Archetype in the General Epistles—f^{35} yes, K^x no

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If you want to be a candidate for the best plumber in town, you need to be a plumber; the best lawyer, you need to be a lawyer; the best oncologist, you need to be an oncologist; and so on. Similarly, if you want to be a candidate for Autograph archetype, you need to be an archetype; a real, honest to goodness, objectively verifiable archetype. This paper addresses the following question: are there any objectively identifiable archetypes in the General Epistles?

I invite attention to the following evidence taken from my critical apparatus of those books. I will take the books one at a time. The reading of **f^{35}** will always be the first one, and the complete roster defines that family's archetype.[1]

James:

1:05 ουκ **f^{35}** (70.3%) || μη אA,B,C (29.7%);　　　　　　　　　　　　　　　　　　　　　?[no **K^x**][2]

1:23 νομου **f^{35}** [30%] || λογου אA,B,C [69%] || λογων [1%];

1:26 αλλ **f^{35}** [35%] || αλλα אA,B,C,0173 [65%];

2:03 λαμπραν εσθητα **f^{35}** [30%] || εσθητα την λαμπραν אA,B,C [70%];

2:04 ου **f^{35}** אA,C (26.8%) || και ου (72.2%) || και (0.6%) || --- B (0.4%);

2:08 σεαυτον **f^{35}** אA(B)C,35c [50%] || εαυτον 35,664 [50%];　　　　　　　　　　　　　　　[no **K^x**]

2:13 ανηλεος **f^{35}** [20%] || ανελεος אA,B,C [30%] || ανιλεως [50%];　　　　　　　　　　　[no **K^x**]

2:14 λεγη τις **f^{35}** אB [70%] || ~ 21 A,C [1%] || λεγει τις 664 [28%];　　　　　　　　　?[no **K^x**]

2:14 εχει **f^{35}** [46%] || εχη אA,B,C,328,664 [47%] || εχειν [4.5%] || σχη [2.5%];　　　　　[no **K^x**]

3:02 δυναμενος **f^{35}** א [23%] || δυνατος A,B [76.5%];

3:03 ιδε **f^{35}** [60%] || ει δε [38.5%] NU || ιδου [0.5%];[3]　　　　　　　　　　　　　　　[no **K^x**]

3:04 ανεμων σκληρων **f^{35}** אB,C [44%] || ~ 21 A [56%];　　　　　　　　　　　　　　　?[no **K^x**]

3:04 ιθυνοντος **f^{35}** [21%] || ευθυνοντος אA,B,C [79%];

3:18 δε **f^{35}** A,B,C [56.6%] || δε της [42%] || δε ο א [0.4%] || --- [1%];　　　　　　　[no **K^x**]

4:02 ουκ εχετε **f^{35}** P^{100}A,B [64%] || και 12 א [35%] || 12 δε [1%];　　　　　　　　[no **K^x**]

4:04 ουν **f^{35}** אA,B [58%] || --- [42%];　　　　　　　　　　　　　　　　　　　　　　　[no **K^x**]

4:07 αντιστητε **f^{35}** [47.5%] || 1 δε אA,B,664 [50%] || 1 ουν [2.5%];　　　　　　　　[no **K^x**]

4:11 γαρ **f^{35}** [26%] || --- אA,B [74%];

4:12 και κριτης **f^{35}** אA,B [62%] || --- [38%];　　　　　　　　　　　　　　　　　　[no **K^x**]

4:14 ημων **f^{35}** [26%] || υμων (P^{100})אA(B)664 [74%];

4:14 εστιν **f^{35}** [52%] || εσται (A) [41%] || εστε B [7%] || --- א;　　　　　　　　　[no **K^x**]

4:14 επειτα **f^{35}** [29.5%] || 1 δε και [46%] || 1 δε [15%] || 1 και אA,B [9.5%];　　　[no **K^x**]

