

FIRST LETTER OF JOHANAN

CHAPTER 1

What was from *the* beginning, what we have heard, what we have seen with our eyes, what we beheld and our hands groped, concerning¹ the account of the life:

2 And the life was manifested. And we have seen, and we are testifying and we are bringing-a-message to *all of you** about the life, the perpetual *life*, whichever *life* was near the Father and *which* was manifested to us. **3** We also² are bringing-a-message to *all of you** about what we have seen and have heard, in order that **you*** might also be having communion with us. But the communion, **our** communion, is also with the Father and with his son Jesus *the Anointed-One*. **4** And **we** are writing these *things*,³ in order that our joy⁴ might be having been filled.

5 And this is the message⁵ which we have heard from him, and we are bringing-back-*this*-message to *all of you** that God is light and *there* is not any⁶ darkness in him. **6** If-at-any-time we might speak, that ‘we are having communion with him’, and might be walking-around in the darkness, we are lying and we are not⁷ practicing⁸ the truth. **7** **But**⁹ If-at-any-time we might be walking-around in the light as he is in the light, we are having communion with one-another, and the blood of his son Jesus *the Anointed-One*¹⁰ is cleansing us from every sin.

8 If-at-any-time we might speak, that ‘we are not having a sin’, we are misleading ourselves, and the truth is not in us. **9** If-at-any-time we might be confessing our sins, he is faithful and righteous, in order that he might forgive us the sins¹¹ and might cleanse us from every unrighteousness. **10** If-at-any-time we might say, that ‘we have not sinned’, we are making him a liar, and his account is not in us.

CHAPTER 2

My little-children, I am writing these *things* to *all of you** in order that **you*** might not sin. And if-at-any-time someone might sin, we are having an exhorter near the Father: Jesus *the Anointed-One*, a righteous-one. **2** And he himself is a propitiation concerning¹² our sins; but not concerning **ours** only, *but* instead even concerning the whole world.

3 And in this we are knowing, that we have known him, if-at-any-time we might be keeping his instructions. **4** The *one who is* saying, that¹³ ‘I have known him,’ and *is* not keeping his instructions, is a liar, and the truth is not in this *individual*. **5** But whoever might be keeping his account, truly the love of God has been completed in this *individual*. In this, we are knowing that we are in him. **6** The *one who* says, that he is remaining in him,¹⁴ is being-indebted to be walking-around in exactly the-*same*-manner¹⁵ as that *man* also walked-around.

7 Beloved *ones*,¹⁶ I am not writing to **you*** a new instruction, *but* instead an old instruction which **you*** were having from *the* beginning. The instruction, the old *one*, is the account which **you*** heard from *the* beginning.¹⁷ **8** Again, I am writing to **you*** a new instruction, the *instruction* which is truthful, in him and in *all of you**, because the darkness is being brought-to-pass, and the light, the true *light*, is already shining.

9 The *one who* says that he is in the light,¹⁸ and *is* hating his brother, is in darkness up-till at-present. **10** The *one who is* loving his brother is remaining in the light, and an impediment is not in him. **11** But the *one who is* hating his brother is in the darkness and is walking-around in the darkness, and he has not come-to-know to-where he is going-away, because the darkness blinded his eyes.

12 I am writing to *all of you** little-children,
because **your*** sins have been forgiven¹⁹ on account of his name.

13 I am writing to *all of you** fathers,
because **you*** have known the *One who is* from *the* beginning.
I am writing to *all of you** young-men,
because **you*** have been victorious over the Wicked-One.

14 I am writing to *all of you** little-boys-and-girls,
because **you*** have known the Father.
I wrote to *all of you** fathers,
because **you*** have known the *One who is* from *the* beginning.
I wrote to *all of you** young-men,
because **you*** are strong, and the account of God is remaining in
you*,
and **you*** have been victorious over the Wicked-One.

