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Short Title

A STUDY OF JOHN'S EPISTLES
Mentz, STM, 1964

Thesis Presented to the Faculty
of St. Louis Seminary, St. Louis,
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

THE TEXT OF THE JOHANNINE EPISTLES:
A CRITICAL STUDY

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of New Testament in
partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by

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May 1964

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THE PROBLEM

The paper has a three-fold objective:

1. To weigh and discuss the textual problems of the Johannine epistles;
2. To see if the MSS collated fall into definite family groups as is known in the Gospels and Von Soden's classification;
3. To present a composite collation of all the variants from the Textus Receptus (Oxford Edition 1873).

ACKNOWLEDGMENT

I wish to express my thanks to Dr. Merrill M. Parvis, Director of the International Greek New Testament Project, Emory University, Atlanta, Georgia for the time spent in consultation and for the many helpful suggestions given as to development and format of this dissertation.

CHAPTER I

THE TEXT OF THE JOHANNINE EPISTLES

General Notes on the Text

The text of the Johannine writings does not present any serious textual problems. Cannon Brooke writes,

These Epistles do not offer many problems of special difficulty or interest so far as the determination of the true text is concerned. A comparison of the texts published by Westcott and Hort with Nestle's text, shows how few instances there are in which serious doubt exists. The chief interest of the textual problems which they present lies in the history of the glosses which have been inserted into their text, and a few paraphrases which have been substituted for the true text. The most famous of these glosses, the addition of the 'Heavenly Witnesses,' does not stand by itself. The tendency to gloss is most marked in Latin authorities, but it can be traced in the Egyptian and other versions, and cursive Greek manuscripts offer a few instances of its presence in Greek.¹

Westcott in the introduction to his commentary agrees with Brooke that the text of the Johannine epistles is relatively free from serious textual problems, although he does mention a few which we shall discuss below in detail. Westcott's reason for this agreement with Brooke is that there were no "parallel texts or parallel traditions at hand (unless iv. 3) to supply additions to the original words, or

¹A. E. Brooke, "A Critical and Exegetical Commentary On The Johannine Epistles," The International Critical Commentary (Edinburgh: T. & T. Clark, Reprinted 1957), p. lxiv.

modifications of their form."²

It may appear to the reader that the above-mentioned authors and their works are old and not up to date in their remarks on the text of John's epistles. However, in our reading we haven't found any modern authors who give an evaluation of the complete text of John's writings as do Brooke and Westcott.

The Textual Problems

In addition to the interpolation of the "heavenly witnesses" (I John 5:7,8) Bishop Westcott draws attention to several minor textual problems in John's epistles. They are I John 2:20; 4:3; and 5:10.³ We shall discuss them in the following sequence: I John 2:20; 4:3; 5:7,8; and 5:10.

In I John 2:20 there are two possible readings: *Καὶ οἰσάτε πάντα*, (you know all things KJV) or *Καὶ οἰσάτε πάντες* (you all know RSV). From the composite collation we note that the former reading has the support of MSS A, C, 1, 33, 69, 1424 while the latter reading has the support of Aleph, B, 049, and Psi.⁴ It is apparent that the older and better MSS favor the reading *Καὶ οἰσάτε πάντες*, which may indeed

²Brooke F. Westcott, The Epistles of St. John: The Greek Text With Notes and Essays (Second Edition; Cambridge & London: MacMillan & Co., 1886), p. xviii.

³Ibid.

⁴Infra, p. 24.

be closer to the original autograph. Amos Wilder comments "Modern Textual critics prefer the reading favored by the RSV."⁵ Brooke's opinion is,

The reading of the Received Text is an obvious correction. It presents a smoother and easy text which is in reality far less suitable to the context than the reading of the older authorities. The emphasis is on 'knowing.' This is brought out with greater force and clearness by the omission of the object.⁶

The second textual problem is in I John 4:3a. The Received Text reads *Και παν πνευμα ο μη ομολογει τον ιησου*. The variant is *Και παν πνευμα ο λυει τον ιησου*. In the composite collation not a single MS collated has the reading *ο λυει*.⁷ The variant seems to have risen with the early Latin church fathers who in their scholia score the heretics (Gnostics, Docetists, and others) for dividing the person of Christ into "Jesus, the Christ, the Only-begotten, the Savior." The fathers used the term "qui solvit Jesum." From this fact the inference is drawn that the Greek text had either *ο λυει* or some other Greek equivalent.^{8,9}

⁵Amos N. Wilder, "The First, Second, and Third Epistles of John Introduction and Exegesis," The Interpreter's Bible (New York & Nashville: Abingdon Press, 1957), XII, p. 246.

⁶Brooke, op. cit., p. 57.

⁷Infra, p. 32.

⁸Brooke, op. cit., pp. 111-114. Brooke has a rather lengthy discussion on the point in question going into the origin and development of the variant. He favors the reading *ο λυει τον ιησου*.

⁹Rudolph Schnackenburg, "Die Johannesbriefe," Herders theologischer Kommentar zum Neuen Testament (Freiburg, Basel, Wien: Herder, 1963), Band XIII: Faszikel 3, seite 222. R. S. also believes that the original reading was *ο λυει τον ιησου*.

The reading *ο υν ομοιοπει* should receive preference because of these facts: (1) The majority of the witnesses have that reading;¹⁰ (2) The above mentioned inference is purely hypothetical; (3) It makes no "clear sense to say 'divide Jesus'."¹¹

Perhaps the most famous of the textual problems in John's writings is I John 5:7,8. It is also known as the interpolation of the "heavenly witnesses" or the Comma Joanneum. (Hereafter called the CJ.) It reads as follows:
ΕΥ ΤΩ ΟΥΡΑΝΩ Ο ΠΑΤΗΡ Ο ΛΟΓΟΣ ΚΑΙ ΤΟ ΑΡΙΘΝ ΠΝΕΥΜΑ ΚΑΙ ΟΥΤΟΙ ΟΙ ΤΡΕΙΣ ΕΥ ΕΙΒΙ ΚΑΙ ΤΡΕΙΣ ΕΙΒΙΧ ΟΙ ΜΑΡΤΥΡΟΥΝΤΕΣ ΕΥ ΤΗ ΓΗ.

The history and origin of the CJ is both interesting and a bit fanciful at times. Wilder's explanation for the origin of this interpolation is that in the true text, v. 8, there are three witnesses that agree. This then naturally would "lead to an interpretation along trinitarian lines," and led to the present gloss that is found in the MSS from the fifth century on.¹²

Briefly it can be stated that the CJ as far as can best be determined is of African origin and began as a gloss in the way mentioned above. From Africa it spread to Spain

¹⁰Erwin Nestle, Novum Testamentum Graece (Editio undevicesima; Stuttgart: Privilegierte Wurttembergische Bibleanstalt, 1949), p. 604. In his critical apparatus Nestle lists one Greek MS. with *ο υοει*, 1739^c.

¹¹Wilder, op. cit., p. 275.

¹²Ibid., pp. 293-294.

where, Priscillian, the Spanish heretic (d. 385) quoted it as part of I John. The CJ appears in many Spanish codices a few of which are: The Leon Palimpsest, the Cavensis, and the Toletanus (the latter two being Vulgate codices). From Spain the gloss found its way into Europe where it later appears in Vulgate editions as part of the true text. The Complutensian Polyglot, edited by Francis Cardinal Ximenes, (completed in 1517) embodied the CJ in its text, since it in several places corrected its text to agree with the Vulgate. The Greek MSS that Cardinal Ximenes used did not have the CJ.

In the first edition of his Greek New Testament Erasmus omitted the CJ for which he was severely chided. Erasmus then made the statement that if he found one Greek MS with the CJ he would embody it in his text. "Later he was shown the Codex Montfortianus which evidently had been written for the purpose and he included I John 5:7,8 in his third edition (1522).¹³ Since the fifth edition of Erasmus' New Testament was used by Robert Stephanus as a basis for the Received Text of Great Britain, the CJ became a part of the Greek Text of the Received Text which the King James translators later used.

