

Reformed Theological Seminary, Charlotte
Epistles of John
Summer 2010
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SYLLABUS

General Description:

The prime focus of this course is on the content of 1, 2, and 3 John. Nevertheless this focus is maintained against three backgrounds: (1) the nature of the Gnostic heresy at the end of the first century, and the answers, theoretical and practical, that the apostle John advances in response to it; (2) the problems of syncretism and contextualization in contemporary culture—for after all that is the sort of thing that John was facing, however unique his circumstances; (3) the bearing of the content of these epistles on a variety of strands of biblical theology.

Course Objectives:

By the end of this course the student will have gained:

1. a detailed knowledge of the Epistles of John and their applicability to a fair range of pastoral situations;
2. the ability to relate the dilemma of the church's early and profound confrontation with various forms of proto-Gnosticism to modern problems of transcultural evangelization;
3. the capacity to probe to some extent just what is involved in "essential" Christianity—i.e. elements of Christianity that are non-negotiable, without which there is no Christianity;
4. A grasp of the doctrine of Christian assurance.

Commentaries

Raymond E. Brown. *The Epistles of John*. Anchor Bible 30. Garden City, NY: Doubleday, 1982. (out of print) ISBN: 978-0385056861

Gary Burge. *The Letters of John*. NIV Application Commentary. Grand Rapids: Zondervan, 1996. ISBN: 978-0310486206

Simon J. Kistemaker. *Exposition of James, Epistles of John, Peter, and Jude*. New Testament Commentary Series. Grand Rapids: Baker, 1996. ISBN: 9780801020803

Colin G. Kruse. *The Letters of John*. Pillar New Testament Commentary. Grand Rapids: Eerdmans, 2000. ISBN: 978-0802837288

Rudolf Schnackenburg. *The Johannine Epistles : Introduction and Commentary*. Reginald and Ilse Fuller. New York : Crossroad, 1992. (out of print) ISBN: 9780824511760

Stephen Smalley. *1, 2, 3, John*. Word Biblical Commentary 51. Nashville: Thomas Nelson, 2007. ISBN: 9781418514242

John R. W. Stott. *The Letters of John: 2nd ed.* Tyndale New Testament Commentary 19. Grand Rapids: InterVarsity Press, 2007. ISBN: 9780830829989

Georg Strecker. *The Johannine Letters: A Commentary on 1, 2, and 3 John*. Hermeneia: a Critical and Historical Commentary on the Bible. Minneapolis: Fortress Press, 1996. ISBN: 978-0800660475

Robert W. Yarbrough. *1–3 John*. Baker Exegetical Commentary on the New Testament. Grand Rapids, Baker, 2008. ISBN: 9780801026874

Pre-Course Work

(1) From the list of the commentaries in the preceding section, choose one to read right through. If you are a complete beginner in biblical studies, opt for Stott or Burge. If you are a middle-level M.Div. student, choose Kruse (or if you want something slightly older, Marshall or Kistemaker). If you are more advanced, read Brown, Schnackenburg, Smalley, Strecker, or Yarbrough (by preference, the latter). Write an evaluative report of your reading of the commentary—not more than four pages, double-spaced. This is to be handed in the first day of the course. **20%**

(2) During the week of the course, familiarize yourself with three or four other commentaries on the Johannine Epistles.

Post-Course Work

Write a paper of not more than fifteen pages, double-spaced, on *one* of the following two topics:

1. Expound some significant passage in 1 John – a long paragraph or two – in enough detail to display your grasp of the text, and its theological relevance.
2. Choose one of the themes of 1 John, and write a careful essay on it, explaining not only what John says about it, but what it contributes to New Testament theology.

80%

I John: BACK TO FUNDAMENTALS

- I. Preface 1:1-4
- A. The incarnation and its historical certainty, 1:1f.
 - B. The purpose of writing, 1:3f.
- PART ONE**
- II. The central message: The character of God and its implications 1:5-2:11
- A. The statement, 1:5
 - B. The implications
 - 1. Salvation by Christ, 1:6-2:2
 - 2. Obedience to Christ, 2:3-6
 - 3. Love because of Christ, 2:7-11
- III. Personal encouragement and warning 2:12-27
- A. Encouragement: experience with God—a basis for spiritual progress, 2:12-14
 - B. Warning
 - 1. Cosmic antitheses, 2:15-17
 - a. Love for the world vs. love for God, 2:15f.
 - b. Temporality of the world vs. eternity of God, 2:17
 - 2. Personal antitheses
 - a. Christians vs. antichrists, 2:18-25
 - C. Recapitulation, 2:26f.
- IV. Transition 2:28-3:3
- A. Family likeness, 2:28f.
 - B. Implication: A wonderful and humbling explanation of the Christian's
 - 1. Status, 3:1-2a.
 - 2. Destiny, 3:2b
 - 3. Determination, 3:3
- V. Triple Tests 3:4-4:6
- A. The moral test: obedience, purity, righteousness, 3:4-10a
 - 1. The Savior is sinless, and the salvation he provides is from sin, 3:4-6
 - 2. Paternity, to God or the Devil, is therefore marked out by observable purity, 3:7-10a
 - B. The social test: love, 3:10-18b
 - 1. Paternity, to God or the Devil, is also marked out by observable love, 3:10b, 12f.
 - 2. This love has always been the essence of the Christian Gospel, 3:11f.
 - 3. Phrased differently, love is a test for regeneracy, for eternal life, because its antithesis is hatred, which is sin, 3:14f.

IX. Conclusion

5:13-21

- A. Purpose of writing: that the believers may be certain of their salvation, 5:13
- B. Implications of such assurance for prayer, 5:14-17
 - 1. General pattern, 5:14f.
 - 2. Specific example, 5:16f.
- C. What we know, 5:18-20
- D. Sobering final note: any lesser pattern is raw idolatry, 5:21

GOD FIRST!

- Written in Asia Minor (Proconsulate Asia) – the western third of modern Turkey
- There was a dominant Christian presence in that area even until the 1920s.
- Now estimates = 1500-2000 Christians there.
- John and Philip (and his four daughters) moved to Ephesus after the Jewish War.
- Polycarp and Papias knew John.
- Jerome tells a story about John in his commentary on Galatians 6:10
- 2nd c. Gnosticism – the world of matter is evil. Therefore, fight against it. OR, the world of matter doesn't matter at all – licentiousness is good. Indulge it.
- Who is John writing to? More than one church. Writing against proto-Gnosticism.
- RTS scholar **Chuck Hill**, Orlando
- A text without a context is a pretext for a
- Despite our cultural dislike of our using the Bible as “the Word of God,” it is often so used in the O.T. (רַב־דָּבָר)
- Stupid question #1: Might John have had access to any of Paul's letters? DAC: we cannot know. No data. No Pauline vocab in John, etc. No way to know.
- In ancient Greek thought the word *λογος* tended to mean the outer form of something, or, its crust. Sometimes it refers to the inner essence of something too.
- *λογος* is mainly focused on LIFE not on a Christological meaning
- An emphasis on eye-witness authority right away!
- The essence of the Christian's gospel turns on some things that happen in time-space history. This is more and more an oddity in our current multi-cultural culture. In Buddhist-influenced circles, nothing turns on historical claims about this or that which happened... Things aren't based on the need to authenticate upon historical events. Islam based on historicity only in a limited sense. Could Allah have given his revelation to someone *other* than Mohammed? Yes. But to Muslims the point of reception of the word from God to Mohammed is critical. It is a rare example of a non-Christian religion's insistence on the historicity of something they claim. With John, ALL hinges on the claimed historicity.
- Every time you come across a “we” in Greek, you have to wrestle with what is really meant.
- Why is GOD IS LIGHT the central message of Christianity? (verse 5) See 1Thess 5:4-8 1Co45 Eph58 “light” has a moral meaning. Therefore it is appropriate for John to refer to God as light here, so early in 1Jn. We are not just to see the light but to walk in it. Not just knowing the truth, but doing it.
- Salvation by Christ – 3 false claims, and John's answer to each of them in turn. A. 1J1:6
- John can decree no sin, because in Christ, by way of His atonement, we ARE of no sin.
- Spurgeon dumped a pitcher of milk over the head of a particularly argumentative perfectionist, and smiled and walked away as the man spewed and swore...
- The person who is growing the most, is most aware of his sins.
- He is faithful and just. To charge the blood-bought sinner with guilt would not BE just. Another has died in our place, though that is not spelled out by 1:9.

- 1 Kings 8:46 Ps 14:3 Eccl 7:20 Is 53:6 64:6
- By the time of John's writings of these, how familiar with Paul's letters is John? Carson: We cannot know. No data. No quotations in John from Paul. No Pauline vocabulary to reference. End of discussion. Speculation not fruitful.
- "Comforter" (KJV) for the Spirit, is inaccurate for παρακλητος, which actually means "Someone who is called alongside"
- Jn 15 – the Paraclete will convict the world... Here, the Paraclete is our ADVOCATE, standing for our defense.
- Jesus' advocacy isn't to persuade the Father to do something He would not otherwise do... and He is Jesus the Righteous One – an apt defender for us.
- Rom 3:21 ff "one of the most brilliantly condenses atonement packages in the NT" 1Jo 2:1 ff is also a brilliantly packaged atonement package...
- The Atonement: ἱλασμος hilasmos ἱλαστηριον hilasterion
- Expiation refers to the cancellation of sin
- So the object of the act of expiation, is sin.
- Propitiation is that sacrificial act by which God is made propitious, that is favorable.
- So in the pagan world, the gods had various domains: god of the sea (you want Neptune to be on your side) so you make a sacrifice to Neptune so he will look on you favorably.
- The object of propitiation is God Himself.
- So what does "propitiation" here in 1Jo mean?
- 1955 Westminster Journal took a stab at reversing the course of singular wooden translations of παρακλητος ... BUT **Leon Morris'** book *The Apostolic Preaching of the Cross* – the best book on this subject.
- "Propitiation" and "expiation" both have elements in the NT – they are distinguished from each other, but they are not separable. NIV = "atoning sacrifice" If you have to choose an English word, choose "propitiation" You eventually need to explain both words.
- 600 wrath-language usages in the OT
- The fundamental problem in the Bible: How can we be reconciled to God? Answer: He must be propitiated.
- The cross is how God brings together both His wrath and His love.
- In the NT God doesn't move: We get reconciled to Him!
- Check out: **John Lee** *A History of NT Lexicography*.
- If TULIP is the flower for the Calvinists, the daisy might be for the Arminians: "He loves me, He loves me not, He loves me..."
- On the atonement, and God's love (re: Carson's book on God's love) : **Does God love everyone the same?** The Bible speaks of the love of God in at least 5 different ways: a) it speaks of God's intra-trinitarian love b) it speaks of the providential/amoral love – God's sends goodness and His rain on the just and the unjust alike (which argues for us to love our enemies!) c) an entreating love (please TURN!) here is Jo 3:16 d) loves peculiarly the elect (Deut 7, 10, on Israel) – there HAS to be a distinguishing love in God – He sets His love on Israel in a way that He does not set it on the pagans e) in covenantal and familial contexts, God's love is *conditional* on the objects' behavior (Jude: keep yourselves in the love of

God.) We speak OF OUR LOVE in different ways, too. We don't say all of them in the same sentence. (i.e. loving motorcycles, woodworking, his wife)

