

# ΙΩΑΝΝΟΥ Α΄

## Prologue

**1:1** Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐώρακαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς Ζωῆς—**2** καὶ ἡ Ζωὴ ἐφανερώθη, καὶ ἐώρακαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν Ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν Πατέρα καὶ ἐφανερώθη ἡμῖν—**3** ὃ ἐώρακαμεν καὶ ἀκηκόαμεν ἀπαγγέλλομεν ὑμῖν,<sup>1</sup> ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ<sup>2</sup> ἡ ἡμετέρα μετὰ τοῦ Πατρὸς καὶ μετὰ τοῦ Υἱοῦ αὐτοῦ, Ἰησοῦ Χριστοῦ. **4** Καί, ταῦτα γράφομεν ὑμῖν<sup>3</sup> ἵνα ἡ χαρὰ ἡμῶν<sup>4</sup> ἥ πεπληρωμένη.

## The conditions of fellowship

### God is light

**1:5** Καὶ ἔστιν αὕτη<sup>5</sup> ἡ ἀγγελία<sup>6</sup> ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν<sup>7</sup> ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. **6** Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν<sup>8</sup> μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατοῦμεν,<sup>9</sup> ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν. **7** Ἐὰν δὲ<sup>10</sup> ἐν τῷ φωτὶ περιπατῶμεν ὥς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ<sup>11</sup> τοῦ Υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

### God forgives confessed sin

**8** Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἐαυτοὺς πλανῶμεν καὶ ἡ Ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.<sup>12</sup> **9** Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ

<sup>1</sup> ὑμῖν f<sup>35</sup> [94%] RP, HF, OC, TR, CP | καὶ 1 (8) A, B, C [6%] NU

<sup>2</sup> δε rell | --- C [10%]

<sup>3</sup> ὑμῖν f<sup>35</sup> C [98.8%] RP, HF, OC, TR, CP | ἡμεῖς 8A<sup>v</sup>B [1.2%] NU

<sup>4</sup> ἡμῶν f<sup>35</sup> 8B [59%] RP, HF, OC, TR, CP, NU | ὑμῶν A, C [41%] (Some TRs read 'your'. Either pronoun makes sense, and the difference is in only one letter, but 'our' has the better attestation, as well as making better sense.)

<sup>5</sup> ἐστὶν αὕτη f<sup>35</sup> 8B, C [78%] RP, HF, CP, NU | ~ 21 A [22%] OC, TR

<sup>6</sup> ἀγγελία f<sup>35</sup> A, B [79%] RP, HF, CP, NU | ἐπαγγελία C [21%] OC, TR | ἀπαγγελία 8 | one other reading

<sup>7</sup> ἀναγγέλλομεν f<sup>35</sup> 8A, B, C [85%] RP, HF, OC, TR, CP, NU | ἀπαγγέλλομεν [15%]

<sup>8</sup> ἐχομεν rell | ἐχωμεν [14%]

<sup>9</sup> περιπατοῦμεν f<sup>35</sup> [29%] | περιπατῶμεν f<sup>35pt</sup> 8A, B, C [71%] RP, HF, OC, TR, CP, NU (The roster of f<sup>35</sup> MSS that reads the Subjunctive is basically made up of the two subgroups that were clearly identified in 1 and 2 Peter, no fewer than 44 of them (out of 53). Further, 18 of them come from a single monastery: M Lavras. The Indicative has a better geographical distribution. The verb 'say' is properly Subjunctive, being controlled by εἰ, but the verbs 'have' and 'walk' are part of a statement and are properly Indicative: only if we are in fact walking in darkness do we become liars for claiming to be in fellowship. So περιπατοῦμεν is correct.)

<sup>10</sup> δε rell | --- [1.6%] ECM, N-A<sup>28</sup> [! ?]

<sup>11</sup> χριστοῦ f<sup>35</sup> A [95%] RP, HF, OC, TR, CP | --- 8B, C [5%] NU

<sup>12</sup> οὐκ ἐστὶν ἐν ἡμῖν rell | ~ 3412 A, C [19%]

δίκαιος ἵνα ἀφῇ ἡμῖν τὰς ἀμαρτίας καὶ καθάρισι<sup>1</sup> ἡμᾶς ἀπὸ πάσης ἀδικίας.  
**10** Ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιούμεν αὐτὸν καὶ ὁ λόγος  
αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

*Jesus Christ is our Advocate*

**2:1** Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε· καὶ ἐάν τις ἀμάρτη,  
Παράκλητον ἔχομεν πρὸς τὸν Πατέρα, Ἰησοῦν Χριστὸν δίκαιον **2**—καὶ αὐτὸς  
ἰλασμός ἐστιν περὶ τῶν ἀμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον<sup>2</sup> ἀλλὰ  
καὶ περὶ ὅλου τοῦ κόσμου.

*We must keep His commandments*

**3** Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ  
τηρῶμεν. **4** Ὁ λέγων,<sup>3</sup> «Ἔγνωνκα αὐτόν,» καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν,  
ψεύστης ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν. **5** Ὁς 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 μένειν ὁφείλει καθὼς ἐκεῖνος  
περιεπάτησεν καὶ αὐτὸς οὕτως<sup>4</sup> περιπατεῖν.