The evidence against the CJ as part of the genuine text is very strong. (1) It appears in no early, medieval or

¹³Merrill M. Parvis, "Text, NT," Interpreter's Dictionary of The Bible, (New York & Nashville: Abingdon Press, 1962), IV, 600.

late Greek MSS except the late cursive Codex Montfortianus (Gregory 61; Dublin, Trinity College, A, 4. 21) written in the 16th century.¹⁴ (2) The Greek Fathers did not quote it in their writings against the Sabellians and Arians and others in the great Trinitarian controversies. Had they known it or had it been part of the text, they certainly would have employed it.^{15,16} (3) Although the later editions of the Vulgate contain the CJ, yet it is significant that the early editions do not contain it. (4) The early Latin Fathers in their polemics also make no mention of the same.^{17,18}

One last problem of the text deserves our attention, which is in I John 5:10. Although there are a number of variant readings for some of the various Textus Receptus readings, yet we feel that there is only one that has any bearing on the meaning of the verse. The Textus Receptus reads *τω θεω* while A, 1739, al, Vulgate, Syriac, and others

¹⁴Ibid., p. 600.

¹⁵David Smith, "The Epistles of John," The Expositor's Greek Testament (Grand Rapids: Wm. B. Erdmans, n.d.), V. 195.

¹⁶Windisch writes, "Es fehlt in allen älteren griechischen Handschriften, bei den griechischen Kirchenväter und in den orientalischen Übersetzungen." Hans Windisch, Lietzmann Handbuch zum Neuen Testament, II, I (Tubingen: J. C. B. Mohr, 1912), p. 29.

¹⁷Smith, op. cit., p. 95.

¹⁸For a detailed discussion of the problem see Brooke, op. cit., pp. 154-165. Schnackenburg, op. cit., pp. 44-46, gives a recent estimate of the problem.

read *τω υιω* . In our opinion the reading of the Textus Receptus can stand. (1) Aleph, B, Psi, 049, 1, 33, 69, 1424 of our composite collation support it, while only A reads against it. (2) The variant *τω υιω* "misses the point of the verse."¹⁹

Types of Text and Families

The first to propose the theory of textual families or recensions was John Albrecht Bengel (b. 1687). He attempted to divide all Greek MSS into two families: (1) The Asiatic composed in Constantinople and environs; (2) The African, "comprising a few MSS of the better type."

Johann Jakob Griesbach (b. 1745) gave further impetus to the theory of the division of extant Greek New Testament MSS into families. He retained the two-fold division of Bengel, the African and the Byzantine, but further divided the former into two classes. The result was the recognition of three separate families of MSS which he termed Western, Alexandrian, and Constantinopolitan. The Western Class of MSS were those in circulation and needed extensive correction because of errors on the part of the copyists, and also interpolations, and glosses. The Alexandrian class attempted to revise the Western recension. Griesbach's third class, Constantinopolitan,

¹⁹Brooke, op. cit., p. 139.

was a composite of the former two. Griesbach laid the foundation for the great and fabulous work of three later men Westcott and Hort, and von Soden in their classification of MSS into recensions and groups.

The contribution of Charles Lachmann to the division of the Greek New Testament MSS into families was not so great as that of his predecessors. He defines two types of text: Oriental and Occidental. Lachmann's fame lay in this that he was the first to produce an edition that broke the sway of the Textus Receptus.

Outside of von Soden, Brooke Foss Westcott and F. J. A. Hort made the greatest single advancement in the history of grouping the MSS into families and assigning them certain text types in the 19th century. As a result of their studies they concluded that there were four forms of the text in the New Testament: The Western, the Alexandrian, the Syrian, and the Neutral.

The Western Text. Early in the history of the New Testament text corruption came about because of expansion, omission, interpolation, and assimilation "of one passage to another." The result was a text of quite divergent character from the original autograph. This text was prevalent in the Syriac church and then spread westwards, from whence it got the name, the Western Text. Westcott and Hort would say that this text is suspect. MSS exhibiting this text are D, 29, 565.

The Alexandrian Text. This is a refinement of the text as to items of syntax and grammar which was being carried on in Alexandria, hence the name Alexandrian Text. This text type is not found in any one MS but is evidenced in the readings of Aleph, C, L, and 33.

The Syrian Text. As a result in the divergence of readings in the various MSS, which were quite noticeable, an attempt in the revision of the text was made in the third and fourth centuries. According to Westcott and Hort the aim was two-fold: (1) To eliminate the different readings by means of conflate readings; (2) To provide the church with a smooth flowing text. This revision was carried out by Lucian of Antioch and resulted in the Syrian Text. The Syrian Text can be found in the later Uncial MSS and cursives.

The Neutral Text. Westcott and Hort hold that the best and earliest text of the New Testament is the so called Neutral Text. Furthermore it is their contention that this text is not too far removed from the original autograph. Aleph and B are the leading exponents of the Neutral Text.

Westcott's and Hort's classification of the MSS into recensions is the result of the development of their genealogical method. Vincent Taylor describes their genealogical method as follows:

Manuscripts must be grouped and considered from the standpoint of their genealogy. If, let us say, of ten MSS nine agree against one, but the nine have a common original, it is simply a question of one reading against another. In tracing the genealogy of MSS complications

occasioned by the mixture of texts have to be borne in mind. The clearest evidence of this is afforded by 'conflate' readings, that is, combinations of readings into a composite whole by mere addition or fusion. Of this possibility, which is closely connected with their textual theory, Westcott and Hort say, 'Where we find a variation with three variants, two of them simple alternatives to each other, and the third a combination of the other two, there is usually a strong presumption that the third is the latest and due to mixture, not the third the earliest and the other two due to independent impulses of simplification.' We thus learn to set a special value on those documents which rarely or never support conflate readings, as witnesses to texts antecedent to mixture. The application of the genealogical method helps us to set aside readings that cannot be right and enables²⁰ us to estimate the Internal Evidence of Groups of MSS.

The other great contribution in the history of the development of classifying MSS into families was made by Hermann Von Soden (1852-1914). He utilized the genealogical method of Westcott and Hort but proposed a more elastic and flexible classification of grouping the MSS under the three great recensions known as I H K. His criteria for dividing the extant Greek MSS into groups are: "(a) their text; (b) their form of the text of the pericope de adultera; (c) their chapter divisions; and (d) their lectionary apparatus."²¹

The I recension. This recension, also called the Jerusalem recension, was authored by Origen in the third century and published by Eusebius and Pamphilus of Caesarea at a later date. Cyril of Jerusalem also used this recension.

²⁰Vincent Taylor, The Text of the New Testament (London: MacMillan & Co. LTD, 1961), p. 50

²¹Parvis, "Text, NT", op. cit., p. 611.

The I recension corresponds to the Western text of Westcott and Hort. Von Soden believes that it does not exist in pure form in any of the present MSS. The division of the I recension for the Gospels is: I^a, Iⁿ, Iⁱ, I^ϕ, I^B, I^o, I^π, I⁶, I^k, and I^r. Several I readings found in other MSS cannot be grouped under the above-mentioned classification. Hence he called these MSS I^z.

The more popular sub-groups of the I recension are I^a which is considered the best exposition of the I recension and the oldest witness of this recension is Codex Beza; Iⁿ is the same as Family 1 and was used by Origen in his commentary on Matthew; and Iⁱ which has been called the Ferrar group or is also known as Family 13.

The original I recension was reconstructed by Von Soden as the result of a study and comparison of all these groups and subgroups.

The H (Hesychian) recension. The letter H is assigned to this recension because it is the contention of Von Soden that Hesychius of Egypt in the third century structured this recension. This recension is roughly the equivalent of the Alexandrian and Neutral texts of Westcott and Hort. Eleven New Testament MSS preserve this text to some extent, especially the two famous uncials--The Sinaiticus and Vaticanus. The Vaticanus has the original H text more often than the Sinaiticus.

The K (Koine) recension. Lucian of Antioch near the

turn of the third century developed this text which resembles the Syrian Text of Westcott and Hort. Six subdivisions are discernible in this group: K^l , K^a , K^x , K^r , K^i , and K^{ik} , Von Soden considered the K^l group the most important, but he is doubtful that it was in existence before the eighth century.

Von Soden after reconstructing the three great recensions I, H, and K went on to compose their archetype which he called the I-H-K text, which is hypothetical in character and is not known in the text of any extant MS, version, or quotation of Latin or Greek church father. The hypothetical text took Von Soden back to the third century. Von Soden maintained that traces of the I-H-K are present in Tatian, Origen, and the old Syriac version.²²

A Brief Description of the Manuscripts Used

01 (Σ) "Codex Sinaiticus." Contains the continuous text of the Gospels, Acts, the Catholic epistles, Pauline epistles, Hebrews, and Pastoral epistles, and Revelation. Fourth Century. Parchment. 148 leaves. Four columns. Forty-eight lines. 15 by 13 1/2 inches. The MS had three different scribes working on it and then

²²The material for this section on our paper is an abridgement of Parvis's article "Text, NT", op. cit., pp. 594-611 with the exception of the treatment on Westcott and Hort which was derived from Taylor, op. cit., pp. 50-52.

