

# ΙΩΑΝΝΟΥ Α΄

## *Prologue*

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,\* ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ† ἡ ἡμετέρα μετὰ τοῦ Πατρὸς καὶ μετὰ τοῦ Υἱοῦ αὐτοῦ, Ἰησοῦ Χριστοῦ. 4 Καί, ταῦτα γράφομεν ὑμῖν‡ ἵνα ἡ χαρὰ ἡμῶν§ ἧ πεπληρωμένη.

## **The conditions of fellowship**

### *God is light*

\* **1:3** ὑμιν **f**<sup>35</sup> [94%] RP,HE,OC,TR,CP | καὶ 1 (κ)A,B,C [6%] NU † **1:3** δε *rell* | — C [10%] ‡ **1:4** ὑμιν **f**<sup>35</sup> C [98.8%] RP,HE,OC,TR,CP | ημεῖς κA<sup>V</sup>B [1.2%] NU § **1:4** ἡμων **f**<sup>35</sup> κB [59%] RP,HE,OC,TR,CP,NU | ὑμων 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.)

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 περιπατοῦμεν,\* 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 Χριστοῦ‡ τοῦ Υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

*God forgives confessed sin*

8 Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ Ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.§ 9 Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάρισι\* ἡμᾶς ἀπὸ πάσης ἀδικίας. 10 Ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν,

\* **1:5** ἐστιν αὕτη **f**<sup>35</sup> κB,C [78%] RP,HE,CP,NU | 21 A [22%] OC,TR † **1:5** ἀγγελία **f**<sup>35</sup> A,B [79%] RP,HE,CP,NU | ἐπαγγελία C [21%] OC,TR | ἀπαγγελία κ | one other reading ‡ **1:5** ἀναγγέλλομεν **f**<sup>35</sup> κA,B,C [85%] RP,HE,OC,TR,CP,NU | ἀπαγγέλλομεν [15%] § **1:6** εχομεν *rell* | εχωμεν [14%]

\* **1:6** περιπατοῦμεν **f**<sup>35</sup> [29%] | περιπατῶμεν κA,B,C [71%] RP,HE,OC,TR,CP,NU (The verb ‘say’ is properly Subjunctive, being controlled by εαν, 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.) † **1:7** δε *rell* | — [1.6%] *ECM* [!?] ‡ **1:7** χριστου **f**<sup>35</sup> A [95%] RP,HE,OC,TR,CP | — κB,C [5%] NU § **1:8** οὐκ ἐστὶν ἐν ἡμῖν *rell* | 3412 A,C [19%]

\* **1:9** καθάρισι *rell* | καθαρῖσει A [12%]

ψεύστην ποιούμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

## 2

### *Jesus Christ is our Advocate*

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

### *We must keep His commandments*

<sup>3</sup> Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. <sup>4</sup> Ὁ λέγων,† «Ἐγνώκα αὐτόν,» καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν. <sup>5</sup> Ὁς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται· ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ ἐσμεν. <sup>6</sup> Ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος περιεπάτησεν καὶ αὐτὸς οὕτως‡ περιπατεῖν.

### *An old/new commandment*

<sup>7</sup> Ἀδελφοί,§ οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ ἐστίν ὁ λόγος ὃν ἠκούσατε

\* 2:2 μονον *rell* | μονων B [13%] † 2:4 λεγων *f*<sup>35</sup> C [80%] RP,HE,OC,TR,CP | 1 οτι *KA,B* [20%] NU ‡ 2:6 ουτως *f*<sup>35</sup> *KC* [95%] RP,HE,OC,TR,CP[NU]ECM | — A,B [5%] § 2:7 αδελφοι *f*<sup>35</sup> (83.7%) RP,HE,OC,TR,CP | 1 μου (1%) | αγαπητοι *KA,B,C* (14.9%) NU | two other variants (0.4%)

ἀπ' ἀρχῆς.\* 8 Πάλιν, ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. 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.