*An old/new commandment*

**7** Ἀδελφοί,<sup>5</sup> οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν ἣν  
εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ ἐστίν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς.<sup>6</sup>  
**8** Πάλιν, ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστίν 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<sup>7</sup> ποῦ ὑπάγει ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.

**Look out for the enemy!**

*A bit of poetry*

**2:12** Γράφω ὑμῖν τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἀμαρτίαι διὰ τὸ ὄνομα αὐτοῦ  
**13**—γράφω ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς· γράφω ὑμῖν νεανίσκοι,  
ὅτι νενικήκατε τὸν πονηρόν· γράφω<sup>8</sup> ὑμῖν παιδιά, ὅτι ἐγνώκατε τὸν Πατέρα—

<sup>1</sup> καθάρισι *rell* | καθαρῖσει A [12%]

<sup>2</sup> μονον *rell* | μονων B [13%]

<sup>3</sup> λεγων *f*<sup>35</sup> C [80%] RP,HF,OC,TR,CP | 1 οτι *KA,B* [20%] NU

<sup>4</sup> ουτως *f*<sup>35</sup> *NC* [95%] RP,HF,OC,TR,CP[NU]*ECM* | --- A,B [5%]

<sup>5</sup> αδελφοι *f*<sup>35</sup> (83.7%) RP,HF,OC,TR,CP | 1 μου (1%) | αγαπητοι *KA,B,C* (14.9%) NU | two  
other variants (0.4%)

<sup>6</sup> απ αρχης *f*<sup>35</sup> (87.5%) RP,HF,OC,TR,CP | --- *KA,B,C* (8.1%) NU | omit whole sentence  
(4.3%) [homoioteleuton]

<sup>7</sup> οιδεν *rell* | ειδεν [12%]

<sup>8</sup> γραφω *f*<sup>35</sup> (80.8%) RP,HF,TR,CP | εγραψα *KA,B,C* (18.2%) OC,NU | omit whole verse  
(1%) [homoioteleuton] (Verse 12 is an introductory cover statement; in verse 13 John  
divides the cover group into three sub-categories; in verse 14 he returns to the first two  
categories.)

**14** 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.

*We must not love the 'world'*

**15** Μὴ ἀγαπᾶτε 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<sup>1</sup> 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.

*A bunch of little antichrists*

**18** Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι ὁ<sup>2</sup> Ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν, ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν. **19** Ἐξ ἡμῶν ἐξηλθον<sup>3</sup> ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν, εἰ γὰρ ἦσαν ἐξ ἡμῶν,<sup>4</sup> μεμενήκεισαν ἂν μεθ' ἡμῶν—ἀλλ' ἵνα φανερωθῶσιν, ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν.

**20** Καὶ ὑμεῖς Χρῖσμα ἔχετε ἀπὸ τοῦ Ἁγίου καὶ οἴδατε πάντα.<sup>5</sup> **21** Οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς Ἀληθείας οὐκ ἔστιν.

*We must abide in the Truth*

**22** Τίς ἐστὶν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; Οὗτός ἐστιν ὁ Ἀντίχριστος, ὁ ἀρνούμενος τὸν Πατέρα καὶ τὸν Υἱόν. **23** Πᾶς ὁ ἀρνούμενος τὸν Υἱὸν οὐδὲ τὸν Πατέρα ἔχει.<sup>6</sup> **24** Ὑμεῖς οὖν,<sup>7</sup> ὁ ἠκούσατε ἀπ' ἀρχῆς ἐν ὑμῖν μενέτω· ἐάν ἐν ὑμῖν μείνη ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ Πατρὶ καὶ ἐν τῷ Υἱῷ<sup>8</sup> 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 ἐν ὑμῖν μένει,<sup>9</sup> καὶ οὐ χρεῖαν ἔχετε ἵνα τις

<sup>1</sup> ἀλαζονεία *rell* | ἀλαζονία **KA**, **B** [28%]

<sup>2</sup> ο **f**<sup>35</sup> (**A**) [97%] **RP**, **HF**, **OC**, **TR**, **CP** | --- **KB**, **C** [3%] **NU**

<sup>3</sup> ἐξηλθον **f**<sup>35</sup> **κ** [97.4%] **RP**, **HF**, **OC**, **TR**, **CP** | ηλθον [2%] | ἐξηλθαν **A**, **B**, **C** [alone] **NU**

<sup>4</sup> ἦσαν ἐξ ἡμῶν **f**<sup>35</sup> **KA** (92.7%) **RP**, **HF**, **OC**, **TR**, **CP** | ~ 231 **B**, **C** (5.3%) **NU** | --- (2%) [homoioteleuton]

<sup>5</sup> παντα **f**<sup>35</sup> **A**, **C** (97.2%) **RP**, **HF**, **OC**, **TR**, **CP** | παντες **KB** (2.4%) **NU** | --- (0.4%) [homoioteleuton]

<sup>6</sup> εχει **f**<sup>35</sup> (79.2%) **RP**, **HF**, **OC**, **TR**, **CP** | 1 ο ομολογων τον υιον και τον πατερα 1 **KA**, **B**, **C** (20.8%) **NU** (Some **TR**s have the addition. John is making the point that to deny either the Father or the Son is to deny them both—the addition is unnecessary, if not distracting.)

