

ΙΩΑΝΝΟΥ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ¹

[Prologue]

1.1 Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκοαμεν, ὃ ἔωρακαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ εἶδαμαθα καὶ αἱ χεῖρες ἡμῶν εἰψηλάφησαν περὶ τοῦ λόγου τῆς Ζωῆς—2 καὶ ἡ Ζωὴ ἐφανερώθη, καὶ ἔωρακαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν Ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν Πατέρα καὶ ἐφανερώθη ἡμῖν—3 ὃ ἔωρακαμεν καὶ ἀκηκοαμεν ἀπαγγέλλομεν ὑμῖν,² ἵνα καὶ ὑμεῖς κοινωνίαν ἐχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δε³ ἡ ἡμετέρα μετὰ τοῦ Πατρὸς καὶ μετὰ τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. 4 Καὶ ταῦτα γράφομεν ὑμῖν⁴ ἵνα ἡ χαρὰ ἡμῶν⁵ ἡ πεπληρωμένη.

[The conditions of fellowship]

[God is Light]

1.5 Καὶ ἐστὶν αὕτη⁶ ἡ ἀγγελία⁷ ἣν ἀκηκοαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν⁸ ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἐστὶν οὐδεμία. 6 Ἐὰν εἰπῶμεν ὅτι κοινωνίαν ἐχομεν⁹ μετ' αὐτοῦ καὶ ἐν τῷ σκοτεινῷ περιπατοῦμεν,¹⁰ ψευδομεθα καὶ οὐ ποιοῦμεν τὴν ἀληθείαν. 7 Ἐὰν δε¹¹ ἐν τῷ φωτὶ περιπατῶμεν ὥς αὐτὸς ἐστὶν ἐν τῷ φωτὶ, κοινωνίαν ἐχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ¹² τοῦ Υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

[God forgives confessed sin]

8 Ἐὰν εἰπῶμεν ὅτι ἁμαρτίαν οὐκ ἐχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ Ἀληθεία οὐκ ἐστὶν ἐν ἡμῖν.¹³ 9 Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστὸς ἐστὶν καὶ δίκαιος ἵνα ἀφή ἡμῖν τὰς ἁμαρτίας καὶ καθάριση¹⁴ ἡμᾶς ἀπὸ πάσης ἀδικίας. 10 Ἐὰν εἰπῶμεν ὅτι οὐχ ἡμαρτήκαμεν, ψευστὴν ποιοῦμεν αὐτοὺς καὶ ὁ λόγος αὐτοῦ οὐκ ἐστὶν ἐν ἡμῖν.

[Jesus Christ is our Advocate]

2.1 Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἁμαρτήτε· καὶ εἰ τις ἁμαρτή, Παρακλήτου ἐχομεν πρὸς τὸν Πατέρα, Ἰησοῦν Χριστὸν δίκαιον 2—καὶ αὐτὸς ἴλασμος ἐστὶν περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δε¹⁵ ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

[We must keep His commandments]

3 Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτὸν, εἰ τις ἐντολὰς αὐτοῦ τηρῶμεν. 4 Ὁ λέγων,¹⁶ “Ἐγνώκα αὐτὸν”, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψευστὴς ἐστὶν καὶ ἐν

¹ Both the text and the notes are the responsibility of Wilbur N. Pickering, ThM PhD. I venture to affirm to the reader that all original wording of 1 John is preserved in this edition, if not in the Text, at least in the apparatus. “Diminish not a word” Jeremiah 26:2 (see Deut. 4:2 and Luke 4:4, “every word” [as in 99.6% of the MSS]). The last note at the end of this book gives explanation about the apparatus.

² ὑμῖν **f**³⁵ [94%] RP, HF, OC, TR, CP || καὶ 1 (**κ**)A, B, C [6%] NU

³ δε **f**³⁵ **κ** A, B [90%] RP, HF, OC, TR, CP, NU || --- C [10%]

⁴ ὑμῖν **f**³⁵ C [98.8%] lat, syr, cop, RP, HF, OC, TR, CP || ἡμεῖς **κ**A²B [1.2%] NU

⁵ ἡμῶν **f**³⁵ **κ**B [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.)

⁶ ἐστὶν αὕτη **f**³⁵ **κ**B, C [78%] RP, HF, CP, NU || ~ 21 A [22%] OC, TR

⁷ ἀγγελία **f**³⁵ A, B [79%] RP, HF, CP, NU || ἐπαγγελία C [21%] OC, TR || ἀπαγγελία **κ** (One other reading.)

⁸ ἀναγγέλλομεν **f**³⁵ **κ**A, B, C [85%] RP, HF, OC, TR, CP, NU || ἀπαγγέλλομεν [15%]

⁹ ἐχομεν **f**³⁵ **κ**A, B, C [86%] RP, HF, OC, TR, CP, NU || ἐχωμεν [14%]

¹⁰ περιπατοῦμεν **f**³⁵ [20%] || περιπατῶμεν **κ**A, B, C [80%] RP, HF, OC, TR, CP, NU (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.) (This reading is attested by at least twelve independent lines of transmission, some of which must go back to the 3rd century, besides **f**³⁵.)

¹¹ δε *rell* || --- [1.6%] ECM (!?)

¹² χριστοῦ **f**³⁵ A [95%] RP, HF, OC, TR, CP || --- **κ**B, C [5%] NU

¹³ οὐκ ἐστὶν ἐν ἡμῖν **f**³⁵ **κ**B [81%] RP, HF, OC, TR, CP, NU || ~ 3412 A, C [19%]

¹⁴ καθάριση **f**³⁵ **κ**B, C [88%] RP, HF, OC, TR, CP, NU || καθαρῶσει A [12%]

¹⁵ μονον **f**³⁵ **κ**A, C [87%] RP, HF, OC, TR, CP, NU || μονων B [13%]

¹⁶ λέγων **f**³⁵ C [80%] RP, HF, OC, TR, CP || 1 οτι **κ**A, B [20%] NU

τουτω ἡ ἀληθεια οὐκ ἐστιν. 5 Ὅς δ' ἀν τηρη αὐτου τον λογον ἀληθως ἐν τουτω ἡ ἀγαπη του Θεου τετελειωται: ἐν τουτω γινωσκομεν ὅτι ἐν αὐτω ἐσμεν. 6 Ὁ λεγων ἐν αὐτω μὲν εἰ οφειλει καθως ἐκεῖνος περιπατησεν και αὐτος οὕτως¹ περιπατειν.

