

THE GENERAL EPISTLES

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Once upon a time I was led to believe that von Soden's work was basically reliable. This was important because his work is basic to both the Hodges-Farstad and Robinson-Pierpont editions of the Majority Text. However, the *Text und Textwert* (TuT)² collations demonstrate objectively that not infrequently Soden is seriously off the mark. Maurice Robinson's collations of the *Pericope Adulterae*³ demonstrate objectively that Soden is very seriously wrong there. With reference to Soden's treatment of codex 223 K.W. Clark says, "Furthermore, our collation has revealed sixty-two errors in 229 readings treated by von Soden."⁴ 27% in error (62 ÷ 229) is altogether too much, and what is true of MS 223 may be true of other MSS as well. Hoskier was not entirely mistaken in his evaluation. For myself, I must reconsider the evidence for the whole NT.

Herewith a new Greek Text and critical apparatus for the General Epistles. As explained elsewhere, I now use \mathfrak{f}^{35} instead of \mathbf{K}^r . I further insist that \mathfrak{f}^{35} should be factored out of the broad Byzantine tradition and be presented separately, because I now believe that \mathfrak{f}^{35} is earlier than \mathbf{K}^x , etc., being the base from which the others departed.⁵

In the statements of evidence I have included the percentage of manuscript attestation for each variant, within either () or []. I have used () for the evidence taken from TuT, which I take to be reasonably precise. For the variant sets that are not covered there I have appealed to *Editio Critica Maior* (ECM)⁶—the percentages offered, I have used [] for these, are extrapolations based on a comparison of the two sources.

I have included six published editions in the apparatus—RP, HF, OC, TR, CP, NU.⁷ I wish to emphasize that in the General Epistles we have been well served by the Majority Text (H-F, R-P, OC) and the *Textus Receptus*. Their variations make little difference in the meaning. Even the eclectic text (NU), easily the worst of them, offers few real problems, most of its variants having to do with style. So how do I justify this new text and apparatus? Well, just the critical apparatus justifies the edition, being by far the most informative with reference to the large Byzantine majority and to \mathfrak{f}^{35} , which is both ancient and independent of the rest of the tradition. Also, the percentages enable the reader to see at a glance the actual support for a given variant. But more important, from my point of view, I have retrieved from the 'attic' of neglect a fair number of readings that are probably original. I mention these in the introduction to each book.

A word of explanation about my use of accents and punctuation: 1) since the accents are unnecessary, for the most part (especially for silent reading) [and presumably were not part of the Original], I use them only with monosyllabic words to avoid ambiguity; 2) on the other hand, aspiration or 'rough breathing' is phonemic, having the value of a letter, and needs to be written (but not the so-called 'smooth breathing'); 3) all punctuation marks are as in English, except that in place of the semi-colon I use the raised dot (so as not to confuse those who would take it as a question mark). Also, I have arbitrarily included the movable-*nu* in the Text, as well as the full form of οὐτως, at all points.⁸

¹ Both the Text and the notes are the responsibility of Wilbur N. Pickering, ThM PhD.

² *Text und Textwert der Griechischen Handschriften des Neuen Testaments* (Ed. Kurt Aland, Berlin: Walter de Gruyter, 1987), volumes 9 and 11. They collated some 550 MSS (about 85% of all known continuous text Greek MSS) for a select number of variant sets—25 such sets in James, 13 in 1 Peter, 14 in 2 Peter, 23 in 1 John, 7 in 2 John, 5 in 3 John and 11 in Jude.

³ So far as I know, this material has not yet been published; Robinson gave me the opportunity of working with a private copy of his collation pages.

⁴ *Eight American Praxapostoloi* (Kenneth W. Clark, Chicago: The University of Chicago Press, 1941, p. 12).

⁵ "The Dating of \mathbf{K}^r (alias \mathfrak{f}^{35} , nee \mathfrak{f}^{18}) Revisited", "When is a Recension?", "Early Uncial Support for \mathfrak{f}^{35} in the General Epistles" and "The Divine Preservation of the Original Wording of the General Epistles". (See also "Concerning the Text of the *Pericope Adulterae*" and "My Pilgrimage toward $\mathfrak{f}^{35} = \mathbf{K}^r = \mathbf{M}^r$ in the PA and \mathbf{M}^c in Revelation".)

⁶ *Novum Testamentum Graecum Editio Critica Maior* (Ed. The Institute for New Testament Textual Research, Stuttgart: Deutsche Bibelgesellschaft, 1997), IV, Catholic Letters, Installments 1-3, James - 1 John (2 & 3 John and Jude are not yet available).

⁷ RP = Robinson-Pierpont, HF = Hodges-Farstad, OC = the Greek Text of the Greek Orthodox Church (also used by other Orthodox Churches), TR = *Textus Receptus*, CP = Complutensian Polyglot, NU = N-A²⁶/UBS³ (N-A²⁷/UBS⁴ offer changes in the critical apparatus, not in the text; the text is still that of N-A²⁶/UBS³). ECM basically reproduces NU, but wherever it disagrees it is overtly cited in the apparatus.

⁸ Anyone who wishes to apply a numeric code to this text should keep that in mind.

As an arbitrary decision, I have limited the citation of individual MSS to those dated to the 5th century or earlier (with the exception of **f**³⁵ representatives, as noted below); the same holds for the sporadic citation of early versions. I use *re//* to indicate that the reading is supported by all other witnesses, and printed editions (of the six included in the apparatus), compared to the other reading.

The Greek font used is Bwgrkl and may be downloaded free from <http://www.bibleworks.com/fonts.html>.

ΙΑΚΩΒΟΥ

ECM collated 162 continuous text manuscripts (MSS) for James, including some fragments, which number represents a full 25% of the extant (known) MSS. However, they mainly chose MSS that present some degree of divergence from the Byzantine norm. By their own statement, they included “seven nearly pure Byzantine manuscripts” (1, 18, 35, 414, 607, 617, 2423). Cursives 18 and 35 are the only two representatives of **f**³⁵ and thus represent 18% of the manuscript total.¹ So we are left with five representatives of the Byzantine hard-core, which presumably stand for some 55% of the manuscript total. For all that, by a careful comparison of TuT and ECM I believe we can arrive at some reasonably close extrapolations.

Thus 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 will hardly exceed ± 2%; where there is some division among the Byzantine witnesses the margin of error will rarely exceed ± 5%.

From my point of view, I have retrieved from the ‘attic’ of neglect the following readings that are probably original—1:23 νομου, 2:3 λαμπραν εσθητα, 2:13 ανηλεος, 2:14 εχει, 3:2 δυναμενος, 3:4 ιθυνοντος, 4:11 γαρ, 4:14 ημων, 4:14 επειτα. Nine for a book the size of James is not inconsequential. None of the readings is major, but they do sharpen the focus. And for those who believe in an inerrant Text, as I do, each word is important.²

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ

1.1 Ιακωβος, Θεου και Κυριου Ιησου Χριστου δουλος, ταις δωδεκα φυλαις ταις εν τη Διασπορα: χαιρειν.

[Various exhortations]

1.2 Πασαν χαραν ηγησασθε, αδελφοι μου, όταν πειρασμοις περιπεσητε ποικιλοις, 3 γινωσκοντες ότι το δοκιμιον υμων της πιστεως κατεργαζεται υπομοινη. 4 Η δε υπομοινη εργον τελειον εχεται, ίνα ητε τελειοι και ολοκληροι, εν μηδενι λειπομενοι.

[About wisdom]

5 Ει δε τις υμων λειπεται σοφιας, αιτειτω παρα του διδοντος Θεου πασιν απλως και ουκ⁴ ονειδιζοντος, και δοθησεται αυτω. 6 Αιτειτω δε εν πιστει, μηδεν διακρινομενος, ο γαρ διακρινομενος εοικεν κλυδωνι θαλασσης ανεμιζομενω και ριπιζομενω. 7 Μη γαρ

¹ However, I have collated 204, 328, 664 and 2723, as well as re-collating 18 and 35 (finding two and three mistakes, respectively, in ECM).

² I venture to affirm to the reader that all original wording of James 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 Lk. 4:4, “every word” [as in 99.6% of the MSS]).

³ Where TuT is silent the citation of **f**³⁵ is based on seven MSS—18, 35, 201, 204, 328, 664 and 2723. For 201 I used Scrivener’s collation; the rest I collated myself. 18 and 2723 are ‘perfect’ representatives of **f**³⁵ in James, followed by 204 with one variant and 35 with three [as corrected 35 is perfect]; 201 has seven, 328 has eight and 664 has twenty-nine [!] (most of them were due to carelessness, so the exemplar wasn’t that bad). For 18 and 2723 to have no variants after all the centuries of transmission is surely an eloquent demonstration of the faithfulness and accuracy of that transmission. Where any of the seven deviates the MS will be cited individually (except for singular readings) If these seven MSS are representative of the family, then we can be reasonably confident that we have the precise family profile—it is reflected in the Text without exception.

⁴ ουκ **f**³⁵ (70.3%) RP, HF, OC, CP || μη **f**³⁵ (29.7%) TR, NU (James is stating a fact; God doesn’t reproach.)

οιεσθω ὁ ἀνθρώπος ἐκεῖνος ὅτι ληψεται¹ τι παρὰ τοῦ² Κυρίου, 8 ἀνηρ διψυχὸς ἀκαταστάτος ἐν πασαις ταῖς ὁδοῖς αὐτοῦ.

9 Καυχασθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, 10 ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἀνθὸς χορτοῦ παρέλευσεται. 11 Ἀνετείλει γὰρ ὁ ἥλιος σὺν τῷ καύσῳ καὶ ἐξηράνει τὸν χορτὸν, καὶ τὸ ἀνθὸς αὐτοῦ ἐξεπέσει, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπωλετο. Οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαραινθήσεται.

[About testing]

12 Μακάριος ἀνηρ ὃς ὑπομένει πειρασμὸν, ὅτι δοκιμὸς γενομένος ληψεται³ τὸν στεφάνου τῆς ζωῆς ὃν ἐπηγγείλατο ὁ Κύριος⁴ τοῖς ἀγαπῶσιν αὐτὸν. 13 Μὴδεὶς πειραζόμενος λεγέτω ὅτι “Ἀπο⁵ Θεοῦ πειραζομαι”, ὁ γὰρ Θεὸς ἀπειραστος ἐστὶν κακῶν, πειραζει δὲ αὐτὸς οὐδενα. 14 Ἐκαστος δὲ πειραζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δαλεαζόμενος. 15 Εἶτα ἡ ἐπιθυμία συλλαβούσα τικτεῖ ἁμαρτίαν, ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκτείνει θάνατον.

16 Μὴ πλανασθε, ἀδελφοὶ μου ἀγαπητοί. 17 Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τελειὸν ἀνωθεν ἐστὶν, καταβαίνειν ἀπὸ τοῦ Πατρὸς τῶν φωτῶν, παρ’ ᾧ οὐκ ἐνὶ παραλλαγῇ ἢ τροπῆς ἀποσκίασμα. 18 Βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινὰ τῶν αὐτοῦ κτισμάτων.

19 Ὡστε⁶, ἀδελφοὶ μου ἀγαπητοί, ἐστὼ⁷ πάς ἀνθρώπος ταχύς εἰς τὸ ἀκουσαί, βραδύς εἰς τὸ λαλῆσαι, βραδύς εἰς ὀργὴν, 20 ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται.⁸

[About obeying the Word]

21 Διὸ ἀποθεμενοὶ πᾶσαν ῥύπαριαν καὶ περισσεῖαν κακίας, ἐν πραυτητῇ⁹ δεξασθε τὸν ἐμφυτὸν λόγον τὸν δυναμένον σωσαί τὰς ψυχὰς ὑμῶν.¹⁰ 22 Γίνεσθε δὲ ποιηταὶ λόγου¹¹ καὶ μὴ μόνον ἀκροαταί,¹² παραλογιζόμενοι ἑαυτοὺς. 23 Ὅτι εἰ τις ἀκροατῆς νόμου¹³ ἐστὶν καὶ οὐ ποιητῆς, οὗτος εἰσὶν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσοπτρῷ, 24 κατενόησεν γὰρ ἑαυτὸν καὶ ἀπεληλυθεν καὶ εὐθεὶς ἐπελάθητο ὅποιος ἦν. 25 Ὁ δὲ παρακυψάς εἰς νόμον τελειὸν τὸν τῆς ἐλευθερίας καὶ παραμεινας, οὗτος¹⁴ οὐκ ἀκροατῆς ἐπιλησμονῆς γενομένος ἀλλὰ ποιητῆς ἐργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἐσται.

26 Εἰ τις δοκεῖ θρησκὸς εἶναι ἐν ὑμῖν,¹⁵ μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλ’¹⁶ ἀπατῶν καρδίαν αὐτοῦ, τοῦτου ματαίος ἡ θρησκεία. 27 Θρησκεία καθάρα καὶ ἀμιαντος παρὰ¹

¹ ληψεται f³⁵ [98.5%] RP, HF, OC, TR, CP || λημψεται (x)A, B, C [1.5%] NU

² τοῦ f³⁵ xA, B, C [85%] RP, HF, OC, TR, CP, NU || --- [15%]

³ ληψεται f³⁵ C [98.5%] RP, HF, OC, TR, CP || λημψεται P²³ xA, B [1.5%] NU

⁴ ὁ κύριος f³⁵ (89%) RP, HF, OC, TR, CP || κύριος C (4.8%) || ὁ θεός (3.6%) || --- P²³ xA, B (2%) NU || ὁ ἀψευδὴς θεός (0.6%) (The Alexandrian omission of the subject of the verb produces an inferior text; to use the ‘harder reading’ canon to foist the inferior reading on James I consider to be unfair and illegitimate.)

⁵ ἀπο f³⁵ A, B, C [93%] RP, HF, OC, CP, NU || ὑπο x [2.5%] || ἀπο τοῦ [4%] TR || παρὰ [0.5%]

⁶ ὡστε f³⁵ [95%] RP, HF, OC, TR, CP || ἴστε xB, C [3%] NU || ἴστε δὲ A [1%] || --- [1%] (Another Alexandrian infelicity that should not be imputed to James.)

⁷ ἐστὼ f³⁵ [97%] RP, HF, OC, TR, CP || ἐστὼ δὲ xB, C [2%] NU || καὶ ἐστὼ A [1%]

⁸ οὐ κατεργάζεται f³⁵ C (82.9%) RP, HF, OC, TR, CP || οὐκ ἐργάζεται xA, B (16.3%) NU || κατεργάζεται (0.8%)

⁹ πραυτητῇ f³⁵ xA, B, C [92%] RP, HF, OC, TR, NU || πραοτητῇ [8%] CP

¹⁰ ὑμῶν f³⁵ xA, B, C [75%] RP, HF, OC, TR, CP, NU || ἡμῶν 664 [25%]

¹¹ λόγου f³⁵ xA, B, C [89%] RP, HF, OC, TR, CP, NU || νόμου 328 [6%] || λογῶν [4%] || two other variants [1%]

¹² μόνον ἀκροαταί f³⁵ xA, C (94%) RP, HF, OC, TR, CP, NU || ~ 21 B (4.4%) ECM || 2 (1.2%) (Two other variants.)

¹³ νόμου f³⁵ [30%] || λόγου xA, B, C [69%] RP, HF, OC, TR, CP, NU || λογῶν [1%] (Comparing verse 23 with verse 25, James is now talking about ‘law’, but copyists, having already written ‘word’ twice, could make the change, of ‘law’ to ‘word’, almost without thinking. If the original were ‘word’ there would be no pressure to change it to ‘law’ This reading is supported by at least fourteen independent lines of transmission, some of which must go back to the third century.)

¹⁴ οὗτος f³⁵ (87.6%) RP, HF, OC, TR, CP || οὕτως (6.8%) || --- xA, B, C, 0173 (5.2%) NU || καὶ (0.4%) (The Alexandrians didn’t like the repetition of the emphatic pronoun.)

¹⁵ εἶναι ἐν ὑμῖν f³⁵ (80.3%) RP, HF, OC, TR [εἶναι ἐν ἡμῖν (1.6%)] || ἐν ὑμῖν εἶναι (8.2%) CP [ἐν ἡμῖν εἶναι (0.4%)] || εἶναι xA, B, C, 0173 (9.4%) NU

¹⁶ ἀλλ’ f³⁵ [35%] OC, TR || ἀλλὰ xA, B, C, 0173 [65%] RP, HF, CP, NU (The MSS supporting the shorter form come from a considerable number of rivulets within the transmission spectrum, many of them non-Byzantine. The shorter form is phonologically correct.)

παρα¹ Θεω και Πατρι αὐτη εστιν: επισκεπτεσθαι ορφανους και χηρας εν τη θλιψει αυτων, ασπιλον ἑαυτον τηρειν απο του κοσμου.

[About partiality]

2.1 Αδελφοι μου, μη εν προσωποληψιας² εχετε την πιστιν του Κυριου ἡμων Ιησου Χριστου της δοξης. 2 Εαν γαρ εισελθη εις την³ συναγωγην ὑμων ανηρ χρυσοδακτυλιος εν εσθητι λαμπρα, εισελθη δε και πτωχος εν ῥυπαρα εσθητι, 3 και επιβλεψητε⁴ επι τον φορουντα την λαμπραν εσθητα⁵ και ειπητε αυτω⁶, “Συ καθου ὡδε καλως,” και τω πτωχω ειπητε, “Συ στηθι εκει” ἢ “Καθου⁷ ὡδε⁸ ὑπο το ὑποποδιον μου,” 4 ου⁹ διεκριθητε εν ἑαυτοις και εγενεσθε κριται διαλογισμων πονηρων?

5 Ακουσατε, αδελφοι μου αγαπητοι. Ουχ ὁ Θεος εξελεξατο τους πτωχους του κοσμου¹⁰ πλουσιους εν πιστει και κληρονομους της βασιλειας ἡς επηγγειλατο τοις αγαπωσιν αυτον? 6 Ὑμεις δε ητιμασατε¹¹ τον πτωχον. Ουχ οἱ πλουσιοι καταδυναστευουσιν ὑμων, και αυτοι ἔλκουσιν ὑμας εις κριτηρια? 7 Ουκ αυτοι βλασφημουσιν το καλον ονομα το επικληθεν εφ’ ὑμας? 8 Ει μεντοι νομον τελειτε βασιλικον κατα την Γραφην, “Αγαπησεις τον πλησιον σου ὡς σεαυτον”¹², καλως ποιειτε. 9 Ει δε προσωποληπτετε,¹³ ἁμαρτιαν εργαζεσθε, ελεγχομενοι ὑπο του νομου ὡς παραβαται. 10 Ὅστις γαρ δλον τον νομον τηρησει¹⁴, πταισει¹⁵ δε εν ἑνι, γεγονεν παντων ενοχος. 11 Ὁ γαρ ειπων, “Μη μοιχευσης”, ειπεν και, “Μη φονευσης”.¹⁶ Ει δε ου μοιχευσεις, φονευσεις¹⁷ δε, γεγονας παραβατης νομου.

12 Οὕτως λαλειτε και οὕτως ποιειτε ὡς δια νομου ελευθεριας μελλοντες κρινεσθαι. 13 Ἡ γαρ κρισις ανηλεος¹⁸ τω μη ποιησαντι ελεος. Κατακαυχαται¹ ελεον² κρισεως.

¹ παρα f³⁵ κ [80%] RP, HF, CP || παρα τω A, B, C [20%] OC, TR, NU (OC is in small print.) (The phrase ‘God and Father’ works like a proper noun; being its first occurrence the article isn’t called for.)

² προσωποληψιας f³⁵ [99%] RP, HF, OC, TR, CP || προσωπολημψιας κA, B, C [1%] NU

³ την f³⁵ A [96.5%] RP, HF, OC, TR, CP || --- κB, C [3.5%] NU

⁴ και επιβλεψητε f³⁵ κA [93%] RP, HF, OC, TR, CP || επιβλεψητε δε B, C [7%] NU

⁵ λαμπραν εσθητα f³⁵ [30%] || εσθητα την λαμπραν κA, B, C [70%] RP, HF, OC, TR, CP, NU (A matter of style. This reading is supported by at least twenty independent lines of transmission, some of which must go back to the third century.)

⁶ αυτω f³⁵ [91%] RP, HF, OC, TR, CP || --- κA, B, C [9%] NU (Would not James, a Jew, write ‘to him’?)

⁷ εκει η καθου f³⁵ κA (97%) RP, HF, OC, TR, CP, NU || ~ 231 B (2%) ECM || εκει και καθου C (0.6%) (Two other variants.)

⁸ ὡδε f³⁵ κ (93.2%) RP, HF, OC, TR, CP || --- A, B, C (6.8%) NU

⁹ ου f³⁵ κA, C (26.8%) NU || και ου (72.2%) RP, HF, OC, TR, CP || και (0.6%) || --- B (0.4%) (The protasis occupies verses 2 and 3; the και looks to me like an infelicitous gloss introduced by copyists who lost the flow of the argument. This reading is supported by at least twenty independent lines of transmission, some of which must go back to the third century.)

¹⁰ του κοσμου f³⁵ [90.7%] RP, HF, OC, CP || του κοσμου τουτου (5.6%) TR || τω κοσμω κA, B, C (2.4%) NU [εν τω κοσμω (0.4%), και τω κοσμω (0.2%)] || εν κοσμω (0.8%)

¹¹ ητιμασατε *rell* || ητοιμασατε 201,328 [5%] (Since these two MSS are rather careless representatives of f³⁵ in James, I doubt that they represent a significant split in the family here—the majority reading is clearly correct.)

¹² σεαυτον f³⁵ κA(B)C, 35^c [50%] RP, HF, OC, TR, NU || εαυτον 35,664 [50%] CP (It would be easy to drop one of the two sigmas—ΩCCEAYTON)

¹³ προσωποληπτετε f³⁵ [98.5%] RP, HF, OC, TR, CP || προσωπολημπετετε κA, B, C [1.5%] NU

¹⁴ τηρησει f³⁵ [89.5%] RP, HF, TR, CP || τηρηση κB, C [1.5%] OC, NU || τελεσει [3%] || πληρωσει A [5%] (Three other variants.) (Since the apodosis is indicative, the protasis is too; James isn’t being hypothetical.)

¹⁵ πταισει f³⁵ [96.5%] RP, HF, TR, CP || πταιση κA, B, C [3%] OC, NU (Two other variants.)

¹⁶ μη μοιχευσης . . . μη φονευσης f³⁵ A, B [74%] OC, TR, CP, NU || μη μοιχευσεις . . . μη φονευσεις [7%] RP, HF [EMC says that κ [3%] are ambiguous as to these first two variants—in uncial script they are very similar] || μη μοιχευσης . . . ου φονευσεις [1%] || μη μοιχευσεις . . . ου φονευσεις [5%] || μη φονευσης . . . μη μοιχευσης C [4%] || μη φονευσης . . . ου μοιχευσεις [3%] || μη φονευσεις . . . μη μοιχευσεις [0.5%] || μη φονευσης . . . ου μοιχευσης [1.5%] (There are two other variants plus another ambiguity that account for [1%]—Soden was way off, misleading both RP and HF.)

¹⁷ μοιχευσεις φονευσεις f³⁵ [74%] RP, HF, OC, TR, CP || μοιχευεις φονευεις κA, B, C [5%] NU || μοιχευσης φονευσης [8%] || μοιχευσης φονευσεις [4%] || μοιχευσεις φονευσης [1%] || μοιχευεις φονευσεις [1%] || μοιχευσεις φονευεις [1.5%] || φονευσεις μοιχευσεις [4%] || φονευεις μοιχευεις [1%] (Two other variants.) [I believe ECM has misrepresented cursive 18 here.]

