

ΙΩΑΝΝΟΥ Β΄

Salutation

1 Ὁ πρεσβύτερος, ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ—καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν—
2 διὰ τὴν ἀλήθειαν,¹ τὴν μένουσαν ἐν ἡμῖν καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα·
3 Ἔσται μεθ' ὑμῶν² χάρις, ἔλεος, εἰρήνη παρὰ³ Θεοῦ Πατρὸς καὶ παρὰ Κυρίου Ἰησοῦ Χριστοῦ,⁴ τοῦ Υἱοῦ τοῦ Πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

Walk in Christ's commandments

4 Ἐχάρην λίαν ὅτι εὔρηκα ἐκ τῶν τέκνων σου περιπατοῦντας⁵ ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ Πατρὸς. 5 Καὶ νῦν ἐρωτῶ σε, κυρία (οὐχ ὡς ἐντολὴν γράφων σοι καινὴν,⁶ ἀλλ' ἦν ἔχομεν⁸ ἀπ' ἀρχῆς)· ἵνα ἀγαπῶμεν ἀλλήλους. 6 Καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ—αὕτη ἐστὶν ἡ ἐντολή,⁹ καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα¹⁰ ἐν αὐτῇ περιπατῇτε.¹¹

Beware of deceivers

7 Ὅτι πολλοὶ πλάνοι εἰσῆλθον¹² εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί—οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.

¹ δια την αληθειαν *rell* | --- [10%] [homoioteleuton]

² εσται μεθ υμων *f*³⁵ [48.5%] OC,CP(AV's TR) | 12 ημων *KB*,0232 [48%] RP,HF,TR,NU | ~ υμιν [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.)

³ παρα *f*³⁵ A,B,048,0232 [80%] RP,HF,OC,TR,NU | απο *K* [20%] CP

⁴ κυριου ιησου χριστου *f*³⁵ *K* (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?)

⁵ περιπατουντας *rell* | περιπατουντα [15%]

⁶ γραφων σοι καινην *f*³⁵ B (73.8%) RP,HF,OC,CP,N-A²⁸ | γραφω 23 (12.9%) TR | ~ 312 *KA*,048 (8.9%) NU | ~ 3 γραφω 2 (3.6%) | four other variants (0.8%)

⁷ αλλ *f*³⁵ A,048 [85%] | αλλα *KB* [15%] RP,HF,OC,TR,CP,NU

⁸ εχομεν *f*³⁵ [32%] | ειχομεν (*KA*)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)".]

⁹ εστιν η εντολη *f*³⁵ (*K*)048 [85%] RP,HF,OC,TR,CP | ~ 231 A,B,0232 [15%] NU

¹⁰ καθως ηκουσατε απ αρχης ινα *rell* | ~ 51234 [20%] | 123451 *KA*,048^v,0232 [2%]

¹¹ περιπατητε *rell* | περιπατειτε [15%] | περιπατησητε *K*

¹² εισηλθον *f*³⁵ [82%] RP,HF,OC,TR,CP | εξηλθον (*KA*)B,048,0232 [18%] NU | one other variant

8 Βλέπετε εαυτούς, ἵνα μὴ ἀπολέσωμεν¹ ἃ εἰργασάμεθα,² ἀλλὰ μισθὸν πλήρη³ ἀπολάβωμεν.⁴

9 Πᾶς ὁ παραβαίνων⁵ καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ Θεὸν οὐκ ἔχει· ὁ δὲ⁶ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ,⁷ 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 λέγων⁸ αὐτῷ⁹ «Χαίρειν» κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

Farewell

12 Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἐβουλήθην¹⁰ διὰ χάρτου καὶ μέλανος, ἀλλ’¹¹ ἐλπίζω ἐλθεῖν¹² πρὸς ὑμᾶς καὶ στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ ἡμῶν¹³ ᾗ πεπληρωμένη.¹⁴