<sup>7</sup> υμεις ουν **f**<sup>35</sup> [92.4%] **RP**, **HF**, **OC**, **TR**, **CP** | 1 **KA**, **B**, **C** [7%] **NU** | ~ και 1 [0.6%]

<sup>8</sup> πατρι και εν τω υιω **f**<sup>35</sup> **κ** [35%] **CP** | ~ 52341 **A**(**B**)**C** [65%] **RP**, **HF**, **OC**, **TR**, **NU** (John returns to the order in verse 22, a 'sandwich'.)

<sup>9</sup> εν υμιν μενει **f**<sup>35</sup> [87.2%] **RP**, **HF**, **OC**, **TR**, **CP** | ~ 312 **KA**, **B**, **C** [1.2%] **NU** | ~ μενετω 12

διδάσκη<sup>1</sup> ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ<sup>2</sup> Χρῖσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθὲς ἐστὶν καὶ οὐκ ἔστιν ψευδός—καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε<sup>3</sup> ἐν αὐτῷ.

### Remember the accounting at our Lord's return

**2:28** Καὶ νῦν, τέκνια, μένετε ἐν αὐτῷ,<sup>4</sup> ἵνα ὅταν<sup>5</sup> φανερωθῇ ἔχωμεν<sup>6</sup> παρρησίαν καὶ μὴ αἰσχυνοῦμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. **29** Ἐὰν εἰδῇτε<sup>7</sup> ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι<sup>8</sup> πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.<sup>9</sup>

*“We are children of God”*

**3:1** Ἴδετε ποταπὴν ἀγάπην δέδωκεν<sup>10</sup> ἡμῖν ὁ Πατήρ, ἵνα τέκνα Θεοῦ κληθῶμεν.<sup>11</sup> Διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς,<sup>12</sup> ὅτι οὐκ ἔγνω αὐτόν.

**2** Ἀγαπητοί, νῦν τέκνα Θεοῦ ἐσμεν καὶ οὐπω ἐφανερώθη τί ἐσόμεθα, οἶδαμεν δὲ<sup>13</sup> ὅτι ἐὰν φανερωθῇ ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστὶν **3**—καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἐαυτόν, καθὼς ἐκεῖνος ἀγνός ἐστιν.

*“Whoever abides in Him does not sin”*

**4** Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. **5** Καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη ἵνα τὰς ἁμαρτίας ἡμῶν<sup>14</sup> ἄρῃ—καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν. **6** Πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· καί,<sup>15</sup> πᾶς ὁ ἁμαρτάνων οὐχ ἐώρακεν αὐτόν οὐδὲ ἔγνωκεν αὐτόν.

**7** Τεκνία, μηδεὶς πλανᾷ ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν,

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[8.4%] | 12 μενετω [3.2%]

<sup>1</sup> διδάσκη <sup>f</sup>35 <sup>NA</sup>,B [71%] RP,HF,OC,TR,CP,NU | διδάσκει C [28%] | two other variants [1%]

<sup>2</sup> αὐτο <sup>f</sup>35 A [82%] RP,HF,OC,TR,CP | αὐτου <sup>NA</sup>,B,C [18%] NU

<sup>3</sup> μενετε <sup>f</sup>35 [87.4%] RP,HF,OC,TR,CP | μενετε <sup>NA</sup>,B,C [12%] NU | μεινατε [0.6%]

<sup>4</sup> καὶ νῦν τέκνια μένετε ἐν αὐτῷ <sup>f</sup>35 A,B,C [85%] RP,HF,OC,TR,CP,NU | --- <sup>NA</sup> [15%]

<sup>5</sup> ὅταν <sup>f</sup>35 (92.6%) RP,HF,OC,TR,CP | εἰς <sup>NA</sup>,B,C (6.2%) NU | ὅτε (1.2%)

<sup>6</sup> ἔχωμεν <sup>f</sup>35 <sup>NA</sup> (80.4%) RP,HF,OC,TR,CP | σχώμεν A,B,C (8.5%) NU | ἐχομεν (11.1%)

<sup>7</sup> εἰδῇτε <sup>f</sup>35 <sup>NA</sup>,B,C [37%] RP,HF,OC,TR,NU | ἰδῇτε A [59%] CP | οἶδατε [4%] (An itacism? The trouble is, it changes the verb. The third variant is based on οἶδα, so it's 41:59. There appears to be a consensus that the minority reading is correct.)

<sup>8</sup> ὅτι <sup>f</sup>35 B [90.5%] RP,HF,OC,TR,CP | 1 καὶ <sup>NA</sup>,C [9.5%] NU

<sup>9</sup> γεγεννηται *rell* | γεγενηται [30%]

<sup>10</sup> δέδωκεν *rell* | ἐδωκεν A [14%]

<sup>11</sup> κληθῶμεν <sup>f</sup>35 (85.4%) RP,HF,OC,TR,CP | 1 καὶ ἐσμεν <sup>NA</sup>,B,C (14.6%) NU (The addition is out of place here, since John takes up that point in verse two.)