¹⁸ ανηλεος f³⁵ [20%] || ανελεος κA, B, C [30%] RP, HF, OC, NU || ανιλεως [50%] CP, TR (That someone would have introduced an Attic form in the middle ages is scarcely credible, so f³⁵ is early. But if it is an adjective modifying ‘judgment’ the

[Faith and works]

14 Τί το οφέλος, αδελφοί μου, εάν πιστιν λεγη τις³ εχειν, εργα δε μη εχει?⁴ Μη δυναται ἡ πιστις σωσαι αυτον? 15 Εάν δε⁵ αδελφος ἡ αδελφη γυμνοι ὑπαρχωσιν και λειπομενοι ωσιν⁶ της εφημερου τροφης, 16 ειπη δε τις αυτοις ἐξ ὑμων, “Ὑπαγετε εν ειρηνη, θερμαινεσθε και χορταζεσθε”, μη δωτε δε αυτοις τα επιτηδεια του σωματος, τί το οφέλος? 17 Οὕτως και ἡ πιστις, εάν μη εργα εχη,⁷ νεκρα εστιν καθ’ ἑαυτην. 18 (Αλλ’ ερει τις, “Συ πιστιν εχεις, καγω εργα εχω.⁸ Δειξον μοι την πιστιν σου εκ⁹ των εργαων σου,¹⁰ καγω δειξω σοι¹¹ εκ των εργαων μου την πιστιν μου.”¹² 19 Συ πιστευεις ὅτι ὁ Θεος εἰς εστιν.¹³ Καλως ποιεις. Και τα δαιμονια πιστευουσιν—και φρισσουσιν!) 20 Θελεις δε γνωμαι, ω ανθρωπε κενε, ὅτι ἡ πιστις χωρις των εργαων νεκρα¹⁴ εστιν?

[Examples]

21 Ἀβρααμ¹⁵ ὁ πατηρ ἡμων ουκ ἐξ εργαων ἐδικαιωθη ανευεγκας Ισαακ του υἱου αυτου επι το θυσιαστηριον? 22 Βλεπεις ὅτι ἡ πιστις συνηργει τοις εργαοις αυτου, και εκ των εργαων ἡ πιστις ετελειωθη. 23 Και επληρωθη ἡ Γραφη ἡ λεγουσα, “Ἐπιστευσεν δε Ἀβρααμ τῷ Θεῷ, και ελογισθη αυτῷ εἰς δικαιοσυνην”. Και φιλος Θεου εκληθη. 24 Ὅρατε τοιουνν ὅτι¹⁶ ἐξ εργαων δικαιοῦται ανθρωπος και ουκ εκ πιστεως μονον. 25 Ὅμοιος δε και Ῥααβ ἡ πορνη ουκ ἐξ εργαων ἐδικαιωθη ὑποδεξαμενη τους αγγελους και ἕτερα ὁδω εκβαλουσα? 26 Ὡσπερ γαρ το σωμα χωρις πνευματος νεκρον εστιν, οὕτως και ἡ πιστις χωρις των¹⁷ εργαων νεκρα εστιν.

[Careful with your tongue!]

3.1 Μη πολλοι διδασκαλοι γινεσθε, αδελφοί μου, ειδοτες ὅτι μειζον κριμα ληψομεθα.¹⁸
2 Πολλα γαρ πταιομεν ἅπαντες. Εἰ τις εν λογω ου πταιει, οὗτος τελειος ανηρ, δυναμενος¹

case should be nominative, not genitive, so the copyists took evasive action. But adjectives are often used as nouns—render ‘of a merciless sort’) [ECM misrepresents both 18 and 35 here—clearly so.]

¹ κατακαυχεται f³⁵ xB,C [85%] RP, HF, OC, CP, NU || κατακαυχεται δε [10%] || και κατακαυχεται [3%] TR || κατακαυχασθω [1%] || κατακαυχασθω δε A [1%] || κατακαυχατε 664 (One other variant.)

² ελεον f³⁵ C [80%] RP, HF, CP || ελεος xA,B,328,664 [20%] OC, TR, NU (I take ‘the law of liberty’ to be the subject of the verb, κατακαυχεται, and ‘mercy’ its direct object—“That law exalts mercy over judgment”.)

³ λεγη τις f³⁵ xB [70%] RP, HF, OC, TR, CP, NU || ~ 21 A,C [1%] || λεγει τις 664 [28%] (Three other variants.)

⁴ εχει f³⁵ [46%] || εχη xA,B,C,328,664 [47%] RP, HF, OC, TR, CP, NU || εχειν [4.5%] || σχη [2.5%] (James is stating a fact; the person doesn’t have works.)

⁵ δε f³⁵ A,C [84%] RP, HF, OC, TR, CP || --- xB [15%] NU (Two other variants.)

⁶ ωσιν f³⁵ A [95%] RP, HF, OC, TR, CP || --- xB,C [5%] NU

⁷ εργα εχη f³⁵ [75%] RP, HF, OC, TR, CP || ~ 21 xA,B,C [24%] NU (Three other variants.)

⁸ εχω *rell* || --- 204 [2%]

⁹ εκ f³⁵ (88.2%) RP, HF, OC, TR, CP || χωρις xA,B,C (10.8%) NU (Two other variants.) (This delightful verse is generally misunderstood to this day. [At least three of the four Alexandrian variants in this verse derive from misunderstanding.] The translations that close the quote after the first ‘works’ don’t make sense. The hypothetical objector has disclaimed faith, so for James to say, “Show me your faith,” doesn’t follow. James clearly teaches salvation by faith, a faith that is alive [if you’re alive you do things]. But an orthodox Jew believes in salvation by works, so here James [who had once been one] anticipates an objection from that quarter. The salvation-by-works person has a different faith.)

¹⁰ σου f³⁵ C [92%] RP, HF, OC, TR, CP || --- xA,B [8%] NU

¹¹ δειξω σοι f³⁵ A,C [92%] RP, HF, OC, TR, CP || ~ 21 xB [8%] NU

¹² μου f³⁵ A [93%] RP, HF, OC, TR, CP || --- xB,C [7%] NU (One other variant.)

¹³ ο θεος εἰς εστιν f³⁵ (80.4%) RP, HF, OC, TR, CP || θεος εἰς εστιν (9.9%) || εἰς θεος εστιν B (4.2%) || εἰς ο θεος εστιν C (1.6%) || εἰς εστιν ο θεος xA (1.8%) NU || εἰς εστιν θεος (0.8%) || ο θεος εστιν (0.6%) || θεος εστιν (0.6%) || εστιν θεος (0.2%) (In his retort James cites a central tenet in Judaism. Since the demons believe the same thing, and it doesn’t do them any good, something more or different is needed.)

¹⁴ νεκρα f³⁵ xA (98.2%) RP, HF, OC, TR, CP || αργη B,C (1.6%) NU || κεινη (0.2%)

¹⁵ ἄβρααμ f³⁵ [50%] || ἄβρααμ xA,B,C [50%] RP, HF, OC, TR, CP, NU (This statement of evidence obtains in verse 23 as well.) [When Jehovah changed Abram’s name to Abraham (Genesis 17:5) the intervocalic aspiration in Hebrew is adequately represented in English by ‘h’; but so far as I know, there is no way in Greek to indicate intervocalic aspiration within a word—the only alternative to losing the aspiration altogether would be to place it at the beginning of the word.]

¹⁶ τοιουνν οτι f³⁵ (87.5%) RP, HF, OC, TR, CP || οτι xA,B,C (11.3%) NU || οτι ουτως (1.2%)

¹⁷ των f³⁵ A,C [92%] RP, HF, OC, TR, CP || --- P²⁰ xB [8%] NU

¹⁸ ληψομεθα f³⁵ [97.5%] RP, HF, OC, TR, CP || ληψομεθα xA,B,C [1%] NU || ληψεσθε [1.5%]

χαλιναγωγησαι και ὄλον το σωμα. 3 Ἰδε,² των ἵππων τους χαλινους εις τα στοματα βαλλομεν προς το³ πειθεσθαι αυτους ἡμιν, και ὄλον το σωμα αυτων μεταγομεν. 4 Ἰδου και τα πλοια, τηλικαυτα οντα και ὑπο ανεμων σκληρων⁴ ελαυνομενα, μεταγεται ὑπο ελαχιστου πηδαλιου ὅπου αν⁵ ἡ ὄρμη του ιθυνοντος⁶ βουληται.⁷ 5 Οὕτως και ἡ γλωσσα μικρον μελος εστιν και μεγαλαυχει.⁸

Ἰδου, ολιγον⁹ πυρ ἡλικην ὕλην αναπτει! 6 Και ἡ γλωσσα πυρ, ὁ κοσμος της αδικιας. Οὕτως¹⁰ ἡ γλωσσα καθισταται εν τοις μελεσιν ἡμων, ἡ σπιλουσα ὄλον το σωμα και φλογιζουσα τον τροχον της γενεσεως, και φλογιζομενη ὑπο της Γεεινης. 7 Πασα γαρ φυσικς θηριων τε και πετεινων, ἔρπετων τε και εναλιων, δαμαζεται και δεδαμασται τη φυσει τη ανθρωπινη. 8 Την δε γλωσσαν ουδεις δυναται ανθρωπων δαμασαι.¹¹ Ακατασχετον¹² κακον, μεστη ιου θανατηφορου. 9 Εν αυτη ευλογουμεν τον Θεον¹³ και Πατερα, και εν αυτη καταρωμεθα τους ανθρωπους τους καθ' ὁμοιωσιν Θεου γεγονοτας. 10 Εκ του αυτου στοματος εξερχεται ευλογια και καταρα. Ου χρη, αδελφοι μου,¹⁴ ταυτα οὕτως γινεσθαι. 11 Μητι ἡ πηγη εκ της αυτης οπης βρυει το γλυκυ και το πικρον?¹⁵ 12 Μη δυναται, αδελφοι μου, συκη¹⁶ ελαιας ποιησαι ἡ αμπελος συκα? Οὕτως¹⁷ ουδεμια πηγη ἄλυκον και¹⁸ γλυκυ ποιησαι ὕδωρ.

[True wisdom]

13 Τίς¹⁹ σοφος και επιστημων εν ὑμιν? Δειξατω εκ της καλης αναστροφης τα εργα αυτου εν πραυτητι σοφιας. 14 Ει δε ζηλον πικρον εχετε και εριθειαν εν τη καρδια ὑμων, μη κατακαυχασθε²⁰ και ψευδεσθε κατα της αληθειας. 15 Ουκ εστιν αὕτη ἡ σοφια ανωθεν κατερχομενη, αλλ²¹ επιγειος, ψυχικη, δαιμονιωδης. 16 Ὅπου γαρ ζηλος και εριθεια, εκει ακαταστασια και παν φαυλον πραγμα. 17 Ἡ δε Ανωθεν σοφια πρωτον μεν ἄγνη εστιν,

¹ δυναμενος f³⁵ x [23%] || δυνατος A,B [76.5%] RP,HF,OC,TR,CP,NU (Two other variants, and ECM lists codex C as ambiguous.) (Is it not more likely that the present participle [unexpected] would be changed to the adjective than vice versa?—but it makes great sense, 'being able to bridle'. This reading is supported by at least sixteen independent lines of transmission, some of which must go back to the third century—x giving overt 4th century attestation)

² Ἰδε f³⁵ [60%] RP,HF,OC,CP || ει δε [38.5%] NU || Ἰδου [0.5%] TR (ECM lists six uncials as ambiguous, including xA,B,C. The variant chosen by NU scarcely makes sense. The και at the beginning of verse 4 presupposes an imperative at the beginning of verse 3.)

³ προς το f³⁵ A (97%) RP,HF,OC,TR,CP || εις το xB,C (2.4%) NU || τω (0.6%)

⁴ ανεμων σκληρων f³⁵ xB,C [44%] NU || ~ 21 A [56%] RP,HF,OC,TR,CP

⁵ αν f³⁵ A,C [99.5%] RP,HF,OC,TR,CP || --- xB [0.5%] NU

⁶ ιθυνοντος f³⁵ [21%] || ευθυνοντος xA,B,C [79%] RP,HF,OC,TR,CP,NU (At issue is a mere question of spelling, the first variant being classical Greek. It seems to me more probable that the unfamiliar classical form, which is supported by five independent lines of transmission that probably go back to the early centuries, would be changed to the familiar *koine* than vice versa (most lexicons don't even list the classical form).)

⁷ βουληται f³⁵ A,C [89%] RP,HF,OC,TR,CP || βουλεται xB [10%] NU || βουλοιτο [1%]

⁸ μεγαλαυχει f³⁵ p²⁰ x [95%] RP,HF,OC,TR,CP || μεγαλα αυχει A,B,C [5%] NU

⁹ ολιγον f³⁵ A',C [95%] RP,HF,OC,TR,CP || ηλικον xB [3%] NU || ολιγων [2%] (The Alexandrian variant goes against James' argument.)

¹⁰ ουτως f³⁵ [83%] RP,HF,OC,TR,CP || ουτως και [8%] || --- P²⁰ xA,B,C [9%] NU

¹¹ δυναται ανθρωπων δαμασαι f³⁵ (84.1%) RP,HF,OC,TR,CP || ~ 132 xA (11.9%) || ~ 312 B,C (1%) NU || 13 (1.4%) || 1 (0.8%) (Three other variants plus an ambiguity.)

¹² ακατασχετον f³⁵ C (97.4%) RP,HF,OC,TR,CP || ακαταστατον xA,B (2.6%) NU

¹³ θεον f³⁵ [96%] RP,HF,OC,TR,CP || κυριον P²⁰ xA,B,C [4%] NU (The title used in 1:27 is repeated, and being a repetition it comes with the article.)

¹⁴ μου f³⁵ xA,B,C [84%] RP,HF,OC,TR,NU || μου αγαπητοι [16%] CP

¹⁵ γλυκυ και το πικρον f³⁵ xA,B,C [85%] RP,HF,OC,TR,CP,NU || 124 [4%] || 1234 υδωρ [3%] || ~ 4231 [8%] [ECM misrepresents cursive 35 here.]

¹⁶ συκη *rell* || συκα 201 [2%]

¹⁷ ουτως f³⁵ x [97%] RP,HF,OC,TR,CP || --- A,B,C [3%] NU

¹⁸ ουδεμια πηγη αλυκον και f³⁵ [96%] RP,HF,OC,TR(CP) || ουδε αλυκον x [1.6%] || ουτε αλυκον A,B,C [1.8%] NU (Three other variants.) (Who knows what got into the Alexandrians here.)

¹⁹ τις f³⁵ xA,B,C [90%] RP,HF,OC,TR,NU || ει τις [4%] CP || --- [6%]

²⁰ κατακαυχασθε f³⁵ P¹⁰⁰ xB,C,35^c [85%] RP,HF,OC,TR,CP,NU || καυχασθε A,35 [15%] (An easy case of homoioarcton.)

²¹ αλλ f³⁵ P¹⁰⁰ A,C [99.4%] RP,HF,OC,TR,CP || αλλα xB [0.6%] NU

επειτα ειρηνικη, επιεικης, ευπειθης, μεστη ελεους και καρπων αγαθων, αδιακριτος και¹ ανυποκριτος. 18 Καρπος δε² δικαιοσυνης εν ειρηνη σπειρεται τοις ποιουσιν ειρηνην.

[Is not worldliness]

4.1 Ποθεν πολεμοι και³ μαχαι εν υμιν? Ουκ εντευθεν, εκ των ηδονων υμων των στρατευομενων εν τοις μελεσιν υμων? 2 Επιθυμειτε και ουκ εχετε; φονευετε και ζηλουτε και ου δυνασθε επιτυχειν. Μαχεσθε και πολεμειτε. Ουκ εχετε⁴ δια το μη αιτεισθαι υμας. 3 Αιτειτε και ου λαμβανετε διοτι κακως αιτεισθε, ινα εν ταις ηδοναις υμων δαπανησητε. 4 Μοιχοι και⁵ μοιχαλιδες! Ουκ οιδατε οτι η φιλια του κοσμου εχθρα του Θεου εστιν? “Ος αν⁶ ουν⁷ βουληθη φιλος ειναι του κοσμου, εχθρος του Θεου καθισταται. 5 `Η δοκειτε οτι κενως η Γραφη λεγει, προς φθονον επιποθει το Πνευμα ο κατακησει⁸ εν ημιν? 6 Μειζονα δε διδωσιν χαριν. Διο λεγει, “Ο Θεος⁹ υπερηφανοις αντιτασεται, ταπεινοις δε διδωσιν χαριν”.

[Is submitting to God]

7 Υποταγητε ουν τω Θεω, αντιστητε¹⁰ τω διαβολω και φευζεται αφ’ υμων. 8 Εγγισατε τω Θεω και εγγιει υμιν. Καθαρισατε χειρας, αμαρτωλοι, και αγνισατε καρδιας, διψυχοι. 9 Ταλαιπωρησατε και πενηθησατε και κλαυσατε! Ο γελως υμων εις πενθος μεταστραφητω¹¹ και η χαρα εις κατηφειαν. 10 Ταπεινωθητε ενωπιον του Κυριου¹² και υψωσει υμας.

[Does not judge the different brother]

11 Μη καταλαλειτε αλληλων, αδελφοι. Ο γαρ¹³ καταλαλων αδελφου και¹⁴ κρινων τον αδελφον αυτου καταλαλει νομου και κρινει νομον. Ει δε νομον κρινεις, ουκ ει ποιητης νομου αλλα κριτης. 12 Εις εστιν ο¹⁵ Νομοθετης και Κριτης,¹⁶ ο δυναμενος σωσαι και απολεσαι. Συ δε¹⁷ τις ει ος κρινεις¹⁸ τον ετερον?¹⁹

¹ και f³⁵ P¹⁰⁰ [90%] RP, HF, OC, TR, CP || --- xA, B, C [10%] NU (Note that P¹⁰⁰ goes against the early uncials, giving the earliest attestation to the reading of f³⁵)

² δε f³⁵ A, B, C [56.6%] NU || δε της [42%] RP, HF, OC, TR, CP || δε ο x [0.4%] || --- [1%] (The article is inappropriate here. Who knows what motivated whoever added it, but it is a mistake.)

³ και f³⁵ [90%] RP, HF, OC, TR, CP || και ποθεν x(A)B(C) [10%] NU (The unnecessary repetition of the adverb is not characteristic of the Alexandrians, but that doesn't make it right.)

⁴ ουκ εχετε f³⁵ P¹⁰⁰ A, B [64%] RP, HF, NU || και ουκ εχετε x [35%] OC, CP || ουκ εχετε δε [1%] TR (One other variant.) (OC is in small print.) (I suppose the conjunction was added in an effort to make a parallel to “you murder and covet and are not able to obtain.”)

⁵ μοιχοι και f³⁵ (97.6%) RP, HF, OC, TR, CP || --- P¹⁰⁰ xA, B (2%) NU || μοιχοι (0.4%) (The Alexandrian variant is an easy case of homoioarcton: MOIX . . . MOIX.)

⁶ αν f³⁵ A [93%] RP, HF, OC, TR, CP || εαν xB [7%] NU

⁷ ουν f³⁵ xA, B [58%] RP, HF, OC, TR, CP, NU || --- [42%] (The omission would be an easy case of homoioteleuton.)

⁸ κατακησειν f³⁵ [88%] RP, HF, OC, TR, CP || κατακεισεν xB [10%] NU || κατακεισεν A [2%]

⁹ ο θεος f³⁵ xA, B [94%] RP, HF, OC, TR, NU || κυριος [6%] CP

¹⁰ αντιστητε f³⁵ [47.5%] OC, TR, CP || αντιστητε δε xA, B, 664 [50%] [RP] HF, NU || αντιστητε ουν [2.5%] (The conjunction looks to me like an infelicitous gloss. The conjunction at the beginning of the verse links it to the prior context, but the string of imperatives—‘submit’, ‘resist’, ‘draw near’, ‘cleanse and purify’, ‘lament and mourn and weep’—are not linked by conjunctions.)

¹¹ μεταστραφητω f³⁵ xA [93.5%] RP, HF, OC, TR, CP || μετατραπητω P¹⁰⁰ B [6%] NU (Two other variants.)

¹² του κυριου f³⁵ P¹⁰⁰ 35c [82%] RP, HF, OC, TR, CP || κυριου xA, B, 35 [16%] NU || του θεου [2%] (The article is correct.)

¹³ γαρ f³⁵ [26%] || --- xA, B [74%] RP, HF, OC, TR, CP, NU (The conjunction makes the reason for the exhortation overt; without it that semantic connection is not clear. This reading is supported by at least twenty independent lines of transmission, some of which must go back to the third century.)

¹⁴ και f³⁵ (84.3%) RP, HF, OC, TR, CP || η P¹⁰⁰ xA, B (15.3%) NU || --- (0.4%)

¹⁵ ο f³⁵ xA [96.5%] RP, HF, OC, TR, CP [NU] || --- P¹⁰⁰ B [3.5%]

¹⁶ και κριτης f³⁵ xA, B [62%] OC, NU || --- [38%] RP, HF, TR, CP (Again, Soden probably misled RP and HF.) (The omission could be the result of homoioteleuton: -THC . . . -THC.)

¹⁷ δε f³⁵ P¹⁰⁰ xA, B [94%] RP, HF, OC, CP, NU || --- 201 [6%] TR

¹⁸ ος κρινεις f³⁵ [85%] RP, HF, OC, TR, CP || ο κρινων P¹⁰⁰ xA, B [15%] NU

¹⁹ ετερον f³⁵ [88%] RP, HF, OC, TR, CP || πλησιον xA, B [12%] NU [The Alexandrian variant destroys the point of the paragraph. Each person is different (background, experiences, personality, training) and we must recognize that God can and will deal differently with different people. He uses one ‘law’ with me, another ‘law’ with you, and so on. A law is a set of rules

[Does not boast about tomorrow]

13 Ἄγε νυν, οἱ λεγοντες, “Σήμερον και¹ αυριον πορευσωμεθα² εις τηνδε την πολιν και ποιησωμεν³ εκει ενιαυτον ένα⁴ και εμπορευσωμεθα⁵ και κερδησωμεν”⁶—14 οἴτινες ουκ επιστασθε το της αυριον. Ποια γαρ⁷ ἡ ζωη ἡμων?⁸ Ατμις γαρ εστιν⁹ ἡ προς ολιγον φαινομενη, επειτα¹⁰ αφανιζομενη. 15 Αντι του λεγειν ὑμας: “Εαν ὁ Κυριος θεληση,¹¹ και ζησωμεν¹² και ποιησωμεν¹³ τουτο ἡ εκεινο”. 16 Νυν δε καυχασθε εν ταις αλαζονειαις ὑμων. Πασα καυχησις τοιαυτη ποιηρα εστιν. 17 Ειδοτι ουν καλον ποιειν και μη ποιουντι, ἄμαρτια αυτω εστιν.

[The coming of the Lord]

[Rich oppressors will be judged]

5.1 Ἄγε νυν, οἱ πλουσιοι, κλαυσατε ολολυζοντες επι ταις ταλαιπωριαις ὑμων ταις επερχομεναις! 2 Ὁ πλουτος ὑμων σεσηπεν και τα ἱματια ὑμων σητοβρωτα γεγονεν. 3 Ὁ χρυσος ὑμων και ὁ αργυρος κατιωται, και ὁ ιος αυτων εις μαρτυριον ὑμιν εσται και φαγεται τας σαρκας ὑμων ὡς πυρ—εθησαυρισατε εν εσχαταις ἡμεραις. 4 Ἴδου, ὁ μισθος των εργατων των αμησαντων τας χωρας ὑμων, ὁ απεστερημενος αφ¹⁴ ὑμων, κραζει, και αἰ βοαι των θερισαντων εις τα ωτα Κυριου Σαβαωθ εισεληλυθασιν. 5 Ετρυφησατε επι της γης και εσπαταλησατε, εθρεψατε τας καρδιας ὑμων ὡς¹⁵ εν ἡμερα σφαγης. 6 Κατεδικασατε, εφονευσατε τον δικαιον. Ουκ αντιτασεται ὑμιν.

