

## ΙΩΑΝΝΟΥ Β΄

### *Salutation*

1 Ὁ πρεσβύτερος, ἐκλεκτῆ κυρία καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ—καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν—2 διὰ τὴν ἀλήθειαν,<sup>j</sup> τὴν μένουσαν ἐν ἡμῖν καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα· 3 Ἔσται μεθ' ὑμῶν<sup>k</sup> χάρις, ἔλεος, εἰρήνη παρὰ<sup>l</sup> Θεοῦ Πατρὸς καὶ παρὰ Κυρίου Ἰησοῦ Χριστοῦ,<sup>m</sup> τοῦ Υἱοῦ τοῦ Πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

### *Walk in Christ's commandments*

4 Ἐχάρην λίαν ὅτι εὔρηκα ἐκ τῶν τέκνων σου περιπατοῦντας<sup>n</sup> ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ Πατρὸς. 5 Καὶ νῦν ἐρωτῶ σε, κυρία (οὐχ ὡς ἐντολὴν γράφων σοι καινὴν,<sup>o</sup> ἀλλ' ἦν ἔχομεν<sup>p</sup> ἀπ' ἀρχῆς)· ἵνα ἀγαπῶμεν ἀλλήλους. 6 Καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ—αὕτη ἐστὶν ἡ ἐντολή,<sup>r</sup> καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα<sup>s</sup> ἐν αὐτῇ περιπατῆτε.<sup>t</sup>

### *Beware of deceivers*

7 Ὅτι πολλοὶ πλάνοι εἰσῆλθον<sup>u</sup> εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί—οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. 8 Βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν<sup>v</sup> ἃ εἰργασάμεθα,<sup>w</sup> ἀλλὰ μισθὸν πλήρη<sup>x</sup> ἀπολάβωμεν.<sup>y</sup>

<sup>j</sup> δια τὴν ἀληθειαν *rell* | --- [10%] [homoioteleuton]

<sup>k</sup> ἐσται μεθ' ὑμῶν **F**<sup>35</sup> [48.5%] OC,CP(AV's TR) | 12 ἡμῶν **κ**B,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 2<sup>nd</sup> person is presumably correct.)

<sup>l</sup> παρὰ **F**<sup>35</sup> A,B,048,0232 [80%] RP,HF,OC,TR,NU | ἀπο **κ** [20%] CP

<sup>m</sup> κυρίου ἰησοῦ χριστοῦ **F**<sup>35</sup> **κ** (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?)

<sup>n</sup> περιπατοῦντας *rell* | περιπατοῦντα [15%]

<sup>o</sup> γραφῶν σοι καινὴν **F**<sup>35</sup> B (73.8%) RP,HF,OC,CP | γραφῶ 23 (12.9%) TR | ~ 312 **κ**A,048 (8.9%) NU | ~ 3 γραφῶ 2 (3.6%) | four other variants (0.8%)

<sup>p</sup> ἀλλ' **F**<sup>35</sup> A,048 [85%] | ἀλλὰ **κ**B [15%] RP,HF,OC,TR,CP,NU

<sup>q</sup> ἔχομεν **F**<sup>35</sup> [32%] | εἶχομεν (**κ**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)".]

<sup>r</sup> ἐστὶν ἡ ἐντολή **F**<sup>35</sup> (**κ**)048 [85%] RP,HF,OC,TR,CP | ~ 231 A,B,0232 [15%] NU

<sup>s</sup> καθὼς ἠκούσατε ἀπ' ἀρχῆς ἵνα *rell* | ~ 51234 [20%] | 123451 **κ**A,048<sup>v</sup>,0232 [2%]

<sup>t</sup> περιπατῆτε *rell* | περιπατεῖτε [15%] | περιπατησθε **κ**

<sup>u</sup> εἰσῆλθον **F**<sup>35</sup> [82%] RP,HF,OC,TR,CP | ἐξηλθον (**κ**A)B,048,0232 [18%] NU | one other variant