## Look out for the enemy!

### *A bit of poetry*

12 Γράφω ὑμῖν τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ 13 —γράφω ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς· γράφω ὑμῖν νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν· γράφω‡ ὑμῖν παιδιά, ὅτι ἐγνώκατε τὸν Πατέρα — 14 ἔγραψα ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς· ἔγραψα ὑμῖν νεανίσκοι, ὅτι ἰσχυροί ἐστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

### *We must not love the 'world'*

\* 2:7 ἀπ ἀρχῆς f<sup>35</sup> (87.5%) RP,HE,OC,TR,CP | — κA,B,C (8.1%) NU | omit whole sentence (4.3%) [homoioteleuton] † 2:11 οἶδεν rell | εἶδεν [12%] ‡ 2:13 γραφω f<sup>35</sup> (80.8%) RP,HE,TR,CP | εγραψα κA,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.)

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>§</sup> τοῦ βίου—οὐκ ἔστιν ἐκ τοῦ Πατρὸς ἀλλ' ἐκ τοῦ κόσμου ἐστίν. 17 Καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ, ὃ 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 \* Ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν, ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν. 19 Ἐξ ἡμῶν ἐξηλθον<sup>†</sup> ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν, εἰ γὰρ ἦσαν ἐξ ἡμῶν,<sup>‡</sup> μεμενήκεισαν ἂν μεθ' ἡμῶν—ἀλλ' ἵνα φανερωθῶσιν, ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν.

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

### *We must abide in the Truth*

§ 2:16 ἀλαζονεία *rell* | ἀλαζονία *κA,B* [28%] \* 2:18 ο *f*<sup>35</sup> (A) [97%] *RP,HE,OC,TR,CP* | — *κB,C* [3%] *NU* † 2:19 ἐξηλθον *f*<sup>35</sup> *κ* [97.4%] *RP,HE,OC,TR,CP* | ηλθον [2%] | ἐξηλθαν *A,B,C* [alone] *NU* ‡ 2:19 ἦσαν ἐξ ἡμῶν *f*<sup>35</sup> *κA* (92.7%) *RP,HE,OC,TR,CP* | 231 *B,C* (5.3%) *NU* | — (2%) [homoioteleuton] § 2:20 πάντα *f*<sup>35</sup> *A,C* (97.2%) *RP,HE,OC,TR,CP* | παντες *κB* (2.4%) *NU* | — (0.4%) [homoioteleuton]

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.\* 24 Ὑμεῖς οὖν,† ὁ ἠκούσατε ἀπ’ ἀρχῆς ἐν ὑμῖν μενέτω· ἐὰν ἐν ὑμῖν μείνη ὁ ἀπ’ ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ Πατρὶ καὶ ἐν τῷ Υἱῷ‡ 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,§ καὶ οὐ χρειαν ἔχετε ἵνα τις διδάσκη\* ὑμᾶς· ἀλλ’ ὡς τὸ αὐτὸ† Χρῖσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστιν καὶ οὐκ ἔστιν ψεῦδος—καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε‡ ἐν αὐτῷ.

## Remember the accounting at our

\* **2:23** εχει **f**<sup>35</sup> (79.2%) RP,HE,OC,TR,CP | 1 ο ομολογων του υιον και τον πατερα 1 κA,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.) † **2:24** υμεις ουν **f**<sup>35</sup> [92.4%] RP,HE,OC,TR,CP | 1 κA,B,C [7%] NU | και 1 [0.6%] ‡ **2:24** πατρι και εν τω υιω **f**<sup>35</sup> κ [35%] CP | 52341 A(B)C [65%] RP,HE,OC,TR,NU (John returns to the order in verse 22, a ‘sandwich’.) § **2:27** εν υμιν μενει **f**<sup>35</sup> [87.2%] RP,HE,OC,TR,CP | 312 κA,B,C [1.2%] NU | μενετω 12 [8.4%] | 12 μενετω [3.2%] \* **2:27** διδασκη **f**<sup>35</sup> κA,B [71%] RP,HE,OC,TR,CP,NU | διδασκει C [28%] | two other variants [1%] † **2:27** αυτο **f**<sup>35</sup> A [82%] RP,HE,OC,TR,CP | αυτου κB,C [18%] NU ‡ **2:27** μενειτε **f**<sup>35</sup> [87.4%] RP,HE,OC,TR,CP | μενετε κA,B,C [12%] NU | μεινατε [0.6%]