- DACarson has a son who is 25 and a daughter who is 28.
- Good exegesis must be done BEFORE ideas can be formulated into systematics; i.e. the doctrine of the love of God, vs. the exegesis of the texts on the love of God
- What is the basis of the doctrine of Christian assurance?
- 2:3 we come to know that we have come to know Him, not on the basis of sensation or some Gnostic superior knowledge, but on the basis of obedience! Also in John 14 15 1 Jo 5 3
- The challenge of preaching: applying biblical truths even-handedly to a diverse congregation.
- DACarson – started a file on biblical passages on the particular problems people face...
 - Memorize 5 verses/week all carefully selected, for a month, recited x3 / week...
 - People's doubts come from different places, dependent on their ages, circumstances, level of fellowship, etc.
- Ref. [The Gospel Coalition](#) – with Tim Keller. They are good friends, “instant sparking.” People really learn what they are *excited* about.
- Many churches today use the Gospel, and assume it, but they are excited about all kinds of other stuff *around* the Gospel.
- 1Jo2:12-14 – who are the children?
- DAC.. has not come across any instance where a pre-Christian Jew would address God as “my Father.”
- If the Christian church should be doing anything, it should be preparing people for death!
- You cannot appeal to experience to establish what the truth is—you have to refer to revelation.
- 1Jo2 15 love for the world. The issue here is not a set of rules. It is trying to get across the spiritual reality of what “the world” really is...
- Ref. his daughter when she was really little, when she was about 1, she pointed to the light and said DAA. He repeated LIGHT to her many times. She finally said yight, then light. At 22 mos. 4 books with nursery rhymes and pictures, which they read to her, about 25 each. She learned them well. She found memorizing Scripture very easily when a little older... By 3 and a half, she had 25 verses memorized.
- “lust of their eyes” – not a good English translation available. Bottom line: We are not to love the world, because whoever loves the world, doesn't love God.
- 29June ▪ 2:18,19 – the antichrists were members in good standing from the local churches with whom John was concerned. Not outsiders. They didn't really belong to us. Because they would have remained with us. GENUINE believers, by definition, **persevere**. Ref. Heb 3 14 Col 1 21-23 John 8 30,31 the diff between Christians and antichrists is in who stays and who falls away, but they both began together.
- 2:22 the liar is the man who denies that---DAC: should be *the Messiah is Jesus* See John 20 30,31 Because dog is animal does not nec. Mean animal is dog. Jesus is Messiah = Messiah is Jesus these two are reciprocal, but they are not identical.

There is a diff. of emphasis. See Acts 5 and in 18:5 should be *the Messiah was Jesus*. The target audience is Jews! 18:28 also. Or *the Son of God is Jesus*.

- Lies spoken by “un-truthers”
- Is this a sufficient truth-test? What about 1 Cor 12 – the one who has the Spirit and confesses Jesus as Lord. In Galatians the real test turns on justification.
- Is this truth test necessary AND sufficient? “He that believes the truth save in all points, is a heretic.” – Luther.
- 2:27 – *the anointing*... We should not try to over-technicalize all the terms that describe what the Spirit does. The words are not meant to be too technical. The full orb of all the Spirit does. Many try to nail down to discrete technical events all that the Spirit does, and that He always does the same things in the same ways.
- The word usage of the Spirit in the NT is more flexible than we mean in systematic theology...
- Anointing of the Spirit – what is common to all believers; enables them to see and to persevere in the truth – wrought by the Spirit Himself, not something inside the people by themselves.
- 2:27,28 Inter-canonical connections. Jer 31
- We don’t need someone with a special anointing to come along and give it to you; you’ve ALL been anointed. Great psychological pressure gets exerted on those who supposedly *don’t* have “the anointing” when someone, a teacher or whomever, supposedly has a special “anointing.”
- In Jo 3 it is very clear that everyone who is born of God practices righteousness (though that’s not the language used.) There’s a connection between what Christ has provided in the Spirit, and conduct.
- 3:1 what great love.... The word is often used to refer to another country, as if God’s love is so foreign! See how surprisingly alien the love of God is!
- Calvin and Luther argued from the Patristics over and over. They argued that THEY, the Reformers, were following the teachings of the Fathers more closely than the Catholic church of their day was...
- “Triple Tests” 3:4 – 4:6 That people think ministers SHOULD be morally upright is at least a quiet mark that Christianity in the world has had some impact.
- Sin, here, is lawlessness. Contra CH Dodd, sin is not just legalism, there is still law itself, too.
- 1st Jo 3 6 – present tense gets lots of commentary attention. *Keeps on or continues to sin*. Present tense, it is argued, signifies performance, practice of something... BUT: a) is it true of us that we don’t practice/keep on sin? If you include in the def. of sin, sins of thought, omission, etc. ? b) is it really warranted to justify translating the Greek tense by these auxiliary words—keeping on, continues etc. It is NOT true that the rest of the texts (ref. “verbal aspect theory”) demand this kind of translating the verb. We seem to want to avoid a translation that keeps us from embarrassment... DACarson is tempted to translate this boldly, literally: ***no one who lives in Him, sins. ... no who sins has either seen Him or known Him...*** To whom you belong, is manifested by what you do. Your association, your “sonship”, is bound up with what you do.
- Stupid question #2: Wasn’t John kind of a black/white older guy, who interpreted things with that personality trait? DAC: a smidgeon of truth in the seeing things in

black and white aspect; but no basis for assigning that to the elderly status of John. We want to avoid imposing too much psychology into the text, because it is complex enough to pigeonhole one of US> Let alone someone two thousand years ago. DAC has written a commentary, a book of poetry, a biography, etc. None are the same kind of lit.

- **3:9** What is “seed?” Paul: We are Abraham’s seed.
- There are many places, where absolutes are used... Psalm 1 is a contrast between the righteous and the unrighteous—so: which one are you? Psalm 1 is often called a “wisdom psalm.” Apocalyptic lit. often think in terms of polarity—good guys and bad guys. In Daniel, too. But this is very different compared to narrative literature in the Bible. The same Bible includes apocalyptic and wisdom lit. on the one hand, and narrative lit. on the other.. Literary types figure in to the interpretation of what John meant. Who is the greatest wisdom teacher in the NT? Jesus. Sermon on the Mount. Polarities—build your house on the rock or on the sand. Neither kind of literature looks over the shoulder at each other.
- 3:9 Does “cannot” mean it is ontologically impossible to sin? No. But it means that we don’t do that here. “We don’t chew gum in this classroom. It is not allowed.” **First John doesn’t give in on the absolutes, but doesn’t drive us to despair.** This is a book that if you focus too narrowly on one or two little places, you’re going to get your theology wrong. We must keep the whole book in view, all the time. It’s the Gospel that saves.
- Have we stressed forensic justification at the expense of underemphasizing the new birth? (Carson and Piper)
- Vss. 3:19-22 are an excursus away from the Three Tests. It works out some of the implications of the Three Tests. Assumption: We have assurance before God. The greatness of God who is above all accusation (to whom all accusations go back), consists in His power to remit our guilt, which enables us to obey Him! (wow) On this basis, some of Christian assurance, comes from our obeying Him, and our loving our brothers and sisters.
- One of the fruits of obedience, is confidence, esp. in our praying.
- 3:24c – the first ref. to the Spirit
- 4:1 1 Kings 22 28 telling truth or not In Deut we are given: If a prophet predicts something and it does come true, then he is true. And 13 1-5 if he is wrong, he is false. It takes them away from what God has already revealed. It presupposes the givenness of the already-received revelation of God. Many Christians are too gullible; too prone to accept any teaching given under some supposed supernatural revelation. Don’t be naïve. Christian faith is NOT indiscriminate. Christian love is not indiscriminate. Christian faith is not to be confused with credulity nor less with gullibility.
 - What does faith mean on the streets of our main cities?
 - It may mean a synonym for “religion”
 - Close to this, once or twice in James
 - It means something like a personal subjective commitment to my chosen supernatural power... a supernatural, personal subjective religious commitment...
 - NOWHERE is this usage found in the N.T.

30 June

- Christianity never, ever, ever encourages a person to believe something that is not true. It doesn't encourage people to believe anything that is only *maybe* true. This is diff. from our world today, which says often, "its all relative; one thing is true to me, another for you..." Believing something that isn't true, even if it makes you feel better, if it is not true...
- A true object of faith, is necessary for real faith.
- Therefore we need to make a distinction between faith and credulity or gullibility.
- 4:1 many false prophets. Ref. Rev 12 and the 2 beasts
- DAC: The younger generation has little problem swallowing penal substitution; resurrection of Christ, etc They struggle to swallow the exclusivity of Christ because it sounds intolerant, narrow.
- We need to remember that the Lord knows His baby Christians. And the Spirit will ultimately guide and protect—it is amazing to see them be guided, guarded and helped by the Spirit, quite apart from us.
- Adherence to the apostolic gospel is the mark of the Spirit's work.
- Discernment is not in everybody. We shouldn't assume that even all seminary professors are generally discerning. And, discernment ISN'T meanness, or narrowness.
- The new god, "tolerance" is actually, a remarkably intolerant god.
- 1 Jo 4 7-12 love...
- Love is from God, God is love's origin.
- *Everyone who loves is born of God* -- very strong. Edwards: a lot of what passes for love in the world, is rooted in common grace.
- *phileo* and *agapao* – John uses words interchangeably. He is not that strong in distinctions. Amnon raping Tamar, the Greek translation, is *agapao*... Synonyms. They are not identical; words have shades of difference. Overlapping Venn diagrams. This is how it is with *agapao* and *phileo*
- John says quite a lot God is _____ 4 24 1 Jo 1 5 etc
- Gnostics would have no problem saying God is Spirit or God is light, but they could not say, God is love.
- DAC: "don't be morally condemning of anything", a misunderstanding of Matt 7 1 is probably the most often quoted Bible verse today. Sloganeering—it is assumed that if God exists, He will not be judgmental.
- This has to do with how we think about Christian maturity – Like, 1 Cor 3 14-21 you may have power together with all the saints to grasp the love of God... this is not a prayer that we may love God more. *Power to grasp, to know His love. We should pray for ability to grasp how much, how far etc God loves us. That we may grasp what is ungraspable.*
- You don't get Christian maturity with more rules, more knowledge. You get genuine, transcendental maturity, out of people getting intoxicated by the love of God. Therefore, pastors need to be advancing themselves in the knowledge of the love God has for us.
- 4:7,8 Like righteousness in 2 29, love is a sign of the new birth.
- Only-begotten means the one and only Son, His unique Son. If you're going to uphold the eternal generation of the Son, it has to be detached from this word, because this word doesn't just mean only, one of a kind.



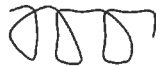
- 4:11,12 – How God’s love is an example to us. So elsewhere, We must be holy because He is holy; Lev 11 44,45 1 Pet 1 15,16 We must be merciful because He is merciful; Luke 6 36 We must be perfect because He is perfect - Matt 5 48.
- John 1 14-18 There are six things which come from OT i.e. vs. 18 – no one has ever seen God (and in 1 Jo 4). Ex 34
- ILL – infinity + infinity + infinity = infinity. conv with the Muslim
- This class is very well structured: an hour of lecture; a few minutes of questions; ten minute break. One hour for lunch. 9:00 AM exactly until 4:30 PM exactly.
- 4:13 – the witness of the Spirit? the anointing of the Spirit? DAC: the latter, he thinks
- 4:14-16 – as in 1:1
- 4:15 – McGaughey Rule – Lane C. *If anyone acknowledges that the Son of God is Jesus. Savior of the world – i.e. Jo 4 the logic: testimony (the Father has sent the Son); the people acknowledge that the Son of God is Jesus; therefore we have put our faith in fact in the One whom God has sent, in love!*
- 4:16 – leads us to the grounds (vs. 17) for eschatological confidence.
- 17 – this is how love is made complete among us so that we will have confidence on the day of judgment... because as He is, we also are in this world... Do we have confidence as Jesus has confidence? Therefore we should not fear in any sense today? Some say we shouldn’t fear God as in he afraid, but we should “reverence” Him. But “reverence” is just too weak. Esp. since we *are* told to fear God and keep His commandments?
- Fear and love... My love for airplanes. All my life. Models as a kid, doodling and trying to draw them. Studying them in Aerospace Engineering for first two years of college, studying them in pictures, now in videos. Riding them. Flying one, three times, briefly. “I Love B-17s” Facebook group I began—respect. Fascinated by their variety. Some slightly euphoric love-satisfaction as daughter gets a job with an aircraft company... Aircraft drafting independent study in high school. Close-up inspection of F4 Blue Angels (1969) But never until the F22 take off at Quonset Point Air Show did I feel awe and fear.
- John turns out to be, a true Christian doctor of the soul—he understands what we should be pressing toward.