<sup>v</sup> ἀπολέσωμεν **F**<sup>35</sup> (75.5%) RP,HF,OC,TR,CP | ἀπολεσομεν (5.2%) | ἀπολεσαμεν (0.4%) | ἀπολεσητε A,B,048<sup>v</sup>,0232<sup>v</sup> (17.1%) NU | ἀπολεσεται (0.4%) | ἀπολητε (0.6%) | ἀπολησθε **κ** (alone) | three other variants (0.6%)

<sup>w</sup> εἰργασάμεθα **F**<sup>35</sup> (B) [82%] RP,HF,OC,TR,NU | 1 καλὰ [3%] CP | εἰργασασθε **κ**A,048<sup>v</sup>,0232<sup>v</sup> [15%]

<sup>x</sup> πληρὴ *rell* | πληρης [10%]

<sup>y</sup> ἀπολαβόμεν **F**<sup>35</sup> (76.1%) RP,HF,OC,TR,CP | ἀπολαβομεν (5.2%) | ἀπολαβητε **κ**A,B,0232<sup>v</sup> (17.9%) NU | ἀπολαβετε (0.6%) | one other variant (0.2%)

9 Πᾶς ὁ παραβαίνων<sup>z</sup> καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ Θεὸν οὐκ ἔχει· ὁ δὲ<sup>a</sup> μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ,<sup>b</sup> οὗτος καὶ τὸν Πατέρα καὶ τὸν Υἱὸν ἔχει. 10 Εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν· καὶ «Χαίρειν» αὐτῷ μὴ λέγετε· 11 ὁ γὰρ λέγων<sup>c</sup> αὐτῷ<sup>d</sup> «Χαίρειν» κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

### Farewell

12 Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἐβουλήθην<sup>e</sup> διὰ χάρτου καὶ μέλανος, ἀλλ'<sup>f</sup> ἐλπίζω ἐλθεῖν<sup>g</sup> πρὸς ὑμᾶς καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν<sup>h</sup> ᾗ πεπληρωμένη.<sup>i</sup>

13 Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. Ἀμήν.<sup>j</sup>

---

<sup>z</sup> παραβαινων f<sup>35</sup> (99%) RP, HF, OC, TR, CP | προαγων NA, B, 048, 0232 (1%) NU (Is not the 'Alexandrian' reading inferior?)

<sup>a</sup> δε f<sup>35</sup> [20%] | --- NA, B [80%] RP, HF, OC, TR, CP, NU (Would not John, a Jew, be more likely to write the conjunction?)

<sup>b</sup> του χριστου f<sup>35</sup> (89.6%) RP, HF, OC, TR, CP | --- NA, B, 048 (4.4%) NU | part of a larger omission—homoioteleuton (6%) (The 'Alexandrian' omission agrees nicely with their notions of style.)

<sup>c</sup> γαρ λεγων f<sup>35</sup> [93%] RP, HF, OC, TR, CP | ~ 21 NA, B, 048<sup>v</sup> [5%] NU | 2 [2%]

<sup>d</sup> αυτω *rell* | --- [30%]

<sup>e</sup> εβουληθην f<sup>35</sup> NA, B, 048 [70%] RP, HF, CP, NU | ηβουληθην [30%] OC, TR

<sup>f</sup> αλλ f<sup>35</sup> [45%] | αλλα NB [45%] RP, HF, OC, TR, CP, NU | ~ γαρ A, 048 [9%] | ~ δε [1%]

<sup>g</sup> ελθειν f<sup>35</sup> (87.8%) RP, HF, OC, TR, CP | γενεσθαι NA, B, 048 (12.2%) NU

<sup>h</sup> ημων *rell* | υμων A, B [20%]

<sup>i</sup> η πεπληρωμενη f<sup>35</sup> A, 048<sup>v</sup> [98.5%] RP, HF, OC, TR, CP | ~ 21 B [1.5%] NU | ~ 1 ην NB

<sup>j</sup> αμην f<sup>35</sup> (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%) [See the last footnote in Jude.]