## Lord's return

28 Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ,§ ἵνα ὅταν\* φανερωθῆ ἔχωμεν† παρρησίαν καὶ μὴ αἰσχυρθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. 29 Ἐὰν εἰδῆτε‡ ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι§ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.\*

### 3

#### *"We are children of God"*

1 Ἴδετε ποταπὴν ἀγάπην δέδωκεν\* ἡμῖν ὁ Πατήρ, ἵνα τέκνα Θεοῦ κληθῶμεν.† Διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς,‡ ὅτι οὐκ ἔγνω αὐτόν.

2 Ἀγαπητοί, νῦν τέκνα Θεοῦ ἐσμεν καὶ οὐπω ἐφανερώθη τί ἐσόμεθα, οἶδαμεν δε§

§ 2:28 και νυν τεκνια μενετε εν αυτω f<sup>35</sup> A,B,C [85%] RP,HE,OC,TR,CP,NU | — κ [15%] \* 2:28 σταν f<sup>35</sup> (92.6%) RP,HE,OC,TR,CP | εαν κA,B,C (6.2%) NU | στε (1.2%) † 2:28 εχωμεν f<sup>35</sup> κ (80.4%) RP,HE,OC,TR,CP | σχωμεν A,B,C (8.5%) NU | εχομεν (11.1%) ‡ 2:29 ειδητε f<sup>35</sup> κB,C [37%] RP,HE,OC,TR,NU | ιδητε A [59%] CP | οιδατε [4%] (An itacism? The trouble is, it changes the verb. The third variant is based on οιδα, so it's 41:59. There appears to be a consensus that the minority reading is correct.) § 2:29 στι f<sup>35</sup> B [90.5%] RP,HE,OC,TR,CP | 1 και κA,C [9.5%] NU \* 2:29 γεγεννηται *rell* | γεγενηται [30%] \* 3:1 δεδωκεν *rell* | εδωκεν A [14%] † 3:1 κληθωμεν f<sup>35</sup> (85.4%) RP,HE,OC,TR,CP | 1 και εσμεν κA,B,C (14.6%) NU (The addition is out of place here, since John takes up that point in verse two.) ‡ 3:1 ημας f<sup>35</sup> A,B [36%] TR,NU | υμας κC [63.5%] RP,HE,OC,CP | — [0.5%] (John is making a general statement, so it is properly inclusive—first person.) § 3:2 οιδαμεν δε f<sup>35</sup> [90.4%] RP,HE,OC,TR,CP | 1 κA,B,C [5.6%] NU | — [4%]

ὅτι ἐάν φανερωθῇ ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὀψόμεθα αὐτὸν καθὼς ἐστὶν <sup>3</sup> —καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ’ αὐτῷ ἀγνίζει ἑαυτὸν, καθὼς ἐκεῖνος ἀγνός ἐστιν.

*“Whoever abides in Him does not sin”*

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

<sup>7</sup> Τεκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν. <sup>8</sup> 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. <sup>9</sup> Πᾶς ὁ γεγεννημένος‡ ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καί, οὐ δύναται ἁμαρτάνειν ὅτι ἐκ τοῦ Θεοῦ γεγέννηται.§

*Children of God vs children of the devil*

<sup>10</sup> Ἐν τούτῳ φανερά ἐστὶν τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν\* δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ Θεοῦ,