The whole book becomes a call back to fundamentals, love, etc. TESTs of genuine Christianity...

- The claim to know God while walking in darkness 1:6, 2:4 etc
- The claim to know God while not acknowledging the Son
- The claim to love God while hating the brothers
- WHAT IS ALL OF THIS SAYING ABOUT THE DOCTRINE OF ASSURANCE?
 - We work with people to get to the conclusion that you’re trusting God’s Word
 - 27 conversions in Acts. Any examples of that sort of thing took place? If it is so important to give assurance to someone, why isn’t it there in Acts?
 - At the time of the Reformation, the question of assurance was a NOT incidental part of the overall debate.

- The flashpoint was the issue of indulgences—a question of assurance. Eventually it got tied to all the other Catholic foundational matters as they relate to assurance. Indulgences was the *trigger* issue that lit off all the other attendant issues and corruptions. You needed the church to pronounce forgiveness. By 1517 indulgences had become very significant. People willing to go on the Crusades, were offered indulgences.
- Trent said that anyone who claimed assurance, was committing a mortal sin.
- CAN CHRISTIANS HAVE ASSURANCE THAT THEY ARE SAVED?
- Luther: diff. than Calvin, slightly. For LUTHER, the heart of assurance rests tightly in the very nature of saving faith. If you are trusting Christ, but you have doubts about whether or not you are truly saved, what you need is to have more of Christ so that you can have more assurance. Assurance comes from focusing totally on the finality of Christ's cross work. Assurance then, is nothing more than the entailment of genuine saving faith—based solely on Christ's crucifixion. Calvin sounds similar in some places, however—CALVIN: regularly understood in the lit. is that for him Cn assurance is resting on a three-legged stool: one leg is the finished work of Christ; a second leg is the witness of the Spirit (Rom.8), and the third leg is behavioral change—i.e. these texts in 1st John... At least PART of my assurance rests on, “my life has changed.” This is diff. than saying the works save you. Genuine salvation WORKS! Saved alone by faith alone by grace alone, but genuine faith is never alone! HOWEVER this is a bit of a distortion of Calvin----three legged stool ILL. Expects all legs to be same length. Confirming witness of the Spirit and the confirming evidence of our changed lives, a little more given to these than in Luther. A pitfall, is having lots of people who claim to be saved, but without a scrap of evidence to verify it.
- DAC has come to the conclusion that the Bible offers strong assurance wherever believers are trusting Christ, and are actively pursue it. It offers no assurance to those who regardless of claim, seem to have no drive or hunger for Christ and no change happening.
 - Long discussion on justification, NT Wright, Avery Dulles, the Pope's Nov 2008 pronouncement about “Luther was right,” which is playing off of Dulles' formula – faith through love...
 - **Scott Manetsch** *Calvin's Dialogue with the Catholics of His Day*, with 5 pastoral points at the end “which are extraordinarily wise” – *Themelios* journal article; Gospel Coalition's journal. www.thegospelcoalition.org it will “go viral” real fast... ☺
 - Assurance is not an absolute good, if it decays into presumption... whoa.
 - No where is it clearer than 1 John 5 13 than you need assurance!
 - Handling the gospels so as not to underemphasize the strengths of the other gospels.
 - Conversion is as often a process and using means and disciple-makers, as it is instantaneous.

- Ref. – *The God Who is There – Finding Your Place...* It assumes nothing. In 14 chapters it goes through the whole Bible. Summer 2010. Books – Baker. The video set is by The Gospel Coalition. Videos will be available free at low res downloads...
- 5:1-5 there is a logic here which is tying all these things together.
- Everyone who believes *that* (this is #3 of the 4 of these). *the Messiah is Jesus*. The integrating factor of the Begetter. The “borning-again” agent.
- This is not how we love them, it is how we KNOW that we love them – What test is there? A thrill, feelings? No. by loving God, and caring out His commands. It is all tied up together. We love the children of God precisely because they are the children of God and because we love God. Love for God, keeping His commands, loving His children, are all integrated together. This was how John thought. His commands are not grievous—BECAUSE they are being followed because we love God. If you love the person, doing what pleases him is not burdensome. This is the relationship by which you overcome the world. A Christian is an overcomer BY DEFINITION. There is not a super-class by being a super-overcomer.
- 5:4 πιστις (faith) here means the object of what we believe, The Faith. That God sent His Son into the world and He is the Messiah.
- Three times in vss 4,5 there is some mention about overcoming the world.
- John isn’t going around and around and around in the same place. Its more like this:



And actually more like



- 5:6-12
- Textual critical problem: the additional words are almost certainly not original.
- 5:13 – the briefest summary of the purpose of John’s writing.
- 5:14 – inferences for prayer: confidence before God.
 - Asking anything according to His will...
 - What is “your will?” What does it look like in concrete terms? (Not an easy question to answer...) DAC tells a story about June Lewis, who was diagnosed with Stage IV cancer, just after converting to Christ... She was outraged. What do you pray for June? What does it mean to pray according to God’s will---they concluded that they could pray for, if she really *was* converted, **God would keep His promise**. That He who began a good work in her life... According to your own promise, do your perfect plan, to complete her salvation, not to feel let go, lost in this “premature” illness... Three days later, DAC received a letter from her, completely diff. victorious, overcoming, trusting Christianity. (She died 6 weeks later.)
 - You know God so well through the Scriptures, that you know what to pray for... Small group application of this. We can pray more specifically than just, “Bless June...”

- If we know that He hears us...
- DAC was headed to a math/science career originally...
- 5:16 – if we see a brother or a sister sinning, we should pray for them! For God to give them life.
 - So long as it isn't a sin that *leads to death*
 - i.e. 1 Cor 11 a sin bound up with temporal judgment?
 - Or, an eternal judgment -- i.e. Samuel still praying for Saul too late. God has already passed His decree of judgment...
 - These are as in 1 Jo 2 19... even though they *looked* like bros and sis's in Christ.

While it is important to be praying biblically all the time for the routinely things, there MAY COME A PLACE IN THE CHURCH, where a sin has been so grievous, that by whatever means, you come to the conclusion that you stop praying for them now...

- Maybe John had in mind those 2:19 people...
- Sometimes you have a sense of the Spirit that you cease from praying. And maybe you *want* God to stop them! i.e. should believers have been praying in 1943 for Hitler to be spared, and given mercy? Or should they have prayed, at least at the same time, that God would stop him. Period.
- At some point, we begin praying that heretical/stupid people will go to their end quickly and that people would see more quickly the folly of their teaching...
- BUT you don't want to get to this point too quickly, or too thoughtlessly, etc.
- Though a tie-in to John 17 is very difficult to establish...

Three Cases Where Church Discipline is Warranted

I Major moral infraction 1 Cor 5

II Major truth defection

III Endless, loveless schismatic behavior

- 1 July
- 5:18-20 three “we know’s”
 - John has nowhere mentioned idols up to here... John is among the subtlest of NT theologians. He has thought things through and sees connections. Anything less than the total unified, package of Gospel fidelity, is simply raw idolatry. It is simply putting something that is untrue in the place of “true.” That is idolatry. This is a particularly penetrating “keep yourself from.” Anything that dethrones the importance of the Gospel, is idolatrous.
 - When preaching this, don't blow all the main themes in the first couple of messages. Allow the book itself to do what it was supposed to do.
 - One suspects there's a lot of psychological manipulation in “deliverance” ministries—so often the possessions are among seeming Christians. This is not as we see in the Gospels.
 - There is a peculiarly strange danger among those who serve the Lord vocationally, to idolize the work itself. Those who really enjoy studying the Scriptures, may simply enjoy the Scripture because they just enjoy studying. That could become

self-deception, making you think that you are entitled to a higher place on the spiritual pecking order just because you are studying the Scripture... The right study of the Word will drive us back to right perceptions of our need to get back to the cross, etc.

- Abrpt ending not uncommon with certain kinds of 1st c. letters or “memo”s

2nd & 3rd John

- 2nd and 3rd John might have been circulated together, not nec. In order.
- Often the case that the longer letter, in a group of letters, was placed first.
- In Ephesians, the addressee εν εφεσ... is not there. Maybe Ephesians was the circular letter, and Colossians was the individual letter. Col, being a “cover letter.” Maybe that is what happened here too. 1 John was the circular letter, bundled with a cover letter—a single sheet of papyrus. Can we prove this? No. But it is a reasonable hypothesis. It doesn’t affect the understanding of the actual text of the letters.
- The church was prob. expanding must faster than the number of trained leaders was expanding.
- Believers connected for hospitality, protection, companionship, etc. No hotels and few roads.
- No universities in the ancient world.
- 3rd John is dealing with someone who is exclusive—too exclusive
- 2nd John is dealing with something who is too inclusive

2nd John

- From me, to you. Common in ancient letters. With long letters, you would have to “scroll” to the end of the letter to see who it was from. So, they might put from me, to you right up front.
- Ancient letters were not so tightly constrained by form.
- Why did the John call himself the πρεσβυτερος ? this word is slightly ambiguous in Greek – maybe refers to an old man; may refer to an office. Maybe John simply meant he was older.
- In the NT, there are bishops and (Titus 1:5-9, 1 Pet. etc.), shepherds, overseers. *Shepherds After My Own heart* by **Tim Laniak**. Bishops at some point, began to have authority over more than one congregation at a time. “monarchical bishops” Then quite a bit later you start getting archbishops. When did bishoprics start? **J.B. Lightfoot** (DACarson likes his commentaries), argued (in Comm. On Philippians) that monarchical bishoprics doesn’t happen until AFTER the apostles. BUT when m.b.s DID arise, they arose with good reason, and bad consequences. Larger churches, often in the larger cities, would attract the better, better-trained teachers/pastors. Therefore, he is likely to have a wider influence in the surrounding area. Not hard to understand that this develops.
- **THE LADY** - two interpretive approaches: a) a real lady; b) a local church.
 - If it is a she, could her name be *Electe* ? (i.e. Clement of Alexandria 2nd c.) “Martha” in Aramaic means “lady.” Mary?

- Most take this “lady” to be a personification of some local church.
- *Whom I truly love in the framework or matrix of the Gospel.*
- But it goes in Greek from singular to plural in 4,5... “daughter of Zion”
- Coded communications because of Roman antipathy is not impossible. But not enough strong evidence for empire-wide persecution yet...
- John loves “her” in the truth—in the Gospel.
- Other Christians who love the truth, love you.
- A church made up of friends isn’t really much of a church
- A church should ideally be made up of friends who wouldn’t otherwise be friends, but are brought together mainly by the Gospel.
- THAT Jesus came in the flesh was being denied. Anything that is against who Christ really is, substituting some other concept—is therefore *antichrist*.
- DON’T LOSE WHAT YOU’VE WORKED FOR I Cor 3 Rev 22 12
- It is possible to begin well, but to end badly.
- For John, one of the necessary marks of a genuine Christian, is one who perseveres to the end.
- Vs. 9 – go on ahead; extra knowledge; the most advanced, the most progressive. But the danger is to go so far ahead that they’ve left the truth behind!
- **You say I’ve become behind, that I am not so with it. But when you say what I don’t have, I’d rather be without it.**
- Hospitality issues. This passage doesn’t license meanness.
- But our appeal to tolerance, should not downplay the need for the Gospel lest people *not* hear the Gospel and go to hell!
- Vss.12,13 – face to face = in Greek, mouth-to-mouth. A Hebraism too. Means *in person*.
- Fellowship, when it is rare especially, brings a mutual joy.
- Other children – sister churches.

