**Textual Variants**

**1 John 2:18-29**

2:18 From the 4th century, some manuscripts read, “*the* antichrist.”

2:19 In the 10th century, one scribe wrote, “become clear” as a singular, whereas all others read it as a plural.

 Form the 9th century, a few manuscripts omit the word “all”.

2:20 One 4th century manuscript omits the conjunction “and” from “and you all.”

From the 5th century, some manuscripts read, “all things” instead of “you all.”

2:21 All but one 5th century manuscript have, “every lie is not of the truth.” In both cases, the translation remains the same.

2:23 From the 11th century, a few manuscripts omit the sentence, “Whoever confesses the Son has the Father also.”

2:24 From the 12th century, a few manuscripts start the sentence with “Therefore” or with “And.”

2:25 One 4th century manuscript reads, “to you” instead of “to us.”

2:26 Two 4th and 8th century manuscripts start the sentences with “And” or with “But”.

2:27 A 4th and 9th century scribes mistakenly wrote “gift” (charisma) instead of “anointing” (chrisma).

 Instead of “his anointing,” one 9th-century manuscript reads, “his gift”; two 4th century manuscripts read, “his Spirit”; and from the 5th century a few manuscripts read, “the same anointing’.

 One 4th century manuscript omits “as” from before “his anointing”.

 All but one 5th century manuscript read, “and just as”. In both cases, the translation remains the same.

2:28 From the 10th century, some manuscripts read, “when” instead of “if”. In both cases, the translation remains the same.

 From the 4th century, some manuscripts read “we may have” as a present tense verb instead of an aorist tense. From the 10th century, two manuscripts have the same verb in the indicative mood instead of the subjunctive.

 From the 9th century, a few scribes carelessly wrote, “on” (*ep’*) or “at” (*par’*) instead of “from” (*ap’*).

2:29 From the 5th century, some manuscripts read, “if you saw” (*idéte*) in place of “if you know” (*eidéte*). It is hard to know which reading was original.

 Most manuscripts read, “also” before “everyone,” whereas from the 4th century, several manuscripts omit it.