\* **3:5** ημων f<sup>35</sup> κ,C [95.8%] RP,HE,OC,TR,CP | — A,B [4.2%] NU

† **3:6** και f<sup>35</sup> [20%] CP | — κA,B,C [80%] RP,HE,OC,TR,NU (I take the conjunction to be emphatic, ‘indeed’.) ‡ **3:9** γεγεννημενος

rell | γεγενημενος [15%] § **3:9** γεγεννηται rell | γεγενηται

[16%] \* **3:10** ποιων rell | 1 την A,C [18%]



καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. <sup>11</sup> Ὅτι αὕτη ἐστὶν ἡ ἀγγελία† ἣν ἠκούσατε ἀπ’ ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους <sup>12</sup> —οὐ καθὼς Κάϊν, ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ. Καὶ χάριν τίνος ἔσφαξεν αὐτόν; Ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.

<sup>13</sup> Μὴ‡ θαυμάζετε, ἀδελφοί μου,§ εἰ μισεῖ ὑμᾶς ὁ κόσμος. <sup>14</sup> Ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν\* μένει ἐν τῷ θανάτῳ. <sup>15</sup> Πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν ἑαυτῷ† μένουσαν.

### *Love in deed and truth*

<sup>16</sup> Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην· ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι.‡ <sup>17</sup> Ὅς δ’ ἂν ἔχη§ τὸν βίον τοῦ κόσμου καὶ θεωρῇ\* τὸν ἀδελφὸν αὐτοῦ χρεῖαν

† **3:11** ἀγγελια *rell* | επαγγελια κC [10%] ‡ **3:13** μη f<sup>35</sup> A,B [93%] RP,HE,OC,TR,CP | και 1 κC [7%] [NU]ECM § **3:13** μου f<sup>35</sup> [88%] RP,HE,OC,TR,CP | — κA,B,C [12%] NU \* **3:14** τον αδελφον f<sup>35</sup> C (80.5%) RP,HE,OC,TR,CP | 12 αυτου (14.7%) | — κA,B (3.8%) NU | three other variants (1%) † **3:15** εαυτω f<sup>35</sup> κA,C [70%] RP,HE,OC,CP | αυτω B [30%] TR,NU ‡ **3:16** τιθεναι f<sup>35</sup> [92%] RP,HE,OC,TR,CP | θειναι κA,B,C [8%] NU § **3:17** εχη *rell* | εχει [15%] \* **3:17** θεωρη f<sup>35</sup> κA,B,C [47%] RP,HE,OC,TR,CP,NU | θεωρει [53%] (An itacism? Θεωρη is parallel to εχη and κλειση; all are in the Subjunctive because of αν.)

ἔχοντα, καὶ κλεισῆ† τὰ σπλάγχνα αὐτοῦ ἀπ’ αὐτοῦ—πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει‡ ἐν αὐτῷ;

18 Τεκνία μου,§ μὴ ἀγαπῶμεν λόγῳ μηδὲ τῆ\* γλῶσση, ἀλλ’† ἐν‡ ἔργῳ καὶ ἀληθείᾳ 19 —καί,§ ἐν τούτῳ γινώσκομεν\* ὅτι ἐκ τῆς Ἀληθείας ἐσμὲν καὶ ἔμπροσθεν αὐτοῦ πείσωμεν† τὰς καρδίας‡ ἡμῶν· 20 ὅτι ἐὰν καταγινώσκη§ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.

### *Confidence toward God*

21 Ἀγαπητοί, ἐὰν ἡ καρδία ἡμῶν\* μὴ καταγινώσκη† ἡμῶν,‡ παρρησίαν ἔχομεν πρὸς τὸν Θεόν, 22 καὶ ὁ ἐὰν αἰτῶμεν λαμβάνομεν§