15 *All of you**, do not be loving the world nor-even the *things* in the world. If-at-any-time someone might be loving the world, the love of the Father²⁰ is not in him. **16** Because everything which²¹ *is* in the world—the desire of the flesh, and the desire of the eyes, and the pretension of this lifetime—is not *from* out of the Father, instead it is *from* out of the world. **17** And the world is being brought-to-pass, and *so is* the desire of it,²² but the *one who is* doing the will of God is remaining into the age.

18 Little-boys-and-girls, it is a last hour; and exactly-as **you*** heard, that an²³ anti-anointed-one is coming, even now many anti-anointed-ones have come. From-this-fact, we are knowing that it is a last hour. **19** They went-out *from* out of us, *but* instead they were not *from* out of us; for if they were *from* out of us, they would have remained with us; instead *this happened* in order that they might be manifested to *show* that all of *them* are not *from* out of us.

20 And *all of you** are having an anointment from the holy *one*, and **you*** all have come-to-know.²⁴ **21** I did not write to **you*** because **you*** have not come-to-know the truth, *but* instead because **you*** have come-to-know it, and that every lie is not *derived from* out of the truth.

22 Who is the liar if not the *one who is* denying, *saying* that Jesus is not the Anointed-One? This *individual* is the anti-anointed-one, the *one who is* denying the Father and the Son. **23** Everyone who²⁵ *is* denying the Son, is not-even having the Father; the *one who is* confessing the Son, is also having the Father.²⁶

24 Therefore, *all of you**, let what **you*** heard from *the* beginning be remaining in **you***. If-at-any-time what **you*** heard from *the* beginning might remain in **you***, **you*** will also remain in the Son and in the Father. **25** And this is what-has-been-professed²⁷ which he himself professed²⁸ to us²⁹—the life, the perpetual *life*.

26 I wrote these *things* to *all of you** about the *ones who are* misleading **you***. **27** And *as for all of you**, the anointment which **you*** took from him is remaining in **you***, and **you*** are not having a need in order that someone might be teaching **you***; instead as the same anointment is teaching *all of you** about all *things*,³⁰ and is truthful and is not a lie, and exactly-as it taught **you***, be remaining³¹ in him.

28 And now, little-children, be remaining in him, in order that, if-at-any-time³² he might be manifested, we might have³³ outspokenness and might not be shamed from him in his presence. **29** If-at-any-time **you*** might have come-to-know³⁴ that he is righteous, **you*** also³⁵ are knowing,³⁶ that everyone who³⁷ *is* doing the righteousness has been birthed *from* out of him.

CHAPTER 3

*All of you**, see what-kind of love the Father has given to us, in order that we might be called children of a god. And we are.³⁸ Due to this *fact*, the world is not knowing us,³⁹ because it did not know him. **2** Beloved *ones*, now we are children of a god; and it has not-yet been manifested what we will be. **But**⁴⁰ We have come-to-know, that, if-at-any-time he might be manifested, we will be like him, because we will see him for ourselves exactly-as he is. **3** And everyone who⁴¹ *is* having this hope on-the-basis-of him is purifying himself, exactly-as that *man* is pure.

4 Everyone who⁴² *is* doing the sin is also doing the lawlessness, and the sin is the lawlessness. **5** And *all of you** have come-to-know that that *man* was manifested in order that he might lift away the sins of **ours**,⁴³ and a sin is not in

²⁰ [2:15] NU, M, TR, Vul, Gk(SV) / Gk(AE) “of God”

²¹ literally “the”

²² [2:17] NU, M, TR, Vul, Gk(ESV) / Gk(A) omit “of it”

²³ [2:18] NU, Gk(S,V1) / M, TR, Gk(A,V2) “the”

²⁴ [2:20] NU, Vul, Gk(SV) / M, TR, Gk(AE) “and **you*** have come-to-know all *things*”

²⁵ literally “the”

²⁶ [2:23] NU, Vul, Gk(AESV) / M, TR omit “the *one who is* confessing the Son is also having the Father”

²⁷ literally “is the professed-thing”

²⁸ literally “made-a-profession”

²⁹ [2:25] NU, M, TR, Vul, Gk(AES) / Gk(V) “**you***”