<sup>12</sup> ἡμᾶς <sup>f</sup>35 A,B [36%] TR,NU | ὑμᾶς <sup>NA</sup> [63.5%] RP,HF,OC,CP | --- [0.5%] (John is making a general statement, so it is properly inclusive—first person.)

<sup>13</sup> οἶδαμεν δε <sup>f</sup>35 [90.4%] RP,HF,OC,TR,CP | 1 <sup>NA</sup>,B,C [5.6%] NU | --- [4%]

<sup>14</sup> ἡμῶν <sup>f</sup>35 <sup>NA</sup>,C [95.8%] RP,HF,OC,TR,CP | --- A,B [4.2%] NU

<sup>15</sup> καὶ <sup>f</sup>35 [20%] CP | --- <sup>NA</sup>,B,C [80%] RP,HF,OC,TR,NU (I take the conjunction to be emphatic, ‘indeed’.)

καθὼς ἐκεῖνος δίκαιός ἐστιν. **8** Ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ’ ἀρχῆς ὁ διάβολος ἁμαρτάνει. Εἰς τοῦτο ἐφανερώθη ὁ Υἱὸς τοῦ Θεοῦ· ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. **9** Πᾶς ὁ γεγεννημένος<sup>1</sup> ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καί, οὐ δύναται ἁμαρτάνειν ὅτι ἐκ τοῦ Θεοῦ γεγέννηται.<sup>2</sup>

*Children of God vs children of the devil*

**10** Ἐν τούτῳ φανερά ἐστιν τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν<sup>3</sup> δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. **11** Ὅτι αὕτη ἐστὶν ἡ ἀγγελία<sup>4</sup> ἣν ἠκούσατε ἀπ’ ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους **12**—οὐ καθὼς Κάιν, 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** Μὴ<sup>5</sup> θαυμάζετε, ἀδελφοί μου,<sup>6</sup> εἰ μισεῖ ὑμᾶς ὁ κόσμος. **14** Ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν<sup>7</sup> μένει ἐν τῷ θανάτῳ. **15** Πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν ἑαυτῷ<sup>8</sup> μένουσαν.

*Love in deed and truth*

**16** Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην· ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι.<sup>9</sup> **17** Ὃς δ’ ἂν ἔχη<sup>10</sup> τὸν βίον τοῦ κόσμου καὶ θεωρῇ<sup>11</sup> τὸν ἀδελφὸν αὐτοῦ χρειαν ἔχοντα, καὶ κλείσῃ<sup>12</sup> τὰ σπλάγχνα αὐτοῦ ἀπ’ αὐτοῦ—πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει<sup>13</sup> ἐν αὐτῷ;

**18** Τεκνία μου,<sup>14</sup> μὴ ἀγαπῶμεν λόγῳ μηδὲ τη<sup>15</sup> γλώσσει,

<sup>1</sup> γεγεννημενος *rell* | γεγεννημενος [15%]

<sup>2</sup> γεγεννηται *rell* | γεγεννηται [16%]

<sup>3</sup> ποιων *rell* | 1 την A,C [18%]

<sup>4</sup> αγγελια *rell* | επαγγελια *NC* [10%]

<sup>5</sup> μη *f*<sup>35</sup> A,B [93%] RP,HF,OC,TR,CP | και 1 *NC* [7%] [NU]*ECM*

<sup>6</sup> μου *f*<sup>35</sup> [88%] RP,HF,OC,TR,CP | --- *NA,B,C* [12%] NU

<sup>7</sup> τον αδελφον *f*<sup>35</sup> C (80.5%) RP,HF,OC,TR,CP | 12 αυτου (14.7%) | --- *NA,B* (3.8%) NU | three other variants (1%)

<sup>8</sup> εαυτω *f*<sup>35</sup> *NA,C* [70%] RP,HF,OC,CP | αυτω B [30%] TR,NU

<sup>9</sup> τιθεναι *f*<sup>35</sup> [92%] RP,HF,OC,TR,CP | θειναι *NA,B,C* [8%] NU

<sup>10</sup> εχη *rell* | εχει [15%]

<sup>11</sup> θεωρη *f*<sup>35</sup> *NA,B,C* [47%] RP,HF,OC,TR,CP,NU | θεωρει [53%] (An itacism? Θεωρη is parallel to εχη and κλειση; all are in the Subjunctive because of αν.)