† 3:17 κλειση *rell* | κλεισει [14%] ‡ 3:17 μένει **f**<sup>35</sup> [80%] RP,HE,OC,TR,CP,NU | μενεῖ [17%] | ambiguous κα,Β,С [1%] | μενη [2%] § 3:18 μου **f**<sup>35</sup> [87%] RP,HE,OC,TR,CP | — κα,Β,С [13%] NU \* 3:18 τη **f**<sup>35</sup> A,Β,С [85%] RP,HE,OC,CP,NU | — (κ) [15%] TR † 3:18 αλλ **f**<sup>35</sup> B,С [97.5%] RP,HE,OC,TR,CP | αλλα κα [2.5%] NU ‡ 3:18 εν **f**<sup>35</sup> κα,Β,С [65%] RP,HE,OC,CP,NU | — [35%] TR § 3:19 και **f**<sup>35</sup> κC [93.6%] RP,HE,OC,TR,CP[NU]ECM | — A,Β [6%] | αλλ [0.4%] \* 3:19 γινωσκομεν **f**<sup>35</sup> [80%] RP,HE,OC,TR,CP | γνωσομεθα κα,Β,С [17%] NU | γινωσκομεθα [1%] | three other variants [2%] † 3:19 πεισωμεν **f**<sup>35</sup> [43%] | πεισομεν κα,Β,С [56%] RP,HE,OC,TR,CP,NU | two other variants [1%] (The assuring is not automatic and is up to us—the Subjunctive is correct.) ‡ 3:19 τας καρδιας **f**<sup>35</sup> κC [97.8%] RP,HE,OC,TR,CP | την καρδιαν A,Β [2.2%] NU § 3:20 καταγινωσκη *rell* | καταγινωσκει [24%] \* 3:21 ημων **f**<sup>35</sup> κ<sup>V</sup>С [97%] RP,HE,OC,TR,CP[NU]ECM | — A,Β [3%] † 3:21 καταγινωσκη *rell* | καταγινωσκει A [29%] ‡ 3:21 ημων **f**<sup>35</sup> κ<sup>V</sup>A [97.8%] RP,HE,OC,TR,CP | — B,С [2.2%] NU § 3:22 λαμβανομεν *rell* | λαμβανωμεν A [16%]

παρ<sup>\*</sup> αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν<sup>†</sup> καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. <sup>23</sup> Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν<sup>‡</sup> τῷ ὀνόματι τοῦ Υἱοῦ αὐτοῦ, Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν. § <sup>24</sup> Καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ. Ἐν<sup>\*</sup> τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν· ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.<sup>†</sup>

## Various instructions

### 4

#### *Test the spirits*

<sup>1</sup> Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστὶν, ὅτι πολλοὶ ψευδοπροφήται ἐξεληλύθασιν εἰς τὸν κόσμον. <sup>2</sup> Ἐν τούτῳ γινώσκεται<sup>\*</sup> τὸ Πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ

\* **3:22** παρ **f**<sup>35</sup> [91.5%] RP,HE,OC,TR,CP | απ κα,Β,С [8.5%] NU  
 † **3:22** τηρομεν *rell* | τηρωμεν κα [10%] ‡ **3:23** πιστευσωμεν **f**<sup>35</sup> B (66.9%) RP,HE,OC,TR,CP,NU | πιστεωμεν κα,С (26.5%) | πιστευομεν (5.4%) | πιστευσομεν (1.2%) § **3:23** εντολην **f**<sup>35</sup> [80%] RP,HE,OC,CP | 1 ημιν κα,Β,С [20%] TR,NU \* **3:24** εν **f**<sup>35</sup> κ [30%] CP | και 1 A,Β,С<sup>V</sup> [70%] RP,HE,OC,TR,NU (Given John's fondness for the conjunction, scribes could add it almost without thinking.) † **3:24** ημιν εδωκεν **f**<sup>35</sup> A,В [75%] RP,HE,OC,TR,NU | 21 κ [25%] CP \* **4:2** γινωσκεται **f**<sup>35</sup> [67%] RP,HE,CP | γινωσκετε A,В,С [25%] OC,TR,NU | γινωσκομεν κ [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.)

ἐληλυθότα ἐκ τοῦ Θεοῦ ἐστίν, <sup>3</sup> καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ† Ἰησοῦν Χριστὸν‡ ἐν σαρκὶ ἐληλυθότα§ ἐκ\* τοῦ Θεοῦ οὐκ ἔστιν· καί, τοῦτό ἐστίν τὸ τοῦ Ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται—καί, νῦν ἐν τῷ κόσμῳ ἐστίν ἤδη.