[Patience and perseverance]

7 Μακροθυμησατε ουν, αδελφοι, ἕως της παρουσιας του Κυριου.¹⁶ Ἴδου, ὁ γεωργος εκδεχεται τον τιμιον καρπον της γης, μακροθυμων επ’ αυτον¹⁷ ἕως αν¹⁸ λαβη ὑετον¹⁹ πρωμιον²⁰ και οψιμον. 8 Μακροθυμησατε και ὑμεις. Στηριξατε τας καρδιας ὑμων, ὅτι ἡ παρουσία του Κυριου ηγγικεν. 9 Μη στεναζετε κατ’ αλληλων, αδελφοι,²¹ ἵνα μη κριθητε.²²

or demands, so when I judge a brother I am questioning the way ('law') that God is working on him. As He is both Lawgiver and Judge, I will have to answer to Him for how I judged my 'brothers']

¹ και f³⁵ A [95%] RP, HF, OC, TR, CP || η xB [5%] NU

² πορευσωμεθα f³⁵ A [76%] RP, HF, TR, CP || πορευσομεθα P^{100v} xB [24%] OC, NU (One other variant.)

³ ποιησωμεν f³⁵ xA [89%] RP, HF, TR, CP || ποιησομεν P^{100B} [11%] OC, NU

⁴ ενα f³⁵ A [96%] RP, HF, OC, TR, CP || --- xB [4%] NU

⁵ εμπορευσωμεθα f³⁵ [84%] RP, HF, TR, CP || εμπορευσομεθα P^{100v} xA, B [16%] OC, NU

⁶ κερδησωμεν f³⁵ [88%] RP, HF, TR, CP || κερδησομεν xA, B [12%] OC, NU (One other variant.)

⁷ γαρ f³⁵ P^{100A} [97.4%] RP, HF, OC, TR, CP || --- xB [2.6%] NU

⁸ ημων f³⁵ [26%] || υμων (P¹⁰⁰) xA(B)664 [74%] RP, HF, OC, TR, CP, NU (The question is properly inclusive, 1st person. This reading is supported by at least thirteen independent lines of transmission, some of which must go back to the third century.)

⁹ εστιν f³⁵ [52%] TR || εσται (A) [41%] RP, HF, OC, CP || εστε B [7%] NU || --- x (James answers the question with a statement of fact, not a prophecy.) (RP and HF were probably misled by Soden.)

¹⁰ επειτα f³⁵ [29.5%] || επειτα δε και [46%] RP, HF, OC, CP || επειτα δε [15%] TR || επειτα και xA, B [9.5%] NU (OC has δε in small print.) (To embellish or not to embellish, that is the question. This reading is supported by some fifteen independent lines of transmission, some of which must go back to the third century.)

¹¹ θεληση f³⁵ P^{100v} xA [81%] RP, HF, OC, TR, CP, NU || θελησει [12%] || θελη B [7%]

¹² ζησωμεν f³⁵ [90%] RP, HF, TR, CP || ζησομεν xA, B [10%] OC, NU

¹³ ποιησωμεν f³⁵ [89%] RP, HF, TR, CP || ποιησομεν P^{100v} xA, B [11%] OC, NU (One other variant.)

¹⁴ αφ f³⁵ xA, B [95%] RP, HF, OC, TR, NU || υφ [5%] CP

¹⁵ ως f³⁵ 048v [98.5%] RP, HF, OC, TR, CP || --- x(A)B [1.5%] NU

¹⁶ κυριου *rell* || χριστου 201 [2%]

¹⁷ αυτον f³⁵ [80%] RP, HF, CP || αυτω xA, B, 048 [20%] OC, TR, NU

¹⁸ αν f³⁵ x [53%] TR, CP || --- A, B, 048 [45.5%] RP, HF, OC, NU || ου [1.5%] (The farmer doesn't really know if it's going to rain, or not.)

¹⁹ λαβη υετον f³⁵ A (96.8%) RP, HF, OC, TR, CP || λαβη B, 048 (1.8%) NU || λαβη καρπον (1%) || λαβη καρπον του x (One other variant.)

²⁰ πρωμιον f³⁵ (92.7%) RP, HF, OC, TR, CP || προμιον xA, B (7.3%) NU

²¹ κατ αλληλων αδελφοι f³⁵ (x) (79.6%) RP, HF, OC, TR, CP || ~312 B (7.6%) NU || αδελφοι μου κατ αλληλων A (4.6%) || κατ αλληλων (7.4%) || μετ αλληλων αδελφοι (0.8%)

²² κριθητε f³⁵ xA, B [98%] RP, HF, OC, CP, NU || κατακριθητε [1%] TR (Two other variants.)

Ἰδου, ὁ Κριτής προ των θυρῶν ἔστηκεν. 10 Ὑποδειγμα λαβετε, ἀδελφοί,¹ τῆς κακοπαθείας καὶ τῆς μακροθυμίας τοὺς προφήτας οἱ ἐλάλησαν ἐν τῷ² ὀνοματι Κυρίου. 11 Ἰδου, μακαρίζομεν τοὺς ὑπομενοντάς.³ Τὴν ὑπομονὴν Ἰωβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἶδετε,⁴ ὅτι πολυσπλαγχνός⁵ ἐστίν⁶ καὶ οἰκτιρῶν.

12 Προ παντῶν δε, ἀδελφοί μου, μὴ ὀμνυετέ, μῆτε τὸν οὐρανὸν μῆτε τὴν γῆν μῆτε ἄλλον τινα ὄρκον. Ἦτω δε ὕμῶν τὸ Ναι ναι καὶ τὸ Οὐ οὐ, ἵνα μὴ εἰς ὑποκρίσιν⁷ πέσητε.

[Righteous prayer is powerful]

13 Κακοπαθεὶ τις ἐν ὑμῖν? Προσευχέσθω. Ευθυμει τις? Ψαλλετω. 14 Ασθενει τις ἐν ὑμῖν? Προσκαλεσασθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξασθῶσαν ἐπ' αὐτὸν, ἀλειψάντες αὐτὸν⁸ ἐλαίῳ ἐν τῷ ὀνοματι τοῦ⁹ Κυρίου. 15 Καὶ ἡ εὐχὴ τῆς πίστεως σώσει τοὺς καμνοντάς, καὶ ἐγερει¹⁰ αὐτὸν ὁ Κύριος. Καν ἁμαρτίας ἢ πεποιηκῶς ἀφεθήσεται αὐτῷ. 16 Εξομολογείσθε¹¹ ἀλλήλοις τὰ παραπτώματα¹² καὶ εὐχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. Πολυ ἰσχυει δεήσις δικαίου ἐνεργουμένη. 17 Ἡλιας ἀνθρώπος ἦν ὁμοιοπαθῆς ἡμῖν, καὶ προσευχῆ προσηξάτο τοῦ μὴ βρέξαι, καὶ οὐκ ἐβρέξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. 18 Καὶ παλιν προσηξάτο καὶ ὁ οὐρανὸς ἕτεον ἔδωκεν καὶ ἡ γῆ ἐβλαστήσεν τὸν καρπὸν αὐτῆς.

[Help the wanderer]

19 Ἀδελφοί,¹³ εἰν τις ἐν ὑμῖν πλανηθῆ ἀπο¹⁴ τῆς ἀληθείας καὶ ἐπιστρεψῆ¹⁵ τις αὐτὸν, 20 γινώσκετω ὅτι ὁ ἐπιστρεψάς ἁμαρτῶλον ἐκ πλανῆς ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου¹⁶ καὶ καλυψεί πληθὸς ἁμαρτιῶν.

ΠΕΤΡΟΥ Α

ECM collated 127 continuous text manuscripts (MSS) for 1 Peter, apart from a few fragments, which number represents about 20% of the extant (known) MSS. However, they mainly chose MSS that present some degree of divergence from the Byzantine norm. By their own statement, they included “seven nearly pure Byzantine manuscripts” (1, 18, 35, 319, 431, 617, 2423). Cursives 18 and 35 are the only two representatives of **f**³⁵ and thus represent 18% of the manuscript total.¹⁷ So we are left with five representatives of the Byzantine hard-core, which presumably stand for some 60% of the manuscript total. For all that, by a careful comparison of TuT and ECM I believe we can arrive at some reasonably close extrapolations.

¹ ἀδελφοί **f**³⁵ (A)B [35%] NU || ἀδελφοί μου (κ) [62%] RP, HF, OC, TR, CP || --- [3%] (The possessive pronoun would be a natural addition. This reading is supported by over twenty independent lines of transmission, some of which must go back to the third century.)

² ἐν τῷ **f**³⁵ B [40%] NU || τῷ A [58%] RP, HF, OC, TR, CP || ἐν κ [0.6%] || ἐπὶ τῷ [1.4%] (The preposition makes the semantic connection overt, which we would expect of a Jewish author. This reading is supported by over twenty independent lines of transmission, some of which must go back to the third century.)

³ ὑπομενοντάς **f**³⁵ [86%] RP, HF, OC, TR, CP || ὑπομειναντάς κ A, B [14%] NU

⁴ εἶδετε **f**³⁵ κ B [53%] HF, OC, TR, CP, NU || ἴδετε A [45%] RP (One other variant, and ECM lists four MSS as ambiguous.) (The indicative is correct. The imperative does not fit the context, probably arising from haplography.)

⁵ πολυσπλαγχνός **f**³⁵ κ A, B [65%] RP, HF, OC, TR, NU || πολυεσπλαγχνός 328, 664 [35%] CP

⁶ ἐστίν **f**³⁵ (88.2%) RP, HF, CP || ἐστὶν ὁ κύριος κ A (B) (11.8%) OC, TR, NU

⁷ εἰς ὑποκρίσιν **f**³⁵ [95%] RP, HF, OC, TR, CP || ὑπο κρίσιν κ A, B [5%] NU (The more one talks, the more he pretends; the Alexandrian variant is inferior.)

⁸ αὐτὸν **f**³⁵ κ A [95.5%] RP, HF, OC, TR, CP, NU || --- B [4.5%]

⁹ τοῦ **f**³⁵ κ [91%] RP, HF, OC, TR, CP, NU || --- A (B) 328 [8%] || three other variants [1%]

¹⁰ ἐγερει *rell* || ἐγείρει [8%] [ECM misrepresents cursive 35 here.]

¹¹ ἐξομολογείσθε **f**³⁵ [89%] RP, HF, OC, TR, CP || ἐξομολογείσθε οὖν κ A, B, 048^v [11%] NU

¹² τὰ παραπτώματα **f**³⁵ (90.4%) RP, HF, OC, TR, CP || τὰς ἁμαρτίας κ A, B, 048^v (9.6%) NU || τὰ παραπτώματα ὑμῶν 664

¹³ ἀδελφοί **f**³⁵ [72%] RP, HF, OC, TR, CP || ἀδελφοί μου κ A, B, 048 [28%] NU (Again, a natural addition.)

¹⁴ ἀπο **f**³⁵ A, B, 048^v [82%] RP, HF, OC, TR, CP, NU || ἀπο τῆς οδοῦ κ [18%]

¹⁵ ἐπιστρεψῆ *rell* || ἐπιστρεψεί 201 [2%]

¹⁶ ἐκ θανάτου **f**³⁵ (92.2%) RP, HF, OC, TR, CP || αὐτοῦ ἐκ θανάτου κ (A) 048^v (6.4%) NU || ἐκ θανάτου αὐτοῦ B (1.4%) (The Alexandrian addition is unwarranted.)

¹⁷ However, I have collated 204, 328, 664 and 2723, as well as re-collating 18 and 35.

Thus 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 will hardly exceed $\pm 2\%$; where there is some division among the Byzantine witnesses the margin of error will rarely exceed $\pm 10\%$.¹

From my point of view, I have retrieved from the ‘attic’ of neglect the following readings that are probably original—1:3 ελεος αυτου, 1:23 αλλ, 2:6 η, 2:11 απεχεσθε, 2:20 τω, 2:21 και, 2:25 ημων, 3:10 ημερας ιδειν, 3:16 καταλαλουσιν, 3:16 τη αγαθη εν χριστω αναστροφη, 4:2 του, 4:8 η, 4:11 δοξαζεται θεος, 4:11 αιωνιας, 4:14 αναπεπαυται, 5:7 υπερ, 5:8 περιερχεται. Seventeen for a book the size of First Peter is really more than one would expect. None of the readings is major, but they do sharpen the focus. And for those who believe in an inerrant Text, as I do, each word is important.²

ΠΕΤΡΟΥ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ³

[To elect pilgrims]

1.1 Πετρος, αποστολος Ιησου Χριστου, εκλεκτοις παρεπιδημοις διασπορας Ποντου, Γαλατιας, Καππαδοκιας, Ασιας και Βιθυνιας, 2 κατα προγνωσιν Θεου Πατρος, εν αγιασμο Πνευματος, εις υπακοην και ραντισμον αιματος Ιησου Χριστου: Χαρις υμιν και ειρηνη πληθυνθειη.

[Don't take your inheritance for granted]
[Begotten into an incorruptible inheritance]

3 Ευλογητος ο Θεος και Πατηρ του Κυριου ημων Ιησου Χριστου, ο κατα το πολυ ελεος αυτου⁴ αναγεννησας ημας εις ελπιδα ζωσαν δι' αναστασεως Ιησου Χριστου εκ νεκρων, 4 εις κληρονομιαν αφθαρτον και αμιαντον και αμαραντον, τετηρημενην εν ουρανοις εις υμας,⁵ 5 τους εν δυναμει Θεου φρουρουμενους δια πιστεως εις σωτηριαν ετοιμην αποκαλυφθηναι εν καιρω εσχατω.

[Genuineness of faith proved by testing]

6 Εν ω αγαλλιασθε, ολιγον αρτι, ει δεον εστιν,⁶ λυπηθεντες⁷ εν ποικιλοις πειρασμοις, 7 ινα το δοκιμιον υμων της πιστεως (πολυ τιμιωτερον⁸ χρυσιου του απολλυμενου, δια πυρος δε δοκιμαζομενου) ευρεθη εις επαινον και δοξαν και τιμην⁹ εν αποκαλυψει Ιησου Χριστου 8—ον ουκ ειδοτες¹⁰ αγαπατε, εις ον (αρτι μη ορωντες)

¹ These percentages are not the same for all the books because ECM did not collate the same number of MSS (162 for James but only 127 for 1 Peter) and TuT did not treat the same number of variant sets, book by book.

² I venture to affirm to the reader that all original wording of First Peter 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 Lk. 4:4, “every word” [as in 99.6% of the MSS]).

³ Where TuT is silent the citation of f³⁵ is based on seven MSS—18, 35, 201, 204, 328, 664 and 2723. For 201 I used Scrivener’s collation; the rest I collated myself. 2723 is a very pure representative of f³⁵ in 1 Peter, with not a single variant. Then comes 204 with one variant, 35 with three (all corrected), 18 with four (one corrected), 201 with six, 328 with eleven and 664 with 43! (31 of those are singulars, so the exemplar wasn’t that bad.) For 2723 to have no variants after all the centuries of transmission is surely an eloquent demonstration of the faithfulness and accuracy of that transmission. Where any of the seven deviates the MS will be cited individually (except for singular readings). If these seven MSS are representative of the family, then we can be reasonably confident that we have the precise family profile—it is reflected in the Text without exception.

⁴ ελεος αυτου f³⁵ P⁷² [38%] || ~ 21 xA,B,C,664 [60%] RP,HF,OC,TR,CP,NU || 1 [2%] (f³⁵ [K'] is independent of K^x and has the earliest attestation. ‘His great mercy’ or ‘His great mercy’, which?)

⁵ υμας f³⁵ xA,B,C [95%] RP,HF,OC,CP,NU || ημας P^{72v} [5%] TR (Some TRs, including the one underlying the AV, have υμας.)

⁶ εστιν f³⁵ P⁷²A,C [98.6%] RP,HF,OC,TR,CP [NU]ECM || --- xB [1.4%]

⁷ λυπηθεντες f³⁵ P⁷²A,B,C [75%] RP,HF,OC,TR,CP,NU || λυπηθειντας x,328 [23.5%] ECM (Two other variants.)

⁸ πολυ τιμιωτερον f³⁵ [80%] RP,HF,TR,CP || πολυτιμοτερον P⁷²xA,B,C [20%] OC,NU

⁹ δοξαν και τιμην f³⁵ P⁷²xA,B,C [35%] NU || ~ 321 [28%] OC,TR,CP || τιμην και εις δοξαν [37%] RP,HF (HF and RP were misled by von Soden. K^x is divided over whether to add the preposition, but is agreed as to the word order. Again f³⁵ [K'] is independent of K^x and has the earliest attestation.)

¹⁰ ειδοτες f³⁵ A [93%] RP,HF,OC,TR,CP || ιδοντες P⁷²xB,C [7%] NU

πιστευοντες δε αγαλλιασθε χαρα ανεκκλαλητω και δεδοξασμενη, 9 κοιμιζομενοι το τελος της πιστεως υμων,¹ σωτηριαν ψυχων.

[Salvation foretold by prophets]

10 Περι ης σωτηριας εξεζητησαν και εξηρευνησαν² προφηται οί περι της εις υμας χαριτος προφητευσαντες, 11 ερευνησαντες³ εις τινα η ποιον καιρον εδηλου το εν αυτοις Πνευμα Χριστου προμαρτυρομενον τα εις Χριστον παθηματα και τας μετα ταυτα δοξας· 12 οίς απεκαλυφθη ότι ουχ έαυτοις υμιν⁴ δε διηκουνουν αυτα, α̅ νυν αιηγγελη υμιν δια των ευαγγελισαμενων υμας εν⁵ Πνευματι 'Αγιω αποσταλεντι απ' ουρανου, εις α̅ επιθυμουσιν αγγελιοι παρακυψαι.

[Be serious, be holy, be fearful]

13 Διο αναζωσασαμενοι τας οσφυας της διανοιας υμων, ιηφοντες, τελειως ελπισατε επι την φερομενην υμιν χαριν εν αποκαλυψει Ιησου Χριστου 14—ώς τεκνα υπακοης, μη συσηματιζομενοι ταις προτερον εν τη αγνοια υμων επιθυμιαις, 15 αλλα κατα τον καλεσαντα υμας άγιον και αυτοι άγιοι εν παση αναστροφη γενηθητε, 16 διοτι γεγραπται,⁶ “Αγιοι γινεσθε,⁷ ότι εγω άγιος ειμι⁸”. 17 Και ει Πατερα επικαλεισθε τον απροσωποληπτως⁹ κρινοντα κατα το έκαστου εργον, εν φοβω τον της παροικιας υμων χρονον αναστραφητε, 18 ειδοτες ότι ου φθαρτοις (αργυριω ή χρυσιω) ελυτρωθητε εκ της ματαιας υμων αναστροφης πατροπαραδοτου, 19 αλλα τιμιω αίματι ώς αμνου αμωμου και ασπιλου Χριστου, 20 προεγνωσμενου μεν προ καταβολης κοσμου, φανερωθεντος δε επ' εσχατων¹⁰ των χρονων δι' υμας, 21 τους δι' αυτου πιστευοντας¹¹ εις Θεον, τον εγειραντα αυτον εκ νεκρων και δοξαν αυτω δοντα, ώστε την πιστιν υμων και ελπιδα ειναί¹² εις Θεον.

[Born again through an eternal Word]

22 Τας ψυχας υμων ήγνικότες εν τη υπακοη της αληθειας δια Πνευματος¹³ εις φιλαδελφιαν ανυποκριτον, εκ καθαρης¹⁴ καρδιας αλληλους αγαπησατε εκτενως, 23 αναγεγεννημενοι ουκ εκ σπορας φθαρτης αλλ'¹⁵ αφθαρτου, δια λογου ζωντος Θεου και μενοντος εις τον αιωνα.¹⁶ 24 Διοτι: “Πασα σαρξ ώς¹⁷ χορτος, και πασα δοξα ανθρωπου¹⁸ ώς ανθος χορτου. Εξηρανθη ό¹⁹ χορτος, και το ανθος αυτου²⁰ εξεπεσεν, το δε ρήμα Κυριου μενει εις τον αιωνα.” 25 Τουτο δε εστιν το ρήμα το ευαγγελισθεν εις υμας.

¹ υμων f³⁵ xA,C [96%] RP,HF,OC,TR,CP[NU]ECM || ημων [3%] || --- B [1%]

² εξηρευνησαν f³⁵ C [99%] RP,HF,OC,TR,CP || εξηρευνησαν P⁷²xA,B [1%] NU

³ ερευνησαντες f³⁵ A,C [93.2%] RP,HF,OC,TR,CP || εξερευνησαντες [5%] || ερανωντες P⁷²xB [0.8%] NU || --- [1%]

⁴ υμιν f³⁵ P⁷²xA,B,C [86%] RP,HF,OC,CP,NU || ημιν [14%] TR

⁵ εν f³⁵ xC [96%] RP,HF,OC,TR,CP [NU]ECM || --- P⁷²A,B [4%]

⁶ γεγραπται f³⁵ P⁷²xA,C [98%] RP,HF,OC,TR,CP,ECM || γεγραπται οτι B [2%] [NU]

⁷ γινεσθε f³⁵ [52%] RP,HF,OC || γενεσθε [36%] TR,CP || εσεσθε P⁷²xA,B,C [12%] NU (One other variant. The early uncials presumably assimilated to the LXX; I take Peter's point to be that since God is holy all the time, we are to be also [present tense—we have to work at it].)

⁸ ειμι f³⁵ P⁷²C [99.2%] RP,HF,OC,TR,CP || --- xA,B [0.8%] [NU]ECM

⁹ απροσωποληπτως f³⁵ [98.5%] HF,OC,TR,CP || απροσωποληπτως P⁷²xA,B,C [1.5%] RP,NU (One other variant. Liddell & Scott don't mention the longer spelling.)

¹⁰ εσχατων f³⁵ (P⁷²) [91%] RP,HF,OC,TR,CP || εσχατου (x)A,B,C [9%] NU

¹¹ πιστευοντας f³⁵ P⁷²xC [94.2%] RP,HF,OC,TR,CP || πιστευσαντας [5%] || πιστους A,B [0.8%] NU

¹² ειναί 35^c *rell* || --- 35 [1%]

¹³ δια πνευματος f³⁵ (92.4%) RP,HF,OC,TR,CP || --- P⁷²xA,B,C (7.6%) NU

¹⁴ καθαρως f³⁵ P⁷²xC (99.4%) RP,HF,OC,TR,CP[NU]ECM || --- A,B (0.6%)

¹⁵ αλλ f³⁵ C [40%] || αλλα P⁷²xA,B,201 [60%] RP,HF,OC,TR,CP,NU

¹⁶ εις τον αιωνα f³⁵ (90.2%) RP,HF,OC,TR,CP || εις αιωνα (2.6%) || εις τους αιωνας (1.2%) || --- P⁷²xA,B,C (6%) NU

¹⁷ ως f³⁵ P⁷²B,C [91%] RP,HF,OC,TR,CP,NU || ωσει x || --- A [9%]

¹⁸ ανθρωπου f³⁵ [90%] RP,HF,OC,TR,CP || αυτης P⁷²A,B,C [9%] NU || αυτου x (One other variant. The majority reading agrees with LXX.)

¹⁹ ο *rell* || ως 18 [2%]

²⁰ αυτου f³⁵ C [90%] RP,HF,OC,TR,CP || αυτης [1%] || --- P⁷²xA,B [9%] NU (The early uncials agree with LXX.)

[To grow you must eat]

2.1 Αποθμενοι ουν πασαν κακιαν—και παντα δολον και ύποκρισεις και φθονους και πασας καταλαλιας—2 ώς αρτιγεννητα βρεφη το λογικον αδολον γαλα επιποθησατε, ίνα εν αυτω αυξηθητε εις σωτηριαν,¹ 3 ειπερ² εγευσασθε ότι χρηστος³ ό Κυριος. 4 Προς όν προσερχομενοι, λιθον ζωντα—ύπο ανθρωπων μεν αποδεδοκιμασμενον παρα δε Θεω εκλεκτον, εντιμον—5 και αυτοι ώς λιθοι ζωντες οικοδομεισθε⁴ οικος πνευματικος, ιερατευμα⁵ άγιον, ανενεγκαι πνευματικας θυσιας ευπροσδεκτους τω⁶ Θεω δια Ιησου Χριστου.