<sup>12</sup> κλειση *rell* | κλεισει [14%]

<sup>13</sup> μένει *f*<sup>35</sup> [80%] RP,HF,OC,TR,CP,NU | μενεῖ [17%] | ambiguous *NA,B,C* [1%] | μενη [2%]

<sup>14</sup> μου *f*<sup>35</sup> [87%] RP,HF,OC,TR,CP | --- *NA,B,C* [13%] NU

<sup>15</sup> τη *f*<sup>35</sup> A,B,C [85%] RP,HF,OC,CP,NU | --- (*NC*) [15%] TR

ἀλλ' <sup>1</sup> ἐν<sup>2</sup> ἔργῳ καὶ ἀληθείᾳ **19**—καί, <sup>3</sup> ἐν τούτῳ γινώσκομεν<sup>4</sup> ὅτι ἐκ τῆς Ἀληθείας ἐσμέν καὶ ἔμπροσθεν αὐτοῦ πείσωμεν<sup>5</sup> τὰς καρδίας<sup>6</sup> ἡμῶν· **20** ὅτι ἐὰν κατα-γινώσκη<sup>7</sup> ἡμῶν ἡ καρδιά, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.

### *Confidence toward God*

**21** Ἀγαπητοί, ἐὰν ἡ καρδιά ἡμῶν<sup>8</sup> μὴ καταγινώσκη<sup>9</sup> ἡμῶν,<sup>10</sup> παρρη-σίαν ἔχομεν πρὸς τὸν Θεόν, **22** καὶ ὁ ἐὰν αἰτῶμεν λαμβάνομεν<sup>11</sup> παρ' <sup>12</sup> αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν<sup>13</sup> καὶ τὰ ἄρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. **23** Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν<sup>14</sup> τῷ ὀνόματι τοῦ Υἱοῦ αὐτοῦ, Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολήν.<sup>15</sup> **24** Καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ. Ἐν<sup>16</sup> τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν· ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.<sup>17</sup>

### **Various instructions**

#### *Test the spirits*

**4:1** Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύ-ματα, εἰ ἐκ τοῦ Θεοῦ ἐστὶν, ὅτι πολλοὶ ψευδοπροφηταὶ ἐξεληλύθασιν εἰς τὸν κόσμον. **2** Ἐν τούτῳ γινώσκεται<sup>18</sup> τὸ Πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὁ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ Θεοῦ ἐστὶν, **3** καὶ πᾶν πνεῦμα ὁ μὴ

<sup>1</sup> ἀλλ' f<sup>35</sup> B,C [97.5%] RP,HF,OC,TR,CP | ἀλλα NA [2.5%] NU

<sup>2</sup> ἐν f<sup>35</sup> NA,B,C [65%] RP,HF,OC,CP,NU | --- [35%] TR

<sup>3</sup> καὶ f<sup>35</sup> NC [93.6%] RP,HF,OC,TR,CP[NU]ECM | --- A,B [6%] | ἀλλ [0.4%]

<sup>4</sup> γινώσκομεν f<sup>35</sup> [80%] RP,HF,OC,TR,CP | γνωσομεθα NA,B,C [17%] NU | γινωσκομεθα [1%] | three other variants [2%]

<sup>5</sup> πείσωμεν f<sup>35</sup> [43%] | πεισομεν NA,B,C [56%] RP,HF,OC,TR,CP,NU | two other variants [1%] (The assuring is not automatic and is up to us—the Subjunctive is correct.)

<sup>6</sup> τὰς καρδίας f<sup>35</sup> NC [97.8%] RP,HF,OC,TR,CP | τὴν καρδίαν A,B [2.2%] NU

<sup>7</sup> καταγινώσκη *rell* | καταγινώσκει [24%]

<sup>8</sup> ἡμῶν f<sup>35</sup> N<sup>v</sup>C [97%] RP,HF,OC,TR,CP[NU]ECM | --- A,B [3%]

<sup>9</sup> καταγινώσκη *rell* | καταγινώσκει A [29%]

<sup>10</sup> ἡμῶν f<sup>35</sup> N<sup>v</sup>A [97.8%] RP,HF,OC,TR,CP | --- B,C [2.2%] NU

<sup>11</sup> λαμβάνομεν *rell* | λαμβανόμεν A [16%]

<sup>12</sup> παρ' f<sup>35</sup> [91.5%] RP,HF,OC,TR,CP | απ' NA,B,C [8.5%] NU

<sup>13</sup> τηρούμεν *rell* | τηρώμεν NA [10%]

<sup>14</sup> πιστεύσωμεν f<sup>35</sup> B (66.9%) RP,HF,OC,TR,CP,NU | πιστευόμεν NA,C (26.5%) | πιστευομεν (5.4%) | πιστευσόμεν (1.2%)

<sup>15</sup> ἐντολήν f<sup>35</sup> [80%] RP,HF,OC,CP | 1 ἡμιν NA,B,C [20%] TR,NU

<sup>16</sup> ἐν f<sup>35</sup> N [30%] CP | καὶ 1 A,B,C<sup>v</sup> [70%] RP,HF,OC,TR,NU (Given John's fondness for the conjunction, scribes could add it almost without thinking.)

<sup>17</sup> ἡμιν ἔδωκεν f<sup>35</sup> A,B [75%] RP,HF,OC,TR,NU | ~ 21 N [25%] CP

<sup>18</sup> γινώσκεται f<sup>35</sup> [67%] RP,HF,CP | γινωσκετε A,B,C [25%] OC,TR,NU | γινωσκομεν N [8%] (Since most versions are based on TR or NU, we are used to the 2<sup>nd</sup> person, which may have contributed to the use of this passage as a 'litmus' test for demonization.)