[An old/new commandment]

7 Ἀδελφοί,² οὐκ ἐντολὴν καινὴν γραφώ ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος ὃν ἠκουσατε ἀπ' ἀρχῆς.³ 8 Παλιν ἐντολὴν καινὴν γραφώ ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ και ἐν ὑμῖν, ὅτι ἡ σκοτία παραγεται και τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνεται. 9 Ὁ λεγων ἐν τῷ φωτὶ εἶναι και τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτία ἐστὶν ἕως ἄρτι. 10 Ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μὲν εἰ, και σκανδαλὸν ἐν αὐτῷ οὐκ ἐστὶν. 11 Ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτία ἐστὶν και ἐν τῇ σκοτία περιπατεῖ, και οὐκ οἶδεν⁴ πὺ ὑπάγει, ὅτι ἡ σκοτία ἐτυφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.

[Look out for the enemy!]

[A bit of poetry]

2.12 Γραφώ ὑμῖν τεκνία, ὅτι ἀφῆνται ὑμῖν αἱ ἁμαρτίαι δια τὸ ὄνομα αὐτοῦ 13—γραφώ ὑμῖν πατέρες, ὅτι ἐγνωκατε τὸν ἀπ' ἀρχῆς· γραφώ ὑμῖν νεανίσκοι, ὅτι νενικηκατε τὸν πονηρὸν· γραφώ⁵ ὑμῖν παιδία, ὅτι ἐγνωκατε τὸν Πατέρα—14 ἐγραψα ὑμῖν πατέρες, ὅτι ἐγνωκατε τὸν ἀπ' ἀρχῆς· ἐγραψα ὑμῖν νεανίσκοι, ὅτι ἰσχυροὶ ἐστε και ὁ λόγος του Θεου ἐν ὑμῖν μὲν εἰ και νενικηκατε τὸν πονηρὸν.

[We must not love the 'world']

15 Μὴ ἀγαπάτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ· ἐὰν τις ἀγάπα τὸν κόσμον, οὐκ ἐστὶν ἡ ἀγαπη του Πατρὸς ἐν αὐτῷ. 16 Ὅτι παν τὸ ἐν τῷ κόσμῳ—ἡ ἐπιθυμία τῆς σαρκὸς και ἡ ἐπιθυμία τῶν ὀφθαλμῶν και ἡ ἀλαζονεία⁶ του βίου—οὐκ ἐστὶν ἐκ του Πατρὸς ἀλλ' ἐκ του κόσμου ἐστὶν. 17 Και ὁ κόσμος παραγεται και ἡ ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα του Θεου μὲν εἰς τὸν αἰῶνα.

[A bunch of little antichrists]

18 Παιδία, ἐσχάτη ὥρα ἐστὶν, και καθὼς ἠκουσατε ὅτι ὁ⁷ Ἀντιχριστὸς ἐρχεται, και νυν ἀντιχριστοὶ πολλοὶ γενοῦσιν, ὅθεν γινωσκομεν ὅτι ἐσχάτη ὥρα ἐστὶν. 19 Ἐξ ἡμῶν ἐξηλθον⁸ ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν, εἰ γὰρ ἦσαν ἐξ ἡμῶν⁹ μεμνηκεισαν ἀν μεθ' ἡμῶν—ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσιν πάντες ἐξ ἡμῶν.

20 Και ὑμεῖς Χριστὰ ἐχετε ἀπο του Ἁγίου και οἰδατε πάντα.¹⁰ 21 Οὐκ ἐγραψα ὑμῖν ὅτι οὐκ οἰδατε τὴν ἀληθειάν, ἀλλ' ὅτι οἰδατε αὐτήν, και ὅτι παν ψευδὸς ἐκ τῆς Ἀληθείας οὐκ ἐστὶν.

[We must abide in the Truth]

22 Τίς ἐστὶν ὁ ψευστὴς εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἐστὶν ὁ Χριστὸς? Οὗτος ἐστὶν ὁ Ἀντιχριστὸς, ὁ ἀρνούμενος τὸν Πατέρα και τὸν Υἱόν. 23 Πᾶς ὁ ἀρνούμενος τὸν

¹ οὕτως f³⁵ κC [95%] RP, HF, OC, TR, CP [NU] ECM || --- A, B [5%]

² ἀδελφοί f³⁵ (83.7%) RP, HF, OC, TR, CP || 1 μου (1%) || ἀγαπητοὶ κA, B, C (14.9%) NU || two other variants (0.4%)

³ ἀπ ἀρχῆς f³⁵ (87.5%) RP, HF, OC, TR, CP || --- κA, B, C (8.1%) NU || omit whole sentence [homoioteleuton] (4.3%)

⁴ οἶδεν f³⁵ κA, B, C [88%] RP, HF, OC, TR, CP, NU || εἶδεν [12%]

⁵ γραφώ f³⁵ (80.8%) RP, HF, TR, CP || ἐγραψα κA, B, C (18.2%) OC, NU || omit whole verse [homoioteleuton] (1%) (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.)

