

ΙΩΑΝΝΟΥ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ¹

[Salutation]

1 Ὁ πρεσβύτερος, ἐκλεκτὴ κυρία καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ—καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνώκοτες τὴν ἀληθειαν—2 διὰ τὴν ἀληθειαν,² τὴν μένουσαν ἐν ἡμῖν καὶ μεθ' ἡμῶν ἐστὶ ἐἰς τὸν αἰῶνα: 3 Ἐστὶ μεθ' ὑμῶν³ χάρις, ἐλεος, εἰρηνὴ παρὰ⁴ Θεοῦ Πατρὸς καὶ παρὰ Κυρίου Ἰησοῦ Χριστοῦ,⁵ τοῦ Υἱοῦ τοῦ Πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

[Walk in Christ's commandments]

4 Ἐχαρην λίαν ὅτι εὗρηκα ἐκ τῶν τέκνων σου περιπατοῦντας⁶ ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ Πατρὸς. 5 Καὶ νῦν ἐρωτῶ σε, κυρία (οὐχ ὥς ἐντολὴν γραφῶν σοὶ καὶνὴν,⁷ ἀλλ'⁸ ἣν ἐχομεν⁹ ἀπ' ἀρχῆς): ἵνα ἀγαπῶμεν ἀλλήλους. 6 Καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολάς αὐτοῦ—αὕτη ἐστὶν ἡ ἐντολή,¹⁰ καθὼς ἤκουσατε ἀπ' ἀρχῆς, ἵνα¹¹ ἐν αὐτῇ περιπατήτε.¹²

[Beware of deceivers]

7 Ὅτι πολλοὶ πλανοὶ εἰσηλθόν¹³ εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχομένον ἐν σαρκί—οὗτος ἐστὶν ὁ πλανός καὶ ὁ ἀντιχριστός! 8 Βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολεσῶμεν¹⁴ ἃ ἐργασασαμεθα,¹⁵ ἀλλὰ μισθὸν πληρῇ¹⁶ ἀπολάβωμεν.¹⁷

9 Πὰς ὁ παραβαίνων¹⁸ καὶ μὴ μένων ἐν τῇ διδασχῇ τοῦ Χριστοῦ Θεοῦ οὐκ ἐχει· ὁ δὲ¹⁹ μένων ἐν τῇ διδασχῇ τοῦ Χριστοῦ,²⁰ οὗτος καὶ τὸν Πατέρα καὶ τὸν Υἱὸν ἐχει. 10 Εἰ τις ἐρχεται πρὸς ὑμᾶς καὶ ταυτὴν τὴν διδασχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν·

¹ Both the text and the notes are the responsibility of Wilbur N. Pickering, ThM PhD, ©. I venture to affirm to the reader that all original wording of 2 & 3 John and Jude is preserved in this edition, if not in the Text, at least in the apparatus. "Diminish not a word" Jeremiah 26:2 (see Deut. 4:2 and Luke 4:4, "every word" [as in 99.6% of the MSS]). The last note at the end of Jude gives explanation about the apparatus.

² διὰ τὴν ἀληθειαν *rell* || --- [10%] [homoioteleuton]

³ ἐστὶ μεθ' ὑμῶν *f*³⁵ [48.5%] OC,CP(AV'sTR) || 12 ἡμῶν *SB*,0232 [48%] RP,HF,TR,NU || ~ ὑμῖν [1.5%] || --- A [2%] (I imagine that the difficulty arose from the use of the future indicative with the verb 'to be', when the optative or subjunctive would be expected. We expect "may mercy . . . be with you," not the affirmation that it will be. If "in truth and love" is understood as modifying the pronoun, then the use of the indicative is explained. Anyone who is in truth and love will have grace, mercy and peace. The 2nd person is presumably correct.)

⁴ παρὰ *f*³⁵ A,B,048,0232 [80%] RP,HF,OC,TR,NU || ἀπο *Σ* [20%] CP

⁵ κυρίου ἰησοῦ χριστοῦ *f*³⁵ *Σ* (91.6%) RP,HF,OC,TR,CP || 23 A,B,048,0232 (6.2%) NU || ~ 32 (1.2%) || --- (0.8%) (part of a larger omission—homoioteleuton) || one other reading (Is not the reading of the eclectic text inferior?)