- between the fourth and twelfth centuries nine discernible correctors can be noted. London, British Museum. Collated from Kirsopp Lake, ed., Codex Sinaiticus, Petropolitanus. (Oxford: The Clarendon Press, 1911).
- 02 (A) "Codex Alexandrinus." Contains the continuous text of the Gospels, Acts, the Catholic epistles, Pauline epistles, Hebrews, Pastoral epistles, and Revelation.^{/23} Fifth Century. Parchment. 144 leaves. Two columns. Forty-nine lines plus. 12 3/4 by 10 1/4 inches. London, British Museum. Collated from The Codex Alexandrinus. (London: Longmans and Co. 1909).
- 03 (B) "Codex Vaticanus." Contains the text of the Gospels, Acts, Catholic epistles, Pauline epistles, Hebrews, Pastoral epistles.[/] Fourth century. Parchment. 142 leaves. Three columns. Forty-two lines. 10 1/2 by 10 inches. Vatican City. Biblioteca Vaticana.
- 04 (C) "Codex Ephraemi Rescriptus." Contains the continuous text of the Gospels, Acts, Catholic epistles, Pauline epistles, Hebrews, and Revelation.[/] Fifth century. Parchment.^{24,25} One column. Forty-one lines plus.

^{/23}The dagger as used hereafter indicates "die Handschrift is lückenhaft oder von späteren Hand ergänzt." Kurt Aland, Kurzgefasste Liste Der Griechischen Handschriften Des Neuen Testaments (Berlin: Walter DeGruyter & Co., 1963), p. 23.

²⁴"Pergament, später abgewaschen und neu überschreiben (Palimpsest untere Schrift)." Ibid., p. 25.

²⁵"Obere Schrift Traktate des Ephrem Syr. in Griechisch." Ibid., p. 37.

12 1/4 by 9 1/2 inches. Paris, Bibliothéque Vaticana. Nationale. Collated from C. Tischendorf, Codex Ephraemi Syri. (Leipzig: Tauchnitz, 1845). In the Johannine epistles there is a lacuna beginning with the words $\epsilon\kappa\tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$ I John 4:2 and ending with the word $\epsilon\chi\alpha\lambda\eta\nu$ III John 3.

044 (ψ) "Codex Laurensis." Contains the continuous text of the Gospels, Acts, Catholic epistles, Pauline epistles, and Hebrews. Eighth or ninth century. Parchment. 261 leaves. One column. Thirty-one lines. 8 1/4 by 9 inches. Mt. Athos, Laura.

049 Contains the continuous text of the Gospels, Acts, Catholic epistles, Pauline epistles, and Hebrews. Twelfth century. Parchment. 303 leaves. One column. Thirty lines. 27,5 cm. by 18, 5 cm. Mt. Athos, Laura A.

1 Contains the continuous text of the Gospels, Acts, Catholic epistles, Pauline epistles, and Hebrews. Twelfth century. Parchment. 303 leaves. One column. Thirty-eight lines. 18,5 by 11,5 cm. A member of "Family 1." Basel, University Library.

33 Contains the continuous text of the Gospels, Acts, Catholic epistles, Pauline epistles, and Hebrews. Ninth century. Parchment. 303 leaves. One column. Forty-eight to fifty-two lines. 37,5 by 24,8 cm. Contains the Neutral or Alexandrian type text.

Often called the "Queen of the cursives." Paris, Nationale Bibliotheque.

- 69 "Codex Leicaestrensis." Contains the Gospels, Acts, Catholic epistles, Pauline epistles, Hebrews, and Revelation.²⁶ Fifteenth century. Parchment and paper. 213 leaves. One column. Thirty-six lines. 37,8 by 27 cm. A member of "Family 13" or otherwise known as the "Ferrar group." Leicester, England, Town Museum.
- 1424 Contains the Gospels, Acts, Catholic epistles, Pauline epistles, and Hebrews.²⁷ Ninth or Tenth century. Parchment. 337 leaves. One column. Twenty-nine lines plus. 28 by 18 cm. Maywood, Ill., Chicago Lutheran Seminary, The Gruber Collection.

The Sigla

ADD - The reading following is an addition to the text.

OM. - The reading following is omitted from the text.

() The MS contains a lacuna. See the Collation Rules of the New Testament Manuscript Project.

* - First hand.

** - Corrector.

MS - Manuscript.

²⁶"Kommentarhandschrift zu dem betr. Teil Des Neun Testaments (z.B. e^k)."
Ibid., p. 23.

²⁷Ibid.

MSS - Manuscripts.

TR - Textus Receptus.

- (" ") - Used in connection with the collation of MS C where Tischendorf believed that there were additional characters but could not make them out since they were defective.
- - The dots under the Greek characters indicate those that are defective.
-) - Used to separate the text of the TR from the text of the MS or MSS collated. The text of the TR always appears to the left of the parenthesis while the text of the MS or MSS appears to the right.

Miscellanea

Ten MSS were collated. Each was collated twice for accuracy. The text against which all MSS were collated is the Textus Receptus, which the International Greek New Testament Project has chosen as the basis of all its collations.

All MSS used in this study are available either on microfilm or photographic reproduction at the International Greek New Testament Project at Emory University, Atlanta, Georgia.

No breathing or accent marks are used in the composite collation: (1) Because the early MSS did not employ them; (2) Because this is in keeping with the accepted practice

in textual studies; (3) Because in the use of such a standard text it is impossible to see where the MSS differ from each other.

CHAPTER II

THE COMPOSITE COLLATION

I JOHN

- I-1 ακηκοαμεν) ακηκαμεν B
 εωρακαμεν) εορακαμεν B**
- I-2 εωρακαμεν) εορακαμεν A B**
 απαγγελλομεν) απαγγελλωμεν 33
 ητις) ητι 049 *
 ει τις 33
- I-3 ο εωρακαμεν και ακηκοαμεν) ο ακηκοαμεν και εωρακαμεν OI
 εωρακαμεν) εορακαμεν B**
 ακηκοαμεν) ADD και OI
 απαγγελλομεν) ADD και OI A B C Ψ 33
 απαγγελλομεν) απαγγελλωμεν 33
 υμεις) υμεις OI
 ημεις 049
 εχητε) εχηται OI
 δε) OM C 33
 ημετερα) ADD υμων OI**
- I-4 υμιν) ημεις OI B Ψ 33
 υμων) ημων OI B Ψ 049 I 69
 πεπλη(ρ)ωμενη) ADD ημιν C
- I-5 και αυτη εστιν) και εστιν αυτη OI B C Ψ 049 I 69
 αυτη) αυτ I424**

- I-5 εστιν) ADD η αγαπη Ψ
επαγγελια) απαγγελιας OP** αγαπη της επαγγελιας
επαγγελιας Ψ
αγγελια A B 049 I I424
ακηκοαμεν) ηκουσαμεν I424
αναγγελλομεν) ADD (" ") TISCHEENDORF C
εστι) εστιν OI A B C Ψ I 33 I424
σκοτια) σκοτεια I424
εν αυτω ουκ εστιν) ουκ εστιν εν αυτω B 33 I424
- I-6 εαν) ADD γαρ A
ειπωμεν) ειπομεν 33
εχομεν) εχωμεν 33
τω) το 33
τω σκοτει) τω σκοτι OI
τη σκοτια Ψ
περιπατωμεν) περιπατουμεν 33
ποιουμεν) ποιωμεν A
ψευδομεθα . . . περιπατωμεν) OM 69**
- I-7 δε) OM ψ
τω) OM 33
ως) ος 69**
εχομεν) εχωμεν 33
μετ) μετα 33
Χριστου) OM OI B C Ψ
- I-8 εαυτους) εαυτοις C
ουκ εστιν εν ημιν) εν ημιν ουκ εστιν A C 33 69

- I-9 εστι) OM OI*
 εστιν A C Ψ I 33 I424
 εστιν B**
 και (IST IN TR)) OM 69**
 αμαρτιας) ADD ημων OI C Ψ
 ADD ημων 33
 καθαριση) καθαρισει A 33
 ημας) OM C
 αδικιας) αδικειας A
- 2-1 εχομεν) εχωμεν 33
- 2-2 ιλασμος) ειλασμος B**
 ειλασμος C
 ηλασμος 049
 και αυτος ιλασμος εστι) και αυτος εστιν ιλασμος A
 εστι) εστιν OI A B C Ψ I I424
 μονον) μονων B I I424
 περι ολου του κοσμου) περι του κοσμου ολου 69
- 2-3 γινωσκομεν) γινωσκωμεν A
 γεινωσκομεν B**
 εγνωκαμεν) επεγνωκαμεν Ψ
 εαν) ADD ο I
 τηρωμεν) φυλαζωμεν OI**
 τηρωμεν Ψ
- 2-4 τηρωμεν ο λεγων εγνωκα αυτον και τας εντολας αυτου)
 OM I