<sup>4</sup> Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς, ὅτι μείζων ἐστίν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. <sup>5</sup> Αὐτοὶ ἐκ τοῦ κόσμου εἰσίν· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν, καὶ ὁ κόσμος αὐτῶν ἀκούει. <sup>6</sup> 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*

<sup>7</sup> Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστίν καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ Θεοῦ γεγέννηται καὶ γινώσκει τὸν Θεόν. <sup>8</sup> Ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν Θεόν, ὅτι ὁ Θεὸς ἀγάπη ἐστίν. <sup>9</sup> 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. <sup>10</sup> Ἐν τούτῳ

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† **4:3** ὁμολογεῖ **f**<sup>35</sup> κ (73.5%) RP,HE,CP | 1 τον A,B (24.2%) OC,TR,NU | omit sentence [homoioteleuton] (2%) | one other variant (0.2%) ‡ **4:3** χριστον **f**<sup>35</sup> (91.4%) RP,HE,OC,TR,CP | — A,B (6%) NU | κυριον κ (alone) | omit sentence [homoioteleuton] (2%) | two other variants (0.4%) § **4:3** εν σαρκι εληλυθота **f**<sup>35</sup> κ (94.8%) RP,HE,OC,TR,CP | — A,B (2.6%) NU | omit sentence [homoioteleuton] (2%) | three other variants (0.6%) \* **4:3** εκ *rell* | — [30%] † **4:9** ο θεος *rell* | — [15%]

ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν‡ τὸν Θεὸν ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς—καὶ ἀπέστειλεν τὸν Υἱὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. <sup>11</sup> Ἀγαπητοί, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.

*As He is so are we in this world*

<sup>12</sup> Θεὸν οὐδεὶς πώποτε τεθέαται. Ἐὰν ἀγαπῶμεν ἀλλήλους ὁ Θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. § <sup>13</sup> Ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν. <sup>14</sup> Καί, ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ Πατὴρ ἀπέσταλκεν τὸν Υἱὸν Σωτῆρα τοῦ κόσμου. <sup>15</sup> Ὅς ἂν\* ὁμολογήσῃ† ὅτι Ἰησοῦς ἐστὶν ὁ Υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ Θεῷ. <sup>16</sup> 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>17</sup> Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν· ἵνα

‡ **4:10** ἠγαπήσαμεν **f**<sup>35</sup> A [98.2%] RP,HE,OC,TR,CP | ἠγαπήκαμεν B [1.6%] NU | ἠγαπήσεν κ § **4:12** τετελειωμένη ἐστὶν ἐν ἡμῖν **f**<sup>35</sup> (90.7%) RP,HE,OC,TR,CP | 3412 A (7.9%) NU | 1342 κB (0.8%) | three other variants (0.6%) \* **4:15** ἀν **f**<sup>35</sup> κ,A [92.5%] RP,HE,OC,TR,CP | εἰ B [7.5%] NU † **4:15** ὁμολογήσῃ *rell* | ὁμολογήσει [16%] | ὁμολογή A [1%] | ὁμολογεῖ [1%] ‡ **4:16** αὐτῷ **f**<sup>35</sup> A [37%] OC,TR | 1 μένει κB [63%] RP,HE,CP,NU (Since the repetition of the verb is unnecessary, does it become the harder reading?)

παρρησίαν ἔχωμεν<sup>§</sup> ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.

*There is no fear in love*

<sup>18</sup> 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. <sup>19</sup> Ἡμεῖς ἀγαπῶμεν αὐτὸν\* ὅτι αὐτὸς πρῶτος<sup>†</sup> ἠγάπησεν ἡμᾶς.