⁶ περιπατοῦντας *rell* || περιπατοῦντα [15%]

⁷ γραφῶν σοὶ καὶνὴν *f*³⁵ B (73.8%) RP,HF,OC,CP || γραφῶ 23 (12.9%) TR || ~ 312 *Σ*A,048 (8.9%) NU || ~ 3 γραφῶ 2 (3.6%) || four other variants (0.8%)

⁸ ἀλλ' *f*³⁵ A,048 [85%] || ἀλλὰ *Σ*B [15%] RP,HF,OC,TR,CP,NU

⁹ ἐχομεν *f*³⁵ [32%] || ἐιχομεν (*Σ*A)B,048 [68%] RP,HF,OC,TR,CP,NU [Understood as part of a parenthetical aside, the present makes good sense; render "(not as though writing a new commandment to you, but one that we have from the beginning)"]

¹⁰ ἐστὶν ἡ ἐντολή *f*³⁵ (*Σ*)048 [85%] RP,HF,OC,TR,CP || ~ 231 A,B,0232 [15%] NU

¹¹ καθὼς ἤκουσατε ἀπ' ἀρχῆς ἵνα *rell* || ~ 51234 [20%] || 123451 *Σ*A,048^v,0232 [2%]

¹² περιπατήτε *rell* || περιπατεῖτε [15%]

¹³ εἰσηλθόν *f*³⁵ [82%] RP,HF,OC,TR,CP || ἐξηλθόν (*Σ*A)B,048,0232 [18%] NU || one other variant

¹⁴ ἀπολεσῶμεν *f*³⁵ (75.5%) RP,HF,OC,TR,CP || ἀπολεσομεν (5.2%) || ἀπολεσάμεν (0.4%) || ἀπολεσητε A,B,048^v,0232^v (17.1%) NU || ἀπολεσεται (0.4%) || ἀπολητε (0.6%) || ἀπολησθε *Σ* (alone) || three other variants (0.6%)

¹⁵ ἐργασασαμεθα *f*³⁵ (B) [82%] RP,HF,OC,TR,NU || 1 καλὰ [3%] CP || ἐργασασθε *Σ*A,048^v,0232^v [15%]

¹⁶ πληρῇ *rell* || πλήρης [10%]

¹⁷ ἀπολάβωμεν *f*³⁵ (76.1%) RP,HF,OC,TR,CP || ἀπολαβομεν (5.2%) || ἀπολαβήτε *Σ*A,B,0232^v (17.9%) NU || ἀπολαβετε (0.6%) || one other variant (0.2%)

¹⁸ παραβαίνων *f*³⁵ (99%) RP,HF,OC,TR,CP || προαγων *Σ*A,B,048,0232 (1%) NU (Is not the 'Alexandrian' reading inferior?)

¹⁹ δε *f*³⁵ [20%] || --- *Σ*A,B [80%] RP,HF,OC,TR,CP,NU (Would not John, a Jew, be more likely to write the conjunction?)

²⁰ τοῦ χριστοῦ *f*³⁵ (89.6%) RP,HF,OC,TR,CP || --- *Σ*A,B,048 (4.4%) NU || part of a larger omission—homoioteleuton (6%) (The 'Alexandrian' omission agrees nicely with their notions of style.)

και “Χαιρειν” αυτω μη λεγετε· 11 ὁ γαρ λεγων¹ αυτω² “Χαιρειν” κοινωνει τοις εργοις αυτου τοις ποιηροις.

[Farewell]

12 Πολλα εχων υμιν γραφειν, ουκ εβουληθην³ δια χαρτου και μελανος, αλλ’⁴ ελπιζω ελθειν⁵ προς υμας και στομα προς στομα λαλησαι, ινα ἡ χαρα ἡμων⁶ ἡ πεπληρωμενη.⁷

13 Ασπαζεται σε τα τεκνα της αδελφης σου της εκλεκτης. Αμην.⁸

ΙΩΑΝΝΟΥ ΕΠΙΣΤΟΛΗ ΤΡΙΤΗ

[Salutation]

1 Ὁ πρεσβυτερος, Γαιω τω αγαπητω, ὃν εγω αγαπω εν αληθεια.

2 Αγαπητε, περι παντων ευχομαι σε ευοδουσθαι και υγιαίνειν, καθως ευοδουται σου ἡ ψυχη. 3 Εχαρην γαρ λιαν, ερχομενων αδελφων και μαρτυρουντων σου τη αληθεια, καθως συ εν αληθεια περιπατεεις. 4 Μειζοτεραν τουτων⁹ ουκ εχω χαραν, ινα ακουω τα εμα τεκνα εν¹⁰ αληθεια περιπατουντα.