- 2-4 λεγων) ADD οτι ΟΙ Α Β Ψ
 εστι) εστιν ΟΙ Α Β C Ψ I 69 I424
 και (2ND IN TR)) OM A Ψ
 εν τουτω) OM ΟΙ
 η) OM Ψ
 αληθεια) αληθια ΟΙ
 αληθεια) ADD του θεου ΟΙ
- 2-5 τηρη) τηρει 33 I424
 τον) OM 049
 εν τουτω η αγαπη του θεου) η αγαπη του θεου εν τουτω
 69
- γειωσχομεν) γειωσχομεν B **
 εσμεν) ADD εαν εις αυτον τελειθωμεν Ψ
- 2-6 μενειν) μενιν ΟΙ
 οφειλει) οφιλει ΟΙ Α C
 περιεπατησε) περιεπατησεν ΟΙ Α Β C Ψ 049 I I424
 ουτως) OM A
- 2-7 αδελφοι) αγαπητοι ΟΙ Α Β C Ψ 33
 γραφω υμιν) ADD ο εστιν αληθες εν αυτω 69
 ειχετε) νειχετε ΟΙ *
 απ αρχης (2ND IN TR)) OM ΟΙ Α Β C Ψ
- 2-8 αληθες) ADD και ΟΙ
 αληθες εν αυτω) εν αυτω αληθες A
 υμιν (2ND IN TR)) ημιν A 049 69
 σκοτια) σκια A
 το (2ND IN TR)) τον ΟΙ *

- 2-8 αληθινον) αληθεινον A B C 33
 ηδη) ηδει 33
 φαινει) φ I
- 2-9 μειων) μειων OI A
 μειων B**
 μειων) ADD ψευστης εστιν και OI
- 2-10 εν αυτω ουκ εστιν) ουκ εστιν εν αυτω OI A C
- 2-11 μειων) μειων B**
 μειων A
 μειων 69
 εστι) εστιν OI A B C Φ I 69 I424
 σκοτια (2ND IN TR)) σκοτεια 049 33
 οιδε) οιδεν OI A Φ 049 I
 οι(δεν) C
 ουκ) ου 33
 ετυφλωσε) ετυφλωσεν OI A B C Φ 049 I I424
 τους οφθαλμους αυτου) αυτου τους οφθαλμους I424 049
- 2-12 αφωνται) αφρονται OI** Φ I
 αφαιονται 33
- 2-12 υμιν) υμων Φ 69 I424
- 2-13 νενικηκατε) νενεικηκατε B**
 ενικησατε 049
 νικηκατε 69*
- γραφω (3RD IN TR)) εγραψα OI A B C Φ 33
- 2-14 τον απ αρχης) το απ αρχης B Φ
 εστε) εστεν 33

- 2-I4 του θεου) OM B
 νενικηκατε) νενεικηκατε B**
- 2-I5 μηδε) και 049
 πατρος) θεου A C 33
 τω) OM 69
 ουκ εστιν η αγαπη του πατρος εν αυτω) η αγαπη του πατρος
 εν αυτω ουκ εστιν 69
- 2-I6 το) OM I424
 τω 049 33
 εν τω κοσμω) τω εν κοσμω I424
 αλαζονεια) αλαζονια OI A B Ψ I I424
 αλαζωνια 33
 αλλ) αλλα B C
 αλ I
 εστι) εστιν OI A C Ψ 049 I 33 69 I424
- 2-I7 αυτου) OM A 33
- 2-I8 παιδια) παιδεια C
 εσχατη (IST IN TR)) ADD τη C
 εστι) εστιν OI A B C Ψ 049 I 33 69 I424
 οτι) OM A
 αντιχριστος) αντιχρειστος B**
 αντιχριστοι) αντιχρειστοι B**
 γεινωσκομεν) γεινωσκομεν B**
 γινωσκωμεν A
- 2-I9 εξηλθον) εξηλθαν A B C
 ει γαρ ησαν εξ ημων) ει γαρ εξ ημων ησαν B C Ψ

- 2-19 μεμενηκεισαν) μεμενηκισαν ΟΙ
 μεμενικασιν 33
 εισι) εισιν ΟΙ Α Β C I 33 I424
 ημων (LAST IN TR)) υμων Φ
- 2-20 υμεις) υμεις ΟΙ
 χρισμα) χρεισμα Β**
 οιδατε παντα) οιδαται παντες ΟΙ
 οιδατε) υδατε 049
 παντα) παντες Β Φ
- 2-21 εγραφα) εγρα 69**
 αληθειαν) αληθιαν ΟΙ
 οιδατε (2ND IN TR)) οιδαται ΟΙ
 παν) ΟΜ C
 αληθειας) αληθιας ΟΙ
 εστι) εστιν ΟΙ Α Β C Φ 049 I 33 69 I424
- 2-22 ο (IST IN TR)) ΟΜ 33
 αντιχριστος) αντιχρειστος Β**
 υιον) ADD αρνειται Φ
- 2-23 εχει) ADD ο ομολογων τον υιον και τον πατερα εχει
 ΟΙ Α Β C Φ
 εχει) ADD ο αρνουμενος τον υιον και τον πατερα εχει 33
- 2-24 υμεις ουν ο ηκουσατε) υμεις ο ακηκοατε ΟΙ
 ουν) ΟΜ ΟΙ Α Β C Φ
 εν (IST IN TR)) ΟΜ ΟΙ*
 μεινη) μεινη ΟΙ
 ο απ αρχης ηκουσατε) ο ακηκοατε απ αρχης ΟΙ

- 2-24 εν τω υιω και εν τω πατρι) εν τω πατρι και εν τω υιω
ΟΙ
εν (εν BEFORE τω πατρι)) ΟΜ Β
- 2-25 επαγγελια) επαγγελεια Α
επηγγειλατο) επηγγιλατο ΟΙ
επαγγελλεται Ψ
ημιν) υμιν Β
αιωνιον) αιωνιαν Β
- 2-26 ταυτα) ADD δε ΟΙ
πλανωντων) κλανουντων Α
κλανοντων 049 I 33
- 2-27 υμεις) υμεις ΟΙ
χρισμα) χαρισμα Β
ελαβετε) ελαβατε Β**
ελαβεται Ι
εν υμιν μενει) μενει εν υμιν ΟΙ Α Β C
μενετω εν υμιν Ψ 69
μενειτω εν υμιν 33
χρειαν) χριαν ΟΙ Α
διδασκη) διδασκει C Ψ 049 I 33
υμας) ημας 049
υμιν Ι
αλλ) - αλλα Β
ως) ΟΜ Β
αυτο) αυτου ΟΙ Β C 33
αλλ ως το αυτο χρισμα διδασκει υμας) ΟΜ I424

- 2-27 χρισμα) OM OI**
 χρεισμα B**
 χρισμα) ADD πνευμα OI
 αληθες) αληθης OI
 εστι (BOTH IN TR)) εστιν OI A B C Φ I I424
 ψευδος) ψευδες C
 και (4TH IN TR)) OM A
 μενειτε) μενετε OI A B C Φ
- 2-28 και νυν τεκνια μενετε εν αυτω) OM OI I 69
 μενετε) μαινετε 33
 οταν) εαν OI A B C Φ 33
 φανερωθη) φανερωθης B
 εχωμεν) σχωμεν A C Φ
 χωμεν B
 εχομεν I I424
 αισχυνθωμεν) εν σχωθωμεν 69
 απ) εκ Φ
 απ αυτου εν τη παρουσια αυτου) εν τη παρουσια αυτου
 απ αυτου OI
- 2-29 ειδητε) ιδητε A Φ I 69
 εστι) εστιν OI A B C Φ I 33 69 I424
 γινωσκετε) γειωσκετε B**
 γινωσκεται 33
 οτι ((2ND IN TR)) ADD και OI C 33
 δικαιοσυνην) δικαιωσυνην 33
 γεγεννηται) γεγενηται 049 I 69 I424