³⁰ may be masculine (“all *persons*”) or neuter (“all *things*”) (cannot be determined from Greek)

³¹ [2:27] NU, Vul, Gk(AESV) (may also be translated “, **you*** are remaining”) / M, TR “, **you*** will remain”

³² [2:28] NU, Gk(AESV) / M, TR, Vul “that whenever” / Gk(S) omit “And now...in him”

³³ [2:28] NU, Gk(AEV,S2) / M, TR, Vul, Gk(S1) “might be having”

³⁴ [2:29] NU, M, TR, Vul, Gk(AESV) / some “might be seeing”

³⁵ [2:29] NU, Vul, Gk(AESV) / M, TR omit “also”

³⁶ may also be translated “, **you*** be also knowing”

³⁷ literally “the”

³⁸ [3:1] NU, Vul, Gk(AESV) / M, TR omit “And we are.”

³⁹ [3:1] NU, TR, Vul, Gk(AEV,S2) / M, Gk(S1) “**you***”

⁴⁰ [3:2] NU, Vul, Gk(AESV) / M, TR add

⁴¹ literally “the”

⁴² literally “the”

⁴³ [3:5] NU, Vul, Gk(AV) / M, TR, Gk(ES) add

¹ literally “about”

² [1:3] NU, Vul, Gk(AESV) / M, TR omit “also”

³ [1:4] NU, Gk(SV,A1) / M, TR, Vul, Gk(E,A2) “And we are writing these *things* to **you***”

⁴ [1:4] NU, M, TR, Vul, Gk(SV) / Gk(AE) “**your*** joy” / Syr “our joy in **you***”

⁵ [1:5] NU, M, Vul, Gk(AV,S3) / TR, Gk(E) “professed-thing” / Gk(S1) “brought-message” / Gk(S2) “love of the professed-thing”

⁶ literally “nothing”

⁷ [1:6] NU, M, TR, Vul, Gk(ESV) / Gk(A) “we might not be”

⁸ literally “making”

⁹ [1:7] NU / M, TR, Vul, Gk(AESV) add

¹⁰ [1:7] NU, Vul, Gk(ESV) / M, TR, Gk(A) add

¹¹ literally “might dismiss the sins to us”

¹² literally “about” (also later in verse)

¹³ [2:4] NU, Gk(ASV) / TR, Vul, Gk(E) omit “that”

¹⁴ literally “says to be remaining in him”

¹⁵ [2:6] NU, M, TR, Gk(ES) / Vul, Gk(AV) omit “in” & “the-*same*-manner”

¹⁶ [2:7] NU, Vul, Gk(AESV) / M, TR “Brothers”

¹⁷ [2:7] NU, M, Vul, Gk(AESV) / M, TR add

¹⁸ literally “says to be in the light”

¹⁹ literally “dismissed”

him. **6** Everyone who¹ is remaining in him is not sinning. Everyone who is sinning has not seen him nor-even has known him.

7 Little-boys-and-girls, let no-one be misleading you*. The *one who is* doing the righteousness is righteous, exactly-as that *man* is righteous. **8** The *one who is* doing the sin is *from* out of the Slanderer, because the Slanderer is sinning from *the beginning*. To² this *purpose*, the Son of God was manifested, in order that he might release the works of the Slanderer. **9** Everyone who³ has been birthed *from* out of God is not doing a sin, because a seed of his is remaining in him; and he is not being-able to be sinning, because he has been birthed *from* out of God.

10 In this, the children of God and the children of the Slanderer are manifest: Everyone who⁴ is not doing righteousness is not *from* out of God, as-well-as⁵ the *one who is* not loving his brother. **11** Because this is the message which *all of you** heard from *the beginning*, in order that we might be loving one-another, **12** not exactly-as Kain *who was from* out of the Wicked-One and slaughtered his brother. And in-favor-of what did he slaughter him? Because his works were wicked, but the *ones* of his brother righteous. (Genesis 4:1-16)

13 And⁶ do not be marveling, brothers *of mine*,⁷ if the world is hating you*. **14** **We** have come-to-know that we have stepped-from out of the death into the life, because we are loving the brothers. The *one who is* not loving *the brother*⁸ is remaining in the death. **15** Everyone who⁹ is hating his brother is a human-killer; and *all of you** have come-to-know, that every human-killer is not having any perpetual life remaining in him.