ὁμολογεῖ<sup>1</sup> Ἰησοῦν Χριστὸν<sup>2</sup> ἐν σαρκὶ ἐληλυθότα<sup>3</sup> ἐκ<sup>4</sup> τοῦ Θεοῦ οὐκ ἔστιν· καί, τοῦτο ἔστιν τὸ τοῦ Ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται—καί, νῦν ἐν τῷ κόσμῳ ἔστιν 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· ὁ 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.

*Love one another*

7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστὶν καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ Θεοῦ γεγέννηται καὶ γινώσκει τὸν Θεόν. 8 Ὁ 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 Θεός<sup>5</sup> εἰς τὸν κόσμον ἵνα ζήσωμεν δι’ αὐτοῦ. 10 Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν<sup>6</sup> τὸν Θεὸν ἀλλ’ ὅτι αὐτὸς ἠγάπησεν ἡμᾶς—καὶ ἀπέστειλεν τὸν Υἱὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. 11 Ἀγαπητοί, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.

*As He is so are we in this world*

12 Θεὸν οὐδεὶς πώποτε τεθέαται. Ἐὰν ἀγαπῶμεν ἀλλήλους ὁ Θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν.<sup>7</sup> 13 Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν. 14 Καί, ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ Πατὴρ ἀπέσταλκεν τὸν Υἱὸν Σωτῆρα τοῦ κόσμου. 15 Ὃς ἂν<sup>8</sup> ὁμολογήσῃ<sup>9</sup> 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.<sup>10</sup> 17 Ἐν τούτῳ

<sup>1</sup> ὁμολογεῖ f<sup>35</sup> x (73.5%) RP,HF,CP | 1 τον A,B (24.2%) OC,TR,NU | omit sentence [homoioteleuton] (2%) | one other variant (0.2%)

<sup>2</sup> χριστον f<sup>35</sup> (91.4%) RP,HF,OC,TR,CP | --- A,B (6%) NU | κυριον x (alone) | omit sentence [homoioteleuton] (2%) | two other variants (0.4%)

<sup>3</sup> ἐν σαρκὶ ἐληλυθότα f<sup>35</sup> x (94.8%) RP,HF,OC,TR,CP | --- A,B (2.6%) NU | omit sentence [homoioteleuton] (2%) | three other variants (0.6%)

<sup>4</sup> ἐκ rell | --- [30%]

<sup>5</sup> ο θεος rell | --- [15%]

<sup>6</sup> ἠγαπησαμεν f<sup>35</sup> A [98.2%] RP,HF,OC,TR,CP | ἠγαπηκαμεν B [1.6%] NU | ἠγαπησεν x

<sup>7</sup> τετελειωμενη εστιν ἐν ἡμῖν f<sup>35</sup> (90.7%) RP,HF,OC,TR,CP | ~ 3412 A (7.9%) NU | ~ 1342 xB (0.8%) | three other variants (0.6%)

<sup>8</sup> ἀν f<sup>35</sup> x,A [92.5%] RP,HF,OC,TR,CP | εαν B [7.5%] NU

<sup>9</sup> ὁμολογησῃ rell | ὁμολογήσει [16%] | ὁλολογῃ A [1%] | ὁμολογεῖ [1%]

<sup>10</sup> αὐτω f<sup>35</sup> A [37%] OC,TR | 1 μενει xB [63%] RP,HF,CP,NU (Since the repetition of the verb is unnecessary, does it become the harder reading?)

τετελείωται ἡ ἀγάπη μεθ' ἡμῶν· ἵνα παρρησίαν ἔχωμεν<sup>1</sup> ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.

*There is no fear in love*

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

**19** Ἡμεῖς ἀγαπῶμεν αὐτὸν<sup>2</sup> ὅτι αὐτὸς πρῶτος<sup>3</sup> ἠγάπησεν ἡμᾶς.

**20** Ἐάν τις εἴπῃ ὅτι «Ἀγαπῶ τὸν Θεόν,» καὶ τὸν ἀδελφὸν αὐτοῦ μισεῖ,<sup>4</sup> ψεύστης ἐστίν. Ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ<sup>5</sup> ὃν ἐώρακεν, τὸν Θεὸν ὃν οὐχ ἐώρακεν πῶς<sup>6</sup> δύναται ἀγαπᾶν; **21** Καί, ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ· ἵνα ὁ ἀγαπῶν τὸν Θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

*Our faith overcomes the world*

**5:1** Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς ἐκ τοῦ Θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ καὶ<sup>7</sup> τὸν γεγεννημένον ἐξ αὐτοῦ. **2** Ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.<sup>8</sup> **3** Αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν, **4** ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστίν ἡ νίκη ἡ νικήσασα τὸν κόσμον· ἡ πίστις ἡμῶν.<sup>9</sup> **5** Τίς ἐστιν<sup>10</sup> ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Υἱὸς τοῦ Θεοῦ;

*Receive the witness of God*

**6** Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος,<sup>11</sup> Ἰησοῦς<sup>12</sup> Χριστός—οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ<sup>13</sup> τῷ αἵματι. Καὶ τὸ Πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια· **7** ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες<sup>14</sup>—**8** τὸ Πνεῦμά καὶ τὸ ὕδωρ καὶ τὸ αἷμα—καὶ οἱ τρεῖς εἰς τὸ ἓν