⁶ ἀλαζονεία f³⁵ C [72%] RP, HF, OC, TR, CP, NU || ἀλαζονία κA, B [28%]

⁷ ο f³⁵ (A) [97%] RP, HF, OC, TR, CP || --- κB, C [3%] NU

⁸ ἐξηλθον f³⁵ κ [97.4%] RP, HF, OC, TR, CP || ἦλθον [2%] || ἐξηλθαν A, B, C [alone] NU

⁹ ἦσαν ἐξ ἡμῶν f³⁵ κA (92.7%) RP, HF, OC, TR, CP || ~ 231 B, C (5.3%) NU || --- (2%) [homoioteleuton]

¹⁰ πάντα f³⁵ A, C (97.2%) lat, syr, bo, RP, HF, OC, TR, CP || πάντες κB (2.4%) sa, NU || --- (0.4%) [homoioteleuton]

Υἱόν ουδε τον Πατερα εχει.¹ 24 Ὑμεις ουν² ὃ ηκουσατε απ' αρχης εν ὑμιν μενετω· εαν εν ὑμιν μεινη ὃ απ' αρχης ηκουσατε, και ὑμεις εν τω Πατρι και εν τω Υἱω³ μεινετε.

25 Και αὐτη εστιν ἡ επαγγελια ἣν αυτος επηγγειλατο ἡμιν: την ζωην την αιωνιον. 26 Ταυτα εγραψα ὑμιν περι των πλανωντων ὑμας· 27 και ὑμεις, το Χρισμα ὃ ελαβετε απ' αυτου εν ὑμιν μεινει,⁴ και ου χρειαν εχετε ινα τις διδασκη⁵ ὑμας· αλλ' ὡς το αυτο⁶ Χρισμα διδασκει ὑμας περι παντων, και αληθες εστιν, και ουκ εστιν ψευδος—και καθως εδιδαξειν ὑμας, μεινετε⁷ εν αυτω.

[Remember the accounting at our Lord's Return]

2.28 Και νυν τεκνια, μενετε εν αυτω⁸ ινα οταν⁹ φανερωθη εχωμεν¹⁰ παρρησιαν και μη αισχυνηθωμεν απ' αυτου εν τη παρουσια αυτου. 29 Εαν ειδητε¹¹ ὅτι δικαιος εστιν, γινωσκετε ὅτι¹² πας ὃ ποιων την δικαιοσυνην εξ αυτου γεγεννηται.¹³

[“We are children of God”]

3.1 Ἰδετε ποταπην αγαπην δεδωκεν¹⁴ ἡμιν ὁ Πατηρ, ινα τεκνια Θεου κληθωμεν.¹⁵ Δια τουτου ὁ κοσμος ου γινωσκει ἡμας¹⁶ ὅτι ουκ εγνω αυτον.

2 Αγαπητοι, νυν τεκνια Θεου εσμεν και ουπω εφανερωθη τί εσομεθα, οίδαμεν δε¹⁷ ὅτι εαν φανερωθη ὁμοιοι αυτω εσομεθα, ὅτι οψομεθα αυτον καθως εστιν 3—και πας ὃ εχων την ελπιδα ταυτην επ' αυτω ἀγνιζει ἑαυτον, καθως εκεινος ἀγνος εστιν.

[“Whoever abides in Him does not sin”]

4 Πας ὃ ποιων την ἀμαρτιαν και την ανομιαν ποιει· και ἡ ἀμαρτια εστιν ἡ ανομια. 5 Και οιδατε ὅτι εκεινος εφανερωθη ινα τας ἀμαρτίας ἡμων¹⁸ αρη—και ἀμαρτια εν αυτω ουκ εστιν. 6 Πας ὃ εν αυτω μενων ουχ ἀμαρτανει· και¹⁹ πας ὃ ἀμαρτανων ουχ ἔωρακεν αυτον ουδε εγνωκεν αυτον.

7 Τεκνια, μηδεις πλανατω ὑμας· ὃ ποιων την δικαιοσυνην δικαιος εστιν, καθως εκεινος δικαιος εστιν. 8 Ὁ ποιων την ἀμαρτιαν εκ του διαβολου εστιν, ὅτι απ' αρχης ὃ διαβολος ἀμαρτανει. Εις τουτου εφανερωθη ὁ Υἱος του Θεου, ινα λυση τα εργα του

¹ εχει f³⁵ (79.2%) RP, HF, OC, TR, CP || 1 ο ομολογων τον υιον και τον πατερα 1 xA, B, C (20.8%) NU (Some TRs 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.)

² υμεις ουν f³⁵ [92.4%] RP, HF, OC, TR, CP || 1 xA, B, C [7%] NU || ~ και 1 [0.6%]

³ πατρι και εν τω υιω f³⁵ x [35%] CP || ~ 52341 A(B)C [65%] RP, HF, OC, TR, NU (John returns to the order in verse 22, a 'sandwich'.) (This reading is attested by over a dozen independent lines of transmission, some of which must go back to the 3rd century, besides f³⁵.)

⁴ εν υμιν μεινει f³⁵ [87.2%] RP, HF, OC, TR, CP || ~ 312 xA, B, C [1.2%] NU || ~ μενετω 12 [8.4%] || 12 μεινετω [3.2%]

⁵ διδασκη f³⁵ xA, B [71%] RP, HF, OC, TR, CP, NU || διδασκει C [28%] || two other variants [1%]

⁶ αυτο f³⁵ A [82%] RP, HF, OC, TR, CP || αυτου xB, C [18%] NU

⁷ μεινετε f³⁵ [87.4%] RP, HF, OC, TR, CP || μενετε xA, B, C [12%] NU || μεινατε [0.6%]

⁸ και νυν τεκνια μενετε εν αυτω f³⁵ A, B, C [85%] RP, HF, OC, TR, CP, NU || --- x [15%]

⁹ οταν f³⁵ (92.6%) RP, HF, OC, TR, CP || εαν xA, B, C (6.2%) NU || οτε (1.2%)

¹⁰ εχωμεν f³⁵ x (80.4%) RP, HF, OC, TR, CP || σχωμεν A, B, C (8.5%) NU || εχομεν (11.1%)

¹¹ ειδητε f³⁵ xB, C [37%] RP, HF, OC, TR, NU || ιδητε A [59%] CP || οιδατε [4%] (An itacism? The trouble is, it changes the verb. The third variant is based on οίδα, so it's 41:59. There appears to be a consensus that the minority reading is correct.) (This reading is attested by over a dozen independent lines of transmission, some of which must go back to the 3rd century, besides f³⁵.)