[Gaius is commended]

5 Αγαπητε, πιστον ποιεις ὃ εαν εργαση εις τους αδελφους, και εις τους¹¹ ξενους 6 οἱ εμαρτυρησαν σου τη αγαπη ενωπιον εκκλησιας—οὓς καλως ποιησεις προπεμψας αξιως του Θεου, 7 ὑπερ γαρ του Ονοματος¹² εξηλθον, μηδεν λαμβανοντες απο των εθνων.¹³ 8 Ἡμεις ουν οφειλομεν απολαμβανειν¹⁴ τους τοιουτους, ινα συνεργοι γινωμεθα¹⁵ τη αληθεια.

[Diotrephes is criticized]

9 Εγραψα¹⁶ τη εκκλησια, αλλ’ ὁ φιλοπρωτευων αυτων Διοτρεφης ουκ επιδεχεται ἡμας. 10 Δια τουτο, εαν ελθω, υπομνησω¹⁷ αυτου τα εργα ἃ ποιει, λογοις ποιηροις φλυαρων ἡμας. Και μη αρκουμενος επι τουτοις, ουτε αυτος επιδεχεται τους αδελφους, και τους βουλομενους κωλυει, και εκ¹⁸ της εκκλησιας εκβαλλει.

[Demetrius is commended]

11 Αγαπητε, μη μιμου το κακον, αλλα το αγαθον. Ὁ αγαθοποιων εκ του Θεου εστιν· ὁ δε¹⁹ κακοποιων ουχ ἑωρακεν τον Θεον. 12 Δημητριω μεμαρτυρηται ὑπο παντων—και ὑπ’²⁰

¹ γαρ λεγων **f**³⁵ [93%] RP, HF, OC, TR, CP || ~ 21 **NA**, B, 048^v [5%] NU || 2 [2%]

² αυτω **rell** || --- [30%]

³ εβουληθην **f**³⁵ **NA**, B, 048 [70%] RP, HF, CP, NU || ηβουληθην [30%] OC, TR

⁴ αλλ’ **f**³⁵ [45%] || αλλα **NB** [45%] RP, HF, OC, TR, CP, NU || ~ γαρ A, 048 [9%] || ~ δε [1%]

⁵ ελθειν **f**³⁵ (87.8%) RP, HF, OC, TR, CP || γενεσθαι **NA**, B, 048 (12.2%) NU

⁶ ημων **rell** || υμων A, B [20%]

⁷ η πεπληρωμενη **f**³⁵ A, 048^v [98.5%] RP, HF, OC, TR, CP || ~ 21 B [1.5%] NU || ~ 1 ην **NA**

⁸ αμην **f**³⁵ (89.4%) RP, HF, OC, TR, CP || --- **NA**, B, 048 (8.8%) NU || η χαρις μετα σου (0.4%) || η χαρις μετα σου 1 (1.4%)

⁹ τουτων **rell** || ταυτης [10%]

¹⁰ εν **f**³⁵ **NA** 048^v [97%] RP, HF, OC, TR, CP || 1 τη A, B, C^v [3%] NU

¹¹ εις τους **f**³⁵ (90.1%) RP, HF, OC, TR, CP [2 (1.9%)] || τουτο **NA**, B, C, 048 (7.4%) NU || two other variants (0.6%) (Is the reading of the eclectic text not inferior?)

¹² ονοματος **rell** || 1 αυτου [15%] (AV's TR)

¹³ εθνων **f**³⁵ (88.3%) RP, HF, TR, CP || εθνικων **NA**, B(C) 048 (11.7%) OC, NU

¹⁴ απολαμβανειν **f**³⁵ (91.8%) RP, HF, OC, TR, CP || υπολαμβανειν **NA**, B, C, 048 (7.2%) NU || λαμβανειν (0.6%) || two other variants (0.4%)

¹⁵ γινωμεθα **rell** || γινωμεθα 048 [30%] CP || γινωμεθα C [3%]

¹⁶ εγραψα **f**³⁵ C [88%] RP, HF, OC, TR, CP || 1 τι **NA**(B) [2%] NU || 1 αν 048 [10%]

¹⁷ υπομνησω **rell** || υπομνησων CP

¹⁸ εκ **rell** || --- **NA** 048 [20%]

¹⁹ δε **f**³⁵ [25%] TR || --- **NA**, B, C, 048 [75%] RP, HF, OC, CP, NU (Would not John, a Jew, be more likely to write the conjunction?)