[The Chief Cornerstone]

6 Διοτι⁷ περιεχει ή⁸ Γραφη: “Ιδου, τιθημι εν Σιων λιθον ακρογωνιαιον, εκλεκτον, εντιμον, και ό πιστευων επ’ αυτω ου μη καταισχυνη.” 7 Ύμιν ουν ή τιμη τοις πιστευουσιν, απειθουσιν⁹ δε, “λιθον¹⁰ όν απεδοκιμασαν οί οικοδομουντες, ούτος εγενηθη εις κεφαλην γωνιας” 8 και “λιθος προσκομματος¹¹ και πετρα σκανδαλου” οί προσκοπτουσιν τω λογω απειθουντες, εις ό και ετεθησαν.¹²

[A royal priesthood]

9 Ύμεις δε γενοσ εκλεκτον, βασιλειον ιερατευμα, εθνος άγιον, λαος εις περιποιησιν, όπως τας αρετας εξαγγελιητε του εκ σκοτους ύμας καλεσαντος εις το θαυμαστον αυτου φως· 10 οί ποτε ου λαος νυν δε λαος Θεου, οί ουκ ηλημενοι νυν δε ελεηθεντες.

[Your practice should be consistent with your standing]

2.11 Αγαπητοι, παρακαλω ώς παροικους και παρεπιδημους απεχεσθαι¹³ των σαρκικων επιθυμιων, αίτινες στρατευονται κατα της ψυχης, 12 την αναστροφην ύμων εχοντες καλην εν τοις εθνεσιν,¹⁴ ίνα, εν ώ καταλαλουσιν¹⁵ ύμων ώς κακοποιων, εκ των καλων εργαων εποπτευσαντες¹⁶ δοξασωσιν τον Θεον εν ήμερα επισκοπης.

[Respect civil authority]

13 Ύποταγητε ουν¹⁷ παση ανθρωπινη κτισει δια τον Κυριον· ειτε βασιλει ώς ύπερεχοντι, 14 ειτε ήγεμοσιν ώς δι’ αυτου πεμπομενοις εις εκδικησιν μεν¹⁸ κακοποιων,

¹ εις σωτηριαν f³⁵ (P⁷²) xA,B,C [65%] lat,syr,cop,OC,NU || --- [35%] RP,HF,TR,CP (OC is in small print.) (Until quite recently, based upon von Soden's apparent ascribing of some 80% attestation to the shorter reading, I was rather critical of the longer form; I argued that Peter was writing to the “elect” [1:2], to the “redeemed” [1:18], to the “born again” [1:23], to a “holy priesthood” [2:5], to “believers” [2:7], to “slaves of God” [2:16]—they did indeed need to grow, but not “into salvation”. However, the evidence as presented by ECM looks quite different, and the witness of all three ancient versions is not insignificant. Time and again Peter presents both divine sovereignty and human responsibility; God guarantees His part, we must do our part. According to 1:5 the full manifestation [at least] of our salvation is still future. Here in 2:2 the immediately following “if indeed” would appear to allow for some uncertainty as to their spiritual condition; Peter is emphasizing their responsibility.)

² ειπερ f³⁵ C [99%] RP,HF,OC,TR,CP || ει (P⁷²) xA,B [1%] NU

³ χρηστος f³⁵ xA,B,C [48%] lat,syr,RP,HF,OC,TR,CP,NU || χριστος P⁷² [52%] (The change from ‘gracious’ to ‘Christ’ is so obvious as to be almost involuntary; if ‘Christ’ were original it is scarcely credible that anyone would change it to ‘gracious’.)

⁴ οικοδομεισθε f³⁵ P⁷² A,B [75%] RP,HF,OC,TR,CP,NU || εποικοδομεισθε xC [25%]

⁵ ιερατευμα f³⁵ [90%] RP,HF,OC,TR,CP || εις ιερατευμα P⁷² xA,B,C [10%] NU

⁶ τω f³⁵ P⁷² [96.5%] RP,HF,OC,TR,CP[NU]ECM || --- xA,B,C [3.5%]

⁷ διοτι f³⁵ P⁷² xA,B,C [98%] RP,HF,OC,CP,NU || διο και [1%] TR || διο [1%]

⁸ ή f³⁵ C [35%] || εν τη [59%] RP,HF,OC,TR,CP || εν P⁷² xA,B [6%] NU (η γραφη is the subject of the verb, περιεχει, active voice; the change to the familiar ‘in the’ would be almost unthinking.)

⁹ απειθουσιν f³⁵ A [92%] RP,HF,OC,TR,CP || απιστευσιν P⁷² xB,C [8%] NU

¹⁰ λιθον f³⁵ x [95%] RP,HF,OC,TR,CP || λιθος P⁷² A,B,C [5%] NU

¹¹ προσκομματος *rell* || προσκοματος 201,664 [1%]

¹² [What is the antecedent of ό, the finite verb or the participle? Being higher in rank the finite form presumably takes precedence.]

¹³ απεχεσθαι f³⁵ xB [65%] RP,HF,TR,CP,NU || απεχεσθε P⁷² A,C,201,204 [35%] OC (Direct, or indirect, speech?)

¹⁴ εχοντες καλην εν τοις εθνεσιν f³⁵ [86%] RP,HF,OC,CP || ~ 34512 (x)A,C [9%] TR,NU || ~ 34521 P⁷² [1.4%] || ~ 21345 [1%] || ~ 3452 B (There are three further variants.)

¹⁵ καταλαλουσιν f³⁵ P⁷² xA,B,C [52%] RP,HF,OC,TR,CP,NU || καταλαλωσιν [48%]

¹⁶ εποπτευσαντες f³⁵ A [83%] RP,HF,OC,TR,CP || υποπτευσαντες [5%] || εποπτεουντες P⁷² xB,C [12%] NU (The critics have already observed the good deeds—they know their criticism is false.)

¹⁷ ουν f³⁵ [95%] RP,HF,OC,TR,CP || --- P⁷² xA,B,C [5%] NU

¹⁸ μεν f³⁵ C [52%] OC,TR,CP || --- P⁷² xA,B [48%] RP,HF,NU (OC is in small print.)

επαινου δε αγαθοποιων. 15 Ὅτι οὕτως εστιν το θελημα του Θεου, αγαθοποιουντας φιμουνη την των αφρονων ανθρωπων αγνωσιαν· 16 ὡς ελευθεροι, και μη ὡς επικαλυμμα εχοντες της κακιας την ελευθεριαν, αλλ' ὡς δουλοι Θεου.¹ 17 Παντας τιμησατε· την αδελφοτητα αγαπησατε.² τον Θεον φοβεισθε· τον βασιλεα τιματε.

[A word to servants]

18 Οἱ οικεται, ὑποτασσομενοι εν παντι φοβω τοις δεσποταις, ου μονον τοις αγαθοις και επιεικεσιν αλλα και τοις σκολιοις. 19 Τουτο γαρ χαρις³ ει δια συνειδησιν Θεου⁴ ὑποφερει τις λυπας, πασχων αδικως. 20 Ποιον γαρ κλεος ει ἀμαρτανοντες και κολαφιζομενοι ὑπομενειτε?⁵ Αλλ' ει αγαθοποιουντες και πασχοντες ὑπομενειτε, τουτο χαρις παρα τῷ⁶ Θεω.

[Christ gave the example]

21 Εἰς τουτο γαρ και⁷ εκληθητε, ὅτι και Χριστος επαθεν ὑπερ ἡμων,⁸ ὑμιν⁹ ὑπολιμπανων ὑπογραμμων ἵνα επακολουθησητε τοις ιχνεσιν αυτου, 22 ὃς ἀμαρτιαν ουκ εποιησεν, ουδε εὔρεθη δολος εν τῷ στοματι αυτου· 23 ὃς λοιδορουμενος ουκ αντελοιδορει, πασχων ουκ ηπειλει παρεδιδου δε τῷ κρινοντι δικαιως· 24 ὃς τας ἀμαρτιας ἡμων αυτος ανηνεγκεν εν τῷ σωματι αυτου επι το ξυλον, ἵνα ταις ἀμαρτιας απογενομενοι τη δικαιοσυνη ζησωμεν· οὐ τῷ μωλωπι αυτου¹⁰ ιαθητε. 25 Ητε γαρ ὡς προβατα πλανωμενα¹¹ αλλ' ¹² επεστραφητε¹³ νυν επι τον Ποιμενα και Επισκοπον των ψυχων ἡμων.¹⁴

[A word to wives]

3.1 Ὅμοιως, αἱ¹⁵ γυναικες, ὑποτασσομεναι τοις ιδιοις ανδρασιν, ἵνα και ει τινες¹⁶ απειθουσιν τῷ λογῷ δια της των γυναικων αναστροφης ανευ λογου κερδηθησονται¹⁷ 2 (εποπτευσαντες την εν φοβῷ ἀγνην αναστροφην ὑμων) 3 ὧν εστω ουχ ὁ ἐξῶθεν εμπλοκης τριχων και περιθεσεως χρυσιων, ἢ ενδυσεως ἱματιων κοσμος, 4 αλλ' ὁ κρυπτος της καρδιας ανθρωπος εν τῷ αφθαρτῷ του πραεος και ἡσυχιου¹⁸ πνευματος, ὅ εστιν ενωπιον του¹⁹ Θεου

¹ δουλοι Θεου f³⁵ A [90%] RP, HF, OC, TR, CP || ~ 21 (P⁷²) x B, C [10%] NU

² αγαπησατε f³⁵ [71%] RP, HF || αγαπατε P⁷² x A, B, C, 664 [24%] OC, TR, CP, NU || --- [5%]

³ χαρις f³⁵ P⁷² x A, B [81.6%] RP, HF, OC, TR, CP, NU || χαρις παρα τῷ Θεῷ C [9%] || χαρις παρα Θεῷ [8%] || χαρις Θεῷ [0.8%] || χαρις θεου [0.6%]

⁴ Θεου f³⁵ x B [84%] RP, HF, OC, TR, CP, NU || αγαθην C [14%] || αγαθην Θεου P⁷² [0.4%] || Θεου αγαθην A [0.6%] || --- [1%] (P⁷² would appear to have a conflation, III century, so the component parts must be earlier.)

⁵ υπομενειτε f³⁵ x A, B, C [86%] RP, HF, OC, TR, CP, NU || υπομενετε P⁷² [14%] (One other reading.)

⁶ τῷ f³⁵ A [47%] || --- P^{72, 81v} x B, C [53%] RP, HF, OC, TR, CP, NU

⁷ και f³⁵ P⁷² [23%] CP || --- x A, B, C [77%] RP, HF, OC, TR, NU (f³⁵ [K'] is independent of K^s and has the earliest attestation; the και is emphatic.) (This reading is supported by at least thirteen independent lines of transmission, most of which will go back to the 3rd century.)

⁸ ημων f³⁵ (85.3%) RP, HF, OC, TR, CP || υμων (P^{72, 81v}) (x A) B, C^v (14.7%) NU

⁹ υμιν f³⁵ (P^{72, 81v} x A, B, C^v) (85%) RP, HF, OC, CP, NU || ημιν (15%) TR (For the four word sequence, επαθεν υπερ ημων υμιν, there are at least sixteen variations. Taking these last two sets together, NU has both pronouns in the 2nd person, while TR has both in the 1st person.)

¹⁰ αυτου f³⁵ x [71%] RP, HF, OC, TR, CP || --- P^{72, 81v} A, B, C [29%] NU [Note that μωλωπι is singular ('wound'), not plural ('stripes').]

¹¹ πλανωμενα f³⁵ P⁷² C [96.5%] RP, HF, OC, TR, CP || πλανωμενοι x A, B [3.5%] NU

¹² αλλ f³⁵ P⁷² x A, C [99.8%] RP, HF, OC, TR, CP, ECM || αλλα B [alone] NU [Pause and ponder.]

¹³ επεστραφητε f³⁵ P⁷² A, B [75%] RP, HF, OC, TR, CP, NU || επιστραφητε f^{35/14} x, 18, 664 [20%] || επεστρεψατε C [2.5%] || επιστρεψατε [2.5%] (Indicative or imperative? With this verb the aorist passive is commonly used with active sense.)

¹⁴ ημων f³⁵ [50%] CP || υμων P⁷² x A, B, C [50%] RP, HF, OC, TR, NU (Both make good sense; to be, or not to be, inclusive.)

¹⁵ αι f³⁵ P⁷² C [94%] RP, HF, OC, TR, CP, NU, ECM || και αι [3%] || δε και αι [2%] || --- P⁸¹ x A, B [1%] (There are two other variants.)

¹⁶ και ει τινες f³⁵ P⁷² x A [80%] RP, HF, OC, TR, CP, NU || ~ 213 C [10%] || 23 P^{81v} B [3%] || και οιτινες 328 [6%] || οιτινες [1%]

¹⁷ κερδηθησονται f³⁵ P⁷² x A, B, C [99%] RP, HF, OC, CP, NU || κερδησονται [1%] || κερδηθησονται 328, TR (ECM doesn't list any MSS with TR, but there probably are some, besides 328.)

¹⁸ πραεος και ησυχιου f³⁵ A, C, 664^c [74%] RP, HF, OC, TR, CP || 13 x [0.4%] || πραεως και ησυχιου P⁷², 664 [25%] NU || ησυχιου και πραεως B [0.2%] (Two more variants.)

¹⁹ του f³⁵ P⁷² x A, B, C [80%] RP, HF, OC, TR, CP, NU || --- [20%]

πολυτελες. 5 Ούτως γαρ ποτε και αι άγλαι γυναικες αι ελπιζουσαι επι τον¹ Θεον εκοσμουν έαυτας, ύποτασσομεναι τοις ιδιοις ανδρασιν, 6 ως Σαρρα ύπηκουσεν τω Άβρααμ,² κυριον αυτον καλουσα, ης εγενηθητε³ τεκνα αγαθοποιουσαι και μη φοβουμεναι μηδεμιαν πτοησιν.

[A word to husbands]

7 Οί ανδρες όμοιως, συνοικουντες κατα γνωσιν ως ασθενεστερω σκευει τω γυναικειω, απονεμοντες τιμην ως και συγκληρονομοι⁴ χαριτος ζωης,⁵ εις το μη εγκοπτεσθαι⁶ τας προσευχας ύμων.

[The golden rule]

8 Το δε τελος, παντες όμοφρονες, συμπαθεις, φιλαδελφοι, ευσπλαγγνοι, φιλοφρονες,⁷ 9 μη αποδιδοντες κακον αντι κακου ή λoidοριαν αντι λoidοριας, τουναντιον δε ευλογουντες, ειδοτες⁸ ότι εις τουτο εκληθητε ίνα ευλογιαν κληρονομησητε.

10 “Ο γαρ θελων ζωην αγαπαν και ήμερας ιδειν⁹ αγαθας παυσατω την γλωσσαν αυτου¹⁰ απο κακου και χειλη αυτου¹¹ του μη λαλησαι δολον· 11 εκκλινατω απο¹² κακου και ποιησατω αγαθον· ζητησατω ειρηνην και διωξατω αυτην. 12 ‘Οτι¹³ οφθαλμοι Κυριου επι δικαιους και ωτα αυτου εις δεησιν αυτων, προσωπον δε Κυριου επι ποιουντας κακα.”¹⁴

[Better to suffer than to sin]

13 Και τις ό κακωσων ύμας εαν του αγαθου μιμηται¹⁵ γενησθε? 14 Αλλ’ ει και πασχοιτε¹⁶ δια δικαιοσυνην, μακαριοι. Τον δε φοβον αυτων μη φοβηθητε μηδε ταραχθητε. 15 Κυριον δε τον Θεον¹⁷ άγιασατε εν ταις καρδιαις ύμων, έτοιμοι δε¹⁸ αι προς απολογιαν παντι τω αιτουντι ύμας λογον περι της εν ύμιν ελπιδος, μετα¹⁹ πραυτητος²⁰ και φοβου· 16 συνειδησιν εχοντες αγαθην, ίνα εν ώ καταλαλουσιν²¹ ύμων ως κακοποιων,²²

¹ επι τον f³⁵ x [81%] OC,TR,CP || εις τον [7%] || επι [3%] RP,HF || εις P⁷²A,B,C [9%] NU (Soden again!)

² άβρααμ f³⁵ [50%] || άβρααμ xA,B,C [50%] RP,HF,OC,TR,CP,NU [When Jehovah changed Abram's name to Abraham (Genesis 17:5) the intervocalic aspiration in Hebrew is adequately represented in English by 'h'; but so far as I know, there is no way in Greek to indicate intervocalic aspiration within a word—the only alternative to losing the aspiration altogether would be to place it at the beginning of the word.]

³ εγενηθητε f³⁵ P^{81v} xA,B,C [63%] RP,HF,OC,TR,NU || εγεννηθητε P⁷²,664 [35%] CP || εγεννηθη [2%] (The extra nu is presumably a mistake.)

⁴ συγκληρονομοι f³⁵ (A,C) [90%] RP,HF,OC,TR,CP || συγκληρονομοις P⁸¹ (P⁷²B) [9%] NU || συνκληρονομους x (Two other readings.)

⁵ χαριτος ζωης f³⁵ P^{81v}B,C [58%] RP,HF,OC,TR,CP,NU || χαριτος ζωσης [35%] || ποικιλης χαριτος ζωης xA [7%] || χαριτος ζωης αιωνιου P⁷²

⁶ εγκοπτεσθαι f³⁵ P⁸¹ (x)A,B [70%] RP,HF,OC,CP,NU || εκκοπτεσθαι P⁷²C,201 [30%] TR

⁷ φιλοφρονες f³⁵ (73.3%) RP,HF,OC,TR,CP || ταπεινοφρονες P^{72,81v} xA,B,C (22.3%) NU (There are several conflation that garner 4.4%.)

⁸ ειδοτες f³⁵ (90.3%) RP,HF,OC,TR,CP || --- P^{72,81} xA,B,C (9.7%) NU

⁹ ημερας ιδειν f³⁵ C [26%] || ~ 21 P^{72,81v} xA,B [74%] RP,HF,OC,TR,CP,NU (Did codex C assimilate to the LXX, or did codex B and company assimilate to the inverted order in B [LXX]? f³⁵ [K] is independent of K^x.) (This reading is supported by some sixteen independent lines of transmission, at least half of which will go back to the 3rd century.)

¹⁰ αυτου f³⁵ x [95%] RP,HF,OC,TR,CP || --- P^{72,81} A,B,C [5%] NU

¹¹ αυτου f³⁵ [89%] RP,HF,OC,TR,CP || --- P^{72,81v} xA,B,C [11%] NU

¹² απο f³⁵ x [93%] RP,HF,OC,TR,CP || δε απο P⁷²A,B,C [7%] NU

¹³ οτι f³⁵ P^{72,81} xA,B,C [98%] RP,HF,OC,CP,NU || οτι οι [2%] TR

¹⁴ κακα f³⁵ P⁷² xA,B,C [93%] RP,HF,OC,TR,NU || κακα του εξολοθρευσαι αυτους εκ γης [7%] CP

¹⁵ μιμηται f³⁵ [75%] RP,HF,OC,TR,CP || ζηλωται (P⁷²x)A(B)C [25%] NU

¹⁶ ει και πασχοιτε f³⁵ P⁷²(x)B,C [82%] RP,HF,OC,TR,NU || ~ 213 [8%] || ει και πασχετε [5.5%] CP || ει δε και πασχοιτε A [4.5%]

¹⁷ θεον f³⁵ [94%] RP,HF,OC,TR,CP || χριστον P⁷² xA,B,C [6%] NU

¹⁸ δε f³⁵ [83%] RP,HF,OC,TR,CP || --- P⁷² xA,B,C [17%] NU

¹⁹ μετα f³⁵ [81%] RP,HF,OC,TR,CP || αλλα μετα P⁷² xA,B,C [19%] NU

²⁰ πραυτητος f³⁵ P⁷² xA,B,C [85%] RP,HF,OC,TR,CP,NU || πραοτητος [15%]

²¹ καταλαλουσιν f³⁵ xA,C (44.4%) OC,CP || καταλαλωσιν (50%) RP,HF,TR || καταλαλεισθε P⁷²B (5%) NU (Two other readings.)

²² υμων ως κακοποιων f³⁵ xA,C (92.4%) RP,HF,OC,TR,CP || υμας ως κακοποιων (2.4%) || --- P⁷²B (5.2%) NU

καταισχυνθωσιν οἱ ἐπηραζοντες ὑμων τη αγαθη εν Χριστω αναστροφη.¹ 17 Κρειττον γαρ αγαθοποιουντας, ει θελοι² το θελημα του Θεου, πασχειν ἢ κακοποιουντας.

[Follow Christ's example to victory]

18 Ὅτι και Χριστος ἀπαξ περι ἁμαρτιων επαθεν,³ δικαιος ὑπερ ἀδικων, ἵνα ἡμας⁴ προσαγαγη τω Θεω· θανατωθεις μεν σαρκι ζωοποιηθεις δε⁵ πνευματι· 19 εν ᾧ και τοις εν φυλακη πνευμασιν πορευθεις εκηρυξεν, 20 απειθησασιν ποτε, ὅτε απεξεδεχτο⁶ ἢ του Θεου μακροθυμια εν ἡμεραις Νωε, κατασκευαζομενης κιβωτου, εις ἣν ολιγαι,⁷ τουτ' εστιν οκτω, ψυχαι διεσωθησαν δι' ὕδατος· 21 ὃ⁸ αντιτυπον νυν και ἡμας⁹ σωζει βαπτισμα (ου σαρκος αποθεσις ῥυπου, αλλα συνειδησεως αγαθης επερωτημα εις Θεον) δι' αναστασεως Ιησου Χριστου, 22 ὅς εστιν εν δεξια του¹⁰ Θεου, πορευθεις εις ουρανον, ὑποταγευτων αυτω αγγελων και εξουσιων και δυναμεων.

[Some concluding instructions]

[Pursue the will of God]

4.1 Χριστου ουν παθοντος ὑπερ ἡμων¹¹ σαρκι, και ὑμεις την αυτην εννοιαν ὀπλισασθε (ὅτι ὁ παθων σαρκι¹² πεπαυται ἁμαρτιας) 2 εις το μηκετι ανθρωπων επιθυμιας αλλα θεληματι του¹³ Θεου τον επιλοιπον εν σαρκι βιωσαι χρονον. 3 Αρκετος γαρ ὑμιν¹⁴ ὁ παρεληλυθως χρονος¹⁵ το θελημα¹⁶ των εθνων κατεργασασθαι¹⁷—πεπορευμενους εν ασελγεια, επιθυμιας, οиноφλυγαις, κωμοις, ποτοις, και αθεμιτοις¹⁸ ειδωλολατριας¹⁹—4 εν ᾧ ξενιζονται, μη συντρεχοντων ὑμων εις την αυτην της ασωτιας αναχυσιν, βλασφημουντες· 5 οἱ αποδωσουσιν λογον τω ἑτοιμως εχοντι κινuai ζωντας και νεκρους 6 (εις τουτο γαρ και νεκροις ευηγγελισθη, ἵνα κριθωσι μεν κατα ανθρωπους σαρκι, ζωσι δε κατα Θεον πνευματι).²⁰

¹ τη αγαθη εν χριστω αναστροφη f³⁵ [20%] || την αγαθην εν χριστω αναστροφην (κ)A,B [50%] RP, HF, OC, TR, CP, NU || την εν χριστω αγαθην αναστροφην P⁷² [24%] || την εν χριστω αγνην αναστροφην C [1%] || την καλην εν χριστω αναστροφην [4%] || --- [1%] (The dative is correct for the object of ἐπηραζω, but if copyists were not familiar with the verb they would naturally 'correct' to the accusative. ECM lists 15 variations for the 6-word phrase.)

² θελοι f³⁵ P⁷² κA,B,C [92%] RP, HF, OC, CP, NU || θελει [3%] TR || --- [5%]

³ επαθεν f³⁵ B [78%] RP, HF, OC, TR, CP, NU || υπερ ημων επαθεν [6%] || απεθανεν C [3%] || υπερ ημων απεθανεν (κ) [10%] || υπερ υμων απεθανεν P⁷²A [3%]

⁴ ημας f³⁵ A,C [64%] lat, cop, OC, TR, CP || υμας P⁷²B [36%] syr, RP, HF, NU || --- κ (Soden again.)