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

## 5

*Our faith overcomes the world*

<sup>1</sup> Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστίν ὁ Χριστὸς ἐκ τοῦ Θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννηθέντα ἀγαπᾷ καὶ\* τὸν γεγεννημένον ἐξ αὐτοῦ. <sup>2</sup> Ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν

§ 4:17 εχωμεν *rell* | εχομεν *x* [12%] | σχωμεν [1%] \* 4:19 αυτον *f*<sup>35</sup> [84%] RP,HE,OC,TR,CP | — A,B [2.6%] NU | τον θεου *x*048 [13.4%] † 4:19 πρωτος *rell* | πρωτον [15%] ‡ 4:20 μισει *f*<sup>35</sup> 048 [74%] | μιση *x*A,B [26%] RP,HE,OC,TR,CP,NU (The point of the argument hinges on the hating being fact, so the Indicative is correct.) § 4:20 αυτου *rell* | — [1%] OC \* 4:20 πως *f*<sup>35</sup> A,048 (95.8%) RP,HE,OC,TR,CP | ου *x*B (4.2%) NU \* 5:1 και *f*<sup>35</sup> (*x*)A,048 [98%] RP,HE,OC,TR,CP[NU]ECM | — B [2%]

τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.† <sup>3</sup> Αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν, <sup>4</sup> ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον· ἡ πίστις ἡμῶν.‡ <sup>5</sup> Τίς ἐστὶν§ ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Υἱὸς τοῦ Θεοῦ;

### *Receive the witness of God*

<sup>6</sup> Οὗτός ἐστιν ὁ ἐλθὼν δι’ ὕδατος καὶ αἵματος,\* Ἰησοῦς† Χριστός—οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ’ ἐν τῷ ὕδατι καὶ‡ τῷ αἵματι. Καὶ τὸ Πνεῦμά ἐστὶν τὸ μαρτυροῦν, ὅτι τὸ Πνεῦμά ἐστὶν ἡ ἀλήθεια· <sup>7</sup> ὅτι τρεῖς εἰσὶν οἱ

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† **5:2** τηρῶμεν **f**<sup>35</sup> **κ**A [88%] RP,HE,OC,TR,CP | ποιῶμεν B [11%] NU | τηρούμεν 048 [1%] ‡ **5:4** ἡμῶν **f**<sup>35</sup> **κ**,A,B (56.4%) RP,OC,TR,NU | ὑμῶν 048 (43.2%) HE,CP | — (0.4%) (John is making a general statement, that is properly inclusive—first person.) § **5:5** ἐστὶν **f**<sup>35</sup> A,048 [88%] RP,HE,OC,TR,CP | δε 1 **κ** [12%] [NU]ECM | 1 δε B \* **5:6** αἵματος **f**<sup>35</sup> B (77.2%) RP,HE,OC,TR,CP,NU | 1 καὶ πνεύματος **κ**A (14.2%) | πνεύματος καὶ 1 (4.8%) | πνεύματος (3.2%) | two other variants (0.6%) † **5:6** ἰησοῦς **f**<sup>35</sup> **κ**A,B [97%] RP,HE,OC,CP,NU | 1 ο [3%] TR ‡ **5:6** καὶ **f**<sup>35</sup> **κ** [70%] RP,HE,OC,TR,CP | 1 ἐν (A)B [30%] NU

μαρτυροῦντες§— 8 τὸ Πνεῦμά καὶ τὸ ὕδωρ καὶ τὸ αἶμα—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 ἣν\* μεμαρτύρηκεν περὶ τοῦ Υἱοῦ αὐτοῦ. 10 Ὁ πιστεύων εἰς τὸν Υἱὸν τοῦ Θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ·† ὁ μὴ πιστεύων τῷ Θεῷ‡ ψεύστην πεποιήκεν 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 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