<sup>1</sup> ἔχωμεν *rell* | ἔχομεν *℣* [12%] | σχώμεν [1%]

<sup>2</sup> αὐτον *ℱ*<sup>35</sup> [84%] *RP, HF, OC, TR, CP* | --- *A, B* [2.6%] *NU* | τον θεον *℣*048 [13.4%]

<sup>3</sup> πρῶτος *rell* | πρῶτον [15%]

<sup>4</sup> μισεῖ *ℱ*<sup>35</sup> 048 [74%] | μιση *℣A, B* [26%] *RP, HF, OC, TR, CP, NU* (The point of the argument hinges on the hating being fact, so the Indicative is correct.)

<sup>5</sup> αὐτου *rell* | --- [1%] *OC*

<sup>6</sup> πως *ℱ*<sup>35</sup> *A, 048* (95.8%) *RP, HF, OC, TR, CP* | ου *℣B* (4.2%) *NU*

<sup>7</sup> καὶ *ℱ*<sup>35</sup> (*℣*) *A, 048* [98%] *RP, HF, OC, TR, CP [NU] ECM* | --- *B* [2%]

<sup>8</sup> τηρῶμεν *ℱ*<sup>35</sup> *℣A* [88%] *RP, HF, OC, TR, CP* | ποιῶμεν *B* [11%] *NU* | τηρουμεν 048 [1%]

<sup>9</sup> ἡμων *ℱ*<sup>35</sup> *℣A, B* (56.4%) *RP, OC, TR, NU* | υμων 048 (43.2%) *HF, CP* | --- (0.4%) (John is making a general statement, that is properly inclusive—first person.)

<sup>10</sup> ἐστιν *ℱ*<sup>35</sup> *A, 048* [88%] *RP, HF, OC, TR, CP* | δε 1 *℣* [12%] [*NU*] *ECM* | 1 δε *B*

<sup>11</sup> αιματος *ℱ*<sup>35</sup> *B* (77.2%) *RP, HF, OC, TR, CP, NU* | 1 καὶ πνευματος *℣A* (14.2%) | πνευματος καὶ 1 (4.8%) | πνευματος (3.2%) | two other variants (0.6%)

<sup>12</sup> ιησους *ℱ*<sup>35</sup> *℣A, B* [97%] *RP, HF, OC, CP, NU* | 1 ο [3%] *TR*

<sup>13</sup> καὶ *ℱ*<sup>35</sup> *℣* [70%] *RP, HF, OC, TR, CP* | 1 ἐν (*A*) *B* [30%] *NU*

<sup>14</sup> μαρτυρουντες *ℱ*<sup>35</sup> *℣A, B* (99%) *RP, HF, CP, NU* | 1 ἐν τῷ ουρανῷ ὁ πατὴρ ὁ λόγος καὶ τὸ ἅγιον πνεῦμα καὶ οὗτοι οἱ τρεῖς ἐν εἰσεν καὶ τρεῖς εἰσιν οἱ 1 ἐν τῇ γῇ (1%) *OC, TR*—the

εἰσιν. **9** Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ ἣν<sup>1</sup> μεμαρτύρηκεν περὶ τοῦ Υἱοῦ αὐτοῦ. **10** Ὁ πιστεύων εἰς τὸν Υἱὸν τοῦ Θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ·<sup>2</sup> ὁ μὴ πιστεύων τῷ Θεῷ<sup>3</sup> 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,<sup>4</sup> 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 τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ ἵνα εἰδῆτε ὅτι ζωὴν αἰώνιον ἔχετε,<sup>5</sup> καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ.<sup>6</sup>

#### *Our confidence*

**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<sup>7</sup> αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν παρ'<sup>8</sup> αὐτοῦ.

#### *Sins not leading to death*

**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.<sup>9</sup> **17** Πᾶσα ἀδικία ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον.

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(1%) breaks down like this: (61) [16<sup>th</sup>], (629) [14<sup>th</sup>], (918) [16<sup>th</sup>], 2318 [18<sup>th</sup>], 2473 [17<sup>th</sup>], wherein the cursives in ( ) all differ from each other; the two that agree verbatim with TR were probably copied from it. The only one that is clearly early enough to have served as TRs exemplar, 629, is far too different—it lacks the seven last words in TR, omits another five, changes five and adds two—19 out of 40 words is too much. (OC is in very small print.)