⁵ δε f³⁵ κA,B,C [96%] RP, HF, OC, CP, NU || δε τω [4%] TR || δε εν P⁷²

⁶ απεξεδεχτο f³⁵ P⁷² κA,B,C [88%] RP, HF, OC, CP, NU || απαξ εδεχτο [11%] || απαξ εξεδεχτο TR (Three other readings; ECM doesn't list any MSS for the reading of TR, but there probably are some.)

⁷ ολιγαι f³⁵ C [87%] RP, HF, OC, TR, CP || ολιγοι P⁷² κA,B [12%] NU || ο λογος [1%]

⁸ ο f³⁵ A,B,C [84%] RP, HF, OC, TR, NU || ω [12%] CP || ου [1.5%] || --- P⁷² κ [2.5%]

⁹ αντιτυπον νυν και ημας f³⁵ [74%] RP, HF, OC (CP) || αντιτυπον νυν και υμας [2%] || και ημας αντιτυπον νυν C [8%] TR || και υμας αντιτυπον νυν P⁷²A,B [12%] NU || και υμας νυν αντιτυπον κ (There are seven further variants that together garner 4%; ημας has about 85%.)

¹⁰ του f³⁵ P⁷²A,C [99.4%] RP, HF, OC, TR, CP [NU] ECM || --- κB [0.6%]

¹¹ υπερ ημων f³⁵ A (88.4%) RP, HF, OC, TR, CP || υπερ υμων (κ) (7.2%) || --- P⁷²B,C (4.4%) NU

¹² σαρκι f³⁵ P⁷² κA,B,C [76%] NU || εν σαρκι [24%] RP, HF, OC, TR, CP (OC is in small print.) (Soden again.)

¹³ του f³⁵ [22%] || --- P⁷² κA,B,C, 201 [78%] RP, HF, OC, TR, CP, NU (This reading is supported by at least nine independent lines of transmission, some of which must go back to the 3rd century.)

¹⁴ υμιν f³⁵ κ (41.7%) RP, HF, OC, CP || ημιν C (47.1%) TR || --- P⁷²A,B (11.2%) NU

¹⁵ χρονος f³⁵ P⁷² κA,B,C [26%] NU || χρονος του βιου [74%] RP, HF, OC, TR, CP (This reading is supported by at least twenty independent lines of transmission, some of which must go back to the 3rd century.)

¹⁶ θελημα f³⁵ [87%] RP, HF, OC, TR, CP || βουλημα P⁷² κA,B,C [13%] NU

¹⁷ κατεργασασθαι f³⁵ [89%] RP, HF, OC, TR, CP || κατειργασασθε C³ [3%] || κατειργασθαι P⁷²(κ)A,B [6%] NU (Three further variants garner 2%.)

¹⁸ και αθεμιτοις *rell* || --- [1%] CP

¹⁹ ειδωλολατριας f³⁵ κA,C [70%] OC, CP, NU || ειδωλολατρειαις B, 664 [30%] RP, HF, TR

²⁰ [This delightful verse has given commentators no end of exercise. Verse 5 ends with "judge living and dead", but anyone who is dead was once alive, obviously, and the judgment will be based on what they did while alive, which is why everyone needs to be evangelized while in this life. There is no definite article with 'dead', either in verse 5 or 6, so Peter is referring to the ones who were evangelized in this life—he is not saying that *everyone* has been or will be evangelized. Everyone will be judged, but to 'live according to God in spirit' one must respond adequately to the Gospel.]

[Redeem the time]

7 Παντων δε το τελος ηγγικεν. Σωφρονησατε ουν και νηψατε εις τας¹ προσευχας. 8 Προ παντων δε² την εις εαυτους αγαπην εκτεινη εχοντες, οτι η³ αγαπη καλυπτει⁴ πληθος αμαρτιων· 9 φιλοξενοι εις αλληλους ανευ γογγυσμων·⁵ 10 εκαστος καθως ελαβεν χαρισμα, εις εαυτους αυτο⁶ διακονουντες ως καλοι οικονομοι ποικιλης χαριτος Θεου. 11 Ει τις λαλει, ως λογια Θεου. Ει τις διακονει, ως εξ ισχυος ως⁷ χορηγει ο Θεος, ινα εν πασιν δοξαζηται Θεος⁸ δια Ιησου Χριστου, ω εστιν⁹ η δοξα και το κρατος εις τους αιωνας.¹⁰ Αμην.

[Suffering in the will of God]

12 Αγαπητοι, μη ξενιζεσθε τη εν υμιν πυρωσει προς πειρασμον¹¹ υμιν γινομενη, ως ξενου υμιν συμβαινοντος, 13 αλλα καθο κοινωνειτε τοις του Χριστου παθημασιν, χαιρετε, ινα και εν τη αποκαλυψει της δοξης αυτου χαρητε αγαλλιωμενοι. 14 Ει ονειδιζεσθε εν ονοματι Χριστου, μακαριοι, οτι το της δοξης¹² και το του Θεου Πνευμα εφ' υμας αναπεπαιται.¹³ Κατα μεν αυτους βλασφημειται, κατα δε υμας δοξαζεται.¹⁴ 15 Μη γαρ τις υμων πασχετω ως φονευς η κλεπτης η κακοποιος η ως αλλοτριοεπισκοπος.¹⁵ 16 ει δε ως Χριστιανος, μη αισχυνεσθω, δοξαζετω δε τον Θεον εν τω μερει¹⁶ τουτω. 17 'Οτι ο¹⁷ καιρος του αρξασθαι το κριμα απο του οικου του Θεου· ει δε πρωτον αφ' ημων,¹⁸ τι το τελος των απειθουντων τω του Θεου ευαγγελιω? 18 Και "Ει ο δικαιος μολις σωζεται, ο ασεβης και αμαρτωλος που φανειται?" 19 'Ωστε και οι πασχοντες κατα το θελημα του Θεου ως¹⁹ πιστω Κτιστη παρατιθεσθωσαν τας ψυχας αυτων²⁰ εν αγαθοποιια.²¹

[How to be a shepherd]

5.1 Πρεσβυτερους τους²² εν υμιν παρακαλω, ο²³ συμπρεσβυτερος και μαρτυς των του Χριστου παθηματων, ο και της μελλουσης αποκαλυπτεσθαι δοξης κοινωνος· 2 ποιμανατε το εν υμιν ποιμνιον του Θεου, επισκοπουντες²⁴ μη αναγκαστως¹ αλλ' ² εκουσιως, ³ μηδε

¹ τας f³⁵ 35e [70%] RP, HF, OC, TR, CP || --- P⁷² xA, B, 35 [30%] NU

² δε f³⁵ [98%] RP, HF, OC, TR, CP || --- P⁷² xA', B [2%] NU

³ η f³⁵ [49%] OC || --- P⁷² xA, B [51%] RP, HF, TR, CP, NU (OC is in small print.)

⁴ καλυπτει f³⁵ A, B [60%] NU || καλυψει P⁷² x [40%] RP, HF, OC, TR, CP (Soden again.)

⁵ γογγυσμων f³⁵ [83%] RP, HF, OC, TR, CP || γογγυσμου xA, B [17%] NU || γογυζμου P⁷² (One other variant.)

⁶ αυτο f³⁵ P⁷² xA, B [88%] RP, HF, OC, TR, CP, NU || αυτω [12%]

⁷ ως f³⁵ [69%] RP, HF, OC, CP || ης P⁷² xA, B, 201 [28%] TR, NU || --- [3%]

⁸ δοξαζεται Θεος f³⁵ [20%] || δοξαζεται ο Θεος P⁷² xA, B [73%] RP, HF, OC, TR, CP, NU || ο Θεος δοξαζεται [6%] (Three other readings. The lack of the article emphasizes the inherent quality of the noun.)

⁹ εστιν f³⁵ P⁷² xB [87%] RP, HF, OC, TR, CP, NU || --- A, 664 [13%]

¹⁰ αιωνας f³⁵ P⁷² [27%] || αιωνας των αιωνων xA, B [73%] RP, HF, OC, TR, CP, NU (The reading of f³⁵ [K¹] is independent of K^x and has the earliest attestation.) (This reading is supported by some twenty independent lines of transmission, at least half of which should go back to the 3rd century.)

¹¹ πειρασμον *rell* || πειρασμων [4%] CP

¹² δοξης f³⁵ P⁷² B (75.7%) RP, HF, TR, CP, NU || δοξης και δυναμεως (x)A (24.3%) OC

¹³ αναπεπαιται f³⁵ [39%] CP || επαναπαυεται A [6%] || επαναπεπαιται P⁷² [2%] || αναπαυεται xB [52%] RP, HF, OC, TR, NU || αναπεμπεται [1%] (P⁷² would appear to have a conflation, albeit early, based on the readings of f³⁵ and A.)

¹⁴ κατα μεν αυτους βλασφημειται κατα δε υμας δοξαζεται f³⁵ [83%] RP, HF, OC, TR, CP || --- P⁷² xA, B [17%] NU

¹⁵ αλλοτριοεπισκοπος f³⁵ [89%] RP, HF, OC, TR, CP || αλλοτριος επισκοπος A [4%] || αλλοτριους επισκοπος P⁷² || αλλοτριοεπισκοπος xB [7%] NU

¹⁶ μερει f³⁵ [88%] RP, HF, OC, TR, CP, ECM || ονοματι P⁷² xA, B [11%] NU || conflation [1%]

¹⁷ ο f³⁵ P⁷² B [80%] RP, HF, OC, TR, CP[NUECM] || --- xA [20%]

¹⁸ ημων f³⁵ P⁷² A(B) [87%] RP, HF, OC, TR, CP, NU || υμων x [13%]

¹⁹ ως f³⁵ [94%] RP, HF, OC, TR, CP || --- P⁷² xA, B [6%] NU

²⁰ αυτων f³⁵ P⁷² xA [95%] RP, HF, OC, CP, NU || εαυτων [5%] TR || --- B (Four of TR's five percent actually have εαυτων ψυχας.)

²¹ αγαθοποιια f³⁵ xB [87%] RP, HF, OC, TR, CP, NU || αγαθοποιαις P⁷² A [13%] (One other reading.)

²² τους f³⁵ [78%] RP, HF, OC, TR, CP || ουν τους x [17%] || ουν P⁷² A, B [4%] NU || --- [1%]

²³ ο f³⁵ P⁷² xA, B [89%] RP, HF, OC, TR, NU || ως [11%] CP (Two other readings.)

²⁴ επισκοπουντες f³⁵ P⁷² A (99.2%) RP, HF, OC, TR, CP[NUECM] || --- xB (0.8%)

αισχροκερδως αλλα προθυμως, 3 μηδε⁴ ως κατακυριευοντες των κληρων αλλα τυποι γινομενοι⁵ του ποιμνιου. 4 Και φανερωθεντος του Αρχιποιμενος κομεισθε τον αμαραντινον της δοξης στεφανον.

[Humility is a must]

5 Όμοιως,⁶ νεωτεροι, υποταγητε πρεσβυτεροις. Παντες δε αλληλοις υποτασσομενοι,⁷ την ταπεινοφροσυνην εγκομβωσασθε, οτι “Ο⁸ Θεος υπερηφανοις αντιτασσεται, ταπεινοις δε διδωσιν χαριν”. 6 Ταπεινωθητε ουν υπο την κραταιαν χειρα του Θεου, ινα υμας υψωση⁹ εν καιρω,¹⁰ 7 πασαν την μεριμναν υμων επιρριψαντες¹¹ επ’ αυτον, οτι αυτω μελει¹² υπερ¹³ υμων.

[Guard against the devil]

8 Νηψατε, γρηγορησατε! οτι¹⁴ ο αντιδικος υμων διαβολος ως λεων ωρυομενος περιερχεται,¹⁵ ζητων τινα¹⁶ καταπιειν.¹⁷ 9 ω αντιστητε στερεοι τη πιστει, ειδοτες τα αυτα των παθηματων τη εν¹⁸ κοσμω υμων αδελφοτητι επιτελεισθαι.¹⁹

[Benediction]

5.10 Ο δε Θεος πασης χαριτος, ο καλεσας υμας²⁰ εις την αιωνιον αυτου δοξαν εν Χριστω Ιησου,²¹ ολιγον παθοντας αυτος καταρτισαι²² υμας²³—στηριξαι,²⁴ σθενωσαι,²⁵ θεμελιωσαι.²⁶ 11 Αυτω η δοξα και το κρατος²⁷ εις τους αιωνας των αιωνων.²⁸ Αμην.

¹ αναγκαστως f³⁵ P⁷² xA,B [95%] RP, HF, OC, TR, CP, NU || αναγκαστικως 18 [5%] (Passive ‘coerced’ or active ‘coercive’?)

² αλλ f³⁵ A [97%] RP, HF, OC, TR, CP, NU || αλλα P⁷² xB [3%] ECM

³ εκουσιως f³⁵ B [86%] RP, HF, OC, TR, CP || εκουσιως κατα Θεον P⁷² xA [14%] NU

⁴ μηδε f³⁵ P⁷² [49%] RP, HF, CP || μηδ xA [50%] OC, TR, NU (B omits v. 3; two other readings.)

⁵ γινομενοι f³⁵ P⁷² xA [80%] RP, HF, OC, TR, CP, NU || γενομενοι 664 [20%]

⁶ ομοιως f³⁵ P⁷² A,B [74%] RP, HF, OC, TR, CP, NU || ομοιως δε x [1%] || ομοιως οι [5%] || ομοιως δε και [1%] || ομοιως δε οι [7%] || ομοιως και οι [5%] || ομοιως δε και οι [7%] (One other reading.)

⁷ υποτασσομενοι f³⁵ (94%) RP, HF, OC, TR, CP || υποταγωμεν (1.4%) || --- (P⁷²) xA,B (4.2%) NU (Two other readings.)

⁸ ο f³⁵ xA [99%] RP, HF, OC, TR, CP [NU] ECM || --- P⁷² B [1%]

⁹ υμας υψωση f³⁵ P⁷² xA,B [79%] RP, HF, OC, TR, CP, NU || ~ 21 [4%] || υμας υψωση [14%] || υψωση υμας [3%]

¹⁰ καιρω f³⁵ P⁷² xB [85%] RP, HF, OC, TR, CP, NU || καιρω επισκοπης A [14%] || καιρω εν τω μελλοντι αιωνι [1%]

¹¹ επιρριψαντες f³⁵ [93%] RP, HF, OC, TR, CP || επιρριψαντες xA,B [4%] NU || απορριψαντες P⁷² || επιρριψατε [3%]

¹² μελει *rell* || μελλει [20%]

¹³ υπερ f³⁵ [35%] || περι P⁷² xA,B [65%] RP, HF, OC, TR, CP, NU (God does the caring for them, in their place.)

¹⁴ οτι f³⁵ P⁷² [50%] TR || --- xA,B [50%] RP, HF, OC, CP, NU

¹⁵ περιερχεται f³⁵ [24%] || περιπατει P⁷² xA,B [76%] RP, HF, OC, TR, CP, NU (The lion isn’t ambling aimlessly; he is circling the prey, looking for an opening.) (This reading is supported by at least eleven independent lines of transmission, some of which must go back to the 3rd century.)

¹⁶ τινα f³⁵ P⁷² xA [99%] RP, HF, OC, TR, CP [NU] ECM || --- B [1%]

¹⁷ καταπιειν f³⁵ (x)B [53%] CP, NU || καταπιει [25%] || καταπιη P⁷² A,328,664 [22%] RP, HF, OC, TR (Soden again.)

¹⁸ εν f³⁵ A [99.4%] RP, HF, OC, TR, CP, ECM || εν τω P⁷² (x)B [0.6%] [NU]

¹⁹ επιτελεισθαι f³⁵ [88%] RP, HF, OC, TR, CP, NU || επιτελεισθε xA,B [12%] || επιτελειται P⁷²

²⁰ υμας f³⁵ P⁷² xA,B [92%] RP, HF, OC, CP, NU || ημας 664 [8%] TR

²¹ Ιησου f³⁵ P⁷² A [97%] RP, HF, OC, TR, CP [NU] || --- x(B) [3%] ECM

²² καταρτισαι f³⁵ [88%] RP, HF, TR, CP || καταρτισει P⁷² xA,B [12%] OC, NU (Two other readings.)

²³ υμας f³⁵ 35c [88%] RP, HF, OC, TR, CP || --- P⁷² xA,B,35 [12%] NU

²⁴ στηριξαι f³⁵ [33%] TR, CP || στηριξει P⁷² xA,B [66%] RP, HF, OC, NU || στηριξει [1%] (Future indicative or aorist optative?) (This reading is supported by some thirteen independent lines of transmission, at least half of which should go back to the 3rd century.)

²⁵ σθενωσαι f³⁵ [30%] TR, CP || σθενωσει xA,B [66%] RP, HF, OC, NU || σθενωσοι [1%] || --- P⁷² [3%] (One other reading. This reading is supported by some thirteen independent lines of transmission, at least half of which should go back to the 3rd century.)

²⁶ θεμελιωσαι f³⁵ [30%] TR, CP || θεμελιωσει P⁷² x [66%] RP, HF, OC, NU || θεμελιωσοι [1%] || --- A,B [3%] (This reading is supported by some thirteen independent lines of transmission, at least half of which should go back to the 3rd century.)

²⁷ η δοξα και το κρατος f³⁵ x (59.6%) RP, HF, OC, TR, CP || 125 (31.3%) || ~ 45312 (7%) || το (-το P⁷²) κρατος P⁷² A,B (0.8%) NU (Three other readings; the evidence for η δοξα is massive.)

²⁸ των αιωνων f³⁵ xA [91%] RP, HF, OC, TR, CP || --- P⁷² B [9%] NU

[Sign-off]

12 Δια Σιλουανου ὑμιν του πιστου αδελφου, ὡς λογιζομαι, δι' ολιγων εγγραψα, παρακαλων και επιμαρτυρων ταυτην ειναι αληθη χαριν του Θεου εις ἣν ἔστηκατε.¹
13 Ασπάζεται ὑμας ἢ εν Βαβυλωνι συνεκλεκτη, και Μαρκος ὁ υἱος μου. 14 Ασπασασθε αλληλους εν φιληματι αγαπης.

Ειρηνη ὑμιν πασιν τοις εν Χριστω Ιησου.² Αμην.³

[Subscript]

Εγγραφη απο Ῥωμης⁴

ΠΕΤΡΟΥ Β

ECM collated 127 continuous text manuscripts (MSS) for 2 Peter, apart from a few fragments, which number represents about 20% of the extant (known) MSS. However, they mainly chose MSS that present some degree of divergence from the Byzantine norm. By their own statement, they included “seven nearly pure Byzantine manuscripts” (18, 35, 319, 365, 424, 468, 617). Cursives 18 and 35 are the only two representatives of f³⁵ and thus represent 18% of the manuscript total.⁵ So we are left with five representatives of the Byzantine hard-core, which presumably stand for some 60% of the manuscript total. For all that, by a careful comparison of TuT and ECM I believe we can arrive at some reasonably close extrapolations.

Thus 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 will hardly exceed ± 2%; where there is some division among the Byzantine witnesses the margin of error will rarely exceed ± 10%.

From my point of view, I have retrieved from the ‘attic’ of neglect the following readings that are probably original—1:5 δε τουτο, 2:2 ἄς, 2:9 πειρασμων, 2:12 γεγενημενα φυσικα, 2:17 εις αιωνιας, 2:18 ασελγειας, 3:5 συνεσωτα, 3:10 ἦ, 3:16 εισιν, 3:18 αυξανητε. Ten for a book the size of Second Peter is not inconsequential. None of the readings is major, but they do sharpen the focus. And for those who believe in an inerrant Text, as I do, each word is important (and even the spelling may prove to be significant).⁶

ΠΕΤΡΟΥ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ⁷

[To fellow believers]

1.1 Συμεων⁸ Πετρος, δουλος και αποστολος Ιησου Χριστου, τοις ισοτιμον ἡμιν λαχουσιν πιστιν εν δικαιοσυνη του Θεου ἡμων και Σωτηρος Ιησου Χριστου: 2 Χαρις ὑμιν και

¹ εστηκατε f³⁵ [92%] RP, HF, OC, TR, CP || στητε P⁷² & A, B [8%] NU (Two other readings.)

² Ιησου f³⁵ & [95%] RP, HF, OC, TR, CP || --- A, B [5%] NU

³ αμην f³⁵ & [97%] RP, HF, OC, TR, CP || --- A, B [3%] NU (P⁷² omits the whole last sentence.)

⁴ εγγραφη απο ρωμης f³⁵ [20%] [a further 22% have εγγραφη απο ρωμης plus other material 664] || some sort of subscript without εγγραφη απο ρωμης P⁷² & A, B, 2723 [32%] || --- 328 [26%] RP, HF, OC, TR, CP, NU (Things like ‘first Peter’, ‘catholic epistle’, ‘holy apostle’ could scarcely have been in the Autograph, but ‘written from Rome’ might have been. The information is likely correct, but that does not necessarily make it part of the inspired epistle.)

⁵ However, I have collated 204, 328, 664 and 2723, as well as re-collating 18 and 35.

⁶ I venture to affirm to the reader that all original wording of Second Peter 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 Lk. 4:4, “every word” [as in 99.6% of the MSS]).

⁷ Where TuT is silent the citation of f³⁵ is based on seven MSS—18, 35, 201, 204, 328, 664 and 2723. For 201 I used Scrivener’s collation; the rest I collated myself. 35 and 2723 are very pure representatives of f³⁵ in 2 Peter, with not a single variant. Then comes 18 with one variant, 201 and 328 with three, 204 with four and 664 with nineteen. For 35 and 2723 to have no variants after all the centuries of transmission is surely an eloquent demonstration of the faithfulness and accuracy of that transmission. Where any of the seven deviates the MS will be cited individually (except for singular readings). If these seven MSS are representative of the family, then we can be reasonably confident that we have the precise family profile—it is reflected in the Text without exception.

⁸ συμεων f³⁵ & A [75%] RP, HF, OC, TR, NU || σιμων P⁷² B [25%] CP

ειρηνή πληθυνθείη εν επιγνώσει του Θεου και Ιησου του Κυριου ἡμων,¹ 3 ὡς² παντα ἡμιν της θειας δυναμειως αυτου τα προς ζωην και ευσεβειαν δεδωρημενης, δια της επιγνωσεως του καλεσαντος ἡμας δια δοξης και αρετης,³ 4 δι' ὧν τα τιμια ἡμιν και μεγαιστα επαγγελματα⁴ δεδωρηται, ἵνα δια τούτων γενησθε θειας κοινωνοι φυσεως, αποφυγοντες της εν κοσμῳ εν επιθυμια φθορας.⁵

[Take the Truth seriously!]

[Our 'entrance' depends on us]

1.5 Και αυτο δε τουτο,⁶ σπουδην πασαν παρεισενεγκαντες, επιχορηγησατε εν τη πιστει ὑμων την αρετην, εν δε τη αρετη την γνωσιν, 6 εν δε τη γνωσει την εγκρατειαν, εν δε τη εγκρατεια την ὑπομοινην, εν δε τη ὑπομοινη την ευσεβειαν, 7 εν δε τη ευσεβεια την φιλαδελφειαν, εν δε τη φιλαδελφια την αγαπην. 8 Ταυτα γαρ ὑμιν ὑπαρχοντα και πλεοναζοντα, ουκ αργους ουδε ακαρπους καθιστησιν εις την του Κυριου ἡμων Ιησου Χριστου επιγνωσιν. 9 Ὡ γαρ μη παρεστιν ταυτα τυφλος εστιν, μυωπαζων, ληθην λαβων του καθαρισμου των παλαι αυτου ἁμαρτιων.⁷

10 Διο μαλλον, αδελφοι, σπουδασατε⁸ βεβαιαν ὑμων την κλησιν και εκλογην ποιεισθαι,⁹ ταυτα γαρ ποιουντες ου μη πταισητε ποτε. 11 Οὕτως γαρ πλουσιως επιχορηγηθησεται ὑμιν ἡ εισοδος¹⁰ εις την αιωνιον¹¹ βασιλειαν του Κυριου ἡμων και Σωτηρος Ιησου Χριστου.¹²

[Peter's death imminent]

12 Διο ουκ αμελησω¹³ αει ὑμας ὑπομινησκειν περι τουτων,¹⁴ καιπερ ειδοτας και εστηριγμενους εν τη παρουση αληθεια. 13 Δικαιον δε ἡγουμαι, εφ' ὅσον ειμι εν τουτω τῷ σκηνωματι, διεγειρειν ὑμας εν ὑπομνησει, 14 ειδως ὅτι ταχινη εστιν ἡ αποθεις του σκηνωματος μου, καθως και ὁ Κυριος ἡμων Ιησους Χριστος εδηλωσεν μοι. 15 Σπουδασω δε και ἕκαστοτε εχειν ὑμας μετα την εμην εξοδον την τουτων μνημην ποιεισθαι.