13 Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. Ἀμήν.¹⁵

¹ ἀπολέσωμεν f³⁵ (75.5%) RP, HF, OC, TR, CP | ἀπολεσομεν (5.2%) | ἀπολεσαμεν (0.4%) | ἀπολεσητε A, B, 048^v, 0232^v (17.1%) NU | ἀπολεσεται (0.4%) | ἀπολητε (0.6%) | ἀπολησθε K (alone) | three other variants (0.6%)

² εἰργασάμεθα f³⁵ (B) [82%] RP, HF, OC, TR, NU | 1 καλα [3%] CP | εἰργασασθε KA, 048^v, 0232^v [15%]

³ πληρὴ *rell* | πληρῆς [10%]

⁴ ἀπολάβωμεν f³⁵ (76.1%) RP, HF, OC, TR, CP | ἀπολαβομεν (5.2%) | ἀπολαβητε KA, B, 0232^v (17.9%) NU | ἀπολαβετε (0.6%) | one other variant (0.2%)

⁵ παραβαινων f³⁵ (99%) RP, HF, OC, TR, CP | προαγων KA, B, 048, 0232 (1%) NU (Is not the ‘Alexandrian’ reading inferior?)

⁶ δε f³⁵ [20%] | --- KA, B [80%] RP, HF, OC, TR, CP, NU (Would not John, a Jew, be more likely to write the conjunction?)

⁷ του χριστου f³⁵ (89.6%) RP, HF, OC, TR, CP | --- KA, B, 048 (4.4%) NU | part of a larger omission—homoioteleuton (6%) (The ‘Alexandrian’ omission agrees nicely with their notions of style.)

⁸ γαρ λεγων f³⁵ [93%] RP, HF, OC, TR, CP | ~ 21 KA, B, 048^v [5%] NU | 2 [2%]

⁹ αυτω *rell* | --- [30%]

¹⁰ εβουληθην f³⁵ KA, B, 048 [70%] RP, HF, CP, NU | ηβουληθην [30%] OC, TR

¹¹ αλλ f³⁵ [45%] | αλλα KB [45%] RP, HF, OC, TR, CP, NU | ~ γαρ A, 048 [9%] | ~ δε [1%]

¹² ελθειν f³⁵ (87.8%) RP, HF, OC, TR, CP | γενεσθαι KA, B, 048 (12.2%) NU

¹³ ημων *rell* | υμων A, B [20%]

¹⁴ η πεπληρωμενη f³⁵ A, 048^v [98.5%] RP, HF, OC, TR, CP, N-A²⁸ | ~ 21 B [1.5%] NU | ~ 1 ην K

¹⁵ αμην f³⁵ (89.4%) RP, HF, OC, TR, CP | --- KA, B, 048 (8.8%) NU | η χαρις μετα σου (0.4%) | η χαρις μετα σου 1 (1.4%) [For the list of collated MSS, please see the last footnote in Jude.]

ΙΩΑΝΝΟΥ Γ΄

Salutation

1 Ὁ πρεσβύτερος, Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

2 Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί σου ἡ ψυχή. 3 Ἐχάρην γὰρ λίαν, ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. 4 Μειζοτέραν τούτων¹ οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν² ἀληθείᾳ περιπατοῦντα.

Gaius is commended

5 Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφούς, καὶ εἰς τοὺς³ ξένους. 6 οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας—οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ Θεοῦ, 7 ὑπὲρ γὰρ τοῦ ὀνόματος⁴ ἐξῆλθον, μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνῶν.⁵ 8 Ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν⁶ τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα⁷ τῇ ἀληθείᾳ.

Diotrephes is criticized

9 Ἐγραψα⁸ τῇ ἐκκλησίᾳ, ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφῆς οὐκ ἐπιδέχεται ἡμᾶς. 10 Διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω⁹ αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς. Καὶ μὴ ἀρκούμενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ¹⁰ τῆς ἐκκλησίας ἐκβάλλει.