¹² οτι f³⁵ B [90.5%] RP, HF, OC, TR, CP || 1 και xA, C [9.5%] NU

¹³ γεγεννηται f³⁵ xA, B, C [70%] RP, HF, OC, TR, CP, NU || γεγενηται [30%]

¹⁴ δεδωκεν f³⁵ x(B)C [86%] RP, HF, OC, TR, CP, NU || εδωκεν A [14%]

¹⁵ κληθωμεν f³⁵ (85.4%) RP, HF, OC, TR, CP || 1 και εσμεν xA, B, C (14.6%) lat, syr, cop, NU (The addition is out of place here, since John takes up that point in verse two.)

¹⁶ ημας f³⁵ A, B [36%] TR, NU || υμας xC [63.5%] RP, HF, OC, CP || --- [0.5%] (John is making a general statement, so it is properly inclusive—first person.) (This reading is attested by over a dozen independent lines of transmission, some of which must go back to the 3rd century, besides f³⁵.)

¹⁷ οίδαμεν δε f³⁵ [90.4%] RP, HF, OC, TR, CP || 1 xA, B, C [5.6%] NU || --- [4%]

¹⁸ ημων f³⁵ x, C [95.8%] RP, HF, OC, TR, CP || --- A, B [4.2%] NU

¹⁹ και f³⁵ [20%] CP || --- xA, B, C [80%] RP, HF, OC, TR, NU (I take the conjunction to be emphatic, 'indeed'.) (This reading is attested by six independent lines of transmission, most of which probably go back to the 3rd century, besides f³⁵.)

διαβολου. 9 Πας ὁ γεγεννημενος¹ εκ του Θεου ἁμαρτιαν ου ποιει, ὅτι σπερμα αυτου εν αυτω μινει· και ου δυναται ἁμαρτανειν ὅτι εκ του Θεου γεγεννηται.²

[Children of God X children of the devil]

10 Εν τουτω φανερα εστιν τα τεκνα του Θεου και τα τεκνα του διαβολου: πας ὁ μη ποιων³ δικαιοσυνην ουκ εστιν εκ του Θεου, και ὁ μη αγαπων τον αδελφον αυτου. 11 Ὅτι αὐτη εστιν ἡ αγγελια⁴ ἣν ηκουσατε απ' αρχης, ἵνα αγαπωμεν αλληλους 12—ου καθως Καιν, εκ του ποιηρου ἦν και εσφαζειν τον αδελφον αυτου. Και χαριν τίνος εσφαζειν αυτον? Ὅτι τα εργα αυτου ποιηρα ἦν, τα δε του αδελφου αυτου δικαια.

13 Μη⁵ θαυμαζετε αδελφοι μου,⁶ εἰ μισει ὑμας ὁ κοσμος. 14 Ἐμεις οἶδαμεν ὅτι μεταβεηκαμεν εκ του θανατου εις την ζωνην ὅτι αγαπωμεν τους αδελφους· ὁ μη αγαπων τον αδελφον⁷ μινει εν τω θανατω. 15 Πας ὁ μισων τον αδελφον αυτου ανθρωποκτονος εστιν, και οἶδατε ὅτι πας ανθρωποκτονος ουκ εχει ζωνην αιωνιον εν ἑαυτω⁸ μινουσαν.

[Love in deed and truth]

16 Εν τουτω εγνωκαμεν την αγαπην: ὅτι εκεινος ὑπερ ἡμων την ψυχην αυτου εθηκεν· και ἡμεις οφειλομεν ὑπερ των αδελφων τας ψυχας τιθειναι.⁹ 17 Ὅς δ' αν εχη¹⁰ τον βιον του κοσμου και θεωρη¹¹ τον αδελφον αυτου χρεϊαν εχοντα, και κλειση¹² τα σπλαγχνα αυτου απ' αυτου—πως ἡ αγαπη του Θεου μινει¹³ εν αυτω?

18 Τεκνια μου,¹⁴ μη αγαπωμεν λογω μηδε τη¹⁵ γλωσση αλλ¹⁶ εν¹⁷ εργω και αληθεια 19—και¹⁸ εν τουτω γινωσκομεν¹⁹ ὅτι εκ της Αληθειας εσμεν και εμπροσθεν αυτου πεισωμεν²⁰ τας καρδιας²¹ ἡμων· 20 ὅτι εαν καταγινωσκη²² ἡμων ἡ καρδια, ὅτι μειζων εστιν ὁ Θεος της καρδιας ἡμων και γινωσκει παντα.

[Confidence toward God]

21 Αγαπητοι, εαν ἡ καρδια ἡμων²³ μη καταγινωσκη²⁴ ἡμων,²⁵ παρρησιαν εχομεν προς τον Θεον, 22 και ὁ εαν αιτωμεν λαμβανομεν²⁶ παρ²⁷ αυτου, ὅτι τας εντολας αυτου

¹ γεγεννημενος f³⁵ ⱭA,B,C [85%] RP,HF,OC,TR,CP,NU || γεγεννημενος [15%]

² γεγεννηται f³⁵ ⱭA,B,C [84%] RP,HF,OC,TR,CP,NU || γεγεννηται [16%]

³ ποιων f³⁵ ⱭB [82%] RP,HF,OC,TR,CP,NU || 1 την A,C [18%]

⁴ αγγελια f³⁵ A,B [90%] RP,HF,OC,TR,CP,NU || επαγγελια ⱭC [10%]

⁵ μη f³⁵ A,B [93%] RP,HF,OC,TR,CP || και 1 ⱭC [7%] [NU]ECM

⁶ μου f³⁵ [88%] RP,HF,OC,TR,CP || --- ⱭA,B,C [12%] NU

⁷ τον αδελφον f³⁵ C (80.5%) RP,HF,OC,TR,CP || 12 αυτου (14.7%) || --- ⱭA,B (3.8%) NU || three other variants (1%)

⁸ εαυτω f³⁵ ⱭA,C [70%] RP,HF,OC,CP || αυτω B [30%] TR,NU

⁹ τιθειναι f³⁵ [92%] RP,HF,OC,TR,CP || θειναι ⱭA,B,C [8%] NU

¹⁰ εχη f³⁵ ⱭA,B,C [85%] RP,HF,OC,TR,CP,NU || εχει [15%]

¹¹ θεωρη f³⁵ ⱭA,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.)