[The prophetic Word is trustworthy]

16 Ου γαρ σεσοφισμενοις μυθοις εξακολουθησαντες εγνωρισαμεν ὑμιν την του Κυριου ἡμων Ιησου Χριστου δυναμιν και παρουσιαν, αλλ' εποπται γενηθεντες της εκεινου μεγαλειοτητος 17—λαβων γαρ παρα Θεου Πατρος τιμην και δοξαν φωνης ενεχθεισης αυτω

¹ ιησου του κυριου ημων f³⁵ (P⁷²)B,C [68%] RP, HF, OC, TR, NU [234 1.4%] || ιησου χριστου του κυριου ημων κA [15%] (CP) || χριστου ιησου του κυριου ημων [8%] || σωτηρος ιησου χριστου του κυριου ημων [1.2%] || του κυριου ημων ιησου χριστου [6%] || one other reading [0.4%]

² ὡς f³⁵ P⁷²B,C [92%] RP, HF, OC, TR, CP, NU || ὡς τα κA [8%]

³ δια δοξης και αρετης f³⁵ P⁷²B [81%] RP, HF, OC, TR, CP || ιδια δοξη και αρετη κA,C [19%] NU

⁴ τιμια ημιν (υμιν 3.4%) και μεγαιστα επαγγελματα f³⁵ κ (81.6%) RP, HF, OC, CP || ~ 13425 B (6.6%) NU || ~ 13452 P⁷² (0.4%) || 1345 (0.6%) || ~ 43125 (A)C (8.6%) || ~ 42315 (1.2%) TR || three further variations (1%)

⁵ κοσμῳ εν (-εν 5%) επιθυμια φθορας f³⁵ [87%] RP, HF, OC, TR, CP || τῷ κοσμῳ εν επιθυμια φθορας A,B [alone] NU || τῷ κοσμῳ επιθυμιαν φθορας (φθοραν P⁷²) P⁷²κ [alone] || κοσμῳ επιθυμιας και φθορας C [5.6%] || κοσμῳ επιθυμιας φθορας [2%] || τῷ κοσμῳ επιθυμιας και φθορας [4%] || three other variants [0.6%]

⁶ δε τουτο f³⁵ κ [66%] || ~ 21 P⁷²B,C [32%] RP, HF, OC, TR(CP)NU || 1 A [1%] || 2 [0.8%] || one other reading [0.2%] (RP and HF were misled by von Soden. Curiously, this early majority reading is apparently not to be found in any printed edition.)

⁷ αμαρτιων f³⁵ P⁷²B,C [79%] RP, HF, OC, TR, CP, NU || αμαρτηματων κA [21%]

⁸ σπουδασατε f³⁵ P⁷²B,C [86%] RP, HF, OC, TR, CP, NU || σπουδασατε ινα δια των καλων εργα κ(A) [14%]

⁹ ποιεισθαι f³⁵ P⁷²B,C [80%] RP, HF, OC, TR, CP, NU || ποιησθε κA [13%] || ποιεισθε [6.6%] || ποιησεσθε [0.4%]

¹⁰ εισοδος f³⁵ κA,B,C [75%] RP, HF, OC, TR, CP, NU || εισοδος η P⁷² [25%]

¹¹ αιωνιον f³⁵ P⁷²κA,B [98%] RP, HF, OC, TR, NU || αιωνιαν C [2%] CP || --- 328

¹² ημων και σωτηρος ιησου χριστου f³⁵ P⁷²κB,C [85%] RP, HF, OC, TR, NU || ~ 23145 A [7%] || 145 [8%] CP (One other reading.)

¹³ ουκ αμελησω f³⁵ (95.8%) RP, HF, OC, TR, CP || ου μελλησω (P⁷²) (1%) || μελλησω κA,B,C (2.8%) NU || two other readings (0.4%) (Since Peter goes on to predict his imminent death, the majority reading seems to be at odds with that prediction, so the early uncials took evasive action.)

¹⁴ αει υμας υπομινησκειν περι τουτων f³⁵ P⁷²B,C [90%] RP, HF, OC, CP, NU || ~ 21345 A [3%] TR || ~ 32145 [3.2%] || ~ 14532 κ [alone] || ~ 13245 [1.4%] || 2345 [1.4%] || two other readings [0.8%]

τοιασδε ὑπο της μεγαλοπρεπους δοξης, “Οὗτος εστιν ὁ Υἱος μου ὁ αγαπητος¹ εις ὃν εγω ευδοκησα”²—18 και ταυτην την φωνην ἡμεις ηκουσαμεν εξ ουρανου ενεχθεισαιν συν αυτω οντες εν τω ορει τω ἁγιω.³

19 Και εχομεν βεβαιοτερον τον προφητικον λογον, ὧ καλως ποιειτε προσεχοντες, ὡς λυχνω φαινονται εν αυχηρω τοπω, ἕως οἷ ἡμερα διαυγαση και φωσφορος ανατειλη εν ταις καρδιαις ὑμων, 20 τουτο πρωτον γινωσκοντες, ὅτι πασα προφητεια Γραφης ιδιας επιλυσεως ου γινεται. 21 Ου γαρ θεληματι ανθρωπου ηνεχθη ποτε προφητεια,⁴ αλλ⁵ ὑπο Πνευματος Ἀγιου φερομενοι ελαλησαν ἅγιοι Θεου⁶ ανθρωποι.

[Watch out for false teachers!]

[Their teachings are destructive]

2.1 Εγενοντο δε και ψευδοπροφηται εν τω λαω, ὡς και εν ὑμιν εσονται ψευδοδιδασκαλοι, οἱτινες παρεισαξουσιν αιρεσεις απωλειας, και τον αγορασαντα αυτους Δεσποτην αρνουμενοι (επαγοντες ἑαυτοις ταχινην απωλειαν). 2 Και πολλοι εξακολουθησουσιν αυτων ταις ασελγειαις,⁷ δι’ ἃς⁸ ἡ ὁδος της αληθειας βλασφημηθησεται. 3 Και εν πλεονεξια πλαστοις λογοις ὑμας εμπορευσονται, οἷς το κριμα εκπαλαι ουκ αρχει, και ἡ απωλεια αυτων ου νυσταζει.⁹

[Their doom is sure]

4 Ει γαρ ὁ Θεος αγγελων ἁμαρτησαντων ουκ εφεισατο αλλα σειραις ζοφου ταρταρωσας παρεδωκεν εις κρισιν τηρουμενους,¹⁰ 5 και αρχαιου κοσμου ουκ εφεισατο αλλ¹¹ ογδοον Νωε δικαιοσυνης κηρυκα εφυλαξεν, κατακλυσμον κοσμω ασεβων επαξας, 6 και πολεις Σοδομων και Γομορρας τεφρωσας καταστροφη¹² κατεκρινεν (ὑποδειγμα μελλοντων ασεβειν¹³ τεθεικως), 7 και δικαιον Λωτ, καταπονουμενον ὑπο της των αθεσμων εν ασελγεια αναστροφης, ερρυσατο 8 (βλεμματι γαρ και ακοη ὁ δικαιος, εγκατοικων εν αυτοις, ἡμεραν εξ ἡμερας ψυχην δικαιαν ανομοις εργοις εβασανιζεν) 9—οιδεν Κυριος ευσεβεις εκ πειρασμων¹⁴ ῥυεσθαι, αδικους δε εις ἡμεραν κρισεως κολαζομενους τηρειν, 10 μαλιστα δε τους οπισω σαρκος εν επιθυμια¹⁵ μiasμου πορευομενους, και κυριοτητος καταφρονουντας.

[Their depravity is ‘unreal’]

Τολμηται, αυθαδεις, δοξας ου τρεμουσιν βλασφημουντες, 11 ὅπου αγγελοι, ισχυι και δυναμει μειζονες οντες, ου φερουσιν κατ’ αυτων παρα Κυριω¹⁶ βλασφημον κρισιν. 12 Οὗτοι

¹ ουτος εστιν ο υιος μου ο αγαπητος f³⁵ xA,C^c (98.8%) RP,HF,OC,TR,CP || ο υιος μου ο αγαπητος μου ουτος εστιν P⁷²B (alone) NU || three other readings C (0.8%)

² ευδοκησα f³⁵ P⁷²xB,C [88%] RP,HF,OC,TR,CP,NU || ηυδοκησα A [12%]

³ ορει τω αγιω f³⁵ xA (97.6%) RP,HF,OC,TR,CP || αγιω ορει P⁷²B,C (2.4%) NU

⁴ ποτε προφητεια f³⁵ xA [84%] RP,HF,OC,TR,CP || ~ 21 B,C [15%] NU || η προφητεια ποτε P⁷² [1%] (Two other readings)

⁵ αλλ f³⁵ A,C [90%] RP,HF,OC,TR || αλλα P⁷²xB [10%] CP,NU

⁶ αγιοι θεου f³⁵ x (84.8%) RP,HF,OC,CP || οι αγιοι θεου (4.2%) TR || αγιοι του θεου A (2.6%) || απο θεου P⁷²B (5.6%) NU || απο θεου αγιοι C (1.2%) || 1 (0.8%) || αγιοι θεου προφηται (0.8%)

⁷ ασελγειαις *rell* || απωλειαις TR (ECM doesn't mention TR's reading, which presumably has some support from MSS not considered by ECM.)

⁸ ας f³⁵ [20%] || ους P⁷²xA,B,C [80%] RP,HF,OC,TR,CP,NU (The people, or the licentious conduct? Is it not really the bad conduct that sullies the reputation of the Way?) [I believe ECM has misrepresented 35 here.]

⁹ νυσταζει f³⁵ [79%] RP,HF,OC,CP || νυσταζει P⁷²xA,B,C [21%] TR,NU

¹⁰ τηρουμενους f³⁵ P⁷²B,C [89%] RP,HF,OC,CP,NU || τετηρημενους [2%] TR || κολαζομενους τηρειν xA [8%] || four other readings [1%]

¹¹ αλλ f³⁵ [82%] HF,TR || αλλα P⁷²xA,B,C [18%] RP,OC,CP,NU

¹² καταστροφη f³⁵ xA [97%] RP,HF,OC,TR,CP[NU]ECM || --- P⁷²B,C [3%]

¹³ ασεβειν f³⁵ xA,C [92%] RP,HF,OC,TR,CP,ECM || ασεβειν P⁷²B [4%] [NU] || --- [3%] || three other readings [1%]

¹⁴ πειρασμων f³⁵ x [33%] CP || πειρασμου (P⁷²)A,B,C [67%] RP,HF,OC,TR,NU (One other reading.) (I take the plural to be clearly superior in the context. Besides the overt testimony of x, there must be well over twenty independent lines of transmission going back to the 5th century, half of which should go back to the 3rd, besides f³⁵.)

¹⁵ επιθυμια f³⁵ A,B [88%] RP,HF,OC,TR,CP,NU || επιθυμιας (P⁷²)xC [12%]

¹⁶ παρα κυριω f³⁵ xB,C [81%] RP,HF,OC,TR,CP,ECM || παρα κυριου P⁷² [8%] NU || --- A [11%]

δε, ὡς αλογα ζῶα γεγεννημενα φυσικα¹ εις ἄλωσιν και φθοραν, εν οἷς αγνοουσιν βλασφημουιντες, εν τη φθορα αυτων καταφθαρησονται,² 13 κομιουμενοι³ μισθον αδικιας. Ἦδοινην ἡγουμενοι την εν ἡμερα τρυφην, σπιλοι και μωμοι, εντρυφωντες εν ταις απαταις αυτων συνευχουμενοι ὑμιν, 14 οφθαλμους εχοντες μεστους μοιχαλιδος και ακαταπαυστους⁴ ἄμαρτιας, δελεαζοντες ψυχας αστηρικτους, καρδιαν γεγυμνασμενην πλεονεξιας⁵ εχοντες, καταρας τεκνα, 15 καταλιποντες⁶ ευθειαν⁷ ὁδον επλανηθησαν, εξακολουθησαντες τη ὁδῳ του Βαλααμ του Βοσορ, ὃς μισθον αδικιας ηγαπησεν, 16 ελεγξιν δε εσχεν ιδιας παρανομιας — ὑποζυγιον αφωνον εν ανθρωπου φωνη φθεγξαμενον εκωλυσεν την του προφητου παραφρονιαν. 17 Οὗτοι εισιν πηγαι ανυδροι,⁸ νεφελαι⁹ ὑπο λαιλαπος ελαυνομεναι, οἷς ὁ ζοφος του σκοτους εις αιωνας¹⁰ τετηρηται.

[*Their victims lose out*]

18 Ὑπερογκα γαρ ματαιοτητος φθεγγομενοι δελεαζουσιν εν επιθυμιας σαρκος, ασελγειας,¹¹ τους οντως¹² αποφυγοντας¹³ τους εν πλανη αναστρεφομενους, 19 ελευθεριαν αυτοις επαγγελλομενοι, αυτοι δουλοι ὑπαρχοντες της φθορας· ὧ γαρ τις ἤττηται, τουτω και¹⁴ δεδουλωται. 20 Εἰ¹⁵ γαρ αποφυγοντες τα μiasματα του κοσμου εν επιγνωσει του Κυριου και Σωτηρος¹⁶ Ἰησου Χριστου, τουτοις δε παλιν εμπλακεντες ἤττωνται, γεγονεν αυτοις τα εσχατα χειρονα των πρωτων. 21 Κρειττον¹⁷ γαρ ἦν αυτοις μη επγνωκεναι την ὁδον της δικαιοσυνης, ἢ επιγνωσιν επιστρεψαι εκ¹⁸ της παραδοθεισης αυτοις ἁγιας εντολης. 22 Συμβεβηκεν δε¹⁹ αυτοις το της αληθους παροιμιας: κυων επιστρεψας επι το ιδιον εξεραμα²⁰ και ὕς λουσαμενη εις κυλισμα²¹ βορβορου.

¹ γεγεννημενα φυσικα f³⁵ κ [26%] CP || ~ 21 [54%] RP, HF, OC, TR || γεγεννημενα φυσικα A, B, C [3%] NU || φυσικα γεγεννημενα [12%] || γεγεννημενα [4.2%] || φυσικα P⁷² [0.4%] || two other readings [0.4%] (Besides the overt testimony of κ, there must be well over twenty independent lines of transmission going back to the 5th century, half of which should go back to the 3rd, besides f³⁵. The majority variant, by putting the adjective next to the noun, seems to make a more natural construction, but I take it that φυσικα is acting like a noun in apposition to ζῶα, and to help us see this Peter places it after the participle: render, “as unreasoning animals, creatures of instinct made to be caught and destroyed”.)

² καταφθαρησονται f³⁵ [95%] RP, OC, TR, CP || και φθαρησονται (P⁷²) κ A, B, C [4%] NU || --- [1%] || και καταφθαρησονται [Soden] HF (ECM does not list the variant that is in von Soden's text, followed by HF [not RP].)

³ κομιουμενοι f³⁵ A, C (97.6%) RP, HF, OC, TR, CP || αδικουμενοι P⁷² κ B (2%) NU || one other variant (0.4%) (Is the Alexandrian variant not inferior?)

⁴ ακαταπαυστους *rell* || ακαταπαυστου [15%]

⁵ πλεονεξιας f³⁵ P⁷² κ A, B, C [96%] RP, HF, OC, CP, NU || πλεονεξιας [2%] TR || two other readings [2%]

⁶ καταλιποντες f³⁵ P⁷² C [90%] RP, HF, OC, TR, ECM || καταλειποντες κ A, B [9%] CP, NU (Two other readings.)

⁷ ευθειαν f³⁵ P⁷² κ A, B, C [98%] RP, HF, OC, CP, NU || την ευθειαν [2%] TR

⁸ ανυδροι f³⁵ (87%) RP, HF, OC, TR, CP || ανυδροι και P⁷² κ A, B, C (13%) NU

⁹ νεφελαι f³⁵ (87.4%) RP, HF, OC, TR, CP || ομιχλαι P⁷² κ A, B, C (11.4%) NU || conflation (1.2%)

¹⁰ εις αιωνας f³⁵ (25.1%) || εις αιωνα A, C (70.3%) RP, HF, OC, TR, CP || εις τον αιωνα (2.4%) || --- P⁷² κ B (2.2%) NU (There must be well over twenty independent lines of transmission going back to the 5th century, half of which should go back to the 3rd, besides f³⁵.)

¹¹ ασελγειας f³⁵ [40%] || ασελγειας P⁷² κ A, B, C [60%] RP, HF, OC, TR, CP, NU

¹² οντως f³⁵ κ C [93%] RP, HF, OC, TR || ολιγως P⁷² A, B [3%] NU || ολιγον [3%] CP || οντως ολιγον [1%]

¹³ αποφυγοντας f³⁵ [93%] RP, HF, OC, TR, CP || αποφευγοντας (P⁷²) κ A, B, C [7%] NU

¹⁴ και f³⁵ A, C, 048 [99.4%] RP, HF, OC, TR, CP || --- P⁷² κ B [0.6%] NU

¹⁵ ει f³⁵ P⁷² κ A, B, C [94%] RP, HF, OC, TR, NU || οι [6%] CP

¹⁶ και σωτηρος f³⁵ B (75%) RP, HF, OC, TR, CP || ημων και σωτηρος P⁷² κ A, C, 048 (14.6%) [NU] ECM || και σωτηρος ημων 328 (7.8%) || ημων (1.6%) || --- (1%)

¹⁷ κρειττον f³⁵ P⁷² B, C [90%] RP, HF, OC, TR, CP, NU || κρεισσον κ A [10%]

¹⁸ επιστρεψαι εκ f³⁵ (83.7%) RP, HF, OC, TR, CP || εις τα οπισω επιστρεψαι εκ (4.6%) || επιστρεψαι εις τα οπισω εκ (1.4%) || υποστρεψαι εκ (P⁷²) B, C (4.8%) NU || υποστρεψαι εις τα οπισω εκ (1%) || εκ (0.4%) || εις τα οπισω ανακαμψαι απο κ A, 048 (4.2%)

¹⁹ δε f³⁵ C [96%] RP, HF, OC, TR, CP || --- P⁷² κ A, B, 048* [3%] NU || γαρ [1%]

²⁰ εξεραμα *rell* || εξερασμα [13%] || εμετον [7%]

²¹ κυλισμα f³⁵ κ A [95%] RP, HF, OC, TR, CP || κυλισμον P⁷² B, C [5%] NU

[So take the Truth seriously!!]

3.1 Ταυτην ηδη, αγαπητοι, δευτεραν υμιν γραφω επιστολην (εν αις διεγειρω υμων εν υπομνησει την ειλικρινη διανοιαν), 2 μνησθηται των προειρημενων ρηματων υπο των αγιων προφητων, και της των αποστολων υμων¹ εντολης του Κυριου και Σωτηρος.

[Scoffers will come]

3 Τουτο πρωτον γινωσκοντες, οτι ελευσονται επ' εσχατου² των ημερων³ εμπαικται, κατα τας ιδιας επιθυμιας αυτων⁴ πορευομενοι 4 και λεγοντες, "Που εστιν η επαγγελια της παρουσιας αυτου? Αφ' ης γαρ οι πατερες εκοιμηθησαν παντα ουτως διαμενει απ' αρχης κτισεως." 5 Λανθανει γαρ αυτους τουτο θελοντας, οτι ουρανοι ησαν εκπαλαι και γη (εξ υδατος και δι⁵ υδατος) συνεστωα⁶ τω του Θεου λογω, 6 δι' ων⁷ ο τοτε κοσμος υδατι κατακλυσθεις απωλετο.

[This world will be destroyed]

7 Οι δε νυν ουρανοι και η γη τω αυτου⁸ λογω τεθησαυρισμενοι εισιν πυρι, τηρουμενοι εις ημεραν κρισεως και απωλειας των ασεβων ανθρωπων.

[The Lord is longsuffering]

8 'Εν δε τουτο⁹ μη λανθανετω υμας, αγαπητοι, οτι μια ημερα παρα Κυριω ως χιλια ετη και χιλια ετη ως ημερα μια.¹⁰ 9 Ου βραδυνει ο¹¹ Κυριος της επαγγελιας, ως τινες βραδυτητα ηγουνται, αλλα μακροθυμει εις υμας,¹² μη βουλομενος τινας απολεσθαι αλλα παντας εις μετανοιαν χωρησαι.

[Hasten the day of God]

10 'Ηξει δε η¹³ ημερα Κυριου ως κλεπτης εν νυκτι,¹⁴ εν η¹⁵ ουρανοι¹⁶ ροιζηδον παρελευσονται, στοιχεια δε καυσουμενα λυθησονται¹⁷—και γη και τα εν αυτη εργα κατακαησεται.¹⁸ 11 Τουτων ουν¹⁹ παντων λυομενων, ποταπους δει υπαρχειν υμας²⁰ εν αγιαις

¹ υμων f³⁵ P⁷² A,B,C [70%] RP, HF, OC, CP, NU || ημων [28.8%] TR || --- [1.2%]

² εσχατου f³⁵ [87%] RP, HF, TR, CP || εσχατων P⁷² A,B, 048^v, 201 [13%] OC, NU || εσχατω C

³ ημερων f³⁵ [88%] RP, HF, OC, TR, CP || ημερων εν εμπαιγμονη A,B, 048^v [5.6%] NU || ημερων εμπαιγμωνη (P⁷²) C [5%] || ημερων εμπαιγμωνης [1.2%] || one other reading [0.2%]

⁴ επιθυμιας αυτων f³⁵ B,C(048) [79%] RP, HF, OC, CP, NU || ~ 21 A [20%] TR || 1 P⁷² [1%] (One other reading.)

⁵ δι rell || --- 201 [1%]

⁶ συνεστωα f³⁵ A [23%] || συνεστωσα P⁷² A,C(048) [76%] RP, HF, OC, TR, CP, NU || συνεστωσαι [1%] || συνεστωσης B [alone] (The nominative plural neuter perfect active participle works with ησαν as a periphrastic construction whose subject includes both 'heavens' [m] and 'earth' [f]. Peter's syntax is almost as convoluted as Paul's, at times. f³⁵ [K'] is early and independent of K'. Aleph gives overt 4th century attestation, but this variant is also attested by another four independent lines of transmission, besides f³⁵, all of which probably go back at least to the 4th century.)

⁷ ων f³⁵ P⁷² A,B,C, 048 [97%] RP, HF, OC, TR, CP, NU || ον [2%] ECM || ο [1%]

⁸ τω αυτου f³⁵ A [90%] RP, HF, OC, CP || τω αυτω P⁷² A,B [9%] NU || αυτου TR (ECM doesn't list TR's reading, which presumably has some support from MSS not considered by ECM.) (Two other variants.)

⁹ τουτο f³⁵ A,B,C, 048 [78%] RP, HF, OC, TR, CP, NU || τουτω P⁷² [22%]

¹⁰ ημερα μια f³⁵ P⁷² A,B,C [98%] RP, HF, OC, TR, NU || ~ 21 [2%] CP

¹¹ ο f³⁵ [81%] RP, HF, OC, TR, CP || --- P⁷² A,B,C, 048, 201 [19%] NU

¹² εις υμας f³⁵ [80%] RP, HF, OC, TR, CP || εις υμας P⁷², B,C, 048^v, 204 [13%] NU || δι υμας A [4%] || δι ημας [2%] || εφ υμας [1%] (Some copyists assimilated to the 2nd person in verse 8, but here in verse 9 Peter is making a general statement that is properly inclusive.)