- 3-I ιδετε) ειδετε ΟΙ
 ποταπην) ποταπειν 049
 δεδωκεν) εδωκεν Ψ 33
 ημιν) υμιν Β 049
 αγαπην δεδωκεν ημιν ο πατηρ) εδωκεν ημιν ο πατηρ
 αγαπην Ψ
 κληθωμεν) ADD και εσμεν ΟΙ Α Β C Ψ 33
 γινωσκει) γεινωσκει Β **
 ημας) υμας ΟΙ 049 Ι 69 Ι424
- 3-2 νυν τεχνα θεου) νυν θεου τεχνα 69
 δε) ΟΜ ΟΙ Α Β C Ψ 33
 ομοιοι) ομοι 049 **
 οψομεθα) οψωμεθα 69
 αυτον) αυτων 049
 εστι) εστιν ΟΙ Α Β C Ψ 049 Ι 33 69 Ι424
- 3-3 επ αυτω) εν αυτω 69
 αγνιζει) αγνιζει ΟΙ
 εαυτον) αυτον 33
 καθως) καθος 049
 εκεινος) εκινος ΟΙ
 εστι) εστιν ΟΙ Α Β C Ψ Ι 33 69 Ι424
- 3-4 την (την AFTER ποιων)) ΟΜ 69
 εστιν) ADD και ΟΙ
- 3-5 οιδατε) οιδαμεν ΟΙ
 ημων) ΟΜ Α 33
 αρη) αρει 33

- 3-5 εν αυτω ουκ εστι) ουκ εστιν εν αυτω ΟΙ
 εστι) εστιν ΟΙ Α Β C Ψ 049 I 33 69 I424
- 3-6 αμαρτανει) αμαρτανι ΟΙ
 εωρακεν) εορακεν Β:*
 ουχ) ουκ Ψ
- 3-7 τεκνια) παιδια Α C Ψ 33
 μηδεις) μη τις Α
 την) ΟΜ ΟΒ:*
 δικαιοσυνην) δικαιοσυνην 33
 εστι) εστιν ΟΙ Α Β C Ψ I 33 69 I424
 εστιν) ADD και Ψ
- 3-8 ο) ADD δε Α
 αμαρτανει) αμαρτανι ΟΙ
 του θεου) ΟΜ 33
 λυση) λυση 33
- 3-9 γεγεννημενος) γεγεννημενος 049 I424
 του (BOTH IN TR)) ΟΜ Ψ
 αμαρτιαν ου ποιει) ου αμαρτανει Ψ
 οτι) ADD τι 69
 γεγεννηται) γεγεννηται 049 I424
- 3-10 τουτω) τουτω 33
 εστι) εστιν ΟΙ Α Β C Ψ 049 I 33 I424
 ποιων) ων Ψ
 ADD την Α 69
 δικαιοσυνην) δικαιοσυνην ΟΙ
 δικαιος Ψ
- 3-11 αγγελια) επαγγελια ΟΙ C Ψ

- 3-II αγγελια) αγγελεια A
 ηκουσατε) ηκουσασαι OI
- 3-I2 εσφαξε) εσφαξεν OI A B C Φ 049 I 33 I424
 δικαια) ADD και Φ
 μου) OM OI A B C Φ 33 69
- 3-I3 μισει) μισι OI
 μεισει B**
- 3-I4 μεταβεβηκαμεν) μεταβεβηκεν OI
 ζων) ζην 049**
 αδελφους) ADD ημων OI Φ
 τον αδελφον) OM OI A B 33
 ADD αυτου 69
- 3-I5 μισων) μεισων B** 049**FIRST HAND OF 049 ILLEGIBLE.
 αυτου) εαυτου B
 εστι) εστιν OI A B C Φ 049 I 33 69 I424
 και) ADD ουκ 69
 αυτω) εαυτω OI A Φ I
- 3-I6 αγαπην) αγα 69
 την ψυχην αυτου εθηκε) εθηκεν την ψυχην αυτου 69
 αυτου) OM I
 εθηκε) εθηκεν OI A B C I 049 33 69 I424
 τεθεικεν Φ
 ημεις) ημικ OI
 οφειλομεν) οφειλωμεν 049
 τιθεναι) θειναι OI A B C OM Φ
 εχη) εχει 33

3-17	θεωρη	)	θεωρει	049 I424
	χρειαν	)	χριαν	OI A
	κλειση	)	κλιση	OI C
			κλεισει	33
	μενει	)	μενη	Ψ
	εν αυτω	)	επ αυτον	I424
3-18	μου	)	OM	OI A B C Ψ
	αγαπωμεν	)	αγαπατε	Ψ
	αγαπωμεν	)	ADD εν	Ψ
	μηδε	)	OM	OI
	μηδε	)	ADD τη	A B C 049 69
	λογω	)	ADD και	OI
	γλωσση	)	γλωσσει	I
	αλλ	)	αλλα	OI A Ψ
	αλλ	)	ADD εν	OI A C Ψ 049 69
	αληθεια	)	αληθεια	OI
3-19	και	)	OM	A
	γνωσκομεν	)	γνωσομεθα	OI A C Ψ
			γνωσκομεν	B
	εμπροσθεν	)	εκπροσθεν	OI
	πεισομεν	)	πισομεν	A
			πεισωμεν	Ψ
	τας καρδιας	)	την καρδιαν	B Ψ
3-20	εαν	)	αν	A
	εαν	)	ADD μη	Ψ
	καταγιωσκη	)	καταγειωσκη	B**

- 3-20 καταγιωσκη) καταγιωσκει 049 I 33 I424
 οτι) OM A 33
 θεος) κυριος C
 γιωσκει) γιωσκι OI
 γειωσκει A B**
 γιωσκη 69
- 3-2I αγαπητοι) αδελφοι OI
 εαν) αν A
 ημων) OM A B Φ 33
 μη) OM 049
 καταγιωσκη) καταγιωσκη OI**
 καταγιωσκει A 049 I 33 I424
 καταγειωσκη B**
 ημων) OM B C
 εχομεν) εχει B Φ
 εχωμεν 33
- 3-22 εαν) αν B 69
 αιτωμεν) αιτωμεθα OI Φ
 λαμβανομεν) λαμβανωμεν A
 παρ απ OI A B C Φ 33
 τηρουμεν) τηρωμεν OI A Φ I424
 αρεστα) ADD αυτου Φ
 ενωπιον) ενωπιων I
 ποιουμεν) ποιωμεν Φ
- 3-23 πιστευωμεν) πιστευωμεν OI A C Φ 33 I424
 πιστευωμεν) ADD εν C C

- 3-23 τω) το 049 I
 τω ονοματι) OM 33
 του υιου) OM A
 τω υιω 33
 Ιησου Χριστου) ιησου χριστω A 33
 καθως) ADD και Ψ
 ημιν) OM 049 I I424
- 3-24 και (BEFORE εν τουτω)) OM' OI**
 γινωσκομεν) γεινωσκομεν B**
 ημιν εδωκεν) εδωκεν ημιν OI 69
- 4-1 πιστευετε) πιστευεται 049
 δοκιμαζετε) δοκιμαζεται 049
 του) OM I
 τα πνευματα) παν πνευμα Ψ
 εστιν) εστι 69
- 4-2 τουτω) τουτο 33 I424
 γινωσκετε) γινωσκομεν OI **
 γεινωσκετε B **
 γινωσκεται Ψ 049 69
 Ιησουν Χριστον) χριστον ιησουν C
 εληλυθοτα) εληλυθεναι B
 εληλυθωτα 049 33
 εστι) εστιν OI A B Ψ 049 I 33 69 I424
- 4-3 ομολογει) ομολογη I424
 τον) OM OI I424
 Χριστον εν σαρκι εληλυθοτα) OM A B A B

- 4-3 Χριστον) ΟΜ Ψ
 εληλυθοτα) εληλυθηναι 33
 εκ) ΟΜ 049 I
 εστι) εστιν ΟΙ Α Β Ψ 049 I 33 69 I424
 εστι) εστιν ΟΙ Α Β Ψ 049 I 33 I424
 αντιχριστου) αντιχρειστου Β**
 ο) οτι ΟΙ
 ου Ψ
 ακηκοατε) ακηκοαμεν ΟΙ
 ακηκοαται Α
 ερχεται) ερχετε 049
- 4-4 εστε) εσται Α 049 33 I424
 νενηκηκατε() νενηκηκατε Β**
 ο) ΟΜ I
- 4-5 εισι) εισιν ΟΙ Α Β Ψ 049 I 33 69
 λαλουσι) λαλουσιν ΟΙ Α Β 049 I 33 69 I424
- 4-6 ημεις) ημεις ΟΙ
 ο) οτι Ψ
 γινωσκων) γεινωσκων Β**
 γινωσκον 049 33
- οσ ουκ εστιν εκ του θεου ουκ ακουει ημων) ΟΜ Α
 εκ τουτο) εν τουτω Α
 γινωσκομεν) γεινωσκομεν Β
- 4-7 εστι) εστιν ΟΙ Α Ψ 049 I 33 I424
 εστι) εστιν Β**
 αγαπων) ADD τον θεον Α