5:07 αν **f^{35}** א [53%] || --- A,B,048 [45.5%] || ου [1.5%];　　　　　　　　　　　　[no **K^x**]

5:10 αδελφοι **f^{35}** (A)B [35%] || αδελφοι μου (א) [62%] || --- [3%];

5:10 εν τω **f^{35}** B [40%] || τω A [58%] || εν א [0.6%] || επι τω [1.4%];

5:11 ειδετε **f^{35}** אB [53%] || ιδετε A [45%];　　　　　　　　　　　　　　　　　　[no **K^x**]

5:11 πολυσπλαγχνος **f^{35}** אA,B [65%] || πολυευσπλαγχνος 328,664 [35%];　　　　[no **K^x**]

5:19 αδελφοι **f^{35}** [72%] || αδελφοι μου אA,B,048 [28%].　　　　　　　　　　　?[no **K^x**]

The archetypical profile of **f^{35}** in James is defined by the 28 readings above. It is clear and unambiguous, so we have at least one objectively defined archetype in James. In contrast, there are 14 + ?4 variant sets where **K^x** is seriously divided, placing an objectively defined archetype beyond

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[1] Setting aside singular readings, over 50% of the words in the Text will have 100% attestation; 80% of the words will have over 95% attestation; 90% of the words will have over 90% attestation; only for some 2% of the words will the attestation fall below 80%. I regard **f^{35}** as the base from which all other streams of transmission departed, to one extent or another, so in general the Byzantine bulk will have stayed with **f^{35}**. It follows that the roster only includes cases where there is a serious split in the Byzantine bulk, or where **f^{35}** is alone (or almost so) against that bulk.

[2] For the purposes of this paper I use **K^x** to represent the Byzantine bulk.

[3] Since **f^{35}** (**K^r**) is distinct from **K^x**, its 20% must be subtracted from the 60%, leaving an even split in **K^x**.

our present reach.[4] (I did not include a number of lesser splits—25%, 20%, 15%—that conceivably could complicate any attempt to come up with an archetype for **Kˣ**.) As Colwell observed for Mark's Gospel, there is no objectively definable 'Alexandrian' archetype;[5] the same applies to any 'Western' archetype, unless we follow the Alands and take a single MS as such, their "D text".[6] Let's go on to 1 Peter.

1 Peter:

1:03 ελεος αυτου **f³⁵** P⁷² [38%] || ~ 21 ℵA,B,C,664 [60%] || 1 [2%];   [no **Kˣ**]

1:07 δοξαν και τιμην **f³⁵** P⁷²ℵA,B,C [35%] || ~ 321 [28%] || ~ 32 εις 1 [37%];   [no **Kˣ**]

1:16 γινεσθε **f³⁵** [52%] || γενεσθε [36%] || εσεσθε P⁷²ℵA,B,C [12%];   [no **Kˣ**]

1:23 αλλ **f³⁵** C [40%] || αλλα P⁷²ℵA,B,201 [60%];

2:02 εις σωτηριαν **f³⁵** (P⁷²)ℵA,B,C [65%] || --- [35%];   [no **Kˣ**]

2:03 χρηστος **f³⁵** ℵA,B,C [48%] || χριστος P⁷² [52%];   [no **Kˣ**]

2:06 η **f³⁵** C [35%] || εν τη [59%] || εν P⁷²ℵA,B [6%];   ?[no **Kˣ**]

2:11 απεχεσθαι **f³⁵** ℵB [65%] || απεχεσθε P⁷²A,C,201,204 [35%];   [no **Kˣ**]

2:12 καταλαλουσιν **f³⁵** P⁷²ℵA,B,C [52%] || καταλαλωσιν [48%];   [no **Kˣ**]

2:14 μεν **f³⁵** C [52%] || --- P⁷²ℵA,B [48%];   [no **Kˣ**]

2:17 αγαπησατε **f³⁵** [71%] || αγαπατε P⁷²ℵA,B,C,664 [24%] || --- [5%]; ?[no **Kˣ**]