3rd John

- Gaius – two or three Gaius’s in the NT (common name in Roman empire – there were only eighteen “first” names for Roman men to choose from)
 - Gaius of Corinth 1 Cor 1 14 Rom 16 23
 - Maybe first bishop of Thess.
 - Gaius of Macedonia Acts 19 29
 - May or may not be = Gaius of Derbe Acts 20 4
 - According to a 4th c. doc. Gaius of Derbe = the 3rd John Gaius
 -
- John and Gaius are close.
- Apostolic remarks
 - General
 - Prayer
 - Prays for physical health, since spiritual health is good
 - Unique in the NT!
 - Joy
 - What is it that gives us our greatest joy?

- Particular
 - All have to do with Gaius' hospitality for travelling missionaries
 - You are faithful to provide it, even though they are strangers to you
 - THE IMPORTANCE OF HOSPITALITY IN THE NT
 - 1 Pet 4 9 1 Tim 5 10 1 Tim 3 3 Titus 1 8
 - Receivers of good hospitality aren't always good givers of it back... esp since we get burned out by so much people-time
 - DAC has lots of students to their home
 - Hospitality is particularly important for widows
 - Therefore, you don't have the right to be a pastor and a hermit
 - TODAY, we need to give special and careful hospitality to missionaries
 - "You will do well" = "please continue doing this..."
 - The Reasons for Pursuing Such a Ministry'
 - The missionaries went out for the sake of the name
 - The name = A surrogate for the person himself
 - They get nothing from the pagans
- Verse 9 – DIOTREPHESES
 - Problems may be doctrinal or maybe just ego issues
 - Loves to be first
 - Won't have anything to do with even an apostle
 - Assumes that most people *did* accept John's authority
 - Gossips maliciously
- Personal vanity still lies at the root of a great deal of church dissension today
- How does John respond to this?
 - Tell it to the church, a promise of bold exposure
 - John doesn't hush it up ostensibly out of love
 - This is a judgment call – to be able on some level to talk about it but it not be gossipy
- Verse 11 – imitating those who walk well. This is how we learn!
 - 2nd John – a doctrinal problem
 - 3rd John – an ego problem

DEMETRIUS (vs.12)

- Everyone he knows speaks well of him
- The facts speak for themselves – his life is self-evidently acceptable
- Who is he?
 - Acts 19 23 Demetrius the silversmith
 - Demas = Demetrius (like Bobby and Bob)
 - It is wonderful to be well-spoken of by people and by your own life.

Dr. D. A. Carson Monday 9:00 AM - 4:30 PM, TueWedThur 9:00 AM - 4:30 PM, June 28 - July 01

The prime focus of this course is on the content of 1, 2, and 3 John. Nevertheless this focus is maintained against three backgrounds: (1) the nature of Gnostic heresy at the end of the first century, and the answers, theoretical and practical, that the apostle John advances in response to it; (2) the problems of syncretism and contextualization in contemporary culture -- for after all that is the sort of thing that John was facing, however unique his circumstances; (3) the bearing of the content of these epistles on various strands of biblical theology.

1st John (NA27 Int.)

*κατασκευασμένη
αποβιβασμένη*
John 8:31

¹ Ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς ² καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν ³ ὃ ἐωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. ⁴ καὶ ταῦτα γράφομεν ἡμεῖς, ἵνα ἡ χαρὰ ἡμῶν ἦ πεπληρωμένη. ⁵ Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. ⁶ Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν. ⁷ Ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ'

ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἀμαρτίας. ⁸ Ἐὰν εἴπωμεν ὅτι ἀμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. ⁹ Ἐὰν ὁμολογῶμεν τὰς ἀμαρτίας ἡμῶν, πιστός ἐστὶν καὶ δίκαιος, ἵνα ἀφῆ ἡμῖν τὰς ἀμαρτίας καὶ καθάριση ἡμᾶς ἀπὸ πάσης ἀδικίας. ¹⁰ Ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

1st John (ESV)

¹ That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life— ² the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us— ³ that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our

fellowship is with the Father and with his Son Jesus Christ. ⁴ And we are writing these things so that our joy may be complete. ⁵ This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. ⁶ If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. ⁷ But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. ⁸ If we say we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. ¹⁰ If we say we have not sinned, we make him a liar, and his word is not in us.

1st main verb "proclaim"

Lipwrsley@hotmail.com

1st John (NASB)

¹ WHAT was from the beginning, what we have heard, what we have seen with our eyes, what we beheld and our hands handled, concerning the Word of Life—² and the life was manifested, and we have seen and bear witness and proclaim to you the eternal life, which was with the Father and was manifested to us—³ what we have seen and heard we proclaim to you also, that you also may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ.⁴ And these things we write, so that our joy may be made complete.⁵ And this is the message we have heard from Him and announce to you, that God is light, and in Him there is no darkness at all.⁶ If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;⁷ but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.⁸ If we say that we have no sin, we are deceiving ourselves, and the truth is not in us.⁹ If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.¹⁰ If we say that we have not

sinned, we make Him a liar, and His word is not in us.

2 ¹ Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε. καὶ ἐάν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον· καὶ αὐτὸς ἰλασμός ἐστιν περὶ τῶν ἀμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὄλου τοῦ κόσμου.³ Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.⁴ ὁ λέγων ὅτι ἐγνώκα αὐτόν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶν καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν.⁵ ὅς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται, ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ ἐσμεν.⁶ ὁ λέγων ἐν αὐτῷ μένει ὀφείλει καθὼς ἐκεῖνος περιπάτησεν καὶ αὐτὸς [οὕτως] περιπατεῖν.⁷ Ἀγαπητοί, οὐκ ἐντολήν καινὴν γράφω ὑμῖν ἀλλ' ἐντολήν παλαιὰν ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος ὃν ἠκούσατε.⁸ πάλιν ἐντολήν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.⁹ Ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.¹⁰ ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει

καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν.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.¹² Γράφω ὑμῖν, τεκνία, ὅτι ἀφένονται ὑμῖν αἱ ἀμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.¹³ γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.¹⁴ ἔγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα. ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.¹⁵ Μὴ ἀγαπάτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ· ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.¹⁶ ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλ' ἐκ τοῦ κόσμου ἐστίν.¹⁷ καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.¹⁸ Παιδία, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν, ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν.¹⁹ ἐξ ἡμῶν ἐξῆλθαν ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν

ἦσαν, μεμενήκεισαν ἄν
μεθ' ἡμῶν· ἀλλ' ἵνα
φανερωθῶσιν ὅτι οὐκ
εἰσὶν πάντες ἐξ ἡμῶν. ²⁰
καὶ ὑμεῖς χρῖσμα ἔχετε
ἀπὸ τοῦ ἁγίου καὶ οἴδατε
πάντες. ²¹ οὐκ ἔγραψα
ὑμῖν ὅτι οὐκ οἴδατε τὴν
ἀλήθειαν ἀλλ' ὅτι οἴδατε
αὐτήν καὶ ὅτι πᾶν ψεῦδος
ἐκ τῆς ἀληθείας οὐκ
ἔστιν. ²² Τίς ἐστὶν ὁ
ψεύστης εἰ μὴ ὁ
ἄρνούμενος ὅτι Ἰησοῦς
οὐκ ἔστιν ὁ χριστός; οὗτός
ἐστὶν ὁ ἀντίχριστος, ὁ
ἄρνούμενος τὸν πατέρα
καὶ τὸν υἱόν. ²³ πᾶς ὁ
ἄρνούμενος τὸν υἱὸν οὐδὲ
τὸν πατέρα ἔχει, ὁ
ὁμολογῶν τὸν υἱὸν καὶ
τὸν πατέρα ἔχει. ²⁴ Ὑμεῖς
ὁ ἠκούσατε ἀπ' ἀρχῆς, ἐν
ὑμῖν μενέτω. ἔὰν ἐν ὑμῖν
μείνη ὁ ἀπ' ἀρχῆς
ἠκούσατε, καὶ ὑμεῖς ἐν τῷ
υἱῷ καὶ ἐν τῷ πατρὶ
μενεῖτε. ²⁵ καὶ αὕτη ἐστὶν
ἡ ἐπαγγελία ἣν αὐτὸς
ἐπηγγείλατο ἡμῖν, τὴν
ζωὴν τὴν αἰώνιον. ²⁶
Ταῦτα ἔγραψα ὑμῖν περὶ
τῶν πλανώντων ὑμᾶς. ²⁷
καὶ ὑμεῖς τὸ χρῖσμα ὃ
ἐλάβετε ἀπ' αὐτοῦ, μένει
ἐν ὑμῖν καὶ οὐ χρειάν
ἔχετε ἵνα τις διδάσκη
ὑμᾶς, ἀλλ' ὡς τὸ αὐτοῦ
χρῖσμα διδάσκει ὑμᾶς περὶ
πάντων καὶ ἀληθές ἐστὶν
καὶ οὐκ ἔστιν ψεῦδος, καὶ
καθὼς ἐδίδαξεν ὑμᾶς,
μένετε ἐν αὐτῷ. ²⁸ Καὶ
νῦν, τεκνία, μένετε ἐν
αὐτῷ, ἵνα ἐὰν φανερωθῇ
σχῶμεν παρρησίαν καὶ μὴ
αἰσχυνοῦμεν ἀπ' αὐτοῦ
ἐν τῇ παρουσίᾳ αὐτοῦ. ²⁹
ἔὰν εἰδῆτε ὅτι δίκαιός

ἐστίν, γινώσκετε ὅτι καὶ
πᾶς ὁ ποιῶν τὴν
δικαιοσύνην ἐξ αὐτοῦ
γεγέννηται.

ESV 2 ¹ My little
children, I am writing
these things to you so that
you may not sin. But if
anyone does sin, we have
an advocate with the
Father, Jesus Christ the
righteous. ² He is the
propitiation for our sins,
and not for ours only but
also for the sins of the
whole world. ³ And by this
we know that we have
come to know him, if we
keep his commandments. ⁴
Whoever says "I know
him" but does not keep his
commandments is a liar,
and the truth is not in him,
⁵ but whoever keeps his
word, in him truly the love
of God is perfected. By
this we may know that we
are in him: ⁶ whoever says
he abides in him ought to
walk in the same way in
which he walked. ⁷
Beloved, I am writing you
no new commandment,
but an old commandment
that you had from the
beginning. The old
commandment is the word
that you have heard. ⁸ At
the same time, it is a new
commandment that I am
writing to you, which is
true in him and in you,
because the darkness is
passing away and the true
light is already shining. ⁹
Whoever says he is in the
light and hates his brother

is still in darkness. ¹⁰
Whoever loves his brother
abides in the light, and in
him there is no cause for
stumbling. ¹¹ But whoever
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. ¹² I am
writing to you, little
children, because your
sins are forgiven for his
name's sake. ¹³ I am
writing to you, fathers,
because you know him
who is from the
beginning. I am writing to
you, young men, because
you have overcome the
evil one. I write to you,
children, because you
know the Father. ¹⁴ I write
to you, fathers, because
you know him who is
from the beginning. I
write to you, young men,
because you are strong,
and the word of God
abides in you, and you
have overcome the evil
one. ¹⁵ Do not love the
world or the things in the
world. If anyone loves the
world, the love of the
Father is not in him. ¹⁶ For
all that is in the world—
the desires of the flesh and
the desires of the eyes and
pride in possessions—is
not from the Father but is
from the world. ¹⁷ And the
world is passing away
along with its desires, but
whoever does the will of
God abides forever. ¹⁸
Children, it is the last
hour, and as you have
heard that antichrist is

coming

coming, so now many antichrists have come. Therefore we know that it is the last hour. ¹⁹ They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us. ²⁰ But you have been anointed by the Holy One, and you all have knowledge. ²¹ I write to you, not because you do not know the truth, but because you know it, and because no lie is of the truth. ²² Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. ²³ No one who denies the Son has the Father. Whoever confesses the Son has the Father also. ²⁴ Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. ²⁵ And this is the promise that he made to us—eternal life. ²⁶ I write these things to you about those who are trying to deceive you. ²⁷ But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie—just as it has taught you, abide in him. ²⁸ And now, little

children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming. ²⁹ If you know that he is righteous, you may be sure that everyone who practices righteousness has been born of him.