16 In this, we have known the love, because that *man* laid-down¹⁰ his soul in-behalf of us. And **we** are being-indebted to lay down¹¹ our souls in-behalf of the brothers. **17** But whoever might be having the lifestyle of the world, and might be perceiving his brother having a need, and might lock his bowels *of compassion* from him, how is the love of God remaining in him?

18 Little-children *of mine*,¹² may we not be loving *in account*, not-even in the¹³ tongue, *but* instead in¹⁴ work and truth. **19** And¹⁵ in this, we will know for ourselves¹⁶ that we are *from* out of the truth and we will persuade our heart¹⁷ in-front of him, **20** and that if-at-any-time¹⁸ our heart might be pronouncing us guilty, that¹⁹ God is greater than our heart, and is knowing all *things*. **21** Beloved *ones*, if-at-any-time our heart²⁰ might not be pronouncing *us*²¹ guilty, we are having outspokenness toward God. **22** And whatsoever we might be requesting, we are taking from him, because we are keeping his instructions and are doing the *things which are* pleasing before his face. **23** And this is his instruction, in order that we might put-faith *into* the name of his son, Jesus *the Anointed-One*, and might be loving one-another, exactly-as he gave an instruction to us.²²

24 And the *one who is* keeping his instructions is remaining in him, and he in him. And in this, we are knowing that he is remaining in us, *from* out of the spirit which he gave to us.

CHAPTER 4

Beloved *ones*, do not be putting-faith *into* every spirit, instead be proving the spirits, *to see* if they are *from* out of God; because many false-prophets have come-out into the world. **2** In this, *all of you** are knowing²³ the spirit of God: Every spirit which is confessing *that Jesus the Anointed-One* has come in flesh is *from* out of God, **3** and every spirit which is not confessing²⁴ *that* ²⁵Jesus *the Anointed-One has come in flesh*²⁶ is not *from* out of God. And this is the *spirit* of the anti-anointed-one, of which *all of you** have heard is coming, and now is already in the world.

4 Little-children, *all of you** are *from* out of God, and you* have been victorious over them, because the *one* in you* is greater than the *one* in the world. **5** They themselves are *from* out of the world. Due to this *fact*, they are uttering *from* out of the world, and the world is hearing them. **6** **We** are *from* out of God. The *one who is* knowing God, is hearing us. *Someone* who is not *from* out of God,

is not hearing us. *From* out of this *fact*, we are knowing the spirit of the truth and the spirit of the misleading.

7 Beloved *ones*, may we be loving one-another, because the love is *from* out of God; and everyone who²⁷ is loving has been birthed *from* out of God and is knowing God. **8** The *one who is* not loving did not know God, because God is love. **9** In this, the love of God was manifested in us, because God has commissioned his son, the Only-begotten *son*, into the world, in order that we might live through him. **10** In this is the love, not that **we** have²⁸ loved God, instead that he loved us and commissioned his son *to be* a propitiation concerning²⁹ our sins. **11** Beloved *ones*, if God loved us in-this-manner, **we** also are being-indebted to be loving one-another.

12 No-one has beheld a god at-any-time. If-at-any-time we might be loving one-another, God is remaining in us, and his love is having been completed in us. **13** In this, we are knowing that we are remaining in him, and he in us, because he has given of his spirit to us. **14** And **we** have beheld and are testifying, that the Father has commissioned the Son *to be* a savior of the world. **15** Whosoever³⁰ might confess, that Jesus *the Anointed-One*³¹ is the Son of God, God is remaining in him, and he in God.³² **16** And **we** have known and have had-faith³³ in the love which God is having in us. God is love; and the *one who is* remaining in the love is remaining in God, and God is remaining³⁴ in him.