4-7	γεγεννηται) γεγενηται	I424
	γινωσκει) γιγνωσκει	OI
		γειωσκει B**
4-8	ο μη αγαπων ουκ εγω τον θεον)	OM OI** ο μη αγαπων
		ουκ εγωκεν
	ουκ)	ADD εκ 69
	ουκ εγω)	ου γειωσκει A
	εγω)	εγωκεν Ψ
		εγωκε 69
	ουκ εγω)	ου γινωσκει 33
4-9	τουτω)	τουτο 33
	μονογενη)	μονογενει 049
	ο θεον)	OM I
	ζησωμεν)	ζωμεν OI **
4-10	αγαπη)	ADD του θεου OI
	ημεις)	ημικ OI
	ηγαπησαμεν)	ηγαπησεν OI *
		ηγαπηκαμεν B
	αυτος)	εκεινος A
	ηγαπησεν)	ηγαπηκαμεν Ψ
	απεστειλε)	απεστειλεν A Ψ 049 I 33 I424
		απεσταλκεν OI
	ιλασμον)	ειλασμον B **
4-II	ημεις)	ημικ OI
	οφειλομεν)	οφιλομεν OI A
		οφειλωμεν 33

- 4-I2 εστιν εν ημιν) εν ημιν εστιν ΟΙ Β
 τετελειωμενη εστιν εν ημιν) εν ημιν τετελειωμενη
 εστιν Α 69
 εν ημιν τετελειωται και τετε-
 λειωμενη εστιν 33
- 4-I3 γινωσκομεν) γεινωσκομεν Β **
 μενομεν) μενωμεν 33
 μενομεν) ADD και ημεις 33
 δεδωκεν) εδωκεν Α Ψ 33 I424
- 4-I4 τεθεαμεθα) εθεασαμεθα Α Ψ
 απεσταλκε) απεσταλκεν ΟΙ Α Β ** Ψ 049 I 33 I424
 υιον) ADD αυτου I424
- 4-I5 αν) εαν Β
 ΟΜ Ψ
 ομολογηση) ομολογη Α
 ομολογησει Ψ 33
- 4-I6 ημεις) ημεις ΟΙ
 πεπιστευκαμεν) πιστευομεν Α
 επιστευομεν 33
 εχει) εσχεν Ψ
 εχει ο θεος) ο θεος εχει I424
 εστι) εστιν ΟΙ Α Ψ 049 I 33 69 I424
 εστιν Β **
 μενει) μενει ΟΙ
 ο) ΟΜ ΟΙ
 αυτω) ADD μενει ΟΙ

- 4-I6 αυτω) ADD μενει B Ψ 049 I 69 I424
- 4-I7 ημων) ADD εν ημιν OI
 εχωμεν) εχομεν OI 049 I I424
 τη) OM I424
 ημερα) αγαπη OI
 εκεινος) κακεινος 33
 εστι) εστιν OI B** Ψ 049 I 33 69 I424
 εσμεν) εσομεθα OI
- 4-I8 αλλ) αλλα B
 ουκ) ADD εν Ψ
 η τελεια αγαπη) η αγαπη η τελεια 69
 εν) ν 049 *
- 4-I9 ημεις) ημεις OI
 ημεις) ADD ουν A 33 69
 αυτον) τον θεον OI 33
 αυτον) OM A B
 οτι αυτος) οτι θεος 33
 οτι ο θεος A
 πρωτος) πρωτον I
 OM I424 **
 ηγαπησεν) ηγαπηκεν 33
- 4-20 ειπη) OM OI**
 ειπει 33
 οτι) OM OI
 αυτου (IST IN TR)) OM 69
 μιση) μειση OI A B**

- 4-20 μιση) μισει Ψ I 33 69
 ον (IST IN TR)) OM B**
 εωρακε) εωρακεν OI A Ψ I 33 I424
 εορακεν B**
 εωρακε) εωρακεν OI A Ψ I 33 I424
 εορακεν B**
 πως) ου OI B Ψ
 πω 049**
 δυναται) δυνατε OI
 αγαπαν) αγαπησαι 33
- 4-2I εχομεν) εχωμεν 33
 απ αυτου) απο του θεου A
 τον θεον αγαπα και) OM B**
 και (2ND IN TR)) OM Ψ
- 5-I γεγεννηται) γεγεννηται 69* I424
 και (2ND IN TR)) OM B 33
 τον (2ND IN TR)) OM OI
 γεγεννημενον) γεννηθεντα 049
 γεγεννημενον I424
- 5-2 γινωσκομεν) γεινωσκομεν OI B**
 οταν τον θεον αγαπωμεν) εν τω αγαπαν τον θεον 33
 τηρωμεν) ποιωμεν B Ψ
 τηρουμεν 69
- 5-3 αυτη γαρ εστιν η αγαπη του θεου ινα τας εντολας αυτου τηρωμεν)
 OM A I
- 5-3. γαρ) OM Ψ

- 5-4 αι) OM 049
 βαρειαι) βαριαι A
 γεγεννημενον) γεγεννημενον I424
 νικα) νεικα B **
 αυτη) αυτης OI **
 νικη) νεικη B **
 νικησασα) νεικησασα B **
 ημων) υμων 049 I424
- 5-5 τις) ADD δε OI 33
 εστιν) ADD δε B
 νικων) νεικων OI
 ειμη) ειμι 049
 Ιησους) ADD χριστος 33
 εστιν (2ND IN TR)) OM Ψ 33
- 5-6 δι) δια OI
 αιματος) ADD και πνευματος OI A
 ο (THE ONE BEFORE Χριστος)) OM OI A 049 I 69 I424
 Ιησους ο Χριστος) χριστος Ιησους Ψ
 μονον) μονω B
 αλλ) αλλα A
 τω (2ND IN TR)) OM Ψ
 και (2ND IN TR)) ADD εν A B Ψ 33 69
 εν τω υδατι και τω αιματι) εν τω αιματι και τω υδατι 69
 αιματι) πνευματι A
 εστι) εστιν OI A Ψ 049 I I424
 το (3RD IN TR)) OM Ψ

- 5-7 οτι) ADD οι ΟΙ
 εισιν) ΟΜ Ψ
 οι μαρτυρουντες) μαρτυρουσιν Ψ
- 5-7,8 εντ πω ουραω ο πατηρ ο λογος και το αγιον πνευμα και ουτοι οι
 τρεις εν εισι και τρεις εισιν οι μαρτυρουντες εν τη γη)
 ΟΜ ΟΙ Α Β Ψ 049 Ι 33 69 Ι424
- 5-8 και (THE ONE BEFORE οι τρεις)) ΟΜ Ψ
- 5-9 των ανθρωπων) του θεου ΟΙ **
 μαρτυρια) μαρτυρεια Α
 η μαρτυρια (2ND IN TR)) ει μαρτυρια 049
 ην) οτι ΟΙ Α Β Ψ 33
 μεμαρτυρηκεν) μεμαρτυρηκεν ΟΙ Α Ψ 049 Ι424
 αυτου) ADD και αυτη εστιν η μαρτυρια οτι ζων αιωνιον οτι
 εδωκεν ημιν ο θεος Ψ * CORRECTED TO TR BY
 MEANS OF ERASURES AND DOTS. THE WORDS ERASED
 ARE THE OPENING WORDS OF V II.
- 5-10 μαρτυριαν) ADD του θεου Α
 εν) ΟΜ 049
 την) ΟΜ Ψ
 εαυτω) αστω Α Β Ι Ι424
 ADD οτι Ι424
 θεω) υιω Α
 πεποιηκεν) πεποικεν 33
 αυτον) εαυτον Ψ
 ου) ουκ ΟΙ Α 33
 πεπιστευκεν) επιστευκεν ΟΙ

