

ΙΩΑΝΝΟΥ Α' 5
f35

1 JOHN 5
NLET

HOW WE MIGHT COME TO KNOW
THAT WE LOVE THE CHILDREN OF GOD

¹ Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς 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 Ἐντολὰς αὐτοῦ τηρῶμεν¹. ³ Αὕτη γάρ ἐστιν ἡ Ἀγάπη τοῦ Θεοῦ ἵνα τὰς Ἐντολὰς αὐτοῦ τηρῶμεν.

Καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν.

⁴ Ὡτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν Κόσμον. Καὶ αὕτη ἐστὶν ἡ Νίκη ἡ νικήσασα τὸν Κόσμον, ἡ Πίστις ἡμῶν.

⁵ Τίς ² 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, Ἰησοῦς Χριστός· οὐκ ἐν τῷ Ὑδατι μόνον ἀλλ' ἐν τῷ Ὑδατι καὶ ³ τῷ Αἵματι. Καὶ τὸ Πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ Πνεῦμά ἐστιν ἡ Ἀλήθεια. ⁷ Ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες,

⁸ τὸ Πνεῦμα, καὶ

τὸ Ὑδωρ, 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 ἣν⁴ μεμαρτύρηκεν περὶ τοῦ Υἱοῦ αὐτοῦ,

¹ Everyone who keeps on believing that Jesus is the Anointed One has been lastingly born from the God. And, everyone who keeps on loving the One Who caused someone to be born is loving also the one who has been lastingly born from Him.

² In reference to this we are coming to know that we should love the children of the God, whenever we might love the God and might keep⁵ the Injunctions *that are* His. ³ For, this is the Love of the God: that we might keep the Injunctions *that are* His.

And, the Injunctions *that are* His are not heavy to bear.

WHAT CONQUERS THE CREATED ORDER

⁴ Because, everyone who has been lastingly born from the God conquers the *Created* Order. And, this is the Conquering which has conquered the *Created* Order: the Faith *that is* ours. ⁵ ⁶ Who is the one who is conquering the Created Order except the one who keeps on believing that Jesus is the Son of the God?

THE THREE WITNESSES THAT AGREE THAT JESUS

WAS THE SON OF GOD BOTH AT HIS BAPTISM AND CRUCIFICTION

⁶ This One is the One Who came throughout the time of water and blood – Jesus, an anointed one, not in reference to the Water only; rather, in reference to the Water and ⁷ the Blood. And, the Spirit is the One Who is bearing witness, because the Spirit is the Truth. ⁷ Because, three are the ones which are bearing witness

-
- ⁸ the Spirit, and
 - the Water, and
 - the Blood.

And, the Three are witnesses toward the one *thing*.

⁹ If we are receiving the witness of the men, the Witness of God is greater. Because, this is the Witness of the God which⁸ He has lastingly born concerning the Son *that is* His:

¹ 89% of the Greek manuscripts, including the best line of transmission (f35), have τηρῶμεν here instead of ποιῶμεν.

² 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ἀγνόητος here.

³ 70% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition ἐν here.

⁴ 91% of the Greek manuscripts, including the best line of transmission (f35), have ἣν (a relative pronoun) here instead of ὅτι (a conjunction).

⁵ 89% of the Greek manuscripts, including the best line of transmission (f35), have 'keep' here instead of 'do'.

⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction 'Now' here.

⁷ 70% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition which might be translated as 'in reference to' here.

⁸ 91% of the Greek manuscripts, including the best line of transmission (f35), have 'which' (a relative pronoun) here instead of 'because' (a conjunction).

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 ὁ Θεὸς ἡμῖν, καὶ αὕτη ἡ Ζωὴ ἐν τῷ Υἱῷ αὐτοῦ ἐστίν.

¹² Ὁ ἔχων τὸν Υἱὸν ἔχει τὴν Ζωήν. Ὁ μὴ ἔχων τὸν Υἱὸν τοῦ Θεοῦ τὴν Ζωήν οὐκ ἔχει.

¹³ Ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ Ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ ἵνα εἰδῆτε ὅτι ζωὴν αἰώνιον ἔχετε⁹, καὶ

ἵνα πιστεύετε εἰς τὸ Ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ¹⁰.

¹⁴ Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ Θέλημα αὐτοῦ ἀκούει ἡμῶν. ¹⁵ Καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν ὁ ἐὰν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν **παρ**¹¹ αὐτοῦ.

¹⁶ Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσῃ 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.

- 10 the one who keeps on directing faith toward the Son of the God has the Witness in Himself.
- The one who does not keep on believing the God has lastingly made Him a liar, because he did not lastingly direct faith toward the Witness which the God lastingly testified concerning the Son *that is* His.

¹¹ And, this is the Witness: “God gave to us life – *that is*, eternal life. And, this – *that is*, the Life – is in connection with the Son *that is* His.”

¹² The one who has the Son has the Life. The one who does not have the Son of the God does not have the Life.

WHY JOHN WROTE THIS LETTER

¹³ I wrote these *things* to you, the ones who are directing faith toward the Name of the Son of the God,

- in order that you might lastingly know that you have life – *namely*, eternal life¹², and
- in order that you be directing faith toward the Name of the Son of the God¹³.

OUR FREEDOM AND CONFIDENCE TOWARD GOD

¹⁴ And, this is the freedom of speech which we have toward Him, that, if ever we might ask for ourselves anything according to the Will *that is* His, He hears us. ¹⁵ And, if ever we know that He hears us whatever we might ask, we know that we have the request which we have lastingly asked from Him.