¹² κλειση f³⁵ ⱭA,B,C [86%] RP,HF,OC,TR,CP,NU || κλεισει [14%]

¹³ μινει f³⁵ [80%] RP,HF,OC,TR,CP,NU || μινει [17%] || ambiguous ⱭA,B,C [1%] || --- [2%]

¹⁴ μου f³⁵ [87%] RP,HF,OC,TR,CP || --- ⱭA,B,C [13%] NU

¹⁵ τη f³⁵ A,B,C [85%] RP,HF,OC,CP,NU || --- (Ɑ) [15%] TR

¹⁶ αλλ f³⁵ B,C [97.5%] RP,HF,OC,TR,CP || αλλα ⱭA [2.5%] NU

¹⁷ εν f³⁵ ⱭA,B,C [65%] RP,HF,OC,CP,NU || --- [35%] TR

¹⁸ και f³⁵ ⱭC [93.6%] RP,HF,OC,TR,CP[NU]ECM || --- A,B [6%] || αλλ [0.4%]

¹⁹ γινωσκομεν f³⁵ [80%] RP,HF,OC,TR,CP || γινωσκομεθα ⱭA,B,C [17%] NU || γινωσκομεθα [1%] || three other variants [2%]

²⁰ πεισωμεν f³⁵ [43%] || πεισομεν ⱭA,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.) (This reading is attested by over a dozen independent lines of transmission, some of which must go back to the 3rd century, besides f³⁵.)

²¹ τας καρδιας f³⁵ ⱭC [97.8%] RP,HF,OC,TR,CP || την καρδιαν A,B [2.2%] NU

²² καταγινωσκη f³⁵ (Ɑ)A,B,C [76%] RP,HF,OC,TR,CP,NU || καταγινωσκει [24%]

²³ ημων f³⁵ ⱭC [97%] RP,HF,OC,TR,CP[NU]ECM || --- A,B [3%]

²⁴ καταγινωσκη f³⁵ ⱭB,C [71%] RP,HF,OC,TR,CP,NU || καταγινωσκει A [29%]

²⁵ ημων f³⁵ ⱭA [97.8%] RP,HF,OC,TR,CP || --- B,C [2.2%] NU

²⁶ λαμβανομεν f³⁵ ⱭB,C [84%] RP,HF,OC,TR,CP,NU || λαμβανομεν A [16%]

²⁷ παρ f³⁵ [91.5%] RP,HF,OC,TR,CP || απ ⱭA,B,C [8.5%] NU

τηρουμεν¹ και τα αρεστα ενωπιον αυτου ποιουμεν. 23 Και αυτη εστιν η εντολη αυτου, ινα πιστευσωμεν² τω ονοματι του Υιου αυτου Ιησου Χριστου και αγαπωμεν αλληλους, καθως εδωκεν εντολην.³ 24 Και ο τηρων τας εντολας αυτου εν αυτω μενει και αυτος εν αυτω. Εν⁴ τω τω γινωσκομεν οτι μενει εν ημιν, εκ του Πνευματος ουδ ημιν εδωκεν.⁵

[Various instructions]

[Test the spirits]

4.1 Αγαπητοι, μη παντι πνευματι πιστευετε, αλλα δοκιμαζετε τα πνευματα ει εκ του Θεου εστιν, οτι πολλοι ψευδοπροφηται εξεληλυθασι εν τον κοσμον. 2 Εν τω τω γινωσκεται⁶ το Πνευμα του Θεου: παν πνευμα ο ομολογει Ιησουν Χριστον εν σαρκι εληλυθοτα εκ του Θεου εστιν, 3 και παν πνευμα ο μη ομολογει⁷ Ιησουν Χριστον⁸ εν σαρκι εληλυθοτα⁹ εκ¹⁰ του Θεου ουκ εστιν· και τουτο εστιν το του Αντιχριστου, ο ακηκοατε οτι ερχεται—και νυν εν τω κοσμω εστιν ηδη.

4 Ήμεις εκ του Θεου εστε τεκνια, και νενικηκατε αυτους, οτι μειζων εστιν ο εν υμιν η ο εν τω κοσμω. 5 Αυτοι εκ του κοσμου εισιν· δια τουτο εκ του κοσμου λαλουσιν, και ο κοσμος αυτων ακουει. 6 Ήμεις εκ του Θεου εσμεν· ο γινωσκων τον Θεον ακουει ημων· ος ουκ εστιν εκ του Θεου ουκ ακουει ημων—εκ τουτου γινωσκομεν το πνευμα της αληθειας και το πνευμα της πλανης.

[Love one another]

7 Αγαπητοι, αγαπωμεν αλληλους, οτι η αγαπη εκ του Θεου εστιν και πας ο αγαπων εκ του Θεου γεγεννηται και γινωσκει τον Θεον. 8 Ο μη αγαπων ουκ εγνω τον Θεον, οτι ο Θεος αγαπη εστιν. 9 Εν τω τω εφανερωθη η αγαπη του Θεου εν ημιν, οτι τον Υιον αυτου τον μονογενη απεσταλκεν ο Θεος¹¹ εις τον κοσμον ινα ζησωμεν δι' αυτου. 10 Εν τω τω εστιν η αγαπη, ουχ οτι ημεις ηγαπησαμεν¹² τον Θεον αλλ' οτι αυτος ηγαπησεν ημας· και απεστειλεν τον Υιον αυτου ιλασμον περι των αμαρτιων ημων. 11 Αγαπητοι, ει ουτως ο Θεος ηγαπησεν ημας και ημεις οφειλομεν αλληλους αγαπαν.