17 In this, the love has been completed with us, in order that we might be having outspokenness in the day of the judging; because exactly-as that *man* is, *so* are **we** also in this world. **18** Fear is not in the love; instead the complete love is throwing the fear outside, because the fear is having chastising. But the *one who is* filling himself with-fear has not been completed in the love. **19** **We** are loving *him*³⁵ because **he** first loved us.

20 If-at-any-time someone might speak, that 'I am loving God,' and might be hating his brother, he is a liar. For the *one who is* not loving his brother whom he has seen, he is not being-able to³⁶ be loving God whom he has not seen. **21** And this is the instruction *which* we are having from him, in order that the *one who is* loving God might be loving his brother also.

CHAPTER 5

Everyone who³⁷ is having-faith that Jesus is the Anointed-One has been birthed *from* out of God, and everyone who³⁸ is loving the *one who* birthed is also³⁹ loving the *one who* has been birthed *from* out of him. **2** In this, we are knowing that we are loving the children of God, whenever we might be loving God and might be doing⁴⁰ his instructions. **3** For this is the love of God, in order that we might be keeping his instructions. And his instructions are not weighty. **4** Because everything which⁴¹ has been birthed *from* out of God is being-victorious-over the world. And this is the victory, the *victory which* was-victorious-over the world—our⁴² faith. **5** But⁴³ who is the *one who is* being-victorious-over the world, if not the *one who is* having-faith that Jesus is the Son of God?

6 This is the *one who* came through water and blood—Jesus *the Anointed-One*; not in the water only, instead in the water and in the blood. And the spirit is the *one who is* testifying, because the spirit is the truth. **7** Because the *ones which are* testifying are three *in the heaven: the Father, the Account, and the Holy Spirit; and these three are one. And the ones which are testifying are three in the earth:*⁴⁴ **8** the spirit, and the water, and the blood; and the three are *made* into¹ the one.

²⁷ literally "the"

²⁸ [4:10] NU, Vul?, Gk(V) / M, TR, Vul?, Gk(A,S2) "we loved" / Gk(S1) "he loved"

²⁹ literally "about"

³⁰ [4:15] NU, Gk(V) / M, TR, Gk(AS) "Whoever"

³¹ [4:15] NU, M, TR, most Vul, Gk(AS,X402) / Gk(V), some Vul add

³² [4:15] NU, M, TR, most Vul, Gk(ASV) / few Gk, some Vul "he in him" / Gk(X402) "[he] is [in] him"

³³ [4:16] NU, M, TR, Vul, Gk(SV,X402) / Gk(A), few other Gk "and are having-faith"

³⁴ [4:16] NU, M, Gk(SV,X402) / TR, Vul, Gk(A), few others omit "is remaining"

³⁵ [4:19] NU, Vul, Gk(AV) / M, TR add / Gk(S) instead add "God"

³⁶ [4:20] NU, Gk(SV) / M, TR, Vul, Gk(A) "seen, how is he being-able to" (making the statement into a question)

³⁷ literally "the"

³⁸ literally "the"

³⁹ [5:1] NU, TR, Vul, Gk(AS) / Gk(V) omit "also"

⁴⁰ [5:2] NU, Vul, Gk(V) / M, TR, Gk(AS) "keeping"

⁴¹ literally "the"

⁴² [5:4] NU, M, TR, Vul, Gk(SV) / others "your**"

⁴³ [5:5] NU, Gk(SV) / M, TR, Vul, Gk(A) omit "But"

⁴⁴ [5:7] NU, M, TR(1516 & 1519AD), early OL, most Vul, Syr, Cop, Arm, Eth, Arab, Slav, Georg, German, Gk(ASV), ClemAlex, Augustinus / TR(1522,1527,1535AD), some very very late Gk (see below), some late OL, some late Vul add.

