known Greek manuscript except four, and these contain the passage in what appears to be a translation from a late recension of the Latin Vulgate. These four manuscripts are ms. 61, a sixteenth century manuscript formerly at Oxford, now at Dublin; ms. 88, a twelfth century manuscript at Naples, which has the passage written in the margin by a modern hand; ms. 629, a fourteenth or fifteenth century manuscript in the Vatican; and ms. 635, an eleventh century manuscript which has the passage written in the margin by a seventeenth century hand.

(2) The passage is quoted by none of the Greek Fathers, who, had they known it, would most certainly have employed it in the Trinitarian controversies (Sabellian and Arian). Its first appearance in Greek is in a Greek version of the (Latin) Acts of the Lateran Council in 1215.

(3) The passage is absent from the manuscripts of all ancient versions (Syriac, Coptic, Armenian, Ethiopic, Arabic, Slavonic), except Latin; and it is not found (a) in the Old Latin in its early form (Tertullian, Cyprian, Augustine), or in the Vulgate (b) as issued by Jerome (codex Fulgensis [copied A.D. 541-46] and codex Amiatinus [copied before A.D. 716]) or (c) as revised by Alcuin (first hand of codex Vercellensis [ninth century]).

The earliest instance of the passage being quoted as a part of the actual text of the Epistle is in a fourth century Latin treatise entitled *Liber Apologeticus* (chap. 4), attributed either to the Spanish heretic Priscillian (died about 385) or to his follower Bishop Instantius. Apparently the gloss arose when the original passage was understood to symbolize the Trinity (through the mention of three witnesses; the Spirit, the water, and the blood), an interpretation which may have been written first as a marginal note that afterwards found its way into the text. In the fifth century the gloss was quoted by Latin Fathers in North Africa and Italy as part of the text of the Epistle, and from the sixth century onwards it is found more and more frequently in manuscripts of the Old Latin and of the Vulgate. In these various witnesses the wording of the passage differs in several particulars. (For examples of other intrusions into the Latin text of 1 John, see 2:17; 4:3; 5:6,20.)

(B) INTERNAL PROBABILITIES.

(1) As regards transcriptional probability, if the passage were original, no good reason can be found to account for its omission, either accidentally or intentionally, by copyists of hundreds of Greek manuscripts, and by translators of ancient versions.

(2) As regards intrinsic probability, the passage makes an awkward break in the sense. For the story of how the spurious words came to be included in the Textus Receptus, see any critical commentary on 1 John, or Metzger, *The Text of the New Testament*, pp. 101 f.; cf. also Ezra Abbot, "1. John v.7 and Luther's German Bible," in *The Authorship of the Fourth Gospel and Other Critical Essays* (Boston, 1888), pp. 458-463. [End of quotation of the UBS commentary] **F. H. A. Scrivener** (whom KJV advocates respect) speaks on the "Johannine Comma," in these excerpts from "A Plain Introduction to the Criticism of the New Testament," Volume Two, 4th Ed., Edited by Edward Miller, Wipf & Stock Publishers, Eugene, Oregon.

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

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

On p. 403, about the text of the Comma, Scrivener repeats a maxim of Textual Criticism: "In general there is very considerable variety of reading (always a suspicious circumstance, as has already been explained)..."

I used this work by Scrivener to help collate above, what the various Erasmus editions read as far as variants within the Comma. As for the minuscules containing the comma, Scrivener only knew of 61 (he calls 34), 88mg (he calls 173), and 629 (he calls 162). He dismisses Codex Ravianus (gospels 110) as worthless.

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

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

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

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