[As He is so are we in this world]

12 Θεον ουδεις πωποτε τεθεαται. Εαν αγαπωμεν αλληλους ο Θεος εν ημιν μενει και η αγαπη αυτου τετελειωμενη εστιν εν ημιν.¹³ 13 Εν τω τω γινωσκομεν οτι εν αυτω μενομεν και αυτος εν ημιν, οτι εκ του Πνευματος αυτου δεδωκεν ημιν. 14 Και ημεις τεθεαμεθα και μαρτυρουμεν οτι ο Πατηρ απεσταλκεν τον Υιον Σωτηρα του κοσμου. 15 Ος αν¹⁴

¹ τηρουμεν f³⁵ B,C [90%] RP,HF,OC,TR,CP,NU || τηρωμεν xA [10%]

² πιστευσωμεν f³⁵ B (66.9%) RP,HF,OC,TR,CP,NU || πιστευωμεν xA,C (26.5%) || πιστευομεν (5.4%) || πιστευσομεν (1.2%)

³ εντολην f³⁵ [80%] RP,HF,OC,CP || 1 ημιν xA,B,C [20%] TR,NU

⁴ εν f³⁵ x [30%] CP || και 1 A,B,C' [70%] RP,HF,OC,TR,NU (Given John's fondness for the conjunction, scribes could add it almost without thinking.) (This reading is attested by eight independent lines of transmission, some of which must go back to the 3rd century, besides f³⁵.)

⁵ ημιν εδωκεν f³⁵ A,B [75%] RP,HF,OC,TR,NU || ~ 21 x [25%] CP

⁶ γινωσκεται f³⁵ [67%] RP,HF,CP || γινωσκετε A,B,C [25%] OC,TR,NU || γινωσκομεν x [8%] (Since most versions are based on TR or NU, we are used to the 2nd person, which may have contributed to the use of this passage as a 'litmus' test for demonization.)

⁷ ομολογει f³⁵ x (73.5%) RP,HF,CP || 1 τον A,B (24.2%) OC,TR,NU || omit sentence [homoioteleuton] (2%) || one other variant (0.2%)

⁸ χριστον f³⁵ (91.4%) RP,HF,OC,TR,CP || --- A,B (6%) NU || κυριον x (alone) || omit sentence [homoioteleuton] (2%) || two other variants (0.4%)

⁹ εν σαρκι εληλυθοτα f³⁵ x (94.8%) RP,HF,OC,TR,CP || --- A,B (2.6%) NU || omit sentence [homoioteleuton] (2%) || three other variants (0.6%)

¹⁰ εκ f³⁵ xA,B [70%] RP,HF,OC,TR,CP,NU || --- [30%]

¹¹ ο θεος f³⁵ xA,B [85%] RP,HF,OC,TR,CP,NU || --- [15%]

¹² ηγαπησαμεν f³⁵ A [98.2%] RP,HF,OC,TR,CP || ηγαπηκαμεν B [1.6%] NU || ηγαπησεν x

¹³ τετελειωμενη εστιν εν ημιν f³⁵ (90.7%) RP,HF,OC,TR,CP || ~ 3412 A (7.9%) NU || ~ 1342 xB (0.8%) || three other variants (0.6%)

¹⁴ αν f³⁵ x,A [92.5%] RP,HF,OC,TR,CP || εαν B [7.5%] NU

ὁμολογήσῃ¹ ὅτι Ἰησοῦς ἐστὶν ὁ Υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ Θεῷ. 16 Καὶ ἡμεῖς ἐγνωκάμεν καὶ πεπιστευκάμεν τὴν ἀγαπὴν ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. Ὁ Θεὸς ἀγαπὴ ἐστίν, καὶ ὁ μὲν ἐν τῇ ἀγαπῇ ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ.² 17 Ἐν τούτῳ τετελειώται ἡ ἀγαπὴ μεθ' ἡμῶν, ἵνα παρρησιᾶν ἐχωμεν³ ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνος ἐστὶν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.

[There is no fear in love]

18 Φόβος οὐκ ἐστὶν ἐν τῇ ἀγαπῇ, ἀλλ' ἡ τελεία ἀγαπὴ ἐξω βαλλεῖ τὸν φόβον, ὅτι ὁ φόβος κολάσιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελειώται ἐν τῇ ἀγαπῇ. 19 Ἡμεῖς ἀγαπῶμεν αὐτὸν⁴ ὅτι αὐτὸς πρῶτος⁵ ἠγάπησεν ἡμᾶς.

20 Ἐὰν τις εἴπῃ ὅτι “Ἀγαπῶ τὸν Θεόν”, καὶ τὸν ἀδελφὸν αὐτοῦ μισεῖ,⁶ ψευστῆς ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἔωρακεν, τὸν Θεόν ὃν οὐχ ἔωρακεν πῶς⁷ δύναται ἀγαπᾶν? 21 Καὶ ταύτην τὴν ἐντολὴν ἐχομεν ἀπ' αὐτοῦ ἵνα ὁ ἀγαπῶν τὸν Θεὸν ἀγαπᾶ καὶ τὸν ἀδελφὸν αὐτοῦ.

[Our faith overcomes the world]

5.1 Πᾶς ὁ πιστευὼν ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ἐκ τοῦ Θεοῦ γεγεννηταί· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννησαντα ἀγαπᾶ καὶ⁸ τὸν γεγεννημένον ἐξ αὐτοῦ. 2 Ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν καὶ τὰς ἐντολάς αὐτοῦ τηρῶμεν.⁹ 3 Αὕτη γὰρ ἐστὶν ἡ ἀγαπὴ τοῦ Θεοῦ ἵνα τὰς ἐντολάς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν, 4 ὅτι πάντες τὸν γεγεννημένον ἐκ τοῦ Θεοῦ νικᾶ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικησασα τὸν κόσμον, ἡ πίστις ἡμῶν.¹⁰ 5 Τίς ἐστίν¹¹ ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστευὼν ὅτι Ἰησοῦς ἐστὶν ὁ Υἱὸς τοῦ Θεοῦ?