²⁰ υπ’ **f**³⁵ A, B, 048 [99%] RP, HF, OC, TR, CP || υπο **NA** C [1%] NU

αυτης της αληθειας. Και ἡμεεις δε μαρτυρουμεν, και οιδαμεν¹ ὅτι ἡ μαρτυρια ἡμων αληθης εστιν.

[Farewell]

13 Πολλα ειχον γραφειν,² ἀλλ' ου θελω δια μελανος και καλαμου σοι γραψαι.³
14 ελπιζω δε ευθως ιδειν σε,⁴ και στομα προς στομα λαλησομεν.⁵

Ειρηνη σοι. Ασπαζονται σε οἱ φιλοι. Ασπαζου τους φιλους κατ' ονομα.⁶

ΙΟΥΔΑ ΕΠΙΣΤΟΛΗ

[Salutation]

1 Ιουδας, Ιησου Χριστου⁷ δουλός, αδελφός δε Ιακωβου, τοις εν Θεω Πατρι ἡγιασμενοις⁸ και Ιησου Χριστω⁹ τετηρημενοις, κλητοις: 2 Ελεος ὑμιν και ειρηνη και αγαπη πληθυνθειη.

[Why he is writing]

3 Αγαπητοι, πασαν σπουδην ποιουμενος γραφειν ὑμιν περι της κοινης σωτηριας,¹⁰ αναγκην εσχον γραψαι ὑμιν παρακαλων επαγωνιζεσθαι τη¹¹ ἀπαξ παραδοθειση τοις ἁγιοις πιστει. 4 Παρεισεδυσαν γαρ τινες ανθρωποι, οἱ παλαι προγεγραμμενοι εις τουτο το κριμα· ασεβεις, την του Θεου ἡμων χαριν¹² μετατιθεντες εις ασελγειαν και τον μονον Δεσποτην Θεον, και¹³ Κυριον ἡμων Ιησουν Χριστον, αρνουμενοι.

[Examples from ancient history]

5 Ὑπομνησαι δε ὑμας βουλομαι, ειδοτας ὑμας¹⁴ ἀπαξ τουτο, ὅτι ὁ Κυριος¹⁵ λαον εκ γης Αιγυπτου σωσας, το δευτερον τους μη πιστευσαντας απωλεσεν. 6 Αγγελους τε¹⁶ τους μη τηρησαντας την ἑαυτων αρχην, ἀλλ'¹⁷ απολιποντας το ιδιον οικητηριον, εις κρισιν μεγαλης ἡμερας δεσμοις αιδιοις ὑπο ζοφον τετηρηκεν. 7 Ὡς Σοδομα και Γομορρα, και αἱ

¹ οιδαμεν f³⁵ (23%) CP || οιδατε (61.5%) RP, HF, OC, TR || οιδας sA, B, C, 048 (15.1%) NU || οιδα (0.4%) (Soden mentions K' once in 2 John but not at all in 3 John, when he definitely should have. In 3 John 12 TuT lists ALL 78 basic f³⁵ MSS (± 0 to ± 3) for οιδαμεν, but Soden does not mention K' in support of this variant. Since he doesn't mention K' anywhere in 3 John, we should not trust his silence. The first person was unexpected and was changed to the expected second person—in the context I would say that the singular is a 'better' correction than the plural.)

² γραφειν f³⁵ [85%] RP, HF, OC, TR, CP || γραψαι σοι sA, B, C, 048v [11%] NU || 1 σοι [4%]

³ σοι γραψαι f³⁵ [85%] RP, HF, OC, TR, CP || 1 γραφειν sB, C [3%] NU || ~ γραφειν 1 A, 048 [8%] || ~ 21 [4%]

⁴ ιδειν σε f³⁵ s (95%) RP, HF, OC, TR, CP || ~ 21 A, B, C, 048 (4.8%) NU || 1 (0.2%)

⁵ λαλησομεν rel || λαλησωμεν [20%] || λαλησαι [1%] || λαλησαι σοι [2%]

⁶ ονομα rel || 1 αμην [13%] CP

⁷ ιησου χριστου f³⁵ P⁷² sA, B (65.2%) RP, HF, OC, TR, NU || ~ 21 (34.4%) CP || 2 (0.4%)

⁸ ηγιασμενοις f³⁵ (90.8%) RP, HF, OC, TR, CP || αγαπημενοις P⁷² sA, B (9.2%) NU [Is the Alexandrian variant not inferior?]