Of the approx. 500 Gk manuscripts containing 1 John 5:7-8, only five have the addition in the actual text (clearly back-translated into Greek from Latin), whereas a few others have it as a marginal note:

❖ 629 (1360AD) – a Lat/Gk composition; addition was translated from Lat to Gk for this document

❖ 61 (1495–1521) – contains addition (probably translated from Lat into Gk)

❖ 429 (post-1522) – manuscript is 14th century, but added as marginal note post-1522AD

❖ 918 (1575AD) – contains addition

❖ 2473 (1634) – contains addition

❖ 2318 (1700s) – contains addition

❖ 177 (1785) – manuscript is 14th century, but added as marginal note 1785

❖ 221 (1850) – manuscript is 10th century, but added as marginal note around 1850

❖ 88 (post-1522) – manuscript is 12th century, but added as marginal note post-1522

❖ 636 (post-1522) – manuscript is 15th century, but added as marginal note post-1522

The earliest confirmed witness of the addition in any Greek writing is a Greek translation of a Latin Acts of the Lateran Council in 1215 AD.

Turning to the Latin, the earliest instance of this passage being quoted as part of the actual text of 1 John may be a fourth century Latin treatise entitled "Liber Apologeticus" (chapter 4), attributed either to Priscillian (dated about 385AD) or to his follower Instantius.

¹ literally "the" (also later in verse)

² literally "into"

³ literally "the"

⁴ literally "the"

⁵ literally "and/also"

⁶ [3:13] NU, Vul, Gk(ES) / M, TR, Gk(AV) omit "And"

⁷ [3:13] NU, Vul, Gk(AESV) / M, TR add

⁸ [3:14] NU, Vul, Gk(ASV) / M, TR, Gk(E) add

⁹ literally "the"

¹⁰ literally "he put"

¹¹ [3:16] NU, Gk(AESV) (lit. "to put") / M, TR, Vul "to be putting"

¹² [3:18] NU, Vul, Gk(AESV) / M, TR add

¹³ [3:18] NU, M, Gk(AEV) / TR, Gk(S) "a"

¹⁴ [3:18] NU, M, Gk(AESV) / TR, Vul omit "in"

¹⁵ [3:19] NU, M, TR, Gk(ES) / Vul, Gk(AV) omit "And"

¹⁶ [3:19] NU, Gk(AESV) / M, TR, Vul "we are knowing"

¹⁷ [3:19] NU, Gk(V,A1) / M, TR, Vul, Gk(ES,A2) "hearts"

¹⁸ [3:20] NU, M, TR, Vul, Gk(ESV) / Gk(A) "that whenever"

¹⁹ [3:20] NU, M, TR, Gk(ESV) / Vul, Gk(A) omit "that"

²⁰ [3:21] NU, TR, Vul, Gk(ES) / Origenes "our conscience" / Gk(AV) "the heart"

²¹ [3:21] NU, Gk(EV) / M, TR, Vul, Gk(AS) add

²² [3:23] NU, TR, Vul, Gk(AESV) / M omit "to us"

²³ may also be translated "you* be knowing"

²⁴ [4:3] NU, M, TR, Gk(ASV), some Tertullian / Vul, Origenes, Eirenaios, some Tertullian "which is separating"

²⁵ [4:3] NU, TR, Gk(AV) / M, Gk(S) "Jesus"

²⁶ [4:3] NU, Vul, Gk(ASV), Eirenaios / M, TR, Vul, Gk(E) add "that" & "Anointed-One has come in flesh"

9 If we are taking the attestation of the humans, the attestation of God is greater; because this is the attestation of God, that² he has testified about his Son. 10 The *one who is putting-faith* into the Son of God is having the attestation of God³ in him;⁴ the *one who is not putting-faith into God*⁵ has made him a liar, because he has not put-faith into the attestation which God has testified about his Son. 11 And this is the attestation: that God gave a perpetual life to us, and this life is in his Son. 12 The *one who is having the Son* is having the life; the *one who is not having the Son of God* is not having the life. 13 I wrote these *things* to all of you*, to the *ones who are putting-faith* into the name of the Son of God, in order that all of you* might have come-to-know that you* are having a perpetual life,₁ and in order that you* might be putting-faith into the name of the Son of God.⁶

14 And this is the outspokenness which we are having toward him, that if-at-any-time we might be requesting something for ourselves according-to his will, he is hearing us. 15 And if-at-any-time we have come-to-know that he is hearing us, whatever⁷ we might be requesting for ourselves, we have come-to-know that we are having the requests which we have requested from⁸ him.