[Receive the witness of God]

6 Οὗτος ἐστὶν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος,¹² Ἰησοῦς¹³ Χριστὸς, οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ¹⁴ τῷ αἵματι. Καὶ τὸ Πνεῦμα ἐστὶν τὸ μαρτυροῦν, ὅτι τὸ Πνεῦμα ἐστὶν ἡ ἀληθεία. 7 Ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες,¹⁵ 8 τὸ Πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσὶν. 9 Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβανόμεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ ἣν¹⁶ μεμαρτυρήκεν περὶ τοῦ Υἱοῦ αὐτοῦ. 10 Ὁ πιστευὼν εἰς τὸν Υἱὸν τοῦ Θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ.¹

¹ ὁμολογήσῃ f³⁵ xB [82%] RP, HF, OC, TR, CP, NU || ὁμολογήσει [16%] || ὁλολογῆ A [1%] || ὁμολογεῖ [1%]

² αὐτῷ f³⁵ A [37%] OC, TR || 1 μένει xB [63%] RP, HF, CP, NU (Since the repetition of the verb is unnecessary, does it become the harder reading?) (This reading is attested by over a dozen independent lines of transmission, some of which must go back to the 3rd century, besides f³⁵.)

³ ἐχωμεν f³⁵ A, B [87%] RP, HF, OC, TR, CP, NU || ἐχομεν x [12%] || σχῶμεν [1%]

⁴ αὐτὸν f³⁵ [84%] RP, HF, OC, TR, CP || --- A, B [2.6%] NU || τὸν θεόν x [13.4%]

⁵ πρῶτος f³⁵ xA, B [85%] RP, HF, OC, TR, CP, NU || πρῶτον [15%]

⁶ μισεῖ f³⁵ [74%] || μιση xA, B [26%] RP, HF, OC, TR, CP, NU (The point of the argument hinges on the hating being fact, so the Indicative is correct. RP and HF were presumably misled by von Soden.)

⁷ πῶς f³⁵ A [95.8%] RP, HF, OC, TR, CP || οὐ xB [4.2%] NU

⁸ καὶ f³⁵ (x)A [98%] RP, HF, OC, TR, CP[NUECM] || --- B [2%]

⁹ τηρῶμεν f³⁵ xA [89%] RP, HF, OC, TR, CP || ποιῶμεν B [11%] NU

¹⁰ ἡμῶν f³⁵ x, A, B [56.4%] RP, OC, TR, NU || ὑμῶν [43.2%] HF, CP || --- (0.4%) (John is making a general statement, that is properly inclusive—first person.)

¹¹ ἐστίν f³⁵ A [88%] RP, HF, OC, TR, CP || δε 1 x [12%] [NU]ECM || 1 δε B

¹² αἵματος f³⁵ B [77.2%] RP, HF, OC, TR, CP, NU || 1 καὶ πνεύματος xA [14.2%] || πνεύματος καὶ 1 [4.8%] || πνεύματος [3.2%] || two other variants (0.6%)

¹³ ἰησοῦς f³⁵ xA, B [97%] RP, HF, OC, CP, NU || 1 ο [3%] TR

¹⁴ καὶ f³⁵ x [70%] RP, HF, OC, TR, CP || 1 ἐν (A)B [30%] NU

¹⁵ μαρτυροῦντες f³⁵ x, A, B [99%] lat^{pl}, syr, cop, RP, HF, CP, NU || 1 ἐν τῷ οὐρανῷ ο πατήρ ο λόγος καὶ τὸ ἅγιον πνεῦμα καὶ οὗτοι οἱ τρεῖς ἐν εἰσὶν καὶ τρεῖς εἰσὶν οἱ 1 ἐν τῇ γῇ (1%) lat^{pl}, OC, TR—the (1%) breaks down like this: (61 [16th], (629) [14th], (918) [16th], 2318 [18th], 2473 [17th], 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 TR's 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 a bit much. (OC is in very small print.)

¹⁶ ἣν f³⁵ [91%] RP, HF, OC, TR, CP || ὅτι xA, B [9%] NU

ἑαυτω¹ ὁ μὴ πιστευων τῷ Θεῷ² ψευστην πεποιηκεν αὐτον, ὅτι οὐ πεπιστευκεν εἰς τὴν μαρτυριαν ἣν μεμαρτυρηκεν ὁ Θεὸς περὶ τοῦ Υἱοῦ αὐτοῦ. 11 Καὶ αὕτη ἐστὶν ἡ μαρτυρια, ὅτι ζῶν αἰωνιον ἐδωκεν ὁ Θεὸς ἡμῖν,³ καὶ αὕτη ἡ ζῶη ἐν τῷ Υἱῷ αὐτοῦ ἐστὶν. 12 Ὁ ἐχων τὸν Υἱὸν ἐχει τὴν ζῶην· ὁ μὴ ἐχων τὸν Υἱὸν τοῦ Θεοῦ τὴν ζῶην οὐκ ἐχει.

13 Ταῦτα ἐγράψα ὑμῖν τοῖς πιστευουσιν εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ ἵνα εἰδῆτε ὅτι ζῶν αἰωνιον ἐχετε,⁴ καὶ ἵνα πιστευητε εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ.⁵

[Our confidence]

14 Καὶ αὕτη ἐστὶν ἡ παρρησια ἣν ἐχομεν πρὸς αὐτον, ὅτι εἰαν τι αἰτωμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν. 15 Καὶ εἰαν οἰδαμεν ὅτι ἀκούει ἡμῶν, ὃ εἰαν⁶ αἰτωμεθα, οἰδαμεν ὅτι ἐχομεν τὰ αἰτήματα ἃ ἠτήκαμεν παρ⁷ αὐτοῦ.