⁹ χριστω rel || χριστου (26.8%) || --- (3%)

¹⁰ σωτηριας f³⁵ (85.2%) RP, HF, OC, TR, CP || ημων 1 P⁷² A, B (10.6%) NU || υμων 1 (2.6%) || ημων ζωης (0.4%) || υμων ζωης (0.4%) || ημων 1 και ζωης s (0.4%) || two others (0.4%) || s has a conflation [The addition of the pronoun was a 'natural', but not necessary.]

¹¹ τη rel || --- CP

¹² χαριν f³⁵ sC (99.2%) RP, HF, OC, TR, CP || χαριτα P⁷² A, B (0.8%) NU [Another inferior Alexandrian variant; the proper form of the accusative is χαριν, occurring over 40 times in the NT. Χαριτα occurs only as an Alexandrian variant and even so only here and in Acts 24:27 (where they just dropped the sigma).]

¹³ δεσποτην θεον και f³⁵ (79.4%) RP, HF, TR || 1323 (2.6%) || ~ 231 τον (4%) CP || 23 (0.6%) || 13 (P⁷²) sA, B, C (13%) OC, NU || 1 P⁷⁸ (0.4%) [Is the Alexandrian variant not inferior?]

¹⁴ υμας f³⁵ sB (81.2%) RP, HF, OC, TR, CP, [N]U || --- P⁷² A, C (17.2%) || ημας (1.6%) (N-A uses brackets, but UBS does not [corrected in the 4th ed.].)

¹⁵ απαξ τουτο οτι ο κυριος f³⁵ (79.4%) RP, HF, OC, TR, CP || 1235 (4.8%) || ~ 21345 (5.4%) || 1234 θεος (0.6%) || ~ παντα 3451 (3%) [NU] || ~ παντα 351 s (0.4%) || ~ παντα 34 ιησους 1 (0.4%) || ~ παντα 3 ιησους 1 (2%) || ~ παντα 34 θεος 1 (1.2%) || 1 παντα 3 ιησους A, B (0.8%) || 1 παντα 34 θεος (1%) || 1 παντα 3 θεος χριστος P⁷² || five other variants (1%) [The Alexandrians really had fun with this one.]

¹⁶ τε rel || δε A (10.2%)

¹⁷ αλλ f³⁵ C [50%] || αλλα P⁷² sA, B [50%] RP, HF, OC, TR, CP, NU

περι αυτας πολεις—τον ὁμοιον τουτοις τροπον¹ εκπορευσασαι και απελθουσai οπισω σαρκος ἑτερας—προκεινται δειγμα, πυρος αιωνιου δικην ὑπεχουσai.

[*Evil men are in the church*]

8 Ὅμοιως μεντοι και οὔτοι ενυπνιαζομενοι σαρκα μεν μαινουσιν, κυριοτητα δε αθετουσιν, δοξας δε βλασφημουσιν. 9 Ὁ δε Μιχαηλ ὁ αρχαγγελος, ὅτε τω διαβολῳ διακρινομενος—διελεγετο περι του Μωσεως² σωματος—ουκ ετολμησεν κρισιν επενεγκειν³ βλασφημιας, ἀλλ'⁴ ειπεν, "Επιτιμησαι σοι⁵ Κυριος!" 10 Οὔτοι δε ὅσα μεν ουκ οιδασιν βλασφημουσιν, ὅσα δε φυσικῶς ὡς τα αλογα ζῶα επιστανται—εν τουτοις φθειρονται. 11 Ουαι αυτοις, ὅτι τη ὁδῳ του Καιν επορευθησαν, και τη πλανη του Βαλααμ μισθου ἐξεχυθησαν, και τη αντιλογια του Κορε απωλοντο!

12 Οὔτοι εισιν⁶ εν ταις αγαπαις ὑμων σπιλαδες, συνευωχουμενοι αφοβως,⁷ ἑαυτους ποιμαινοντες· νεφελαι ανυδροι, ὑπο ανεμων παραφερομεναι·⁸ δενδρα φθινοπωρινα, ακαρπα, δις αποθανοντα⁹ (εκριζωθεντα). 13 κυματα αγρια θαλασσης, επαφριζοντα τας ἑαυτων αισχυνας· αστερες πλανηται, οἷς ὁ ζοφος του σκοτους εις¹⁰ αιωνα τετηρηται.