2:20 τω **f³⁵** A [47%] || --- P⁷²,⁸¹ᵛℵB,C [53%];   [no **Kˣ**]

2:21 και **f³⁵** P⁷² [23%] || --- ℵA,B,C [77%];

2:24 αυτου **f³⁵** ℵ [71%] || --- P⁷²,⁸¹ᵛA,B,C [29%];   [no **Kˣ**]

2:25 ημων **f³⁵** [50%] || υμων P⁷²ℵA,B,C [50%];   [no **Kˣ**]

3:06 εγενηθητε **f³⁵** P⁸¹ᵛℵA,B,C [63%] || εγεννηθητε P⁷²,664 [35%] || εγεννηθη [2%]; [no **Kˣ**]

3:07 χαριτος ζωης **f³⁵** P⁸¹ᵛB,C [58%] || 1 ζωσης [35%] || ποικιλης 12 ℵA [7%] || 12 αιωνιου P⁷²; [no **Kˣ**]

3:07 εγκοπτεσθαι **f³⁵** P⁸¹(ℵ)A,B [70%] || εκκοπτεσθαι P⁷²C,201 [30%];   ?[no **Kˣ**]

3:10 ημερας ιδειν **f³⁵** C [26%] || ~ 21 P⁷²,⁸¹ᵛℵA,B [74%];

3:16 καταλαλουσιν **f³⁵** ℵA,C (44.4%) || καταλαλωσιν (50%) || καταλαλεισθε P⁷²B (5%); [no **Kˣ**]

3:16 τη αγαθη εν χριστω αναστροφη **f³⁵** [20%] || την αγαθην εν χριστω αναστροφην (ℵ)A,B [50%] || την εν χριστω αγαθην αναστροφην P⁷² [24%] || την εν χριστω αγνην αναστροφην C [1%] || την καλην εν χριστω αναστροφην [4%] || --- [1%];   [no **Kˣ**]

3:18 ημας **f³⁵** A,C [64%] || υμας P⁷²B [36%] || --- ℵ;   [no **Kˣ**]

4:02 του **f³⁵** [22%] || --- P⁷²ℵA,B,C,201 [78%];

4:03 υμιν **f³⁵** ℵ (41.7%) || ημιν C (47.1%) || --- P⁷²A,B (11.2%);   [no **Kˣ**]

4:03 χρονος **f³⁵** P⁷²ℵA,B,C [26%] || χρονος του βιου [74%];

4:03 ειδωλολατριαις **f³⁵** ℵA,C [70%] || ειδωλολατρειαις B,664 [30%];   ?[no **Kˣ**]

4:07 τας **f³⁵** 35ᶜ [70%] || --- P⁷²ℵA,B,35 [30%];   ?[no **Kˣ**]

4:08 η **f³⁵** [49%] || --- P⁷²ℵA,B [51%];   [no **Kˣ**]

4:08 καλυπτει **f³⁵** A,B [60%] || καλυψει P⁷²ℵ [40%];   [no **Kˣ**]

4:11 ως **f³⁵** [69%] || ης P⁷²ℵA,B,201 [28%] || --- [3%];   [no **Kˣ**]

4:11 δοξαζηται Θεος **f³⁵** [20%] || 1 0 2 P⁷²ℵA,B [73%] || ~0 21 [6%];

4:11 αιωνας **f³⁵** P⁷² [27%] || αιωνας των αιωνων ℵA,B [73%];

4:14 αναπεπαυται **f³⁵** [39%] || επαναπαυεται A [6%] || επαναπεπαυται P⁷² [2%] || αναπαυεται ℵB [52%] || αναπεμπεται [1%];   ?[no **Kˣ**]

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[4] If all the MSS are ever collated, some smaller groups (in the 5% - 10% range) with an objectively defined archetype may emerge, but I very much doubt that there will be a majority of the MSS with a single archetype; as in the Apocalypse, where there simply is no **Kˣ**.