<sup>1</sup> ἣν f<sup>35</sup> [91%] RP, HF, OC, TR, CP | ὅτι NA, B [9%] NU

<sup>2</sup> ἐαυτῷ f<sup>35</sup> & [48%] TR, CP, NU | αὐτῷ A, B [52%] RP, HF, OC, N-A<sup>28</sup>

<sup>3</sup> θεῷ *rell* | υἱῷ A [11%]

<sup>4</sup> ὁ θεὸς ἡμῖν f<sup>35</sup> B [24%] CP | ~ 312 NA [76%] RP, HF, OC, TR, NU

<sup>5</sup> τοῖς πιστευουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ (—τοῦ υἱοῦ 2.5%) τοῦ θεοῦ ἵνα εἰδῆτε (ἰδῆτε 7%) ὅτι ζωὴν αἰώνιον ἔχετε (ἐχῆτε 7%) (ἔχετε αἰώνιον 2.5% TR) f<sup>35</sup> (89.9%) RP, HF, OC(TR)CP | ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον (αἰώνιον ἔχετε &) οἱ πιστευοντες (τοῖς πιστευουσιν & B 1% NU) εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ NA, B (3.8%) (NU) | τοῖς πιστευουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ (4.7%) | ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον (1.6%)

<sup>6</sup> καὶ ἵνα πιστευῆτε (πιστευσητε 10.2%, πιστευετε 2.4%) εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ f<sup>35</sup> (90.3%) RP, HF, OC, TR, CP | --- NA, B (4.4%) NU | part of a larger lacuna (5.2%) (The longer form does seem to be awkward—more than sufficient stimulus for Alexandrian editors to delete.)

<sup>7</sup> ἐὰν f<sup>35</sup> & [86%] RP, HF, CP, NU | ἀν A, B [13%] OC, TR | --- [1%]

<sup>8</sup> παρ' f<sup>35</sup> A [95%] RP, HF, OC, TR, CP | ἀπ' & B [4%] NU | --- [1%]

<sup>9</sup> ἐρωτησῇ *rell* | ἐρωτησῇ [13%] | ἐρωτησῆτε [1%]

18 Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ τηρεῖ ἑαυτόν,<sup>1</sup> καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ.

19 Οἶδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.

### Conclusion

5:20 Οἶδαμεν δὲ<sup>2</sup> ὅτι ὁ Υἱὸς τοῦ Θεοῦ ἦκει καὶ δέδωκεν<sup>3</sup> ἡμῖν διάνοιαν, ἵνα γινώσκωμεν<sup>4</sup> τὸν Ἀληθινόν·<sup>5</sup> καὶ ἐσμεν ἐν τῷ Ἀληθινῷ, ἐν τῷ Υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. Οὗτός ἐστιν ὁ ἀληθινὸς Θεός, καὶ ἡ ζωὴ ἡ<sup>6</sup> αἰώνιος. 21 Τεκνία, φυλάξατε ἑαυτοὺς<sup>7</sup> ἀπὸ τῶν εἰδώλων. Ἀμήν.<sup>8,9</sup>

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<sup>1</sup> εαυτον f<sup>35</sup> 8 [92%] RP, HF, OC, TR, CP, ECM, N-A<sup>28</sup> | αυτον A, B [8%] NU

<sup>2</sup> οἶδαμεν δε *rell* | ~ και 1 A [15%] | 1 [11%]

<sup>3</sup> δέδωκεν *rell* | έδωκεν A [15%]

<sup>4</sup> γινώσκωμεν f<sup>35</sup> [66%] RP, HF, OC, TR, CP, NU | γινώσκομεν 8A, B [34%]

<sup>5</sup> αληθινον *rell* | 1 θεον A [24%]

<sup>6</sup> η ζωη η f<sup>35</sup> [60%] HF | 2 8A, B [26%] RP, OC, CP, NU | 12 [6%] TR | 23 [4%] | --- [4%]  
(The omission of the second article could be an easy case of homoioteleuton. Why the 'Alexandrians' omitted the first article is hard to say, but that doesn't make them right.)

<sup>7</sup> εαυτους f<sup>35</sup> A, 048 [75%] HF, OC, TR, CP | εαυτα 8B [25%] RP, NU

<sup>8</sup> αμην f<sup>35</sup> (82%) RP, HF, OC, TR, CP | --- 8A, B (18%) NU

<sup>9</sup> The citation of f<sup>35</sup> is based on forty-four MSS—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, 1858, 1864, 1865, 1876, 1892, 1897, 2221, 2352, 2431, 2466, 2554, 2587, 2626 and 2723—all of which I collated myself. 204, 824, 1100, 1858 and 2554 are very pure representatives of f<sup>35</sup> in 1 John, with not a single variant, and so for the exemplars of 35, 1503, 1637, 1725, 1732, 1864, 1865, 1897 and 2723. For 204, 824, 1100, 1858 and 2554 to have no variants after all the 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], Grottaferrata, Vatican, etc.) they are certainly representative of the family, giving us the precise family profile—it is reflected in the Text without exception.

*ECM* collated 132 continuous text manuscripts (MSS) for 1 John, including some fragments, which number represents about 20% of the extant (known) MSS. By a careful comparison of *TuT* and *ECM* I believe we can arrive at some reasonably close extrapolations. Thus I venture to predict, if complete collations ever become available, that for any non-Byzantine variants listed with 5 to 1% support (in my apparatus) the margin of error should not exceed ±1%; for non-Byzantine variants listed with 10 to 6% support the margin of error will hardly exceed ±2%; where there is some division among the Byzantine witnesses the margin of error will rarely exceed ±10%. However, I guarantee the witness of Family 35. Please see the last footnote for Matthew for further information.