14 Προεφητευσεν δε και τουτοις ἑβδομος απο Αδαμ, Ενωχ,¹¹ λεγων: "Ἴδου, ἦλθεν Κυριος εν ἁγιας μυριασιν¹² αυτου 15 ποιησαι κρισιν κατα παντων και ἐλεγξαι¹³ παντας τους ασεβεις¹⁴ αυτων¹⁵ περι παντων των εργων ασεβειας αυτων ὧν ησεβησαν, και περι παντων των σκληρων¹⁶ ὧν ἐλαλησαν κατ' αυτου—ἁμαρτωλοι ασεβεις!" 16 Οὔτοι εισιν γογγυσται, μεμψιμοιροι, κατα τας επιθυμιας ἑαυτων¹⁷ πορευομενοι· και το στομα αυτων λαλει ὑπερογκα, θαυμαζοντες προσωπα ωφελειας χαριν.

[*Exhortation*]

17 Ὑμεις δε, αγαπητοι, μνησθητε των ῥηματων των προειρημενων ὑπο των αποστολων του Κυριου ἡμων Ἰησου Χριστου: 18 ὅτι ελεγον ὑμιν ὅτι¹⁸ εν εσχατω χρονῳ¹⁹

¹ τουτοις τροπον **ƒ**³⁵ (88.6%) RP, HF, OC, TR, CP || ~21 **P**⁷² **NA**, B, C (9%) NU || 1 (0.4%) || 2 (1.6%) || --- (0.4%)

² μωσεως **ƒ**³⁵ A (60%) HF, OC, TR || μωυσεως **P**⁷² **NA**, B, C (38.8%) RP, NU || μωυσεος CP || ambiguous (1.2%)

³ επενεγκειν **rell** || υπενεγκειν (11.4%) || εξενεγκειν (0.4%)

⁴ ἀλλ **rell** || ἀλλὰ **P**⁷² A, B (1%) NU

⁵ σοι **rell** || σε (4.4%) CP

⁶ εισιν **ƒ**³⁵ **N** (85.4%) RP, HF, OC, TR, CP || 1 οἱ **P**⁷² A, B (14.6%) NU [Is the Alexandrian variant not inferior?]

⁷ αφοβως **rell** || ὑμιν 1 C (12.2%) CP

⁸ παραφερομεναι **ƒ**³⁵ **NA**, C (87.6%) RP, HF, OC, CP, NU || παραφερομενοι **P**⁷² B (3.8%) || περιφερομεναι (4.6%) TR || φερομεναι (3%) || four other variants (1%)

⁹ αποθανοντα **rell** || 1 και (15.8%)

¹⁰ εις **ƒ**³⁵ **P**⁷² **NA**, B, C (65%) RP, HF, CP, NU || 1 τον (35%) OC, TR

¹¹ ενωχ **ƒ**³⁵ [70%] OC, TR, CP || ἔνωχ [30%] RP, HF, NU

¹² αγιας μυριασιν **ƒ**³⁵ A, B (90.2%) RP, HF, OC, CP, NU || ~21 C (5.2%) TR || 12 αγγελων (2%) || ~2 αγιων αγγελων **N** (2%) || αγιων αγγελων 2 **P**⁷² || two other variants (0.4%)

¹³ ἐλεγξαι **ƒ**³⁵ **P**⁷² **NA**, B, C (89.6%) RP, HF, OC, CP, NU || ἐξελεγκαι (10.4%) TR

¹⁴ παντας τους ασεβεις **ƒ**³⁵ A, B, C (95.8%) RP, HF, OC, TR, CP || 13 (1.4%) || 23 (0.6%) || πασαν ψυχην **P**⁷² **N** 1852 (alone) NU || --- part of a larger omission (1.6%) [The reading chosen by NU is bad. Certain very evil persons have been rather graphically described in verses 4, 8 and 10-13. In verse 14 Jude introduces a prophecy "about these men", the same ones he has been describing, and the quotation continues to the end of verse 15. Verse 16 continues the description of their perversity, but verse 17 draws a clear distinction between them and the believers that Jude is addressing. So, Enoch cannot be referring to "every soul"—the NU reading is clearly wrong, introducing an aberration on the flimsiest of evidence. In fact, Nestle²⁵ and UBS² stayed with the Majority, reading "all the ungodly". UBS³ changes to "every soul", without comment! Is this not a curious proceeding? The UBS editors reverse an earlier position, following just three MSS and the Sahidic version, and do not even mention it in their apparatus.]