[Sins not leading to death]

16 Ἐάν τις ἰδῇ τὸν ἀδελφὸν αὐτοῦ ἁμαρτανόντα ἁμαρτιαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζῶν τοῖς ἁμαρτανουσιν μὴ πρὸς θάνατον. Ἐστὶν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτησῆ.⁸ 17 Πᾶσα ἀδικία ἁμαρτία ἐστὶν, καὶ ἐστὶν ἁμαρτία οὐ πρὸς θάνατον.

18 Οἰδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ οὐχ ἁμαρτανεῖ, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ τηρεῖ ἑαυτόν⁹ καὶ ὁ πονηρὸς οὐχ ἀπέεται αὐτοῦ.

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

[Conclusion]

5.20 Οἰδαμεν δε¹⁰ ὅτι ὁ Υἱὸς τοῦ Θεοῦ ἦκει καὶ δέδωκεν¹¹ ἡμῖν διανοίαν ἵνα γινωσκῶμεν¹² τὸν ἀληθινόν.¹³ καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ Υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. Οὗτος ἐστὶν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζῶη ἡ¹⁴ αἰωνίος. 21 Τεκνία, φυλαξάτε ἑαυτοὺς¹⁵ ἀπὸ τῶν εἰδῶλων. Ἀμήν.^{16,17}

¹ εαυτω f³⁵ κ [48%] TR,CP,NU || αὐτω A,B [52%] RP,HF,OC

² θεω f³⁵ κB [89%] syr,RP,HF,OC,TR,CP,NU || υιω A [11%] lat

³ ο θεος ημιν f³⁵ B [24%] CP || ~ 312 κA [76%] RP,HF,OC,TR,NU (This reading is attested by twelve independent lines of transmission, some of which must go back to the 3rd century, besides f³⁵.)

⁴ τοις πιστευουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ (-του υἱοῦ 2.5%) τοῦ θεοῦ ἵνα εἰδῆτε (ἰδῆτε 7%) οτι ζῶν αἰωνιον ἐχετε (ἐχῆτε 7%) (ἐχετε αἰωνιον 2.5% TR) f³⁵ (89.9%) RP,HF,OC(TR)CP || ἵνα εἰδῆτε οτι ζῶν ἐχετε αἰωνιον (αἰωνιον ἐχετε κ) οι πιστευοντες (τοις πιστευουσιν κB 1% NU) εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ κA,B (3.8%) (NU) || τοις πιστευουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ (4.7%) || ἵνα εἰδῆτε οτι ζῶν ἐχετε αἰωνιον (1.6%)

⁵ καὶ ἵνα πιστευητε (πιστευσητε 10.2%, πιστευετε 2.4%) εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ f³⁵ (90.3%) RP,HF,OC,TR,CP || --- κA,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.)

⁶ εαν f³⁵ κ [86%] RP,HF,CP,NU || αν A,B [13%] OC,TR || --- [1%]

⁷ παρ f³⁵ A [95%] RP,HF,OC,TR,CP || απ κB [4%] NU || --- [1%]

⁸ ἐρωτησῆ f³⁵ κAB [86%] RP,HF,OC,TR,CP,NU || ἐρωτησῃ [13%] || ἐρωτησῆτε [1%]

⁹ εαυτον f³⁵ κ [92%] RP,HF,OC,TR,CP,ECM || αυτον A,B [8%] NU

¹⁰ οἰδαμεν δε f³⁵ κB [74%] RP,HF,OC,TR,CP,NU || ~ καὶ 1 A [15%] || 1 [11%]

¹¹ δέδωκεν f³⁵ κB [85%] RP,HF,OC,TR,CP,NU || ἐδωκεν A [15%]

¹² γινωσκῶμεν f³⁵ [66%] RP,HF,OC,TR,CP,NU || γινωσκομεν κA,B [34%]

¹³ ἀληθινόν f³⁵ κB [76%] RP,HF,OC,TR,CP,NU || 1 θεον A [24%]

¹⁴ ἡ ζῶη ἡ f³⁵ [60%] HF || 2 κA,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.)

¹⁵ εαυτους f³⁵ A [75%] HF,OC,TR,CP || εαυτα κB [25%] RP,NU

¹⁶ αμην f³⁵ (82%) RP,HF,OC,TR,CP || --- κA,B (18%) lat,syr,cop,NU

¹⁷ The citation of f³⁵ is based on twenty-four MSS—18, 35, 141, 149, 201, 204, 328, 386, 432, 604, 664, 928, 1248, 1249, 1503, 1548, 1637, 1855, 1876, 1892, 1897, 2466, 2587 and 2723—all of which I collated myself. 204 is a very pure representative of f³⁵ in 1 John, with not a single variant, and so for the exemplars of 35, 1503, 1637, 1897 and 2723. For 204 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, Trikala, Mt. Athos [four different monasteries], Rome, etc.) they are certainly representative of the family, giving us the precise family profile—it is reflected in the Text without exception.

I have included six published editions in the apparatus—RP, HF, OC, TR, CP, NU. RP = Robinson-Pierpont (2005), HF = Hodges-Farstad, OC = the Greek Text of the Greek Orthodox Church (also used by other Orthodox Churches; I have not collated OC, so it may have some private readings not noted in the apparatus), TR = *Textus Receptus*, CP = Complutensian

Polyglot, NU = N-A²⁶/UBS³ (N-A²⁷/UBS⁴ offer changes in the critical apparatus, not in the text; the text is still that of N-A²⁶/UBS³). ECM basically reproduces NU, but wherever it disagrees it is overtly cited in the apparatus. Where all six printed editions are in agreement, I arbitrarily limit inclusion in the apparatus to variants with at least [10%] attestation.

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 $\pm 1\%$; for non-Byzantine variants listed with 10 to 6% support the margin of error will hardly exceed $\pm 2\%$; where there is some division among the Byzantine witnesses the margin of error will rarely exceed $\pm 10\%$.