[5] E.C. Colwell, "The Significance of Grouping of New testament Manuscripts," *New Testament studies*, IV (1957-1958), 86-87. What he actually said was: "These results show convincingly that any attempt to reconstruct an archetype of the Beta Text-type [Alexandrian] on a quantitative basis is doomed to failure. The text thus reconstructed is not reconstructed but constructed; it is an artificial entity that never existed." [Amen!]

[6] K. and B. Aland, *The Text of the New Testament* (Grand Rapids: Eerdmans, 1967), pp. 55, 64. They speak of "the phantom 'Western text'".

5:03 μηδε **f³⁵** P⁷² [49%] || μηδ ℵA [50%]; [no **Kˣ**]
5:07 υπερ **f³⁵** [35%] || περι P⁷²ℵA,B [65%];
5:08 οτι **f³⁵** P⁷² [50%] || --- ℵA,B [50%]; [no **Kˣ**]
5:08 περιερχεται **f³⁵** [24%] || περιπατει P⁷²ℵA,B [76%];
5:08 καταπιειν **f³⁵** (ℵ)B [53%] || καταπιει [25%] || καταπιη P⁷²A,328,664 [22%]; [no **Kˣ**]
5:10 στηριξαι **f³⁵** [33%] || στηριξει P⁷²ℵA,B [66%] || στηριξοι [1%];
5:10 σθενωσαι **f³⁵** [30%] || σθενωσει ℵA,B [66%] || σθενωσοι [1%] || --- P⁷² [3%];
5:10 θεμελιωσαι **f³⁵** [30%] || θεμελιωσει P⁷²ℵ [66%] || θεμελιωσοι [1%] || --- A,B [3%];
5:11 η δοξα και το κρατος **f³⁵** ℵ (59.6%) || 125 (31.3%) || ~ 45312 (7%) || το (-το P⁷²) κρατος
    P⁷²A,B (0.8%). [no **Kˣ**]

The archetypical profile of **f³⁵** in 1 Peter is defined by the 42 readings above. It is clear and unambiguous, so we have at least one objectively defined archetype in 1 Peter. In contrast, there are 24 + ?6 variant sets where **Kˣ** is seriously divided, placing an objectively defined archetype beyond our present reach. (I did not include a number of lesser splits—25%, 20%, 15%—that conceivably could complicate any attempt to come up with an archetype for **Kˣ**. Go back to James for other comments.) Let's go on to 2 Peter.

2 Peter:

1:02 ιησου του κυριου ημων **f³⁵** (P⁷²)B,C [68%] [234 1.4%] || ιησου χριστου του κυριου
    ημων ℵA [15%] || χριστου ιησου του κυριου ημων [8%] || σωτηρος ιησου χριστου του
    κυριου ημων [1.2%] || του κυριου ημων ιησου χριστου [6%]; [no **Kˣ**]
1:05 δε τουτο **f³⁵** ℵ [66%] || ~ 21 P⁷²B,C [32%] || 1 A [1%] || 2 [0.8%]; [no **Kˣ**]
2:02 ας **f³⁵** [20%] || ους P⁷²ℵA,B,C [80%];
2:09 πειρασμων **f³⁵** ℵ [33%] || πειρασμου (P⁷²)A,B,C [67%];
2:12 γεγενημενα φυσικα **f³⁵** ℵ [26%] || ~ 21 [54%] || γεγεννημενα φυσικα A,B,C [3%] ||
    φυσικα γεγεννημενα [12%] || γεγενημενα [4.2%] || φυσικα P⁷² [0.4%]; ?[no **Kˣ**]
2:17 εις αιωνας **f³⁵** (25.1%) || εις αιωνα A,C (70.3%) || εις τον αιωνα (2.4%) || --- P⁷²ℵB (2.2%);
2:18 ασελγειας **f³⁵** [40%] || ασελγειαις P⁷²ℵA,B,C [60%];
3:02 υμων **f³⁵** P⁷²ℵA,B,C [70%] || ημων [28.8%] || --- [1.2%]; ?[no **Kˣ**]
3:05 συνεστωτα **f³⁵** ℵ [23%] || συνεστωσα P⁷²A,C(048) [76%];
3:10 η **f³⁵** ℵ,048 [67%] || η οι P⁷²A,B,C [33%]; [no **Kˣ**]
3:15 αυτω δοθεισαν **f³⁵** [60%] || ~ 21 P⁷²(ℵ)A,B,C,048 [40%]; [no **Kˣ**]
3:16 εισιν **f³⁵** A [33%] || εστιν P⁷²ℵB,C [67%];
3:18 αυξανητε **f³⁵** [27%] || αυξανετε ℵA,B [60%] || αυξανεσθε P⁷²C [5%] || αυξανησθε [3%] ||
    αυξανοιτε [5%].