¹⁵ αυτων **ƒ**³⁵ (80%) RP, HF, OC, TR, CP || --- **P**⁷² **NA**, B, C (18.2%) NU || part of a larger omission (1.8%)

¹⁶ σκληρων **rell** || 1 λογων **N** C (14%)

¹⁷ αυτων **ƒ**³⁵ C (49.4%) NU || αυτων **NA**, B (49.6%) RP, HF, OC, TR, CP || part of a larger omission **P**⁷² (1%)

¹⁸ οτι **ƒ**³⁵ **P**⁷² A, C (98.4%) RP, HF, OC, TR, CP, [N]U || --- **N** B (1.6%)

¹⁹ εν εσχατω χρονῳ **ƒ**³⁵ (80.1%) RP, HF, OC, TR, CP || 12 χρονων (0.6%) || 12 τω 3 (1.2%) || επ 23 (0.4%) || επ εσχατου χρονου **P**⁷² B, C (1.4%) NU || επ εσχατου του χρονου **N** (A) (5.2%) || επ εσχατου των χρονων (4.2%) || επ εσχατων των χρονων (5.8%) || three other readings (1%)

εσονται εμπαικται κατα τας εαυτων επιθυμιας¹ πορευομενοι των ασεβειων. 19 Ουτοι εισιν οι αποδιοριζοντες,² ψυχικοι, πνευμα μη εχοντες.

20 Ύμεις δε, αγαπητοι, τη αγιωτατη υμων πιστει εποικοδομουντες εαυτους,³ εν Πνευματι Ἀγίῳ προσευχομενοι,⁴ 21 εαυτους εν αγαπη Θεου τηρησατε, προσδεχομενοι το ελεος του Κυριου ημων Ιησου Χριστου εις ζωνν αιωνιον.

22 Και ους μεν ελεειτε,⁵ διακρινομενοι.⁶ 23 ους δε εν φοβω σωζετε, εκ πυρος αρπαζοντες,⁷ μισουντες και τον απο της σαρκος εσπιλωμενον χιτωνα.

[Doxology]

24 Τω δε δυναμενω φυλαξαι αυτους⁸ απταιστους,⁹ και στησαι κατενωπιον της δοξης αυτου αμωμους εν αγαλλιασει—25 μονω σοφω¹⁰ Θεω,¹¹ Σωτηρι ημων,¹² δοξα και¹³ μεγαλωσυνη, κρατος και εξουσια,¹⁴ και¹⁵ νυν και εις παντας τους αιωνας! Αμην.¹⁶

¹ εαυτων επιθυμιας *rell* || αυτων 2 (3.4%) || ~ 21 (5.8%) CP || ~ 2 αυτων *Σ* (3.4%) || two other variants (0.6%)

² αποδιοριζοντες *rell* || 1 εαυτους *C* (18.4%)

³ τη αγιωτατη υμων πιστει εποικοδομουντες εαυτου *ƒ³⁵* (79.8%) RP, HF, OC, TR || 12 ημων 456 (5.6%) CP || 12456 (1.2%) || ~ 561234 *ΣA, B* (10.2%) NU || ~ 5612 ημων 4 *C* (3%) || ~ 1 εαυτων 24 ανοικοδομεισθε *P⁷²*

⁴ προσευχομενοι *rell* || 1 εαυτοις *P⁷²* (10%) (basically this same group omits the immediately following εαυτους)

⁵ ελεειτε *ƒ³⁵* (89.8%) RP, HF, OC, TR, CP || ελεατε *ΣB* (2%) NU || ελεγχετε *A, C* (8%) || --- (*P⁷²*)

⁶ διακρινομενοι *ƒ³⁵* (89.8%) RP, HF, OC, TR, CP || διακρινομενους (*P⁷²*) *ΣA, B, C* (10.2%) NU [If the accusative were original, who would change it to nominative? Why? The Alexandrians either didn't understand, or didn't like, the original nominative and changed it to suit.]