Demetrius is commended

11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγαθοποιῶν ἐκ τοῦ Θεοῦ ἐστίν· ὁ δὲ¹¹ κακοποιῶν οὐχ ἑώρακεν τὸν Θεόν. 12 Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων—καὶ ὑπ'¹² αὐτῆς τῆς ἀληθείας. Καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδαμεν¹³ ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν.

¹ τούτων *rell* | ταυτης [10%]

² ἐν **f**³⁵ **κ**048^v [97%] RP,HF,OC,TR,CP,N-A²⁸ | 1 τη A,B,C^v [3%] NU

³ εἰς τοὺς **f**³⁵ (90.1%) RP,HF,OC,TR,CP [2 (1.9%)] | τουτο **κ**A,B,C,048 (7.4%) NU | two other variants (0.6%) (Is the reading of the eclectic text not inferior?)

⁴ ονοματος *rell* | 1 αυτου [15%] (AV's TR)

⁵ εθνων **f**³⁵ (88.3%) RP,HF,TR,CP | εθνικων **κ**A,B(C)048 (11.7%) OC,NU

⁶ απολαμβανειν **f**³⁵ (91.8%) RP,HF,OC,TR,CP | υπολαμβανειν **κ**A,B,C,048 (7.2%) NU | λαμβανειν (0.6%) | two other variants (0.4%)

⁷ γινωμεθα *rell* | γενωμεθα 048 [30%] CP | γινομεθα C [3%]

⁸ εγραψα **f**³⁵ C [88%] RP,HF,OC,TR,CP | 1 τι **κ**A(B) [2%] NU | 1 αν 048 [10%]

⁹ υπομνησω *rell* | υπομνησων CP

¹⁰ εκ *rell* | --- **κ**048 [20%]

¹¹ δε **f**³⁵ [25%] TR | --- **κ**A,B,C,048 [75%] RP,HF,OC,CP,NU (Would not John, a Jew, be more likely to write the conjunction?)

¹² υπ **f**³⁵ A,B,048 [99%] RP,HF,OC,TR,CP | υπο **κ**C [1%] NU

¹³ οιδαμεν **f**³⁵ (23%) CP | οιδατε (61.5%) RP,HF,OC,TR | οιδας **κ**A,B,C,048 (15.1%) NU | οιδα (0.4%) (Soden mentions **K**^r once in 2 John but not at all in 3 John, when he definitely

Farewell

13 Πολλὰ εἶχον γράφειν,¹ ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι
γράφαι.² 14 ἐλπίζω δὲ εὐθέως ἰδεῖν σε,³ καὶ στόμα πρὸς στόμα λαλήσομεν.⁴
15 Εἰρήνη σοι. Ἀσπάζονται σε οἱ φίλοι. Ἀσπάζου τοὺς φίλους κατ' ὄνομα.⁵

should have. In 3 John 12 *TuT* lists **ALL** 78 basic **f**³⁵ MSS (±0 to ±3) for οἰδαμεν, but Soden does not mention **K**^r in support of this variant. Since he doesn't mention **K**^r 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.)

¹ γράφειν **f**³⁵ [85%] RP,HF,OC,TR,CP | γράψαι σοι **Ⲭ**A,B,C(048^v) [11%] NU | 1 σοι [4%]

² σοι γράψαι **f**³⁵ [85%] RP,HF,OC,TR,CP | 1 γράφειν **Ⲭ**B,C [3%] NU | ~ γράφειν 1 A,048 [8%] | ~ 21 [4%]

³ ἰδεῖν σε **f**³⁵ **Ⲭ** (95%) RP,HF,OC,TR,CP | ~ 21 A,B,C,048 (4.8%) NU | 1 (0.2%)

⁴ λαλήσομεν *rell* | λαλησωμεν [20%] | λαλησαι [1%] | λαλησαι σοι [2%]

⁵ ὄνομα *rell* | 1 αμην [13%] CP [For the list of collated MSS, please see the last footnote in Jude.]