The archetypical profile of **f³⁵** in 2 Peter is defined by the 13 readings above. It is clear and unambiguous, so we have at least one objectively defined archetype in 2 Peter. **Kˣ** is in unusually good shape here, so the diagnostic readings are comparatively fewer. The 4 + ?2 variant sets where **Kˣ** is seriously divided are sufficiently few in number that it might be possible to posit an archetype. (I did not include a number of lesser splits—25%, 20%, 15%—that conceivably could complicate any such attempt. Go back to James for other comments.) Let's go on to 1 John.

1 John:

1:04 ημων **f³⁵** ℵB [59%] || υμων A,C,664 [41%]; [no **Kˣ**]
1:06 περιπατουμεν **f³⁵** [29%] || περιπατωμεν **f³⁵¹/⁴** ℵA,B,C,201,328(664) [71%];
2:16 αλαζονεια **f³⁵** C [72%] || αλαζονια ℵA,B,664 [28%]; ?[no **Kˣ**]
2:24 πατρι και εν τω υιω **f³⁵** ℵ [35%] || ~ 52341 A(B)C [65%];
2:27 διδασκη **f³⁵** ℵA,B [71%] || διδασκει C,664 [28%]; ?[no **Kˣ**]
2:29 ειδητε **f³⁵** ℵB,C [37%] || ιδητε A [59%] || οιδατε [4%];
2:29 γεγεννηται **f³⁵** ℵA,B,C,328ᶜ [70%] || γεγενηται 328 [30%]; [no **Kˣ**]

3:01 ημας **f³⁵** A,B [36%] || υμας אC [63.5%] || --- [0.5%];

3:06 και **f³⁵** 35ᶜ [20%] || --- אA,B,C,35 [80%];

3:15 εαυτω **f³⁵** אA,C [70%] || αυτω B,18 [30%];   [no **Kˣ**]

3:17 θεωρη **f³⁵** אA,B,C [47%] || θεωρει 328,664 [53%];   ?[no **Kˣ**]

3:18 εν **f³⁵** אA,B,C [65%] || --- [35%];   [no **Kˣ**]

3:19 πεισωμεν **f³⁵** [43%] || πεισομεν אA,B,C [56%];

3:21 καταγινωσκη **f³⁵** אB,C [71%] || καταγινωσκει A,664 [29%];   ?[no **Kˣ**]

3:23 πιστευσωμεν **f³⁵** B,35ᶜ (66.9%) || πιστευωμεν אA,C,35,664 (26.5%) || πιστευομεν (5.4%) ||
  πιστευσομεν (1.2%);   [no **Kˣ**]

3:24 εν **f³⁵** א [30%] || και εν A,B,Cᵛ [70%];

4:02 γινωσκεται **f³⁵** [67%] || γινωσκετε A,B,C [25%] || γινωσκομεν א [8%];   [no **Kˣ**]

4:03 ομολογει **f³⁵** א (73.5%) || ομολογει τον A,B (24.2%);   ?[no **Kˣ**]