NASB 2 ¹ MY little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; ² and He Himself is the propitiation for our sins; and not for ours only, but also for *those of* the whole world. ³ And by this we know that we have come to know Him, if we keep His commandments. ⁴ The one who says, “I have come to know Him,” and does not keep His commandments, is a liar, and the truth is not in him; ⁵ but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him: ⁶ the one who says he abides in Him ought himself to walk in the same manner as He walked. ⁷ Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard. ⁸

On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away, and the true light is already shining. ⁹ The one who says he is in the light and *yet* hates his brother is in the darkness until now. ¹⁰ The one who loves his brother abides in the light and there is no cause for stumbling in him. ¹¹ But the one 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. ¹² I am writing to you, little children, because your sins are forgiven you for His name's sake. ¹³ I am writing to you, fathers, because you know Him who has been from the beginning. I am writing to you, young men, because you have overcome the evil one. I have written to you, children, because you know the Father. ¹⁴ I have written to you, fathers, because you know Him who has been from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one. ¹⁵ Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶ For all that is in the world, the

lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. ¹⁷ And the world is passing away, and *also* its lusts; but the one who does the will of God abides forever. ¹⁸ Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour. ¹⁹ They went out from us, but they were not *really* of us; for if they had been of us, they would have remained with us; but *they went out*, in order that it might be shown that they all are not of us. ²⁰ But you have an anointing from the Holy One, and you all know. ²¹ I have not written to you because you do not know the truth, but because you do know it, and because no lie is of the truth. ²² Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son. ²³ Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also. ²⁴ As for you, let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father. ²⁵ And this is the promise which He Himself made to us:

eternal life. ²⁶ These things I have written to you concerning those who are trying to deceive you. ²⁷ And as for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him. ²⁸ And now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming. ²⁹ If you know that He is righteous, you know that everyone also who practices righteousness is born of Him.

3 ¹ Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ κληθῶμεν, καὶ ἐσμέν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν. ² ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. οἶδαμεν ὅτι ἐὰν φανερωθῆ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτόν καθὼς ἐστίν. ³ καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτόν, καθὼς ἐκεῖνος ἀγνός ἐστίν. ⁴ Πᾶς ὁ ποιῶν τὴν ἀμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἀμαρτία ἐστίν ἢ ἀνομία. ⁵ καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἀμαρτίας ἄρῃ, καὶ ἀμαρτία ἐν αὐτῷ οὐκ

ἔστιν. ⁶ πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἀμαρτάνει· πᾶς ὁ ἀμαρτάνων οὐχ ἑώρακεν αὐτόν οὐδὲ ἔγνωκεν αὐτόν. ⁷ Τεκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν. 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. 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. ¹⁰ ἐν τούτῳ φανερά ἐστίν 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. ¹¹ Ὅτι αὕτη ἐστίν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους, ¹² οὐ καθὼς Κáιν 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. ¹³ [Καὶ] μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος. ¹⁴ ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ. ¹⁵ πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ

οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. ¹⁶ ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖναι. ¹⁷ ὃς δ' ἂν ἔχη τὸν βίον τοῦ κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ; ¹⁸ Τεκνία, μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ. ¹⁹ [Καὶ] ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν, ²⁰ ὅτι ἐὰν καταγινώσκη ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα. ²¹ Ἀγαπητοί, ἐὰν ἡ καρδία [ἡμῶν] μὴ καταγινώσκη, παρρησίαν ἔχομεν πρὸς τὸν θεόν ²² καὶ ὁ ἐὰν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. ²³ Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. ²⁴ καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν

ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν.

ESB 3 ¹ See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. ² Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. ³ And everyone who thus hopes in him purifies himself as he is pure. ⁴ Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. ⁵ You know that he appeared to take away sins, and in him there is no sin. ⁶ No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. ⁷ Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous. ⁸ Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. ⁹ No one born of God makes a practice of sinning, for God's seed abides in him, and he

cannot keep on sinning because he has been born of God. ¹⁰ By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother. ¹¹ For this is the message that you have heard from the beginning, that we should love one another. ¹² We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous. ¹³ Do not be surprised, brothers, that the world hates you. ¹⁴ We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death. ¹⁵ Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. ¹⁶ By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers. ¹⁷ But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? ¹⁸ Little children, let us not love in word or talk but in deed and in truth. ¹⁹ By this we shall know that we are of the truth and reassure our heart before him; ²⁰ for whenever our

heart condemns us, God is greater than our heart, and he knows everything.²¹ Beloved, if our heart does not condemn us, we have confidence before God;²² and whatever we ask we receive from him, because we keep his commandments and do what pleases him.²³ And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us.²⁴ Whoever keeps his commandments abides in God, and God in him. And by this we know that he abides in us, by the Spirit whom he has given us.

NASB 3

¹ SEE how great a love the Father has bestowed upon us, that we should be called children of God; and *such* we are. For this reason the world does not know us, because it did not know Him.² Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is.³ And everyone who has this hope *fixed* on Him purifies himself, just as He is pure.⁴ Everyone who practices sin also practices lawlessness; and sin is lawlessness.⁵ And you know that He appeared in

order to take away sins; and in Him there is no sin.⁶ No one who abides in Him sins; no one who sins has seen Him or knows Him.⁷ Little children, let no one deceive you; the one who practices righteousness is righteous, just as He is righteous;⁸ the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, that He might destroy the works of the devil.⁹ No one who is born of God practices sin, because His seed abides in him; and he cannot sin. *Ps. 1* because he is born of God.

¹⁰ By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother.¹¹ For this is the message which you have heard from the beginning, that we should love one another;¹² not as Cain, *who* was of the evil one, and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous.¹³ Do not marvel, brethren, if the world hates you.¹⁴ We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death.¹⁵ Everyone who hates his brother is a murderer; and you know that no

murderer has eternal life abiding in him.¹⁶ We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren.¹⁷ But whoever has the world's goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him?¹⁸ Little children, let us not love with word or with tongue, but in deed and truth.¹⁹ We shall know by this that we are of the truth, and shall assure our heart before Him,²⁰ in whatever our heart *we know well what we have done.* condemns us; for God is greater than our heart, and knows all things.²¹ Beloved, if our heart does not condemn us, we have confidence before God;²² and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight.²³ And this is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us.²⁴ And the one who keeps His commandments abides in Him, and He in him. And we know by this that He abides in us, by the Spirit whom He has given us.

4 ¹ Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπροφήται ἐξεληλύθασιν εἰς τὸν κόσμον. ² ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν, ³ καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. ⁴ Ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. ⁵ αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν, διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει. ⁶ ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν, ὃ γινώσκων τὸν θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης. ⁷ Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν. ⁸ ὃ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν. 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. ¹⁰ ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεὸν ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἰλασμόν περὶ τῶν ἁμαρτιῶν ἡμῶν. ¹¹ Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. ¹² θεὸν οὐδεὶς πώποτε τεθέαται. ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν τετελειωμένη ἐστίν. ¹³ Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. ¹⁴ καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου. ¹⁵ Ὃς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ. 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. ¹⁷ Ἐν τούτῳ τετελειῶται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. ¹⁸ φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὃ δὲ

φοβούμενος οὐ τετελειῶται ἐν τῇ ἀγάπῃ. ¹⁹ ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. ²⁰ ἐὰν τις εἴπῃ ὅτι ἀγαπῶ τὸν θεὸν καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἐώρακεν, τὸν θεὸν ὃν οὐχ ἐώρακεν οὐ δύναται ἀγαπᾶν. ²¹ καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

ESV **4** ¹ Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world. ² By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, ³ and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already. ⁴ Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world. ⁵ They are from the world; therefore they speak from the world, and the world listens to them. ⁶ We are from God. Whoever knows God listens to us; whoever is not from God does not

listen to us. By this we know the Spirit of truth and the spirit of error.⁷ Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God.⁸ Anyone who does not love does not know God, because God is love.⁹ In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him.¹⁰ In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins.¹¹ Beloved, if God so loved us, we also ought to love one another.¹² No one has ever seen God; if we love one another, God abides in us and his love is perfected in us.¹³ By this we know that we abide in him and he in us, because he has given us of his Spirit.¹⁴ And we have seen and testify that the Father has sent his Son to be the Savior of the world.¹⁵ Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.¹⁶ So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him.¹⁷ By this is love perfected with us, so that we may have confidence for the day of judgment, because as he is so also are we in this world.¹⁸ There is no fear

in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love.¹⁹ We love because he first loved us.²⁰ If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen.²¹ And this commandment we have from him: whoever loves God must also love his brother.

NASB 4

¹ BELOVED, do not believe every spirit, but test the spirits to see whether they are from God; because many false prophets have gone out into the world.² By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God;³ and every spirit that does not confess Jesus is not from God; and this is the *spirit* of the antichrist, of which you have heard that it is coming, and now it is already in the world.⁴ You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world.⁵ They are from the world; therefore they speak *as* from the world, and the world listens to them.⁶ We are from God; he who knows God listens

to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error.⁷ Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God.⁸ The one who does not love does not know God, for God is love.⁹ By this the love of God was manifested in us, that God has sent His only *only me to be kind* begotten Son into the world so that we might live through Him.¹⁰ In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.¹¹ Beloved, if God so loved us, we also ought to love one another.¹² No one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us.¹³ By this we know that we abide in Him and He in us, because He has given us of His Spirit.¹⁴ And we have beheld and bear witness that the Father has sent the Son *to be* the Savior of the world.¹⁵ Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.¹⁶ And we have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him.¹⁷ By this, love is perfected with us, that we may have confidence in the day of judgment;

because as He is, so also are we in this world.¹⁸ There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love.¹⁹ We love, because He first loved us.²⁰ If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen.²¹ And this commandment we have from Him, that the one who loves God should love his brother also.

5¹ Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ χριστός, ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ [καὶ] τὸν γεγεννημένον ἐξ αὐτοῦ.² ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολάς αὐτοῦ ποιῶμεν.³ αὕτη γάρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολάς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν.⁴ ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἢ νικήσασα τὸν κόσμον, ἢ πίστις ἡμῶν.⁵ Τίς [δέ] ἐστὶν ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ;⁶ οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος,

the one who is either the one who is born by him

Ἰησοῦς Χριστός, οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά ἐστὶν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστὶν ἡ ἀλήθεια.⁷ ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες,⁸ τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.⁹ εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ.¹⁰ ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ, ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν· αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.¹¹ Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.¹² ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει.¹³ Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.¹⁴ Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν ὅτι ἐὰν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν.¹⁵ καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν ὁ ἐὰν αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν ἀπ' αὐτοῦ.¹⁶ Ἐὰν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα

ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ.¹⁷ πᾶσα ἀδικία ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον.¹⁸ Οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐκ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ αὐτόν καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ.¹⁹ οἴδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.²⁰ οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκουμεν τὸν ἀληθινόν, καὶ ἐσμέν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος.²¹ Τεκνία, φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων.