- 5-I4 οτι) ADD ο 33
 εαν) αν A
 τι) OM A 049 33 69 * I424
 θελημα) ονομα A
- 5-I5 και εαν οίδαμεν οτι ακουει ημων) OM A 049
 εαν) αν B
 οίδαμεν) ιδωμεν OI Ψ
 αν) εαν OI Ψ 049 I
 οτι) οτι εαν OI **
 εχομεν) εχωμεν OI 33
 ηττηκαμεν) ηττηκαμεν 049
 παρ) απ OI B 33
- 5-I6 ιδη) ηδη 049 I424
 ειδη 33
 αιτησει) αιτησι OI
 δωσει) δωσεις OI FINAL. ς HAS BEEN BLURRED.
 αμαρτανουσι) αμαρτανουσιν OI A I 33 I424
 ADD αμαρτιαν A
 εστιν αμαρτια προς θανατον) OM Ψ*CORRECTED TO
 εστιν αμαρτια η προς θανατον
 αμαρτια προς θανατον) ADD και 33
 ερωτηση) ερωτηση OI * CORRECTED TO ερωτησης
- 5-I7 παρα αδικια αμαρτια εστιν) πασα αμαρτια αδικια εστιν Ψ
- 5-I8 αμαρτανει) αμαρτανι OI 33
 αλλ) αλλα B
 ADD εγεννηθη 33

5-18	ο)	ADD δε	33	
	τηρει)	τηρι	ΟΙ	
	εαυτον)	αυτον	A B	
5-19	κειται)	ADD και	A 33	
5-20)	δε)	ΟΜ	A 049 33	
	οιδαμεν δε οτι)	και οιδαμεν οτι	Ψ	
	δεδωκεν)	εδωκεν	A Ψ 33	
		εδωκεν	049*	
	γιωσχωμεν)	γιωσχομεν	ΟΙ 049 I424	
		γειωσχομεν	A	
		γειωσχομεν	B**	
	τον)	το	ΟΙ**	
	αληθινον)	αληθεινον	A 33	
	αληθινον)	ADD θεον	A Ψ 33	
	αληθιω)	αληθειω	A 33	
	Ιησου Χριστω)	ιησου χριστου	ΟΙ**	
		ΟΜ	A	
	αληθινος)	αληθεινος	A 33	
	η)	ΟΜ	ΟΙ A B 33 I424	
	η ζωη αιωνιος)	ζωην αιωνιον	Ψ	
	αιωνιος)	ADD παρεχων	Ψ	
	ζωη)	ADD η	69	
5-21	φυλαξατε)	φυλαξασθαι	33	
	εαυτους)	εαυτα	ΟΙ**	
		εαυτα	B 049 I 69 I424	
		ταυτα	Ψ	

5-2I απο) ADD παντων Ψ

II JOHN

I εκλεκτη) ADD τη 69

αληθεια) αληθεια OI

εγω) ADD δε A

και (2ND IN TR)) OM Ψ Ψ

2 δια τη αληθειαν) OM Ψ

μενουςαν) ενοικουςαν A

ουςαν 33

εσται) εστιν 69

3 εσται μεθ ημων) OM A

παρα) παρα OI*

θεου) OM I

παρα) ADD πο OI**

κυριου) OM A B Ψ

του) OM Ψ

του υιου) του υιου αυτου OI**

αγαπη) αγαπατη Ψ

4 εχαρην) εχαριν 049

λιαν) λειαν B **

ελαβομεν) ελαβον OI 33

παρα) απο A

του) OM B

5 εντολην) εντωλην 33

εντολην γραφων σοι καινην) εντολην καινην γραφων σοι

OI A Ψ 33 69

- 5 γραφων) γραφω Ψ
 αλλα) αλλ A Ψ I 33 69
 αλλα) ADD εντολην OI
 ειχομεν) ειχαμεν OI A
 ειχωμεν 33
 εχομεν 69
 απ αρχης) ADD αλλ I
- 6 αυτου) ADD ινα καθως OI
 αυτη εστιν η εντολη) αυτη η εντολη εστιν A B Ψ 33 69
 εντολη) εντο OI
 εντολη) ADD αυτου ινα OI
 ADD ινα A 33 69
 ινα (2ND IN TR)) OM 33
 εν αυτη) εν αυτω 33
 περιπατητη) περιπατησητε OI
 περιπατειτε 33
- 7 εισηλθον) εξηλθον OI B Ψ 33
 εξηλθαν A
- 7 ο (2ND IN TR)) OM OI I
 αντιχριστος) αντιχρειστος B **
 αντιχρηστος 69
 και) OM I424
- 8 απολεσωμεν) απολησθε OI ** CORRECTED TO απολεσητε
 απολεση A ** CORRECTED TO απολεσητε
 απολεσητε B Ψ
 απωλεσηται 33

12	εχων	)	εχω	A*	
	υμιν γραφειν	)	γραφειν υμιν		I424
	γραφειν	)	γραφαι	A	
	ηβουληθην	)	εβουληθην	OI A B Ψ	I424
	αλλα	)	OM	A 33	
			αλλ	Ψ	
	ελθειν	)	ADD γαρ	A 33	
	ελθειν	)	γενεσθαι	OI B Ψ 33	
			γενεσθε	A	
	προς (2ND IN TR )	)	προ		049
	στομα	)	ADD τι	OI OR	
			στοματι	OI	
	ημων	)	υμων	A B 33	
	η πεπληρωμενη	)	πεπληρωμενη ην	OI	
			πεπληρωμενη η	B	
	ασπαζεται	)	ασπαζετε	OI	

III JOHN

1	αληθεια	)	αληθια	OI
2	ευχομαι	)	ευχομε	OI
	ευοδοουσθαι	)	ευοδοουθε	OI
	υγιαειν	)	υγιειν	33
	ευοδουται	)	ευωδουται	33
3	εχαρην	)	εχαριν	049
	γαρ	)	OM	OI 33
	λιαν	)	λειαν	B**

- 3 μαρτυρουντων) μαρτυρουν B I424
 ου) ΟΜ Α
- 4 μειζοτεραν) μιζοτεραν ΟΙ
 μειζωτεραν 33
 ουκ εχω χαραν) χαραν ουκ εχω C
 τουτων ουκ εχω χαραν) χαραν ταυτης ουκ εχω 69
 εχω) εχων Β
 τεκνα εν) ADD τη Α Β C
- 5 εαν) αν Ψ
 εργαση) εργαζη Α Ψ
 τους) ΟΜ Ψ
 εις) ΟΜ Α
 τους ξενους) τουτο ξενους ΟΙ Α Β C Ψ
- 6 ους) ου Β
 ποιησετε) ποιησας C
 προπεμφας) προπεμφεις C
 γαρ) ADD γαρ ΟΙ
- 7 ονοματος) ADD αυτου Ψ
 εξηλθον) εξηλθαν ΟΙ Β
 απο) παρα 33
 απο των εθνικων) απο εθνικων C
 εθων) εθνικων ΟΙ Α Β Ψ
- 8 οφειλομεν) οφιλομεν ΟΙ Α
 απολαμβανειν υπολαμβανιν ΟΙ
 υπολαμβανειν Α Β C Ψ 33
 γειωμεθα) γειωμεθα Α Β **

- 8 γινωμεθα) γινομεθα C
γενομεθα 049
- τη) ADD εκ OI
αληθεια) εκκλησια A
αληθεια OI
- 9 εγραφα) ADD αν τι OI
ADD τι A B C
ADD αν 33
- εγραφα) εγραφας B
- φιλοπρωτευων) φιλωπρωτευων 33
φιλοπροτευων I424
- ΔιοτρΦης) ο τρεφης Φ
- 10 εαν) αν A
- αυτου) αυτους Φ
- α ποιει) αν ειη Φ
- φλυαρων) φλοιαρων OI
- φλυαρων) ADD εις C
- επιδεχεται) επιδεχετε OI A
- βουλομενος) επιδεχομενος C
- εκ) OM OI 049
- 11 δε) OM OI A B C Φ 049 I 88 I424
- ουχ) ουκ C
- εωρακε) εωρακεν OI A C Φ I 33 I424
εορακεν B **
- 12 υπ) υπο OI C
OM I424

- I2 υπ αυτης της) ADD εκκλησιας και της C
 αληθειας) αληθειας OI A
 και) OM Ψ
 οιδατε) οιδας OI A B C Ψ
 οιδαμεν I424
 η μαρτυρια ημων αληθης εστι) αληθης ημων εστ(ιν) η μαρτυ-
 ρια C
 εστι) εστιν OI A B Ψ I 33 69 I424
- I3 γραφειν) γραφαι OI A B Ψ 69 C
 γραφην O49
 γραφειν) ADD σοι OI A B C Ψ 69
 αλλ) αλλα B
 ου) ουκ A
 θελω) εβουληθην A
 γραφαι) γραφειν OI A B C Ψ 69
 σοι γραφαι) γραφειν σοι A Ψ
 γραφαι σοι 33
- I4 ιδειν σε) σε ιδειν A B C 33 69
 προς) προ B*
 λαλησομεν) λαλησαμεν OI*
 λαλησωμεν O49 I424
- I5 φιλοι) αδελφοι A 33 69
 ασπαζου) ασπασαι OI
 φιλους) ADD σου Ψ
 κατ) κατα Ψ

CHAPTER III

GENERAL CONCLUSIONS AND OBSERVATIONS

1. The methodology used in arriving at our conclusions.

We selected the first and fourth chapters of I John and all of II John and III John and then numbered all the readings (296 all told) and compared each MS with all the other MSS. For example, in I John we compared Aleph with the others and noted the number of agreements. Then B was compared with the other MSS and the agreements noted in like manner. (The accompanying tables will bear this out.) This comparison then enabled us to get an idea of the groups or families represented in the Johannine epistles on the basis of the MSS collated. We realize that if more MSS were used the pattern or grouping could change, even quite radically. Inasmuch as there was a lacuna in the MS C from I John 4:2-III John 3 we prorated the readings in I John 4 and in II John and thus secured an approximate idea how C would fare if there was no lacuna.