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§ 5:7 μαρτυροουντες f<sup>35</sup> κ,Α,Β (99%) RP,HE,CP,NU | 1 εν τω ουρανω ο πατηρ ο λογος και το αγιον πνευμα και ουτοι οι τρεις εν εισεν και τρεις εισιν οι 1 εν τη γη (1%) OC,TR—the (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.) \* 5:9 ην f<sup>35</sup> [91%] RP,HE,OC,TR,CP | οτι κ,Α,Β [9%] NU † 5:10 εαυτω f<sup>35</sup> κ [48%] TR,CP,NU | αυτω Α,Β [52%] RP,HE,OC ‡ 5:10 θεω rell | υιω Α [11%] § 5:11 ο θεος ημιν f<sup>35</sup> Β [24%] CP | 312 κΑ [76%] RP,HE,OC,TR,NU



ζωὴν αἰώνιον ἔχετε,\* καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ.†

### *Our confidence*

14 Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν· ὅτι ἐὰν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν. 15 Καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἐὰν‡ αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν παρ' ὧ αὐτοῦ.

### *Sins not leading to death*

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.

\* **5:13** τοὶς πιστευουσὶν εἰς τὸ ὄνομα τοῦ υἱοῦ (–του υἱοῦ 2.5%) τοῦ θεοῦ ἵνα εἰδητε (ἰδητε 7%) ὅτι ζωὴν αἰώνιον ἔχετε (εχῆτε 7%) (εχετε αἰώνιον 2.5% TR) **f**<sup>35</sup> (89.9%) RP,HE,OC(TR)CP | ἵνα εἰδητε ὅτι ζωὴν ἔχετε αἰώνιον (αἰώνιον ἔχετε κ) οἱ πιστευοντες (τοὶς πιστευουσὶν κB 1% NU) εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ κA,B (3.8%) (NU) | τοὶς πιστευουσὶν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ (4.7%) | ἵνα εἰδητε ὅτι ζωὴν ἔχετε αἰώνιον (1.6%) † **5:13** καὶ ἵνα πιστευητε (πιστευσητε 10.2%, πιστευετε 2.4%) εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ **f**<sup>35</sup> (90.3%) RP,HE,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.) ‡ **5:15** εἰαν **f**<sup>35</sup> κ [86%] RP,HE,CP,NU | αν A,B [13%] OC,TR | — [1%] § **5:15** παρ **f**<sup>35</sup> A [95%] RP,HE,OC,TR,CP | απ κB [4%] NU | — [1%] \* **5:16** ἐρωτησῃ *rell* | ἐρωτησῃ [13%] | ἐρωτησητε [1%]

18 Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ τηρεῖ ἑαυτόν,† καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ.

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

## Conclusion

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 Θεός, καὶ ἡ ζωὴ ἡ ‡ αἰώνιος. 21 Τεκνία, φυλάξατε ἑαυτοὺς§ ἀπὸ

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† 5:18 εαυτον **f**<sup>35</sup> κ [92%] RP,HE,OC,TR,CP,ECM | αυτον A,B [8%] NU ‡ 5:20 οίδαμεν δε *rell* | και 1 A [15%] | 1 [11%] § 5:20 δεδωκεν *rell* | εδωκεν A [15%] \* 5:20 γινωσκωμεν **f**<sup>35</sup> [66%] RP,HE,OC,TR,CP,NU | γινωσκομεν κA,B [34%] † 5:20 αληθινον *rell* | 1 θεον A [24%] ‡ 5:20 η ζωη η **f**<sup>35</sup> [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.) § 5:21 εαυτους **f**<sup>35</sup> A,048 [75%] HE,OC,TR,CP | εαυτα κB [25%] RP,NU

τῶν εἰδώλων. Ἀμήν.\*,†

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\* **5:21** αμην **f**<sup>35</sup> (82%) RP,HE,OC,TR,CP | — κA,B (18%) NU

† **5:21** The citation of **f**<sup>35</sup> is based on forty-three 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, 1864, 1865, 1876, 1892, 1897, 2221, 2352, 2431, 2466, 2554, 2587, 2626 and 2723—all of which I collated myself. 204, 824, 1100 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 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.

**Η Καινή Διαθήκη**  
**The Greek New Testament According to Family 35,**  
**Wilbur Pickering**

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