ESV 5

¹ Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father loves whoever has been born of him. ² By this we know that we love the children of God, when we love God and obey his commandments. ³ For this is the love of God, that we keep his commandments. And his commandments are not burdensome. ⁴ For everyone who has been born of God overcomes the world. And this is the

πλσγες

victory that has overcome the world—our faith.⁵ Who is it that overcomes the world except the one who believes that Jesus is the Son of God?⁶ This is he who came by water and blood—Jesus Christ; not by the water only but by the water and the blood. And the Spirit is the one who testifies, because the Spirit is the truth.⁷ For there are three that testify:⁸ the Spirit and the water and the blood; and these three agree.⁹ If we receive the testimony of men, the testimony of God is greater, for this is the testimony of God that he has borne concerning his Son.¹⁰ Whoever believes in the Son of God has the testimony in himself. Whoever does not believe God has made him a liar, because he has not believed in the testimony that God has borne concerning his Son.¹¹ And this is the testimony, that God gave us eternal life, and this life is in his Son.¹² Whoever has the Son has life; whoever does not have the Son of God does not have life.¹³ I write these things to you who believe in the name of the Son of God that you may know that you have eternal life.¹⁴ And this is the confidence that we have toward him, that if we ask anything according to his will he hears us.¹⁵ And if we know that he hears us in whatever we ask, we know that we have

the requests that we have asked of him.¹⁶ If anyone sees his brother committing a sin not leading to death, he shall ask, and God will give him life—to those who commit sins that do not lead to death. There is sin that leads to death; I do not say that one should pray for that.¹⁷ All wrongdoing is sin, but there is sin that does not lead to death.¹⁸ We know that everyone who has been born of God does not keep on sinning, but he who was born of God protects him, and the evil one does not touch him.¹⁹ We know that we are from God, and the whole world lies in the power of the evil one.²⁰ And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life.²¹ Little children, keep yourselves from idols.

that we keep His commandments; and His commandments are not burdensome.⁴ For whatever is born of God overcomes the world; and this is the victory that has overcome the world—our faith.⁵ And who is the one who overcomes the world, but he who believes that Jesus is the Son of God?⁶ This is the one who came by water and blood, Jesus Christ; not with the water only, but with the water and with the blood.⁷ And it is the Spirit who bears witness, because the Spirit is the truth.⁸ For there are three that bear witness, the Spirit and the water and the blood; and the three are in agreement.⁹ If we receive the witness of men, the witness of God is greater; for the witness of God is this, that He has borne witness concerning His Son.¹⁰ The one who believes in the Son of God has the witness in himself; the one who does not believe God has made Him a liar, because he has not believed in the witness that God has borne concerning His Son.¹¹ And the witness is this, that God has given us eternal life, and this life is in His Son.¹² He who has the Son has the life; he who does not have the Son of God does not have the life.¹³ These things I have written to you who believe in the name of the Son of God, in order that you may know that you have

Textual Problem.
in heaven...
on earth...

difficult passage
J.A.C.

NASB 5

¹ WHOEVER believes that Jesus is the Christ is born of God; and whoever loves the Father loves the child born of Him.² By this we know that we love the children of God, when we love God and observe His commandments.³ For this is the love of God,

we will get it

eternal life. ¹⁴ And this is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. ¹⁵ And if we know that He hears us *in* whatever we ask, we know that we have the requests which we have asked from Him. ¹⁶ If anyone sees his brother committing a sin not *leading* to death, he shall ask and *God* will for him give life to those who commit sin not *leading* to death. There is a sin *leading* to death; I do not say that he should make request for this. ¹⁷ All unrighteousness is sin, and there is a sin not *leading* to death. ¹⁸ We know that no one who is born of God sins; but He who was born of God keeps him and the evil one does not touch him. ¹⁹ We know that we are of God, and the whole world lies in *the power of* the evil one. ²⁰ And we know that the Son of God has come, and has given us understanding, in order that we might know Him who is true, and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life. ²¹ Little children, guard yourselves from idols.

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ΘΜ, ΔΜ

2 John (NA27 Int.)

¹ Ὁ πρεσβύτερος ἐκλεκτῆ κυρία καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, ² διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα. ³ ἔσται μεθ' ἡμῶν χάρις ἔλεος εἰρήνη παρὰ θεοῦ πατρὸς καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς ἐν ἀληθείᾳ καὶ ἀγάπῃ. ⁴ Ἐχάρην λίαν ὅτι εὕρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολήν ἐλάβομεν παρὰ τοῦ πατρὸς. ⁵ καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολήν καινὴν γράφων σοι ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. ⁶ καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ· αὕτη ἡ ἐντολή ἐστίν, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε. ⁷ Ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον· οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. ⁸ βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσητε τὴν εἰργασάμεθα ἀλλὰ μισθὸν πλήρη ἀπολάβητε. ⁹ Πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει. ¹⁰ εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε

αὐτὸν εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε. ¹¹ ὁ λέγων γὰρ αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς. ¹² Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθη διὰ χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν πεπληρωμένη ᾖ. ¹³ Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.

2 John (ESV)

¹ The elder to the elect lady and her children, whom I love in truth, and not only I, but also all who know the truth, ² because of the truth that abides in us and will be with us forever: ³ Grace, mercy, and peace will be with us, from God the Father and from Jesus Christ the Father's Son, in truth and love. ⁴ I rejoiced greatly to find some of your children walking in the truth, just as we were commanded by the Father. ⁵ And now I ask you, dear lady—not as though I were writing you a new commandment, but the one we have had from the beginning—that we love one another. ⁶ And this is love, that we walk according to his commandments; this is the commandment, just as you have heard from the beginning, so that you should walk in it. ⁷ For many deceivers have gone out into the world, those

who do not confess the coming of Jesus Christ in the flesh. Such a one is the deceiver and the antichrist. ⁸ Watch yourselves, so that you may not lose what we have worked for, but may win a full reward. ⁹ Everyone who goes on ahead and does not abide in the teaching of Christ, does not have God. Whoever abides in the teaching has both the Father and the Son. ¹⁰ If anyone comes to you and does not bring this teaching, do not receive him into your house or give him any greeting, ¹¹ for whoever greets him takes part in his wicked works. ¹² Though I have much to write to you, I would rather not use paper and ink. Instead I hope to come to you and talk face to face, so that our joy may be complete. ¹³ The children of your elect sister greet you.

2 John (NASB)

¹ THE elder to the chosen lady and her children, whom I love in truth; and not only I, but also all who know the truth, ² for the sake of the truth which abides in us and will be with us forever: ³ Grace, mercy and peace will be with us, from God the Father and from Jesus Christ, the Son of the Father, in truth and love. ⁴ I was very glad to find some of your children walking in truth, just as

John 8
30, 31
Col 1
21-23
normally
hospitality
to give
Cn 5
very

we have received commandment *to do* from the Father. ⁵ And now I ask you, lady, not as writing to you a new commandment, but the one which we have had from the beginning, that we love one another. ⁶ And this is love, that we walk according to His commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it. ⁷ For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ *as* coming in the flesh. This is the deceiver and the antichrist. ⁸ Watch yourselves, that you might not lose what we have accomplished, but that you may receive a full reward. ⁹ Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son. ¹⁰ If anyone comes to you and does not bring this teaching, do not receive him into *your* house, and do not give him a greeting; ¹¹ for the one who gives him a greeting participates in his evil deeds. ¹² Having many things to write to you, I do not want to *do so* with paper and ink; but I hope to come to you and speak face to face, that your joy may be made full. ¹³ The children of your chosen sister greet you.

✠ Neil Christian Damgaard O.M.A.M.C.V

3 John (NA27 Int.)

¹ Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ. ² Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί σου ἡ ψυχή. ³ Ἐχάρην γὰρ λίαν ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. ⁴ μειζοτέραν τούτων οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ περιπατοῦντα. ⁵ Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ τοῦτο ξένους, ⁶ οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας, οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ θεοῦ. ⁷ ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνικῶν. ⁸ ἡμεῖς οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς τοιοῦτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ. ⁹ Ἐγραψά τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς. ¹⁰ διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ λόγοις πονηροῖς φλυαρῶν ἡμᾶς, καὶ μὴ ἀρκοῦμενος ἐπὶ τούτοις οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφοὺς καὶ τοὺς βουλομένους κωλύει καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει. ¹¹ Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ κακοποιῶν οὐχ

ἐώρακεν τὸν θεόν. ¹² Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων καὶ ὑπὸ αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν. ¹³ Πολλὰ εἶχον γράψαι σοι ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράφειν. ¹⁴ Ἐλπίζω δὲ εὐθέως σε ἰδεῖν, καὶ στόμα πρὸς στόμα λάλησομεν. ¹⁵ Εἰρήνη σοι. ἀσπάζονται σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.

3 John (ESV)

¹ The elder to the beloved Gaius, whom I love in truth. ² Beloved, I pray that all may go well with you and that you may be in good health, as it goes well with your soul. ³ For I rejoiced greatly when the brothers came and testified to your truth, as indeed you are walking in the truth. ⁴ I have no greater joy than to hear that my children are walking in the truth. ⁵ Beloved, it is a faithful thing you do in all your efforts for these brothers, strangers as they are, ⁶ who testified to your love before the church. You will do well to send them on their journey in a manner worthy of God. ⁷ For they have gone out for the sake of the name, accepting nothing from the Gentiles. ⁸ Therefore we ought to support people like these, that we may be fellow workers for

the truth. ⁹ I have written something to the church, but Diotrephes, who likes to put himself first, does not acknowledge our authority. ¹⁰ So if I come, I will bring up what he is doing, talking wicked nonsense against us. And not content with that, he refuses to welcome the brothers, and also stops those who want to and puts them out of the church. ¹¹ Beloved, do not imitate evil but imitate good. Whoever does good is from God; whoever does evil has not seen God. ¹² Demetrius has received a good testimony from everyone, and from the truth itself. We also add our testimony, and you know that our testimony is true. ¹³ I had much to write to you, but I would rather not write with pen and ink. ¹⁴ I hope to see you soon, and we will talk face to face. ¹⁵ Peace be to you. The friends greet you. Greet the friends, every one of them.

3 John (NASB)

¹ THE elder to the beloved Gaius, whom I love in truth. ² Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers. ³ For I was very glad when brethren came and bore witness to your truth, *that is*, how you are walking in truth. ⁴ I have no greater joy than

please do this

this, to hear of my children walking in the truth. ⁵ Beloved, you are acting faithfully in whatever you accomplish for the brethren, and especially *when they are* strangers; ⁶ and they bear witness to your love before the church; and you will do well to send them on their way in a manner worthy of God. ⁷ For they went out for the sake of the Name, accepting nothing from the Gentiles. ⁸ Therefore we ought to support such men, that we may be fellow workers with the truth. ⁹ I wrote something to the church; but Diotrephes, who loves to be first among them, does not accept what we say. ¹⁰ For this reason, if I come, I will call attention to his deeds which he does, unjustly accusing us with wicked words; and not satisfied with this, neither does he himself receive the brethren, and he forbids those who desire *to do so*, and puts *them* out of the church. ¹¹ Beloved, do not imitate what is evil, but what is good. The one who does good is of God; the one who does evil has not seen God. ¹² Demetrius has received a *good* testimony from everyone, and from the truth itself; and we also bear witness, and you know that our witness is true. ¹³ I had many things to write to you, but I am not willing to write *them* to you with pen and ink; ¹⁴

but I hope to see you shortly, and we shall speak face to face. Peace be to you. The friends greet you. Greet the friends by name.