ΙΟΥΔΑ

Salutation

1 Ἰουδας, Ἰησοῦ Χριστοῦ¹ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ Πατρὶ ἡγιασμένοις² καὶ Ἰησοῦ Χριστῷ³ τετηρημένοις, κλητοῖς· 2 Ἐλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθεῖη.

Why he is writing

3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας,⁴ ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ⁵ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. 4 Παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα· ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν⁶ μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον Δεσπότην Θεόν, καὶ⁷ Κύριον ἡμῶν Ἰησοῦν Χριστόν, ἀρνούμενοι.

Examples from ancient history

5 Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς⁸ ἅπαξ τοῦτο, ὅτι ὁ Κύριος⁹ λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν. 6 Ἀγγέλους τε¹⁰ τοὺς μὴ τηρήσαντας τὴν ἐαυτῶν ἀρχήν, ἀλλ'¹¹ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν. 7 Ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις—τὸν ὅμοιον

¹ ἰησου χριστου f³⁵ P⁷²NA,B (65.2%) RP,HF,OC,TR,NU | ~ 21 (34.4%) CP | 2 (0.4%)

² ηγιασμενοις f³⁵ (90.8%) RP,HF,OC,TR,CP | αγαπημενοις P⁷²NA,B (9.2%) NU [Is the Alexandrian variant not inferior?]

³ χριστω rell | χριστου (26.8%) | --- (3%)

⁴ σωτηριας f³⁵ (85.2%) RP,HF,OC,TR,CP | ημων 1 P⁷²A,B (10.6%) NU | υμων 1 (2.6%) | ημων ζωης (0.4%) | υμων ζωης (0.4%) | ημων 1 και ζωης K (0.4%) | two others (0.4%) | K has a conflation [The addition of the pronoun was a 'natural', but not necessary.]

⁵ τη rell | --- CP

⁶ χαριν f³⁵ K (99.2%) RP,HF,OC,TR,CP | χαριτα P⁷²A,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).]

⁷ δεσποτην θεον και f³⁵ (79.4%) RP,HF,TR | 1323 (2.6%) | ~ 231 τον (4%) CP | 23 (0.6%) | 13 (P⁷²)NA,B,C (13%) OC,NU | 1 P⁷⁸ (0.4%) [Is the Alexandrian variant not inferior?]

⁸ υμας f³⁵ KB (81.2%) RP,HF,OC,TR,CP,[N]U | --- P⁷²A,C (17.2%) | ημας (1.6%) (N-A uses brackets, but UBS does not [corrected in the 4th ed.].)

⁹ 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 K (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%) N-A²⁸ | 1 παντα 34 θεος (1%) | 1 παντα 3 θεος χριστος P⁷² | five other variants (1%) [The Alexandrians really had fun with this one.]

¹⁰ τε rell | δε A (10.2%)

¹¹ αλλ f³⁵ C [50%] | αλλα P⁷²NA,B [50%] RP,HF,OC,TR,CP,NU

τούτοις τρόπον¹ ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας—
πρόκεινται δεῖγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι.

Evil men are in the church

8 Ὅμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μιαίνουσιν, κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ βλασφημοῦσιν. 9 Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος—διελέγετο περὶ τοῦ Μωσέως² σώματος—οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν³ βλασφημίας, ἀλλ’⁴ εἶπεν, «Ἐπιτιμήσαι σοι⁵ Κύριος.» 10 Οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῷα ἐπίστανται—ἐν τούτοις φθείρονται. 11 Οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Καῖν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο.

12 Οὗτοί εἰσιν⁶ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι ἀφ’ ὧς,⁷ ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνδρῳ, ὑπὸ ἀνέμων παραφερόμεναι·⁸ δένδρα φθινοπωρινά, ἄκαρπα, δίς ἀποθανόντα⁹ (ἐκριζωθέντα). 13 κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας· ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς¹⁰ αἰῶνα τετήρηται.