4:03 εκ **f³⁵** אA,B [70%] || --- [30%];   [no **Kˣ**]

4:16 αυτω **f³⁵** A [37%] || αυτω μενει אB [63%];

5:04 ημων **f³⁵** א,A,B (56.4%) || υμων (43.2%) || --- (0.4%);   [no **Kˣ**]

5:06 και **f³⁵** א [70%] || και εν (A)B [30%];   [no **Kˣ**]

5:10 εαυτω **f³⁵** א [48%] || αυτω A,B [52%];   ?[no **Kˣ**]

5:11 ο θεος ημιν **f³⁵** B [24%] || ~ 312 אA [76%];

5:20 γινωσκωμεν **f³⁵** [66%] || γινωσκομεν אA,B [34%];   [no **Kˣ**]

5:20 η ζωη η **f³⁵** [60%] || 2 אA,B [26%] || 12 [6%] || 23 [4%] || --- [4%].   [no **Kˣ**]

The archetypical profile of **f³⁵** in 1 John is defined by the 26 readings above. It is clear and unambiguous, so we have at least one objectively defined archetype in 1 John. In contrast, there are 11 + ?6 variant sets where **Kˣ** is seriously divided, placing an objectively defined archetype beyond our present reach. (I did not include a number of lesser splits—25%, 20%, 15%—that conceivably could complicate any attempt to come up with an archetype for **Kˣ**. Go back to James for other comments.) Let's go on to 2 & 3 John.

2 John:

02 εσται μεθ υμων **f³⁵** [58%] || εσται μεθ ημων אB,0232,201 [40%] || --- A [2%];   [no **Kˣ**]

05 αλλ **f³⁵** A [35%] || αλλα אB,201 [65%];

05 εχομεν **f³⁵** [30%] || ειχομεν אA,B [70%];

09 δε **f³⁵** [20%] || --- אA,B [80%];

12 αλλ **f³⁵** [30%] || αλλα אA,B [70%].

3 John:

11 δε **f³⁵** [25%] || --- אA,B,C [75%];

12 οιδαμεν **f³⁵** (23%) || οιδατε (61.5%) || οιδας אA,B,C,048 (15.1%) || οιδα (0.4%).

The archetypical profile of **f³⁵** in 2 & 3 John is defined by the 7 readings above. It is clear and unambiguous, so we have at least one objectively defined archetype in these books. **Kˣ** is in unusually good shape here, so the diagnostic readings are comparatively fewer. With only one variant set where **Kˣ** is seriously divided it may be possible to posit an archetype. Let's go on to Jude.

Jude:

06 αλλ **f³⁵** C [30%] || αλλα P⁷²אA,B [70%];

16 εαυτων **f³⁵** C [35%] || αυτων אA,B,328 [65%];

24 αυτους **f³⁵** (68.8%) || υμας אB,C (29.2%) || ημας A (1%).   ?[no **Kˣ**]

The archetypical profile of **f³⁵** in Jude is defined by the 3 readings above. It is clear and unambiguous, so we have at least one objectively defined archetype in this book. **Kˣ** is in unusually good shape here,

so the diagnostic readings are comparatively fewer. With only one variant set where **Kˣ** is seriously divided it may be possible to posit an archetype.

Conclusion: Taking the seven epistles as a block or group, the evidence presented furnishes an answer to the opening question: there is only one objectively identifiable archetype in the General Epistles—precisely **f³⁵**. Its distinctive profile is defined by the 119 readings listed above. In contrast, there are 54 + ?18 variant sets where Kx is seriously divided, making it highly doubtful that a single **Kˣ** archetype exists for these books. (I did not include a number of lesser splits—28 around 25%, 53 around 20%, 57 around 15%—that conceivably could complicate any attempt to establish an archetype for **Kˣ**.) I am not aware of any other possible contenders. Granting the present state of our ignorance, in the General Epistles there is only one qualified candidate for Autograph archetype: **f³⁵**.