⁷ εν φοβω σωζετε εκ (+ του 10.4% OC, TR, CP) πυρος αρπαζοντες *ƒ³⁵* (81%) RP, HF, OC, TR, CP || ~ 345612 *C* (2%) || 3456 (1.4%) || ~ 3456 ους δε ελεατε (ελεειτε 1.6%; ελεγχετε 3.6%) 12 *ΣA, B* (10.4%) NU || a variety of conflation (4.4%) || four other variants *P⁷²* (1%) (OC is in small print.) [Is the Alexandrian variant not inferior?]

⁸ αυτους *ƒ³⁵* (67.6%) RP, HF, OC, TR, CP || υμας *ΣB(C)* (29.8%) (the AV's TR) NU || ημας *A* (1%) || --- (1.4%) || *P⁷²* is wild (Virtually all versions in English read 'you', but in the context 'them' makes good sense. Jude is assuring his readers that it is worth the effort to snatch people from the very jaws of hell (v. 23), because God is able to secure them (one's natural tendency would be to doubt that). In commenting the parable of the lost sheep, the Lord Jesus affirmed that "there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance." It seems that God gets special pleasure out of cheating the Lake. If υμας were original, who would change it to αυτους?)

⁹ απταιστους *rell* || 1 και ασπιλους *C* (11.4%) || *P⁷²* is wild

¹⁰ σοφω *ƒ³⁵* (92%) RP, HF, OC, TR, CP || --- *P⁷²ΣA, B, C* (8%) NU [Is the Alexandrian variant not inferior?]

¹¹ Θεω *rell* || --- (5.6%) CP

¹² ημων *ƒ³⁵* (78.4%) RP, HF, OC, TR, CP || 1 δια ιησου χριστου του κυριου 1 (*P⁷²*) *ΣA^v, B, C* (21.6%) NU

¹³ και *ƒ³⁵ P⁷²* (88%) RP, HF, OC, TR, CP || --- *ΣA, B, C* (12%) NU

¹⁴ εξουσια *ƒ³⁵* (78.8%) RP, HF, OC, TR, CP || 1 προ παντος του αιωνος *ΣA, B, C* (13%) NU || 1 προ παντος αιωνος (8%) || --- *P⁷²* [Is not the Alexandrian gloss obviously infelicitous?]

¹⁵ και *rell* || --- (12.1%)

¹⁶ The citation of *ƒ³⁵* is based on forty-six MSS—18, 35, 141, 149, 201, 204, 328, 386, 394, 432, 444, 604, 664, 757, 824, 928, 986, 1072, 1075, 1100, 1247, 1248, 1249, 1503, 1548, 1628, 1637, 1725, 1732, 1754, 1761, 1768, 1855, 1864, 1865, 1876, 1892, 1897, 2221, 2352, 2431, 2466, 2554, 2587, 2626 and 2723—all of which I collated myself. 141, 204, 386, 824, 928, 1072, 1075, 1100, 1637, 1855, 1864, 2221, 2554 and 2723 are very pure representatives of *ƒ³⁵* in these three books, with not a single variant, and so for the exemplars of fourteen others. For all those MSS to have no variants after all the centuries of transmission is surely an eloquent demonstration of the faithfulness and accuracy of that transmission. Since these MSS come from all over the Mediterranean world (Sinai, Jerusalem, Patmos, Constantinople, Bucharest, Aegean, Trikala, Athens, Meteora, Sparta, Ochrida, Mt. Athos [nine different monasteries], Grottaferrata, Vatican, etc.) they are certainly representative of the family, giving us the precise family profile—it is reflected in the Text without exception.

For Jude I used Tommy Wasserman's complete collation of over 500 MSS (*The Epistle of Jude: Its Text and Transmission*, Almqvist & Wiksell International, 2006), so I imagine the percentages given are very close to the true picture. For 2&3 John I used ECM, extrapolating from a comparison with *T u T*, which presumably allows a reasonably close approximation. So I venture to predict, if complete collations ever become available, that for any non-Byzantine variants listed with 5 to 1% support (in my apparatus) the margin of error should not exceed ± 1%; for non-Byzantine variants listed with 10 to 6% support the margin of error should hardly exceed ± 3%; where there is some division among the Byzantine witnesses the margin of error should rarely exceed ± 10%. However, I guarantee the witness of *ƒ³⁵*, that represents around 17% of the total of extant MSS for these books. Please see the last footnote for Matthew for further information.

2&3 John, Jude