14 Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδάμ, Ἐνώχ,¹¹ λέγων· «Ἴδού, ἦλθεν Κύριος ἐν ἀγίαις μυριάσιν¹² αὐτοῦ 15 ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξαι¹³ πάντας τοὺς ἀσεβεῖς¹⁴

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

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

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

⁴ αλλ rell | αλλα **P**⁷² **A**, B (1%) NU

⁵ σοι rell | σε (4.4%) CP

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

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

⁸ παραφερομεναι **F**³⁵ **XA**, 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 **F**³⁵ **P**⁷² **XA**, B, C (65%) RP, HF, CP, NU | 1 τον (35%) OC, TR

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

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

¹³ ελεγξαι **F**³⁵ **P**⁷² **XA**, B, C (89.6%) RP, HF, OC, CP, NU | εξελεγξαι (10.4%) TR

¹⁴ παντας τους ασεβεις **F**³⁵ **A**, B, C (95.8%) RP, HF, OC, TR, CP | 13 (1.4%) | 23 (0.6%) | πασαν ψυχην **P**⁷² **X** 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

αὐτῶν¹ περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἡσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν² ὧν ἐλάλησαν κατ’ αὐτοῦ—ἀμαρτωλοὶ ἀσεβεῖς.» **16** Οὗτοί εἰσιν γογγυσταί, μεμνήμενοι, κατὰ τὰς ἐπιθυμίας ἑαυτῶν³ πορευόμενοι· καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.

Exhortation

17 Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· **18** ὅτι ἔλεγον ὑμῖν ὅτι⁴ ἐν ἐσχάτῳ χρόνῳ⁵ ἔσονται ἐμπαῖκται κατὰ τὰς ἑαυτῶν ἐπιθυμίας⁶ πορευόμενοι τῶν ἀσεβειῶν. **19** Οὗτοί εἰσιν οἱ ἀποδιορίζοντες,⁷ ψυχικοί, πνεῦμα μὴ ἔχοντες.

20 Ὑμεῖς δέ, ἀγαπητοί, τῇ ἀγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτούς,⁸ ἐν Πνεύματι Ἁγίῳ προσευχόμενοι,⁹ **21** ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.

22 Καὶ οὓς μὲν ἐλεεῖτε,¹⁰ διακρινόμενοι·¹¹ **23** οὓς δὲ ἐν φόβῳ σώζετε, ἐκ

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.]

¹ αὐτῶν **f**³⁵ (80%) RP, HF, OC, TR, CP | --- P⁷² **NA**, B, C (18.2%) NU | part of a larger omission (1.8%)

² σκληρῶν rell | 1 λογῶν **NC** (14%)

³ ἑαυτῶν **f**³⁵ C (49.4%) NU | αὐτῶν **NA**, B (49.6%) RP, HF, OC, TR, CP | part of a larger omission P⁷² (1%)

⁴ ὅτι **f**³⁵ P⁷² A, C (98.4%) RP, HF, OC, TR, CP, [N]U | --- **NB** (1.6%) N-A²⁸

⁵ ἐν ἐσχάτῳ χρόνῳ **f**³⁵ (80.1%) RP, HF, OC, TR, CP | 12 χρόνων (0.6%) | 12 τῷ 3 (1.2%) | ἐπ 23 (0.4%) | ἐπ ἐσχάτου χρόνου P⁷² B, C (1.4%) NU | ἐπ ἐσχάτου τοῦ χρόνου **N**(A) (5.2%) | ἐπ ἐσχάτου τῶν χρόνων (4.2%) | ἐπ ἐσχάτων τῶν χρόνων (5.8%) | three other readings (1%)

⁶ ἑαυτῶν ἐπιθυμίας rell | αὐτῶν 2 (3.4%) | ~ 21 (5.8%) CP | ~ 2 αὐτῶν **N** (3.4%) | two other variants (0.6%)