¹³ η f³⁵ A [82%] RP, HF, OC, TR, CP || --- P⁷² B,C, 048 [18%] NU

¹⁴ εν νυκτι f³⁵ C (88%) RP, HF, OC, TR, CP || --- P⁷² A,B, 048 (12%) NU

¹⁵ η f³⁵ A, 048 [67%] OC || η οι P⁷² A,B,C [33%] RP, HF, TR, CP, NU (Soden again; just as in verse 5 'heavens' occurs without the article, so here.)

¹⁶ ουρανοι f³⁵ P⁷² A,B,C, 048 [89%] RP, HF, OC, TR, CP, NU || ουρανοι μιν A [11%]

¹⁷ λυθησονται f³⁵ A [94%] RP, HF, OC, TR, CP || λυθησεται P⁷² A,B,C, 048^v [6%] NU

¹⁸ κατακαησεται f³⁵ A (90.2%) RP, HF, OC, TR, CP || κατακαησονται (3.4%) || ευρεθησεται A (3.2%) NU [ευρεθησεται λουμενα P⁷² (alone)] || αφανισθησονται C (alone) || --- [part of a larger omission] (2.8%) || ουχ ευρεθησεται [0%] ECM (ECM follows essentially the Sahidic version.) (The reading of NU is inferior to the point of being almost nonsensical.)

¹⁹ ουν f³⁵ A, 048 (87.6%) RP, HF, OC, TR, CP || ουτως (P⁷²) B (6.2%) NU || δε ουτως C (3%) || δε (2%) || ουν ουτως (1.2%)

²⁰ υμας f³⁵ A,C, 048^v [90%] RP, HF, OC, TR, CP, NU, ECM || ημας A [8.6%] || --- P⁷² B [1%] || εαυτους [0.4%]

αναστροφαις και ευσεβειαις, 12 προσδοκωντας και σπευδοντας την παρουσιαν της του Θεου ημερας, δι' ην¹ ουρανοι πυρουμενοι λυθησονται και στοιχεια καυσουμενα τηκεται?²

[A better world is coming]

13 Καινους δε ουρανους και γην καινην³ κατα το επαγγελμα αυτου⁴ προσδοκωμεν, εν οϊς δικαιοσυνη κατοικει.

[So be serious!]

14 Διο, αγαπητοι, ταυτα προσδοκωντες, σπουδασατε ασπιλοι και αμωμητοι⁵ αυτω εϋρεθηναι εν ειρηνη· 15 και την του Κυριου ημων μακροθυμιαν σωτηριαν ηγεισθε—καθως και ο αγαπητος ημων αδελφος Παυλος κατα την αυτω δοθεισαν⁶ σοφιαν εγραψεν υμιν, 16 ως και εν πασαις ταις⁷ επιστολαις (λαλων εν αυταις περι τουτων, εν οϊς⁸ εισιν⁹ δυσνοητα τινα), α οϊ αμαθεις και αστηρικτοι στρεβλουσιν,¹⁰ ως και τας λοιπας Γραφας, προς την ιδιαν αυτων απωλειαν. 17 Ύμεις ουν, αγαπητοι, προγινωσκοντες φυλασσεσθε, ινα μη, τη των αθεσμων πλανη συναπαχθεντες, εκπεσητε του ιδιου στηριγμου. 18 Αυξανητε¹¹ δε εν χαριτι και γνωσει του Κυριου ημων και Σωτηρος Ιησου Χριστου.

[Sign-off]

Αυτω η δοξα και νυν και εις ημεραν αιωνος. Αμην¹²

ΙΩΑΝΝΟΥ Α

ECM collated 132 continuous text manuscripts (MSS) for 1 John, including some fragments, which number represents about 20% of the extant (known) MSS. However, they mainly chose MSS that present some degree of divergence from the Byzantine norm. By their own statement, they included “seven nearly pure Byzantine manuscripts” (18, 35, 319, 424, 468, 617, 2423). Cursives 18 and 35 are the only two representatives of **f**³⁵ and thus represent 18% of the manuscript total.¹³ So we are left with five representatives of the Byzantine hard-core, which presumably stand for some 60% of the manuscript total. For all that, by a careful comparison of TuT and ECM I believe we can arrive at some reasonably close extrapolations.

Thus 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 will hardly exceed ± 2%; where there is some division among the Byzantine witnesses the margin of error will rarely exceed ± 10%.

I wish to emphasize that in 1 John we have been well served by the Majority Text (H-F, R-P,OC) and the *Textus Receptus*. Their variations make little difference in the meaning except for the ‘comma’ in 5:7 (oc,TR)—it certainly makes a difference, but though presumably extraneous I wouldn’t

¹ ην *rell* || ην οι [20%]

² τηκεται **f**³⁵ P⁷² ⳧A,B,048 [91%] RP,HF,OC,TR,NU || τακησεται C [7%] CP || τακησονται [1.4%] || two other readings [0.6%]

³ γην καινην **f**³⁵ P⁷²B,C [83%] RP,HF,OC,TR,CP,NU || ~ 21 ⳧A,048 [17%]

⁴ επαγγελμα αυτου *rell* || ~ 21 CP (ECM doesn’t list CP’s reading, which presumably has some support from MSS not considered by ECM.)

⁵ αμωμητοι **f**³⁵ P⁷² ⳧B,C [87%] RP,HF,OC,TR,CP,NU || αμωμοι A [13%]

⁶ αυτω δοθεισαν **f**³⁵ [60%] RP,HF,OC,TR,CP || ~ 21 P⁷²(⳧)A,B,C,048 [40%] NU

⁷ ταις **f**³⁵ ⳧ (96.8%) RP,HF,OC,TR,CP,ECM || --- P⁷²A,B,C (3.2%) NU (A not very difficult case of homoioteleuton, 3 x -αις; ECM is certainly correct in abandoning NU here.)

⁸ οις **f**³⁵ C [83%] RP,HF,OC,TR,CP || αις P⁷² ⳧A,B [17%] NU

⁹ εισιν **f**³⁵ A [33%] || εστιν P⁷² ⳧B,C [67%] RP,HF,OC,TR,CP,NU (One other reading.) (The plural is obviously correct. Besides the overt testimony of A, there must be well over twenty independent lines of transmission going back to the 5th century, half of which should go back to the 3rd, besides **f**³⁵.)

¹⁰ στρεβλουσιν **f**³⁵ ⳧A,B [95%] RP,HF,OC,TR,CP,NU || στρεβλωσουσιν P⁷²C^v [5%] ECM

¹¹ αυξανητε **f**³⁵ [27%] || αυξανετε ⳧A,B [60%] RP,HF,OC,TR,CP,NU || αυξανεσθε P⁷²C [5%] || αυξανησθε [3%] || αυξανοιτε [5%] (Imperative or Subjunctive? I take it that Peter is offering a gentler alternative to falling from their steadfastness; render “rather, may you grow in grace . . .” This reading is attested by at least ten independent lines of transmission, some of which probably go back to the 3rd century.)

¹² αμην **f**³⁵ P⁷² ⳧A,C (97.4%) RP,HF,OC,TR,CP[NU] || --- B (2.6%) ECM

¹³ However, I have collated 204, 328, 664 and 2723, as well as re-collating 18 and 35.

call it damaging or dangerous. From my point of view, I have retrieved from the ‘attic’ of neglect the following readings that are probably original—1:6 περιπατούμεν, 2:24 πατρι και εν τω υιω, 3:6 και, 3:19 πεισώμεν, 3:24 --- εν, 4:20 μισει, 5:11 ο Θεος ημιν. Seven for a book the size of 1 John is not inconsequential. None of the readings is major, but they do sharpen the focus. And for those who believe in an inerrant Text, as I do, each word is important.¹

ΙΩΑΝΝΟΥ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ²

[Prologue]

1.1 Ὁ ἦν ἀπ’ ἀρχῆς, ὃ ἀκηκοαμεν, ὃ ἑώρακαμεν τοις ὀφθαλμοῖς ἡμῶν, ὃ ἑθεασαμεθα και αἱ χεῖρες ἡμῶν ἐψηλαφησαν περὶ τοῦ λόγου τῆς Ζωῆς—2 και ἡ Ζωὴ ἐφανερωθη, και ἑώρακαμεν και μαρτυροῦμεν και ἀπαγγελλομεν ὑμῖν τὴν Ζωὴν τὴν αἰωνίον ἥτις ἦν πρὸς τὸν Πατέρα και ἐφανερωθη ἡμῖν—3 ὃ ἑώρακαμεν και ἀκηκοαμεν ἀπαγγελλομεν ὑμῖν,³ ἵνα και ὑμεῖς κοινωνίαν ἐχητε μεθ’ ἡμῶν· και ἡ κοινωνία δε⁴ ἡ ἡμετέρα μετὰ τοῦ Πατρὸς και μετὰ τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. 4 Και ταῦτα γράφομεν ὑμῖν⁵ ἵνα ἡ χάρα ἡμῶν⁶ ἡ πεπληρωμένη.

[The conditions of fellowship]

[God is Light]

1.5 Και ἐστὶν αὕτη⁷ ἡ ἀγγελία⁸ ἣν ἀκηκοαμεν ἀπ’ αὐτοῦ και ἀναγγελλομεν⁹ ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστὶν και σκοτία ἐν αὐτῷ οὐκ ἐστὶν οὐδεμία. 6 Ἐὰν εἰπῶμεν ὅτι κοινωνίαν ἐχομεν¹⁰ μετ’ αὐτοῦ και ἐν τῷ σκοτει περιπατοῦμεν,¹¹ ψευδομεθα και οὐ ποιοῦμεν τὴν ἀληθειαν. 7 Ἐὰν δε¹² ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτὸς ἐστὶν ἐν τῷ φωτὶ, κοινωνίαν ἐχομεν μετ’ ἀλλήλων, και τὸ αἶμα Ἰησοῦ Χριστοῦ¹³ τοῦ Υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπο πάσης ἁμαρτίας.

[God forgives confessed sin]

8 Ἐὰν εἰπῶμεν ὅτι ἁμαρτιαν οὐκ ἐχομεν, ἑαυτοὺς πλανῶμεν και ἡ Ἀληθεια οὐκ ἐστὶν ἐν ἡμῖν.¹⁴ **9** Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστὸς ἐστὶν και δικαίος ἵνα ἀφή

¹ I venture to affirm to the reader that all original wording of First John 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 Lk. 4:4, “every word” [as in 99.6% of the MSS]).

² Where TuT is silent the citation of f³⁵ is based on seven MSS—18, 35, 201, 204, 328, 664 and 2723. For 201 I used Scrivener’s collation; all the rest I collated myself. 204 is a perfect representative of f³⁵ in 1 John, with no variants, followed by 35 and 2723 with two [as corrected 35 is perfect]; 18 has three, 201 has four, 328 has ten and 664 has twenty-nine! For 204 to have no variants after all the centuries of transmission is surely an eloquent demonstration of the faithfulness and accuracy of that transmission. Where any of the seven deviates the MS will be cited individually (except for singular readings). If these seven MSS are representative of the family, then we can be reasonably confident that we have the precise family profile—it is reflected in the Text without exception.

³ ὑμῖν f³⁵ [94%] RP, HF, OC, TR, CP || και ὑμῖν (κ)A, B, C [6%] NU

⁴ δε f³⁵ κA, B [90%] RP, HF, OC, TR, CP, NU || --- C [10%]

⁵ ὑμῖν f³⁵ C [98.8%] lat, syr, cop, RP, HF, OC, TR, CP || ημεῖς κA^vB [1.2%] NU

⁶ ἡμῶν f³⁵ κB [59%] RP, HF, OC, TR, CP, NU || ὑμῶν A, C, 664 [41%] (Some TRs read ‘your’. Either pronoun makes sense, and the difference is in only one letter, but ‘our’ has the better attestation, as well as making better sense.)

⁷ ἐστὶν αὕτη f³⁵ κB, C [78%] RP, HF, CP, NU || ~ 21 A, 328 [22%] OC, TR

⁸ ἀγγελία f³⁵ A, B [79%] RP, HF, CP, NU || ἐπαγγελία C [21%] OC, TR || ἀπαγγελία κ (One other reading.)

⁹ ἀναγγελλομεν f³⁵ κA, B, C [85%] RP, HF, OC, TR, CP, NU || ἀπαγγελλομεν [15%]

¹⁰ ἐχομεν f³⁵ κA, B, C [86%] RP, HF, OC, TR, CP, NU || ἐχωμεν [14%]

¹¹ περιπατοῦμεν f³⁵ [29%] || περιπατῶμεν f^{351/4} κA, B, C, 201, 328 (664) [71%] RP, HF, OC, TR, CP, NU (The verb ‘say’ is properly Subjunctive, being controlled by εἰν, but the verbs ‘have’ and ‘walk’ are part of a statement and are properly Indicative—only if we are in fact walking in darkness do we become liars for claiming to be in fellowship. So περιπατοῦμεν is correct.) (This reading is attested by at least twelve independent lines of transmission, some of which must go back to the 3rd century.)

¹² δε *rell* || --- [1.6%] ECM (!?)

¹³ χριστοῦ f³⁵ A [95%] RP, HF, OC, TR, CP || --- κB, C [5%] NU

¹⁴ οὐκ ἐστὶν ἐν ἡμῖν f³⁵ κB [81%] RP, HF, OC, TR, CP, NU || ~ 3412 A, C [19%]

ἡμιν τας ἀμαρτίας και καθαριση¹ ἡμας απο πασης αδικιας. 10 Εαν ειπωμεν ὅτι ουχ ἡμαρτηκαμεν, ψευστην ποιουμεν αυτον και ὁ λογος αυτου ουκ εστιν εν ἡμιν.

[Jesus Christ is our Advocate]

2.1 Τεκνια μου, ταυτα γραφω ὑμιν ἵνα μη ἀμαρτητε· και εαν τις ἀμαρτη, Παρακλητον εχομεν προς τον Πατερα, Ιησουν Χριστον δικαιον²—και αυτος ἱλασμος εστιν περι των ἀμαρτιων ἡμων, ου περι των ἡμετερων δε μονον² αλλα και περι ὅλου του κοσμου.

[We must keep His commandments]

3 Και εν τουτω γινωσκομεν ὅτι εγνωκαμεν αυτον, εαν τας εντολας αυτου τηρωμεν. **4** Ὁ λεγων,³ “Εγνωκα αυτον”, και τας εντολας αυτου μη τηρων, ψευστης εστιν και εν τουτω ἡ αληθεια ουκ εστιν. **5** Ὁς δ’ αν τηρη αυτου τον λογον αληθως εν τουτω ἡ αγαπη του Θεου τετελειωται: εν τουτω γινωσκομεν ὅτι εν αυτω εσμεν. **6** Ὁ λεγων εν αυτω μενειν οφειλει καθως εκεινος περιεπατησεν και αυτος οὕτως⁴ περιπατειν.

[An old/new commandment]

7 Αδελφοι,⁵ ουκ εντολην καινην γραφω ὑμιν, αλλ’ εντολην παλαιαν ἣν ειχετε απ’ αρχης· ἡ εντολη ἡ παλαια εστιν ὁ λογος ὃν ηκουσατε απ’ αρχης.⁶ **8** Παλιν εντολην καινην γραφω ὑμιν, ὅ εστιν αληθες εν αυτω και εν ὑμιν, ὅτι ἡ σκοτια παραγεται και το φως το αληθινον ηδη φαινει. **9** Ὁ λεγων εν τω φωτι ειναι και τον αδελφον αυτου μισων εν τη σκοτια εστιν ἕως αρτι. **10** Ὁ αγαπων τον αδελφον αυτου εν τω φωτι μενει, και σκανδαλον εν αυτω ουκ εστιν. **11** Ὁ δε μισων τον αδελφον αυτου εν τη σκοτια εστιν και εν τη σκοτια περιπατει, και ουκ οιδεν⁷ που ὑπαγει, ὅτι ἡ σκοτια ετυφλωσεν τους οφθαλμους αυτου.

[Look out for the enemy!]

[A bit of poetry]

2.12 Γραφω ὑμιν τεκνια, ὅτι αφεωνται ὑμιν αἱ ἀμαρτιαι δια το ονομα αυτου **13**—γραφω ὑμιν πατερες, ὅτι εγνωκατε τον απ’ αρχης· γραφω ὑμιν νεανισκοι, ὅτι νενικηκατε τον πονηρον· γραφω⁸ ὑμιν παιδια, ὅτι εγνωκατε τον Πατερα—**14** εγραψα ὑμιν πατερες, ὅτι εγνωκατε τον απ’ αρχης· εγραψα ὑμιν νεανισκοι, ὅτι ισχυροι εστε και ὁ λογος του Θεου εν ὑμιν μενει και νενικηκατε τον πονηρον.

[We must not love the ‘world’]

15 Μη αγαπατε τον κοσμον μηδε τα εν τω κοσμῳ· εαν τις αγαπα τον κοσμον, ουκ εστιν ἡ αγαπη του Πατρος εν αυτω. **16** Ὅτι παν το⁹ εν τω κοσμῳ—ἡ επιθυμια της σαρκος και ἡ επιθυμια των οφθαλμων και ἡ αλαζονεια¹⁰ του βιου—ουκ εστιν εκ του Πατρος αλλ’ εκ του κοσμου εστιν. **17** Και ὁ κοσμος παραγεται και ἡ επιθυμια αυτου, ὁ δε ποιων το θελημα του Θεου μενει εις τον αιωνα.

[A bunch of little antichrists]

18 Παιδια, εσχατη ὥρα εστιν, και καθως ηκουσατε ὅτι ὁ¹¹ Αντιχριστος ερχεται, και νυν αντιχριστοι πολλοι γεγονασιν, ὅθεν γινωσκομεν ὅτι εσχατη ὥρα εστιν. **19** Εξ ἡμων

¹ καθαριση f³⁵ xB,C [88%] RP, HF, OC, TR, CP, NU || καθαρισει A [12%]

² μονον f³⁵ xA,C [87%] RP, HF, OC, TR, CP, NU || μονων B [13%]

³ λεγων f³⁵ C [80%] RP, HF, OC, TR, CP || λεγων οτι xA,B [20%] NU

⁴ οὕτως f³⁵ xC [95%] RP, HF, OC, TR, CP [NU] ECM || --- A,B [5%]

⁵ αδελφοι f³⁵ (83.7%) RP, HF, OC, TR, CP || αδελφοι μου (1%) || αγαπητοι xA,B,C (14.9%) NU || two other variants (0.4%)

⁶ απ αρχης f³⁵ (87.5%) RP, HF, OC, TR, CP || --- xA,B,C (8.1%) NU || omit whole sentence [homoioteleuton] (4.3%)

⁷ οιδεν f³⁵ xA,B,C [88%] RP, HF, OC, TR, CP, NU || ειδεν 18,201 [12%]

⁸ γραφω f³⁵ (80.8%) RP, HF, TR, CP || εγραψα xA,B,C (18.2%) OC, NU || omit whole verse [homoioteleuton] (1%) (Verse 12 is an introductory cover statement; in verse 13 John divides the cover group into three sub-categories; in verse 14 he returns to the first two categories.)

⁹ το rell || τω 201 [1%]

¹⁰ αλαζονεια f³⁵ C [72%] RP, HF, OC, TR, CP, NU || αλαζονια xA,B,664 [28%]

¹¹ ο f³⁵ (A) [97%] RP, HF, OC, TR, CP || --- xB,C [3%] NU

εξηλθον¹ ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν, εἰ γὰρ ἦσαν ἐξ ἡμῶν² μεμεινηκεισαν ἀν μεθ' ἡμῶν—ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσιν πάντες ἐξ ἡμῶν.

20 Καὶ ὑμεῖς Χριστὰ ἐχετε ἀπο τοῦ Ἁγίου καὶ οἰδατε πάντα.³ 21 Οὐκ ἐγράψα ὑμῖν ὅτι οὐκ οἰδατε τὴν ἀληθειαν, ἀλλ' ὅτι οἰδατε αὐτὴν, καὶ ὅτι πάντες ψευδὸς ἐκ τῆς Ἀληθείας οὐκ ἐστίν.

[*We must abide in the Truth*]

22 Τίς ἐστὶν ὁ ψευστὴς εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἐστὶν ὁ Χριστός; Οὗτος ἐστὶν ὁ Ἀντιχριστός, ὁ ἀρνούμενος τὸν Πατέρα καὶ τὸν Υἱόν. 23 Πᾶς ὁ ἀρνούμενος τὸν Υἱόν οὐδὲ τὸν Πατέρα ἐχει.⁴ 24 Ὑμεῖς οὖν⁵ ὁ ἠκούσατε ἀπ' ἀρχῆς ἐν ὑμῖν μενετω· εἰ ἐν⁶ ὑμῖν μείνη ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ Πατρὶ καὶ ἐν τῷ Υἱῷ⁷ μένετε.

25 Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγειλάτο ἡμῖν: τὴν⁸ ζῶν τὴν αἰωνίον. 26 Ταῦτα ἐγράψα ὑμῖν περὶ τῶν πλανῶντων ὑμᾶς· 27 καὶ ὑμεῖς, τὸ Χριστὰ ὁ ἐλάβετε ἀπ' αὐτοῦ ἐν ὑμῖν μένει,⁹ καὶ οὐ χρεῖαν ἐχετε ἵνα τις διδάσκῃ¹⁰ ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ¹¹ Χριστὰ διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθὲς ἐστίν, καὶ οὐκ ἐστὶν ψευδὸς—καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε¹² ἐν αὐτῷ.

[*Remember the accounting at our Lord's Return*]

2.28 Καὶ νῦν τέκνια, μένετε ἐν αὐτῷ¹³ ἵνα ὅταν¹⁴ φανερωθῇ ἐχῶμεν¹⁵ παρρησίαν καὶ μὴ αἰσχυρθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. 29 Ἐὰν εἰδῆτε¹⁶ ὅτι δίκαιος ἐστίν, γινώσκετε ὅτι¹⁷ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεννηταί.¹⁸

[*"We are children of God"*]

3.1 Ἰδετε ποταπὴν ἀγάπην δέδωκεν¹⁹ ἡμῖν ὁ Πατὴρ, ἵνα τέκνα Θεοῦ κληθῶμεν.²⁰ Διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς²¹ ὅτι οὐκ ἐγνώ αὐτόν.

¹ ἐξηλθον f³⁵ x̄ [97.4%] RP, HF, OC, TR, CP || ηλθον [2%] || ἐξηλθαν A, B, C [alone] NU

² ἦσαν ἐξ ἡμῶν f³⁵ x̄ A [92.7%] RP, HF, OC, TR, CP || ~ 231 B, C [5.3%] NU || --- (2%) [homoioteleuton]

³ πάντα f³⁵ A, C [97.2%] lat, syr, bo, RP, HF, OC, TR, CP || πάντες x̄ B [2.4%] sa, NU || --- (0.4%) [homoioteleuton]

⁴ ἐχει f³⁵ (79.2%) RP, HF, OC, TR, CP || ἐχει ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἐχει x̄ A, B, C [20.8%] NU (Some TRs have the addition. John is making the point that to deny either the Father or the Son is to deny them both—the addition is unnecessary, if not distracting.)

⁵ ὑμεῖς οὖν f³⁵ [92.4%] RP, HF, OC, TR, CP || ὑμεῖς x̄ A, B, C [7%] NU || καὶ ὑμεῖς [0.6%]

⁶ ἐν *rell* || --- x̄, 328 [2%]

⁷ πατρὶ καὶ ἐν τῷ υἱῷ f³⁵ x̄ [35%] CP || ~ 52341 A(B)C [65%] RP, HF, OC, TR, NU (John returns to the order in verse 22, a 'sandwich'.) (This reading is attested by over a dozen independent lines of transmission, some of which must go back to the 3rd century.)