1st John

(The Message)

¹ From the very first day, we were there, taking it all in—we heard it with our own ears, saw it with our own eyes, verified it with our own hands. ² The Word of Life appeared right before our eyes; we saw it happen! And now we're telling you in most sober prose that what we witnessed was, incredibly, this: The infinite Life of God himself took shape before us. ³ We saw it, we heard it, and now we're telling you so you can experience it along with us, this experience of communion with the Father and his Son, Jesus Christ. ⁴ Our motive for writing is simply this: We want you to enjoy this, too. Your joy will double our joy! ⁵ This, in essence, is the message we heard from Christ and are passing on to you: God is light, pure light; there's not a trace of darkness in him. ⁶ If we claim that we experience a shared life with him and continue to stumble around in the dark, we're obviously lying through our teeth—we're not *living* what we claim. ⁷ But if we walk in the light, God himself being the light, we also experience a shared life with one another, as the sacrificed blood of Jesus, God's Son, purges all our

sin. ⁸ If we claim that we're free of sin, we're only fooling ourselves. A claim like that is errant nonsense. ⁹ On the other hand, if we admit our sins—make a clean breast of them—he won't let us down; he'll be true to himself. He'll forgive our sins and purge us of all wrongdoing. ¹⁰ If we claim that we've never sinned, we out-and-out contradict God—make a liar out of him. A claim like that only shows off our ignorance of God.

² ¹ I write this, dear children, to guide you out of sin. But if anyone does sin, we have a Priest-Friend in the presence of the Father: Jesus Christ, righteous Jesus. ² When he served as a sacrifice for our sins, he solved the sin problem for good—not only ours, but the whole world's. ³ Here's how we can be sure that we know God in the right way: Keep his commandments. ⁴ If someone claims, "I know him well!" but doesn't keep his commandments, he's obviously a liar. His life doesn't match his words. ⁵ But the one who keeps God's word is the person in whom we see God's mature love. This is the only way to be sure we're in God. ⁶ Anyone who claims to be intimate with God ought to live the same kind of life Jesus lived. ⁷ My dear friends,

I'm not writing anything new here. This is the oldest commandment in the book, and you've known it from day one. It's always been implicit in the Message you've heard. ⁸ On the other hand, perhaps it is new, freshly minted as it is in both Christ and you—the darkness on its way out and the True Light already blazing! ⁹ Anyone who claims to live in God's light and hates a brother or sister is still in the dark. ¹⁰ It's the person who loves brother and sister who dwells in God's light and doesn't block the light from others. ¹¹ But whoever hates is still in the dark, stumbles around in the dark, doesn't know which end is up, blinded by the darkness. ¹² I remind you, my dear children: Your sins are forgiven in Jesus' name. ¹³ You veterans were in on the ground floor, and know the One who started all this; you newcomers have won a big victory over the Evil One. And a second reminder, dear children: You know the Father from personal experience. ¹⁴ You veterans know the One who started it all; and you newcomers—such vitality and strength! God's word is so steady in you. Your fellowship with God enables you to gain a victory over the Evil One. ¹⁵ Don't love the world's

ways. Don't love the world's goods. Love of the world squeezes out love for the Father.¹⁶ Practically everything that goes on in the world—wanting your own way, wanting everything for yourself, wanting to appear important—has nothing to do with the Father. It just isolates you from him.¹⁷ The world and all its wanting, wanting, wanting is on the way out—but whoever does what God wants is set for eternity.¹⁸

Children, time is just about up. You heard that Antichrist is coming. Well, they're all over the place, antichrists everywhere you look. That's how we know that we're close to the end.¹⁹ They left us, but they were never really with us. If they had been, they would have stuck it out with us, loyal to the end. In leaving, they showed their true colors, showed they never did belong.²⁰ But you belong. The Holy One anointed you, and you all know it.²¹ I haven't been writing this to tell you something you don't know, but to confirm the truth you do know, and to remind you that the truth doesn't breed lies.²² So who is lying here? It's the person who denies that Jesus is the Divine Christ, that's who. This is what makes an antichrist: denying the Father,

denying the Son.²³ No one who denies the Son has any part with the Father, but affirming the Son is an embrace of the Father as well.²⁴ Stay with what you heard from the beginning, the original message. Let it sink into your life. If what you heard from the beginning lives deeply in you, you will live deeply in both Son and Father.²⁵ This is exactly what Christ promised: eternal life, real life!²⁶ I've written to warn you about those who are trying to deceive you.²⁷ But they're no match for what is embedded deeply within you—Christ's anointing, no less! You don't need any of their so-called teaching. Christ's anointing teaches you the truth on everything you need to know about yourself and him, uncontaminated by a single lie. Live deeply in what you were taught.²⁸

And now, children, stay with Christ. Live deeply in Christ. Then we'll be ready for him when he appears, ready to receive him with open arms, with no cause for red-faced guilt or lame excuses when he arrives.²⁹ Once you're convinced that he is right and righteous, you'll recognize that all who practice righteousness are God's true children.

3 ¹ What marvelous love the Father has

extended to us! Just look at it—we're called children of God! That's who we really are. But that's also why the world doesn't recognize us or take us seriously, because it has no idea who he is or what he's up to.² But friends, that's exactly who we are: children of God. And that's only the beginning. Who knows how we'll end up! What we know is that when Christ is openly revealed, we'll see him—and in seeing him, become like him.³ All of us who look forward to his Coming stay ready, with the glistening purity of Jesus' life as a model for our own.⁴ All who indulge in a sinful life are dangerously lawless, for sin is a major disruption of God's order.⁵ Surely you know that Christ showed up in order to get rid of sin. There is no sin in him, and sin is not part of his program.⁶ No one who lives deeply in Christ makes a practice of sin. None of those who do practice sin have taken a good look at Christ. They've got him all backward.⁷ So, my dear children, don't let anyone divert you from the truth. It's the person who *acts* right who *is* right, just as we see it lived out in our righteous Messiah.⁸ Those who make a practice of sin are straight from the Devil, the pioneer in the practice of sin. The Son of

God entered the scene to abolish the Devil's ways.⁹ People conceived and brought into life by God don't make a practice of sin. How could they? God's seed is deep within them, making them who they are. It's not in the nature of the God-begotten to practice and parade sin.¹⁰ Here's how you tell the difference between God's children and the Devil's children: The one who won't practice righteous ways isn't from God, nor is the one who won't love brother or sister. A simple test.¹¹ For this is the original message we heard: We should love each other.¹² We must not be like Cain, who joined the Evil One and then killed his brother. And why did he kill him? Because he was deep in the practice of evil, while the acts of his brother were righteous.¹³ So don't be surprised, friends, when the world hates you. This has been going on a long time.¹⁴ The way we know we've been transferred from death to life is that we love our brothers and sisters. Anyone who doesn't love is as good as dead.¹⁵ Anyone who hates a brother or sister is a murderer, and you know very well that eternal life and murder don't go together.¹⁶ This is how we've come to understand

and experience love: Christ sacrificed his life for us. This is why we ought to live sacrificially for our fellow believers, and not just be out for ourselves.¹⁷ If you see some brother or sister in need and have the means to do something about it but turn a cold shoulder and do nothing, what happens to God's love? It disappears. And you made it disappear.¹⁸ My dear children, let's not just talk about love; let's practice real love.¹⁹ This is the only way we'll know we're living truly, living in God's reality.²⁰ It's also the way to shut down debilitating self-criticism, even when there is something to it. For God is greater than our worried hearts and knows more about us than we do ourselves.²¹ And friends, once that's taken care of and we're no longer accusing or condemning ourselves, we're bold and free before God!²² We're able to stretch our hands out and receive what we asked for because we're doing what he said, doing what pleases him.²³ Again, this is God's command: to believe in his personally named Son, Jesus Christ. He told us to love each other, in line with the original command.²⁴ As we keep his commands, we live deeply and surely in him, and he lives in us. And

this is how we experience his deep and abiding presence in us: by the Spirit he gave us.

4 ¹ My dear friends, don't believe everything you hear. Carefully weigh and examine what people tell you. Not everyone who talks about God comes from God. There are a lot of lying preachers loose in the world.² Here's how you test for the genuine Spirit of God. Everyone who confesses openly his faith in Jesus Christ—the Son of God, who came as an actual flesh-and-blood person—comes from God and belongs to God.³ And everyone who refuses to confess faith in Jesus has nothing in common with God. This is the spirit of antichrist that you heard was coming. Well, here it is, sooner than we thought!⁴ My dear children, you come from God and belong to God. You have already won a big victory over those false teachers, for the Spirit in you is far stronger than anything in the world.⁵ These people belong to the Christ-denying world. They talk the world's language and the world eats it up.⁶ But we come from God and belong to God. Anyone who knows God understands us and listens. The person who has nothing to do with God will, of course, not listen

to us. This is another test for telling the Spirit of Truth from the spirit of deception. ⁷ My beloved friends, let us continue to love each other since love comes from God. Everyone who loves is born of God and experiences a relationship with God. ⁸ The person who refuses to love doesn't know the first thing about God, because God *is* love—so you can't know him if you don't love. ⁹ This is how God showed his love for us: God sent his only Son into the world so we might live through him. ¹⁰ This is the kind of love we are talking about—not that we once upon a time loved God, but that he loved us and sent his Son as a sacrifice to clear away our sins and the damage they've done to our relationship with God. ¹¹ My dear, dear friends, if God loved us like this, we certainly ought to love each other. ¹² No one has seen God, ever. But if we love one another, God dwells deeply within us, and his love becomes complete in us—perfect love! ¹³ This is how we know we're living steadily and deeply in him, and he in us: He's given us life from his life, from his very own Spirit. ¹⁴ Also, we've seen for ourselves and continue to state openly that the Father sent his Son as Savior of the world. ¹⁵

Everyone who confesses that Jesus is God's Son participates continuously in an intimate relationship with God. ¹⁶ We know it so well, we've embraced it heart and soul, this love that comes from God. ¹⁷

God is love. When we take up permanent residence in a life of love, we live in God and God lives in us. This way, love has the run of the house, becomes at home and mature in us, so that we're free of worry on Judgment Day—our standing in the world is identical with Christ's. ¹⁸ There is no room in love for fear. Well-formed love banishes fear. Since fear is crippling, a fearful life—fear of death, fear of judgment—is one not yet fully formed in love. ¹⁹ We, though, are going to love—love and be loved. First we were loved, now we love. He loved us first. ²⁰ If anyone boasts, "I love God," and goes right on hating his brother or sister, thinking nothing of it, he is a liar. If he won't love the person he can see, how can he love the God he can't see? ²¹ The command we have from Christ is blunt: Loving God includes loving people. You've got to love both.

5 ¹ Every person who believes that Jesus is, in fact, the Messiah, is God-begotten. If we love the

One who conceives the child, we'll surely love the child who was conceived.

² The reality test on whether or not we love God's children is this: Do we love God? Do we keep his commands? ³ The proof that we love God comes when we keep his commandments and they are not at all troublesome.