CONCERNING DEADLY MORAL FAILURES

¹⁶ If ever anyone might happen to see his Brother failing morally – not a deadly, moral failure – he shall ask. And, He shall give to him life, for the Moral Failures *which are* not deadly. *There* is a moral failure *which is* deadly. NOT concerning that am I saying that he might entreat. ¹⁷ All unrighteousness is moral failure. And, *there* is moral failure *which is* not necessarily toward death.

⁹ 89.9% of the Greek manuscripts, including the best line of transmission (f35), have τοῖς πιστεύουσιν εἰς τὸ Ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ ἵνα εἰδῆτε ὅτι ζωὴν αἰώνιον ἔχετε here. On the basis of 1% (X, A and B) the NU has ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον οἱ πιστεύοντες εἰς τὸ Ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ.

¹⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), include the words καὶ ἵνα πιστεύετε εἰς τὸ Ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ here.

¹¹ 95% of the Greek manuscripts, including the best line of transmission (f35), have παρ' here instead of ἀπ'.

¹² 89.9% of the Greek manuscripts, including the best line of transmission (f35), have ‘the ones who are directing faith toward the Name of the Son of the God, in order that you might lastingly know that you have life – *namely*, eternal life’ here. On the basis of 1% (X, A and B) the NU has ‘in order that you might know that you have life – *that is*, eternal life, the ones who keep on directing faith toward the Name of the Son of the God’.

¹³ 96% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘and in order that you be directing faith toward the Name of the Son of the God’ here.

THE CONTRAST BETWEEN THOSE WHO HAVE BEEN LASTING BORN
FROM GOD AND THOSE WHO ARE NOT

¹⁸ Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ οὐχ ἁμαρτάνει. Ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ τηρεῖ ἑαυτόν¹⁴. Καὶ ὁ Πονηρὸς οὐχ ἄπτεται αὐτοῦ.

¹⁹ Οἶδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν. Καὶ ὁ Κόσμος ὅλος ἐν τῷ Πονηρῷ κεῖται.

²⁰ Οἶδαμεν δὲ ὅτι ὁ Υἱὸς τοῦ Θεοῦ ἦκει. Καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν Ἀληθινόν. Καὶ ἐσμεν ἐν τῷ Ἀληθινῷ, ἐν τῷ Υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. Οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ Ζωὴ ἡ αἰώνιος.

²¹ Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων.

Αμήν.

¹⁸ We have lastingly known that everyone who has been lastingly born from the God does not keep on failing morally. Rather the one having been generated from the God guards himself¹⁵. And, the Wicked One does not take hold of him.

¹⁹ We have lastingly known that we are from out of God. And, the whole Created Order lies in the connection with the Wicked One.

OUR BLESSED SITUATION

²⁰ Now, we have lastingly known that the Son of the God is present. And, He has lastingly and freely given to us a thinking ability in order that we might come to know the Truth. And, we are in connection with the Truth, *that is*, in connection with the Son *that is* His – Jesus, an Anointed One.

This One is:

- the genuine God, and
- the Life – *namely*, the eternal Life.

ONE FINAL SUMMARY EXHORTATION

²¹ Little children, guard yourselves from the phantom ideas.

JOHN ATTESTS TO THE VERITY

OF EVERYTHING THAT HE HAS WRITTEN IN THIS LETTER

Amen!¹⁶

CONCERNING THE CITATION OF f35
IN THE FOOTNOTES OF 1 JOHN

*f35 refers to a **family** of manuscripts that faithfully replicates the wording of an early example of the family – namely, minuscule **35**. The citation of f35 in the footnotes of 1 John is based on forty-three Greek manuscripts – 18, **35**, 141, 149, 201, 204, 328, 386, 394, 432, 604, 664, 757, 824, 928, 986, 1072, 1075, 1100, 1248, 1249, 1503, 1548, 1637, 1725, 1732, 1754, 1761, 1768, 1855, 1864, 1865, 1876, 1892, 1897, 2221, 2352, 2431, 2466, 2554, 2587, 2626 and 2723. Dr. Wilbur Pickering collated all of these manuscripts himself.*

204, 824, 1100, and 2554 are very pure representatives of f35 in 1 John, with not a single variant! The same is true of the exemplars (that is, the manuscripts from which the copyists were copying) of 35, 1503, 1637, 1725, 1732, 1864, 1865, 1897, and 2723. For 204, 824, 1100, and 2554 to have NO variants after

¹⁴ 92% of the Greek manuscripts, including the best line of transmission (f35), have the reflexive pronoun *ἑαυτόν* here instead of the personal pronoun αὐτόν.

¹⁵ 92% of the Greek manuscripts, including the best line of transmission (f35), have the reflexive pronoun 'himself' here instead of the personal pronoun 'him'.

¹⁶ 'Amen' – a transliteration of a Hebrew word which means 'verily, of a truth, so be it'

several centuries of transmission is surely an eloquent demonstration of the faithfulness and accuracy of that transmission.

Since these MSS come from all over the Mediterranean world (Sinai, Jerusalem, Patmos, Constantinople, Bucharest, Aegean, Trikala, Athens, Meteora, Sparta, Ochrida, Mt. Athos [nine different monasteries], Vatican, etc.) they are certainly representative of the family, giving us the precise family profile. It is reflected in the Text without exception!