⁷ ἀποδιορίζοντες rell | 1 ἑαυτοὺς C (18.4%)

⁸ τῇ ἀγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς **f**³⁵ (79.8%) RP, HF, OC, TR | 12 ἡμῶν 456 (5.6%) CP | 12456 (1.2%) | ~ 561234 **NA**, B (10.2%) NU | ~ 5612 ἡμῶν 4 C (3%) | ~ 1 ἑαυτῶν 24 ἀνοικοδομίσθη P⁷²

⁹ προσευχόμενοι rell | 1 ἑαυτοῖς P⁷² (10%) (basically this same group omits the immediately following ἑαυτοὺς)

¹⁰ ἐλεεῖτε **f**³⁵ (89.8%) RP, HF, OC, TR, CP | ἐλεάτε **NB** (2%) NU | ἐλεγγετε A, C (8%) | --- (P⁷²)

¹¹ διακρινόμενοι **f**³⁵ (89.8%) RP, HF, OC, TR, CP | διακρινόμενους (P⁷²) **NA**, 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.]

πυρὸς ἀρπάζοντες,¹ μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

Doxology

24 Τῷ δὲ δυναμένῳ φυλάξαι αὐτοὺς² ἀπταιστούς,³ καὶ στήσαι κατενώ-πιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει—**25** μόνῳ σοφῷ⁴ Θεῷ,⁵ Σωτῆρι ἡμῶν,⁶ δόξα καὶ⁷ μεγαλωσύνη, κράτος καὶ ἐξουσία,⁸ καὶ⁹ νῦν καὶ εἰς πάντα τοὺς αἰῶνας. Ἀμήν.¹⁰

¹ ἐν φοβῷ σωζετε ἐκ (+του 10.4% OC,TR,CP) πυρος αρπαζοντες f³⁵ (81%)

RP,HF(OC,TR,CP) | ~ 345612 C (2%) | 3456 (1.4%) | ~ 3456 οὐς δε ελεατε (ελεειτε 1.6%; ελεγχετε 3.6%) 12 xA,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?]

² αὐτοὺς f³⁵ (67.6%) RP,HF,OC,TR,CP | ὑμας xB(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 ὑμας were original, who would change it to αὐτοὺς?)

³ ἀπταιστούς rell | 1 καὶ ἀσπιλους C (11.4%) | --- P⁷² is wild

⁴ σοφῷ f³⁵ (92%) RP,HF,OC,TR,CP | --- P⁷² xA,B,C (8%) NU [Is the Alexandrian variant not inferior?]

⁵ θεῷ rell | --- (5.6%) CP

⁶ ἡμῶν f³⁵ (78.4%) RP,HF,OC,TR,CP | 1 διὰ ἰησοῦ χριστοῦ τοῦ κυρίου 1 (P⁷²) xA^v,B,C (21.6%) NU

⁷ καὶ f³⁵ P⁷² (88%) RP,HF,OC,TR,CP | --- xA,B,C (12%) NU

⁸ ἐξουσία f³⁵ (78.8%) RP,HF,OC,TR,CP | 1 πρὸ παντός τοῦ αἰῶνος xA,B,C (13%) NU | 1 πρὸ παντός αἰῶνος (8%) | --- P⁷² [Is not the Alexandrian gloss obviously infelicitous?]

⁹ καὶ rell | --- (12.1%)

¹⁰ The citation of f³⁵ for 2 & 3 John and Jude is based on forty-seven 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, 1858, 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 f³⁵ 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 *TuT*, 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 $\pm 1\%$; for non-Byzantine variants listed with 10 to 6% support the margin of error should hardly exceed $\pm 3\%$; where there is some division among the Byzantine witnesses the margin of error should rarely exceed $\pm 10\%$. However, I guarantee the witness of $\mathbf{f}^{35}$, that represents around 17% of the total of extant MSS for these books. Please see the last footnote for Matthew for further information.