2. The observations:

1. 049, 1, 69, 1424 seem to form a group or recension. According to Von Soden's classification these would fall into the I recension.
2. Aleph, A, B, C, Psi, and 33 seem to form another group. According to Von Soden's classification

this group would represent the H recension. These witnesses of the H recension group at first appearance seem to lack the cohesion that those of the first recension (I) have.

3. In the accompanying Tables one will find that occasionally in one or the other of the chapters of John's writings either of the above groupings will be changed or broken by the intrusion of one or several other MSS. For example the order in II John where the MSS are compared with B this order is apparent: B, Psi, 1424, 1, A, 69, 049, 33 and Aleph.
4. The minuscules used have a higher percentage of agreement amongst themselves than exists among the uncials.
5. In I John 1 one notes that 33 is consistently on the bottom of the scale. It is not even in close agreement with any MS that precedes it.
6. It has been generally conceded that Aleph and B are quite close relatives. While this might hold true for the Gospels and the other portions of the Scripture, yet, e.g., in II John, as in other places of John, Aleph and B are not too close, but are quite divergent and thus gain new relatives.
7. A brief reflection upon the tables compiled leads

one to question whether the present method and criteria used for grouping of MSS into certain families is as satisfactory as it should be. The grouping and methods involved seem rather artificial and hypothetical.

TABLE I

Frequency of Agreement of Manuscripts with each other

<u>I John 1</u>	<u>I John 4</u>	<u>II John</u>	<u>III John</u>
01 - 48	01 - 106	01 - 72	01 - 70
044 - 38	C - 74	B - 44	1 - 45
1 - 36	1 - 71	1424 - 42	69 - 43
B - 34	1424 - 65	1 - 41	1424 - 43
049 - 34	049 - 65	044 - 40	A - 43
C - 32	044 - 64	33 - 40	049 - 42
69 - 31	69 - 64	69 - 38	B - 41
A - 29	A - 63	A - 37	044 - 40
1424 - 29	B - 63	049 - 36	33 - 39
33 - 23	33 - 57		C - 39
B - 48	B - 106	B - 72	B - 70
1 - 39	1 - 77	044 - 54	69 - 51
044 - 38	69 - 76	1424 - 53	1 - 50
049 - 37	049 - 75	1 - 50	A - 49
A - 35	044 - 71	A - 49	1424 - 48
1424 - 35	1424 - 70	69 - 49	C - 46
01 - 34	A - 69	049 - 47	044 - 46
C - 33	C - 64	33 - 47	049 - 46
69 - 32	01 - 63	01 - 44	33 - 44
33 - 26	33 - 63		01 - 41
A - 48	A - 106	A - 72	A - 70
1 - 39	C - 85	33 - 51	B - 49
1424 - 38	1 - 80	B - 49	69 - 49
B - 35	1424 - 78	044 - 48	044 - 47
049 - 35	044 - 77	69 - 46	1 - 47
C - 34	33 - 77	1424 - 44	33 - 44
69 - 34	69 - 77	1 - 43	01 - 43
044 - 33	049 - 75	049 - 38	C - 43
01 - 29	B - 69	01 - 37	1424 - 43
33 - 29	01 - 63		049 - 42
C - 48	C - 106		C - 70
1 - 37	A - 85		B - 46
044 - 36	1424 - 85		1 - 46
69 - 35	01 - 74		69 - 46
A - 34	1 - 74		049 - 44
B - 33	B - 64		1424 - 44
049 - 33	044 - 64		A - 43
1424 - 33	33 - 64		33 - 43
01 - 32	69 - 64		044 - 41
33 - 28	049 - 53		01 - 39

<u>I John 1</u>	<u>I John 4</u>	<u>II John</u>	<u>III John</u>
044 - 48	044 - 106	044 - 72	044 - 70
1 - 40	1 - 84	B - 54	1 - 52
01 - 38	049 - 79	1424 - 52	69 - 50
B - 38	69 - 79	1 - 50	1424 - 49
C - 36	1424 - 79	A - 48	A - 47
049 - 36	A - 77	69 - 48	B - 46
69 - 34	B - 71	33 - 47	049 - 46
1424 - 34	33 - 71	049 - 46	33 - 44
A - 33	01 - 64	01 - 40	C - 41
33 - 27	C - 64		01 - 40

TABLE II

<u>I John 1</u>	<u>I John 4</u>	<u>II John</u>	<u>III John</u>
049 - 48	049 - 106	049 - 72	049 - 70
1 - 44	1 - 89	1424 - 62	1 - 63
69 - 41	1424 - 85	1 - 61	1424 - 60
1424 - 38	69 - 83	69 - 52	69 - 58
B - 37	044 - 79	B - 47	33 - 52
044 - 36	A - 75	044 - 46	044 - 46
A - 35	B - 75	33 - 41	B - 46
01 - 34	33 - 74	A - 38	C - 44
C - 33	01 - 65	01 - 36	01 - 42
33 - 25	C - 53		A - 42
1 - 48	1 - 106	1 - 72	1 - 70
049 - 44	1424 - 90	1424 - 65	1424 - 65
1424 - 42	049 - 89	049 - 61	049 - 63
69 - 41	69 - 85	69 - 57	69 - 62
044 - 40	044 - 84	B - 50	33 - 58
A - 39	A - 80	044 - 50	044 - 52
B - 39	33 - 78	33 - 46	B - 50
C - 37	B - 77	A - 43	A - 47
01 - 36	C - 74	01 - 41	C - 46
33 - 28	01 - 71		01 - 45
33 - 48	33 - 106	33 - 72	33 - 70
A - 29	1 - 78	A - 51	1 - 58
C - 28	A - 77	69 - 49	1424 - 56
1 - 28	1424 - 76	B - 47	69 - 55
1424 - 28	049 - 74	044 - 47	049 - 52
044 - 27	69 - 72	1 - 46	A - 44
B - 26	044 - 71	1424 - 45	B - 44
049 - 25	C - 64	049 - 41	044 - 44
69 - 25	B - 63	01 - 40	C - 43
01 - 23	01 - 57		01 - 39

I John 1

69 - 48
 049 - 41
 1 - 41
 1424 - 36
 C - 35
 A - 34
 044 - 34
 B - 32
 01 - 31
 33 - 25

1424 - 48
 1 - 42
 A - 38
 049 - 38
 69 - 36
 B - 35
 044 - 34
 C - 33
 01 - 29
 33 - 28

I John 4

69 - 106
 1 - 85
 049 - 83
 044 - 79
 1424 - 79
 A - 77
 B - 76
 33 - 72
 01 - 64
 C - 64

1424 - 106
 1 - 90
 C - 85
 049 - 85
 044 - 79
 69 - 79
 A - 78
 B - 78
 33 - 76
 01 - 68

II John

69 - 72
 1 - 57
 1424 - 56
 049 - 52
 B - 49
 33 - 49
 044 - 48
 A - 46
 01 - 38

1424 - 72
 1 - 65
 049 - 62
 69 - 56
 B - 53
 044 - 52
 33 - 45
 A - 44
 01 - 42

III John

69 - 70
 1 - 62
 049 - 58
 1424 - 57
 33 - 55
 B - 51
 044 - 50
 A - 49
 C - 46
 01 - 43

1424 - 70
 1 - 65
 049 - 60
 69 - 57
 33 - 56
 044 - 49
 B - 48
 C - 44
 01 - 43
 A - 43

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