16 If-at-any-time someone might see his brother sinning a sin which does not lead toward death, he will request, and he will give life to him, to the *ones who are not sinning* toward death. There is a sin leading toward death. I am not saying something about that sin, in order that you might ask about it. 17 Every unrighteousness is a sin, and there is a sin not toward death.

18 We have come-to-know that everyone who⁹ has been birthed from out of God is not sinning; instead the *one who* has been birthed from out of God is keeping himself,¹⁰ and the Wicked-One is not touching him.

19 We have come-to-know that we are from out of God, and the whole world is being-laid in the Wicked-One.

20 But we have come-to-know that the Son of God is-here and has given a mindset to us, in order that we might be knowing the True-One;¹¹ and we are in the True-One, in his son, Jesus the Anointed-One. This *one* is the true God and a¹² perpetual life.

21 Little-children, guard yourselves¹³ from the idols. May it be.¹⁴

The first universal letter of Johanan.¹⁵

Cyprianus (and perhaps Tertullianus, though it's likely he's not intending to be referring to any verse) is not referring to this addition in verse 7, as many have falsely promulgated. He is quoting verse 8 according to the Latin which was translated to "and three are one" ("et tres unum sunt"). The alleged Tertullianus quotation reads, "which three are one" ("qui tres unum sunt"), while Cyprianus' quotes the same as the Latin Vulgate for verse 8 ("et tres unum sunt").

The most-probable theory, is that this gloss was inserted into Latin manuscripts by a scribe who, not realizing that it was a marginal comment, mistakenly thought it was a correctional note indicating that a previous scribe had made an accidental error by omitting the text and it should be inserted when future copies were made.

Erasmus omitted this from his first and second editions of the Textus Receptus because it was not in his Greek manuscripts. He added it into the third edition after he was informed of a single Greek manuscript containing the verse, although he expressed doubt to its authenticity.

Furthermore, Luther did not include it in his German translation, but later people added it. Luther himself states, "It is added by some ignoramus."

¹ [5:8] NU, TR, M, Gk(ASV) / Vul, Tertullianus(?), Cyprianus, Origenes, Athanasios omit "into"

² [5:9] NU, Vul, Gk(ASV) / M, TR "which"

³ [5:10] NU, M, TR, Gk(SV) / Vul, Gk(A) add

⁴ [5:10] NU, M, Vul, Gk(AV) / TR, Gk(S) "himself"

⁵ [5:10] NU, M, TR, Gk(SV) / Vul, Gk(A) "into the Son"

⁶ [5:13] NU, Vul, Gk(ASV) / M, TR add

⁷ [5:15] TR, Gk(AV) "whatever" / NU, M, Gk(S) "whatsoever" / Gk(A) also omit "(15) And if...hearing us" (scribal error)

⁸ [5:15] NU, Gk(SV) (Gk 'apo') / M, TR, Gk(A) (Gk 'para') (both mean the same in this context)

⁹ literally "the"

¹⁰ [5:18] NU, M, TR, Syr, Am, Sah, Gk(SA2), Origen, Epiphanius, Didymus, Theophylact / Vul, Gk(V,A1), Jerome "him"

¹¹ [5:20] NU, M, TR, Gk(SV) / Vul, Gk(A) "the true God"

¹² [5:20] NU, M, Gk(ASV) / TR "the"

¹³ [5:21] NU, M, Gk(V,S1) neuter / TR, Gk(A,S2) masculine

¹⁴ [5:21] NU, Vul, Gk(ASV) / M, TR add

¹⁵ [5:21] NU, TR, M, Vul, Gk(ASV) / some add this postscript