⁴ Every God-begotten person conquers the world's ways. The conquering power that brings the world to its knees is our faith. ⁵ The person who wins out over the world's ways is simply the one who believes Jesus is the Son of God. ⁶

Jesus—the Divine Christ! He experienced a life-giving birth and a death-killing death. Not only birth from the womb, but baptismal birth of his ministry and sacrificial death. And all the while the Spirit is confirming the truth, the reality of God's presence at Jesus' baptism and crucifixion, bringing those occasions alive for us. ⁷ A triple testimony: ⁸ the Spirit, the Baptism, the Crucifixion. And the three in perfect agreement. ⁹ If we take human testimony at face value, how much more should we be reassured when God gives testimony as he does here, testifying concerning his Son. ¹⁰ Whoever believes in the Son of God inwardly confirms God's testimony. Whoever

refuses to believe in effect calls God a liar, refusing to believe God's own testimony regarding his Son. ¹¹ This is the testimony in essence: God gave us eternal life; the life is in his Son. ¹² So, whoever has the Son, has life; whoever rejects the Son, rejects life. ¹³ My purpose in writing is simply this: that you who believe in God's Son will know beyond the shadow of a doubt that you have eternal life, the reality and not the illusion. ¹⁴ And how bold and free we then become in his presence, freely asking according to his will, sure that he's listening. ¹⁵ And if we're confident that he's listening, we know that what we've asked for is as good as ours. ¹⁶ For instance, if we see a Christian believer sinning (clearly I'm not talking about those who make a practice of sin in a way that is "fatal," leading to eternal death), we ask for God's help and he gladly gives it, gives life to the sinner whose sin is not fatal. There is such a thing as a fatal sin, and I'm not urging you to pray about that. ¹⁷ Everything we do wrong is sin, but not all sin is fatal. ¹⁸ We know that none of the God-begotten makes a practice of sin—fatal sin. The God-begotten are also the God-protected. The Evil One can't lay a hand on

them. ¹⁹ We know that we are held firm by God; it's only the people of the world who continue in the grip of the Evil One. ²⁰ And we know that the Son of God came so we could recognize and understand the truth of God—what a gift!—and we are living in the Truth itself, in God's Son, Jesus Christ. This Jesus is both True God and Real Life. ²¹ Dear children, be on guard against all clever facsimiles.¹

¹ Peterson, Eugene H. *The Message : The Bible in Contemporary Language*. Colorado Springs, Colo.: NavPress, 2002.

1st John 5.7–8 μαρτυροῦντες, 8 τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα {A}

After μαρτυροῦντες the Textus Receptus adds the following: ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ Ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. (8) καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ. That these words are spurious and have no right to stand in the New Testament is certain in the light of the following considerations.

(A) EXTERNAL EVIDENCE. (1) The passage is absent from every known Greek manuscript except eight, and these contain the passage in what appears to be a translation from a late recension of the Latin Vulgate. Four of the eight manuscripts contain the passage as a variant reading written in the margin as a later addition to the manuscript. The eight manuscripts are as follows:

- 61: codex Montfortianus, dating from the early sixteenth century.
 88^{v.r.}: a variant reading in a sixteenth century hand, added to the fourteenth-century codex Regius of Naples.
 221^{v.r.}: a variant reading added to a tenth-century manuscript in the Bodleian Library at Oxford.
 429^{v.r.}: a variant reading added to a sixteenth-century manuscript at Wolfenbüttel.
 636^{v.r.}: a variant reading added to a sixteenth-century manuscript at Naples.

{A} {A} The letter {A} signifies that the text is certain.

61

ms. nr. 61
saec. XVI
bibliotheca Dublin, Trin. Coll., Ms. 30
cont. eapr

88

ms. nr. 88
saec. XII
bibliotheca Napoli, Bibl. Naz., Ms. II. A. 7
cont. apr

^{v.r. v.r.} a variant reading specifically designated in a manuscript as an alternative.

221

ms. nr. 221
saec. X
bibliotheca Oxford, Bodl. Libr., Canon. Gr. 110
cont. ap

429

ms. nr. 429
saec. ap: XIV
 r: XV
bibliotheca Wolfenbüttel, Herzog-August-Bibl., Codd. Aug. 16.7.4°
cont. apr

636

ms. nr. 636
saec. XV
bibliotheca Napoli, Bibl. Naz., Ms. II. A. 9

- 918: a sixteenth-century manuscript at the Escorial, Spain.
 2318: eighteenth-century manuscript, influenced by the Clementine Vulgate, at Bucharest, Rumania.

(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 the 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 Fuldensis [copied A.D. 541–46] and codex Amiatinus [copied before A.D. 716]) or (*c*) as revised by Alcuin (first hand of codex Vallicellianus [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 that 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, and 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.;

	cont.	ap
918	ms. nr.	918
	saec.	XVI
	bibliotheca	Escorial, Σ. I. 5
	cont.	apK† (vac. Act)
2318	ms. nr.	2318
	saec.	XVIII
	bibliotheca	Bukarest, Rumän. Akad., 318 (234)
	cont.	apK (vac. Act)

Tertullian Tertullian (d. after 220)

Cyprian Cyprian (d. 258)

Augustine Augustine (d. 430)

Metzger *The Text of the New Testament, Its Transmission, Corruption, and Restoration*, by Bruce M. Metzger (Oxford, 1964; 3rd ed., 1992).

cf. also Ezra Abbot, "I. John v. 7 and Luther's German Bible," in *The Authorship of the Fourth Gospel and Other Critical Essays* (Boston, 1888), pp. 458–463.²

cf. *confer* (compare)

²Bruce Manning Metzger and United Bible Societies, *A Textual Commentary on the Greek New Testament, Second Edition a Companion Volume to the United Bible Societies' Greek New Testament (4th Rev. Ed.)* (London; New York: United Bible Societies, 1994), 647.

The Textual Problem in 1 John 5:7-8

by

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“5:7 For there are three that testify, 5:8 the Spirit and the water and the blood, and these three are in agreement.” --NET Bible

Before τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, the *Textus Receptus* reads ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα, καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. 5:8 καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ (“in heaven, the Father, the Word, and the Holy Spirit, and these three are one. 5:8 And there are three that testify on earth”). This reading, the infamous *Comma Johanneum*, has been known in the English-speaking world through the King James translation. However, the evidence—both external and internal—is decidedly against its authenticity. Our discussion will briefly address the external evidence.¹

This longer reading is found only in eight late manuscripts, four of which have the words in a marginal note. Most of these manuscripts (2318, 221, and [with minor variations] 61, 88, 429, 629, 636, and 918) originate from the 16th century; the earliest manuscript, codex 221 (10th century), includes the reading in a marginal note which was added sometime after the original composition. Thus, *there is no sure evidence of this reading in any Greek manuscript until the 1500s*; each such reading was apparently composed after Erasmus' Greek NT was published in 1516. Indeed, the reading appears in *no Greek witness of any kind* (either manuscript, patristic, or Greek translation of some other version) *until AD 1215* (in a Greek translation of the Acts of the Lateran Council, a work originally written in Latin). This is all the more significant, since many a Greek Father would have loved such a reading, for it so succinctly affirms the doctrine of the Trinity.² The reading seems to have arisen in a fourth century Latin homily in which the text was allegorized to refer to members of the Trinity. From there, it made its way into copies of the Latin Vulgate, the text used by the Roman Catholic Church.

The Trinitarian formula (known as the *Comma Johanneum*) made its way into the third edition of Erasmus' Greek NT (1522) because of pressure from the Catholic Church. After his first edition appeared (1516), there arose such a furor over the absence of the *Comma* that Erasmus needed to defend himself. He argued that he did not put in the *Comma* because he found no Greek manuscripts that included it. Once one was produced (codex 61, written by one Roy or Froy at Oxford in c. 1520),³ Erasmus apparently felt obliged to include the reading. He became aware of this manuscript sometime between May of 1520 and September of 1521. In his annotations to his third edition he does not protest the rendering now in his text,⁴ as though it were made to order; but he does defend himself from the

¹For a detailed discussion, see Metzger, *Textual Commentary*, 2nd ed., 647-49.

²Not only the ancient orthodox writers, but also modern orthodox scholars would of course be delighted if this reading were the original one. But the fact is that the evidence simply does not support the Trinitarian formula here—and these orthodox scholars just happen to hold to the reasonable position that it is essential to affirm what the Bible affirms where it affirms it, rather than create such affirmations *ex nihilo*. That KJV advocates have charged modern translations with heresy because they lack the *Comma* is a house of cards, for the same translators who have worked on the NIV, NASB, or NET (as well as many other translations) have written several articles and books affirming the Trinity.

³This manuscript which contains the entire New Testament is now housed in Dublin. It has been examined so often at this one place that the book now reportedly falls open naturally to 1 John 5.

⁴That Erasmus made such a protest or that he had explicitly promised to include the *Comma* is an overstatement of the evidence, though the converse of this can be said to be true: Erasmus refused to put this in his without Greek manuscript support.

charge of indolence, noting that he had taken care to find whatever manuscripts he could for the production of his Greek New Testament. In the final analysis, Erasmus probably altered the text because of politico-theologico-economic concerns: he did not want his reputation ruined, nor his *Novum Instrumentum* to go unsold.

Modern advocates of the *Textus Receptus* and KJV generally argue for the inclusion of the *Comma Johanneum* on the basis of heretical motivation by scribes who did not include it. But these same scribes elsewhere include thoroughly orthodox readings—even in places where the TR/Byzantine manuscripts lack them. Further, these KJV advocates argue theologically from the position of divine preservation: since this verse is in the TR, it must be original. But this approach is circular, presupposing as it does that the TR = the original text. Further, it puts these Protestant proponents in the awkward and self-contradictory position of having to affirm that the Roman Catholic humanist, Erasmus, was just as inspired as the apostles, for on several occasions he *invented* readings—due either to carelessness or lack of Greek manuscripts (in particular, for the last six verses of Revelation Erasmus had to back-translate from Latin to Greek).

In reality, the issue is history, not heresy: How can one argue that the *Comma Johanneum* must go back to the original text when it did not appear until the 16th century in any Greek manuscripts? Such a stance does not do justice to the gospel: faith must be rooted in history. To argue that the *Comma* must be authentic is Bultmannian in its *method*, for it ignores history at every level. As such, it has very little to do with biblical Christianity, for a biblical faith is one that is rooted in history.

Significantly, the German translation done by Luther was based on Erasmus' second edition (1519) and lacked the *Comma*. But the KJV translators, basing their work principally on Theodore Beza's 10th edition of the Greek NT (1598), a work which itself was fundamentally based on Erasmus' third and later editions (and Stephanus' editions), popularized the *Comma* for the English-speaking world. Thus, the *Comma Johanneum* has been a battleground for English-speaking Christians more than for others.

Unfortunately, for many, the *Comma* and other similar passages have become such emotional baggage that is dragged around whenever the Bible is read that a knee-jerk reaction and *ad hominem* argumentation becomes the first and only way that they can process this issue. Sadly, neither empirical evidence nor reason can dissuade them from their views. The irony is that their very clinging to *tradition* at all costs (namely, of an outmoded translation which, though a literary monument in its day, is now like a Model T on the *Autobahn*) emulates Roman Catholicism in its regard for tradition.⁵ If the King James translators knew that this would be the result nearly four hundred years after the completion of their work, they'd be writhing in their graves.

⁵ Thus, TR-KJV advocates subconsciously embrace two diametrically opposed traditions: when it comes to the first 1500 years of church history, they hold to a Bultmannian kind of Christianity (viz., the basis for their belief in the superiority of the Byzantine manuscripts—and in particular, the half dozen that stand behind the TR—has very little empirical substance of historical worth). Once such readings became a part of tradition, however, by way of the TR, the argument shifts to one of *tradition* rather than non-empirical fideism. Neither basis, of course, resembles Protestantism.

The Chiasm of the History of Redemption

God creates the heavens and earth.

Man is created in the image of God, and the first marriage takes place.

The first Adam fails as the representative, resulting in condemnation.

Unholy cities like Enoch and, later, Babylon and Sodom are built.

Judgment of the flood in the days of Noah.

God raises up a people for his own possession through Abraham.

Abrahamic covenant means blessing will come to the nations.

Mosaic covenant – righteousness and relationship with God is needed.

Davidic covenant – life under God's anointed ruler.

The Prophets bear witness of coming Ruler, the Christ.

Jesus Christ is born in the city of David.

The Lord Jesus is crucified.

Jesus Christ is resurrected from the dead.

The Apostles bear witness to Christ risen.

New covenant begins – Christ rules with all authority.

New covenant brings God's righteousness and presence.

The gospel is spread as blessing to all the nations.

God gathers a people, the church, for his own possession.

Judgment comes upon the nations as in the days of Noah.

Babylon falls, and the Holy City will come down from heaven.

The Last Adam returns and is vindicated before all.

Jesus Christ, the image of God, is married to his bride, the church.

God creates new heavens and earth.