⁸ τὴν f³⁵ x̄ A, B, C [95%] RP, HF, OC, TR, CP, NU || --- 18 [5%]

⁹ ἐν ὑμῖν μένει f³⁵ [87.2%] RP, HF, OC, TR, CP || ~ 312 x̄ A, B, C [1.2%] NU || μενετω ἐν ὑμῖν [8.4%] || ἐν ὑμῖν μενετω [3.2%]

¹⁰ διδάσκει f³⁵ x̄ A, B [71%] RP, HF, OC, TR, CP, NU || διδάσκει C, 664 [28%] || two other variants [1%]

¹¹ αὐτὸ f³⁵ A [82%] RP, HF, OC, TR, CP || αὐτοῦ x̄ B, C [18%] NU

¹² μένετε f³⁵ [87.4%] RP, HF, OC, TR, CP || μένετε x̄ A, B, C [12%] NU || μείνατε [0.6%]

¹³ καὶ νῦν τέκνια μένετε ἐν αὐτῷ f³⁵ A, B, C [85%] RP, HF, OC, TR, CP, NU || --- x̄ [15%]

¹⁴ ὅταν f³⁵ (92.6%) RP, HF, OC, TR, CP || εἰν x̄ A, B, C [6.2%] NU || ὅτε [1.2%]

¹⁵ ἐχῶμεν f³⁵ x̄ (80.4%) RP, HF, OC, TR, CP || σχῶμεν A, B, C [8.5%] NU || ἐχομεν [11.1%]

¹⁶ εἰδῆτε f³⁵ x̄ B, C [37%] RP, HF, OC, TR, NU || ἰδῆτε A [59%] CP || οἰδατε [4%] (An itacism? The trouble is, it changes the verb. The third variant is based on οἰδα, so it's 41:59. There appears to be a consensus that the minority reading is correct.) (This reading is attested by over a dozen independent lines of transmission, some of which must go back to the 3rd century.)

¹⁷ ὅτι f³⁵ B [90.5%] RP, HF, OC, TR, CP || ὅτι καὶ x̄ A, C [9.5%] NU

¹⁸ γεννηταί f³⁵ x̄ A, B, C, 328^c [70%] RP, HF, OC, TR, CP, NU || γεννηταί 328 [30%]

¹⁹ δέδωκεν f³⁵ x̄ (B)C [86%] RP, HF, OC, TR, CP, NU || ἔδωκεν A [14%]

²⁰ κληθῶμεν f³⁵ (85.4%) RP, HF, OC, TR, CP || κληθῶμεν καὶ εἰμεν x̄ A, B, C [14.6%] lat, syr, cop, NU (The addition is out of place here, since John takes up that point in verse two.)

²¹ ἡμᾶς f³⁵ A, B [36%] TR, NU || ὑμᾶς x̄ C [63.5%] RP, HF, OC, CP || --- [0.5%] (John is making a general statement, so it is properly inclusive—first person.) (This reading is attested by over a dozen independent lines of transmission, some of which must go back to the 3rd century.)

2 Αγαπητοι, νυν τεκνα Θεου εσμεν και ουπω εφανερωθη τί εσομεθα, οιδαμεν δε¹ ότι εαν φανερωθη όμοιοι αυτω εσομεθα, ότι οψομεθα αυτον καθως εστιν 3—και πας ό εχων την ελπιδα ταυτην επ' αυτω άγνιζει έαυτον, καθως εκεινος άγνος εστιν.

[*“Whoever abides in Him does not sin”*]

4 Πας ό ποιων την άμαρτιαν και την ανομιαν ποιει· και ή άμαρτια εστιν ή ανομια. 5 Και οιδατε ότι εκεινος εφανερωθη ίνα τας άμαρτίας ήμων² αρη—και άμαρτια εν αυτω ουκ εστιν. 6 Πας ό εν αυτω μενων ουχ άμαρτανει· και³ πας ό άμαρτανων ουχ έωρακεν αυτον ουδε εγνωκεν αυτον.

7 Τεκνια, μηδεεις πλανατω ύμας· ό ποιων την δικαιοσυνην δικαιος εστιν, καθως εκεινος δικαιος εστιν. 8 Ό ποιων την άμαρτιαν εκ του διαβολου εστιν, ότι απ' αρχης ό διαβολος άμαρτανει. Εις τουτο εφανερωθη ό Υίος του Θεου, ίνα λυση τα εργα του διαβολου. 9 Πας ό γεγεννημενος⁴ εκ του Θεου άμαρτιαν ου ποιει, ότι σπερμα αυτου εν αυτω μενει· και ου δυναται άμαρτανειν ότι εκ του Θεου γεγεννηται.⁵

[*Children of God X children of the devil*]

10 Εν τουτω φανερα εστιν τα τεκνα του Θεου και τα τεκνα του διαβολου: πας ό μη ποιων⁶ δικαιοσυνην ουκ εστιν εκ του Θεου, και ό μη αγαπων τον αδελφον αυτου. 11 Ότι αύτη εστιν ή αγγελια⁷ ήν ηκουσατε απ' αρχης, ίνα αγαπωμεν αλληλους 12—ου καθως Καιν, εκ του ποιηρου ήν και εσφαξεν τον αδελφον αυτου. Και χαριν τίνος εσφαξεν αυτον? Ότι τα εργα αυτου ποιηρα ήν, τα δε του αδελφου αυτου δικαια.

13 Μη⁸ θαυμαζετε αδελφοι μου,⁹ ει μισει ύμας ό κοσμος. 14 Έμεις οιδαμεν ότι μεταβηκαμεν εκ του θανατου εις την ζωην ότι αγαπωμεν τους αδελφους· ό μη αγαπων τον αδελφον¹⁰ μενει εν τω θανατω. 15 Πας ό μισων τον αδελφον αυτου ανθρωποκτονος εστιν, και οιδατε ότι πας ανθρωποκτονος ουκ εχει ζωνη αιωνιον εν έαυτω¹¹ μενουσαν.

[*Love in deed and truth*]

16 Εν τουτω εγνωκαμεν την αγαπην: ότι εκεινος ύπερ ήμων την ψυχην αυτου εθηκεν· και ήμεις οφειλομεν ύπερ των αδελφων τας ψυχας τιθεναι.¹² 17 Ός δ' αν εχη¹³ τον βιον του κοσμου και θεωρη¹⁴ τον αδελφον αυτου χρειαν εχοντα, και κλειση¹⁵ τα σπλαγχνα αυτου απ' αυτου—πως ή αγαπη του Θεου μενει¹⁶ εν αυτω?

18 Τεκνια μου,¹⁷ μη αγαπωμεν λογω μηδε τη¹⁸ γλωσση αλλ'¹⁹ εν²⁰ εργω και αληθεια 19—και¹ εν τουτω γινωσκομεν² ότι εκ της Αληθειας εσμεν και εμπροσθεν αυτου πεισωμεν³

¹ οιδαμεν δε f³⁵ [90.4%] RP, HF, OC, TR, CP || οιδαμεν xA, B, C [5.6%] NU || --- [4%]

² ημων f³⁵ x, C [95.8%] RP, HF, OC, TR, CP || --- A, B [4.2%] NU

³ και f³⁵ 35° [20%] CP || --- xA, B, C, 35 [80%] RP, HF, OC, TR, NU (I take the conjunction to be emphatic, 'indeed'.) (This reading is attested by six independent lines of transmission, most of which probably go back to the 3rd century.)

⁴ γεγεννημενος f³⁵ xA, B, C [85%] RP, HF, OC, TR, CP, NU || γεγεννημενος [15%]

⁵ γεγεννηται f³⁵ xA, B, C [84%] RP, HF, OC, TR, CP, NU || γεγεννηται [16%]

⁶ ποιων f³⁵ xB [82%] RP, HF, OC, TR, CP, NU || ποιων την A, C [18%]

⁷ αγγελια f³⁵ A, B [90%] RP, HF, OC, TR, CP, NU || επαγγελια xC [10%]

⁸ μη f³⁵ A, B [93%] RP, HF, OC, TR, CP || και μη xC [7%] [NU] ECM

⁹ μου f³⁵ [88%] RP, HF, OC, TR, CP || --- xA, B, C [12%] NU

¹⁰ τον αδελφον f³⁵ C (80.5%) RP, HF, OC, TR, CP || τον αδελφον αυτου (14.7%) || --- xA, B (3.8%) NU || three other variants (1%)

¹¹ εν αυτω f³⁵ xA, C [70%] RP, HF, OC, CP || αυτω B, 18 [30%] TR, NU

¹² τιθεναι f³⁵ [92%] RP, HF, OC, TR, CP || θειναι xA, B, C [8%] NU

¹³ εχη f³⁵ xA, B, C [85%] RP, HF, OC, TR, CP, NU || εχει [15%]

¹⁴ θεωρη f³⁵ xA, B, C [47%] RP, HF, OC, TR, CP, NU || θεωρει 328,664 [53%] (An itacism? Θεωρη is parallel to εχη and κλειση, all are in the Subjunctive because of αν.)

¹⁵ κλειση f³⁵ xA, B, C [86%] RP, HF, OC, TR, CP, NU || κλεισει 664 [14%]

¹⁶ μένει f³⁵ [80%] RP, HF, OC, TR, CP, NU || μενει [17%] || ambiguous xA, B, C [1%] || --- [2%]

¹⁷ μου f³⁵ [87%] RP, HF, OC, TR, CP || --- xA, B, C [13%] NU

¹⁸ τη f³⁵ A, B, C [85%] RP, HF, OC, CP, NU || --- (x) [15%] TR

¹⁹ αλλ f³⁵ B, C [97.5%] RP, HF, OC, TR, CP || αλλα xA [2.5%] NU

²⁰ εν f³⁵ xA, B, C [65%] RP, HF, OC, CP, NU || --- [35%] TR

πεισώμεν³ τας καρδιας⁴ ἡμῶν· 20 ὅτι εἰν καταγινωσκη⁵ ἡμῶν ἢ καρδια, ὅτι μειζων εστιν ὁ Θεος τῆς καρδιας ἡμῶν και γινωσκει παντα.

[Confidence toward God]

21 Αγαπητοι, εἰν ἡ καρδια ἡμῶν⁶ μη καταγινωσκη⁷ ἡμῶν,⁸ παρρησιαν εχομεν προς τον Θεον, 22 και ὁ εἰν αιτωμεν λαμβανομεν⁹ παρ¹⁰ αυτου, ὅτι τας εντολας αυτου τηρουμεν¹¹ και τα αρεστα ενωπιον αυτου ποιουμεν. 23 Και αὕτη εστιν ἡ εντολη αυτου, ἵνα πιστευσωμεν¹² τῷ ονοματι του Υἱου αυτου Ἰησου Χριστου και αγαπωμεν αλληλους, καθως εδωκεν εντολην.¹³ 24 Και ὁ τηρων τας εντολας αυτου εν αυτω μενει και αυτος εν αυτω. Εν¹⁴ τουτω γινωσκομεν ὅτι μενει εν ἡμιν, εκ του Πνευματος οὗ ἡμιν εδωκεν.¹⁵

[Various instructions]

[Test the spirits]

4.1 Αγαπητοι, μη παντι πνευματι πιστευετε, αλλα δοκιμαζετε τα πνευματα ει εκ του Θεου εστιν, ὅτι πολλοι ψευδοπροφηται εξεληλυθασιν εις τον κοσμον. 2 Εν τουτω γινωσκεται¹⁶ το Πνευμα του Θεου: παν πνευμα ὃ ὁμολογει Ἰησουν Χριστον εν σαρκι εληλυθοτα εκ του Θεου εστιν, 3 και παν πνευμα ὃ μη ὁμολογει¹⁷ Ἰησουν Χριστον¹⁸ εν σαρκι εληλυθοτα¹⁹ εκ²⁰ του Θεου ουκ εστιν· και τουτο εστιν το του Αντιχριστου, ὃ ακηκοατε ὅτι ερχεται—και νυν εν τῷ κοσμῳ εστιν ἡδη.

4 Ὑμεις εκ του Θεου εστε τεκνια, και νενικηκατε αυτους, ὅτι μειζων εστιν ὁ εν ὑμιν ἢ ὁ εν τῷ κοσμῳ. 5 Αυτοι εκ του κοσμου εισιν· δια τουτο εκ του κοσμου λαλουσιν, και ὁ κοσμος αυτων ακουει. 6 Ἡμεεις εκ του Θεου εσμεν· ὃ γινωσκων τον Θεον ακουει ἡμῶν· ὃς ουκ εστιν εκ του Θεου ουκ ακουει ἡμῶν—εκ τουτου γινωσκομεν το πνευμα τῆς αληθειας και το πνευμα τῆς πλανης.

¹ και f³⁵ xC [93.6%] RP, HF, OC, TR, CP, INU, ECM || --- A, B [6%] || αλλ [0.4%]

² γινωσκομεν f³⁵ [80%] RP, HF, OC, TR, CP || γινωσκομεθα xA, B, C [17%] NU || γινωσκομεθα [1%] || three other variants [2%]

³ πεισώμεν f³⁵ [43%] || πεισομεν xA, B, C [56%] RP, HF, OC, TR, CP, NU || two other variants [1%] (The assuring is not automatic and is up to us—the Subjunctive is correct.) (This reading is attested by over a dozen independent lines of transmission, some of which must go back to the 3rd century.)

⁴ τας καρδιας f³⁵ xC [97.8%] RP, HF, OC, TR, CP || την καρδιαν A, B [2.2%] NU

⁵ καταγινωσκη f³⁵ (x)A, B, C [76%] RP, HF, OC, TR, CP, NU || καταγινωσκει 664 [24%]

⁶ ημων f³⁵ x^vC [97%] RP, HF, OC, TR, CP, INU, ECM || --- A, B [3%]

⁷ καταγινωσκη f³⁵ xB, C [71%] RP, HF, OC, TR, CP, NU || καταγινωσκει A, 664 [29%]

⁸ ημων f³⁵ x^vA [97.8%] RP, HF, OC, TR, CP || --- B, C [2.2%] NU

⁹ λαμβανομεν f³⁵ xB, C [84%] RP, HF, OC, TR, CP, NU [λαββανομεν 201] || λαμβανωμεν A, 664 [16%]

¹⁰ παρ f³⁵ [91.5%] RP, HF, OC, TR, CP || απ xA, B, C [8.5%] NU

¹¹ τηρουμεν f³⁵ B, C [90%] RP, HF, OC, TR, CP, NU || τηρωμεν xA [10%]

¹² πιστευσωμεν f³⁵ B, 35^c (66.9%) RP, HF, OC, TR, CP, NU || πιστευωμεν xA, C, 35, 664 (26.5%) || πιστευομεν (5.4%) || πιστευσομεν (1.2%)

¹³ εντολην f³⁵ [80%] RP, HF, OC, CP || εντολην ημιν xA, B, C [20%] TR, NU

¹⁴ εν f³⁵ x [30%] CP || και εν A, B, C^v [70%] RP, HF, OC, TR, NU (Given John's fondness for the conjunction, scribes could add it almost without thinking.) (This reading is attested by eight independent lines of transmission, some of which must go back to the 3rd century.)

¹⁵ ημιν εδωκεν f³⁵ A, B [75%] RP, HF, OC, TR, NU || ~ 21 x, 328 [25%] CP

¹⁶ γινωσκεται f³⁵ [67%] RP, HF, CP || γινωσκετε A, B, C [25%] OC, TR, NU || γινωσκομεν x [8%] (Since most versions are based on TR or NU, we are used to the 2nd person, which may have contributed to the use of this passage as a 'litmus' test for demonization.)

¹⁷ ομολογει f³⁵ x (73.5%) RP, HF, CP || ομολογει τον A, B (24.2%) OC, TR, NU || omit sentence [homoioteleuton] (2%) || one other variant (0.2%)

¹⁸ χριστον f³⁵ (91.4%) RP, HF, OC, TR, CP || --- A, B (6%) NU || κυριον x (alone) || omit sentence [homoioteleuton] (2%) || two other variants (0.4%)

¹⁹ εν σαρκι εληλυθοτα f³⁵ x (94.8%) RP, HF, OC, TR, CP || --- A, B (2.6%) NU || omit sentence [homoioteleuton] (2%) || three other variants (0.6%)

²⁰ εκ f³⁵ xA, B [70%] RP, HF, OC, TR, CP, NU || --- [30%]

[Love one another]

7 Αγαπητοι, αγαπωμεν αλληλους, οτι η αγαπη εκ του Θεου εστιν και πας ο αγαπων εκ του Θεου γεγεννηται και γινωσκει τον Θεον. 8 Ο μη αγαπων ουκ εγνω τον Θεον, οτι ο Θεος αγαπη εστιν. 9 Εν τούτω εφανερωθη η αγαπη του Θεου εν ημιν, οτι τον Υιον αυτου τον μονογενη απεσταλκεν¹ ο Θεος² εις τον κοσμον ινα ζησωμεν δι' αυτου. 10 Εν τούτω εστιν η αγαπη, ουχ οτι ημεις ηγαπησαμεν³ τον Θεον αλλ' οτι αυτος ηγαπησεν ημας· και απεστειλεν τον Υιον αυτου ιλασμον περι των αμαρτιων ημων. 11 Αγαπητοι, ει ούτως ο Θεος ηγαπησεν ημας και ημεις οφειλομεν αλληλους αγαπαι.

[As He is so are we in this world]

12 Θεον ουδεις πωποτε τεθεαται. Εαν αγαπωμεν αλληλους ο Θεος εν ημιν μενει και η αγαπη αυτου τετελειωμενη εστιν εν ημιν.⁴ 13 Εν τούτω γινωσκομεν οτι εν αυτω μενομεν και αυτος εν ημιν, οτι εκ του Πνευματος αυτου δεδωκεν ημιν. 14 Και ημεις τεθεαμεθα και μαρτυρουμεν οτι ο Πατηρ απεσταλκεν τον Υιον Σωτηρα του κοσμου. 15 “Ος αν⁵ ομολογησῃ⁶ οτι Ιησους εστιν ο Υιος του Θεου, ο Θεος εν αυτω μενει και αυτος εν τω Θεω. 16 Και ημεις εγνωκαμεν και πεπιστευκαμεν την αγαπην ην εχει ο Θεος εν ημιν. Ο Θεος αγαπη εστιν, και ο μενων εν τη αγαπη εν τω Θεω μενει, και ο Θεος εν αυτω.⁷ 17 Εν τούτω τετελειωται η αγαπη μεθ' ημων, ινα παρρησιαν εχωμεν⁸ εν τη ημερα της κρισεως, οτι καθως εκεινος εστιν και ημεις εσμεν εν τω κοσμω τούτω.

[There is no fear in love]

18 Φοβος ουκ εστιν εν τη αγαπη, αλλ' η τελεια αγαπη εξω βαλλει τον φοβον, οτι ο φοβος κολασιν εχει· ο δε φοβουμενος ου τετελειωται εν τη αγαπη. 19 Ημεις αγαπωμεν αυτον⁹ οτι αυτος πρωτος¹⁰ ηγαπησεν ημας.

20 Εαν τις ειπη οτι “Αγαπω τον Θεον”, και τον αδελφον αυτου μισει,¹¹ ψευστης εστιν· ο γαρ μη αγαπων τον αδελφον αυτου ον εωρακεν, τον Θεον ον ουχ εωρακεν πως¹² δυναται αγαπαι? 21 Και ταυτην την εντολην εχομεν απ' αυτου ινα ο αγαπων τον Θεον αγαπα και τον αδελφον αυτου.

[Our faith overcomes the world]

5.1 Πας ο πιστευων οτι Ιησους εστιν ο Χριστος εκ του Θεου γεγεννηται· και πας ο αγαπων τον γεννησαντα αγαπα και¹³ τον γεγεννημενον εξ αυτου. 2 Εν τούτω γινωσκομεν οτι αγαπωμεν τα τεκνα του Θεου, οταν τον Θεον αγαπωμεν και τας εντολας αυτου τηρωμεν.¹⁴ 3 Αυτη γαρ εστιν η αγαπη του Θεου ινα τας εντολας αυτου τηρωμεν· και αι εντολαι αυτου βαρειαι ουκ εισιν, 4 οτι παν το γεγεννημενον εκ του Θεου νικα τον κοσμον·

¹ απεσταλκεν *rell* || απεστειλεν 328 [7%]

² ο θεος *f*³⁵ *z*A,B [85%] RP,HF,OC,TR,CP,NU || --- [15%]

³ ηγαπησαμεν *f*³⁵ A [98.2%] RP,HF,OC,TR,CP || ηγαπηκαμεν B [1.6%] NU || ηγαπησεν *z*

⁴ τετελειωμενη εστιν εν ημιν *f*³⁵ (90.7%) RP,HF,OC,TR,CP || ~ 3412 A (7.9%) NU || ~ 1342 *z*B (0.8%) || three other variants (0.6%)

⁵ αν *f*³⁵ *z*,A [92.5%] RP,HF,OC,TR,CP || εαν B [7.5%] NU

⁶ ομολογησῃ *f*³⁵ *z*B [82%] RP,HF,OC,TR,CP,NU || ομολογησει 664 [16%] || ομολογη A [1%] || ομολογει [1%]

⁷ αυτω *f*³⁵ A [37%] OC,TR || αυτω μενει *z*B [63%] RP,HF,CP,NU (Since the repetition of the verb is unnecessary, does it become the harder reading?) (This reading is attested by over a dozen independent lines of transmission, some of which must go back to the 3rd century.)

⁸ εχωμεν *f*³⁵ A,B [87%] RP,HF,OC,TR,CP,NU || εχομεν *z* [12%] || σχωμεν [1%]

⁹ αυτον *f*³⁵ [84%] RP,HF,OC,TR,CP || --- A,B [2.6%] NU || τον θεον *z* [13.4%]

¹⁰ πρωτος *f*³⁵ *z*A,B [85%] RP,HF,OC,TR,CP,NU || πρωτον [15%]

¹¹ μισει *f*³⁵ [74%] || μιση *z*A,B,328 [26%] RP,HF,OC,TR,CP,NU (The point of the argument hinges on the hating being fact, so the Indicative is correct. RP and HF were presumably misled by von Soden.)

¹² πως *f*³⁵ A (95.8%) RP,HF,OC,TR,CP || ου *z*B (4.2%) NU

¹³ και *f*³⁵ (*z*)A [98%] RP,HF,OC,TR,CP[NU]ECM || --- B [2%]

¹⁴ τηρωμεν *f*³⁵ *z*A [89%] RP,HF,OC,TR,CP || ποιωμεν B [11%] NU

και αὕτη ἐστὶν ἡ νικη ἢ νικησασα τον κοσμον, ἢ πιστις ἡμων.¹ 5 Τίς ἐστὶν² ὁ νικων τον κοσμον εἰ μὴ ὁ πιστευων ὅτι Ἰησους ἐστὶν ὁ Υἱὸς του Θεου?

[Receive the witness of God]

6 Οὗτος ἐστὶν ὁ ἐλθων δι' ὕδατος και αἱματος,³ Ἰησους⁴ Χριστος, ουκ εἰν τω ὕδατι μονον ἀλλ' εἰν τω ὕδατι και⁵ τω αἵματι. Και το Πνευμα ἐστὶν το μαρτυρουν, ὅτι το Πνευμα ἐστὶν ἡ ἀληθεια. 7 Ὅτι τρεις εἰσιν οἱ μαρτυρουντες,⁶ 8 το Πνευμα και το ὕδωρ και το αἶμα, και οἱ τρεις εἰς το ἓν εἰσιν. 9 Εἰ την μαρτυριαν των ἀνθρωπων λαμβανομεν, ἡ μαρτυρια του Θεου μειζων ἐστὶν, ὅτι αὕτη ἐστὶν ἡ μαρτυρια του Θεου ἢ⁷ μεμαρτυρηκεν περι του Υἱου αυτου. 10 Ὁ πιστευων εἰς τον Υἱον του Θεου εχει την μαρτυριαν εἰν ἑαυτω.⁸ ὁ μὴ πιστευων τω Θεω⁹ ψευστην πεποιηκεν αυτον, ὅτι ου πεπιστευκεν εἰς την μαρτυριαν ἢ μεμαρτυρηκεν ὁ Θεος περι του Υἱου αυτου. 11 Και αὕτη ἐστὶν ἡ μαρτυρια, ὅτι ζων αιωνιον εδωκεν ὁ Θεος ἡμιν,¹⁰ και αὕτη ἡ ζων εἰν τω Υἱω αυτου ἐστὶν. 12 Ὁ εχων τον Υἱον εχει την ζωνην· ὁ μὴ εχων τον Υἱον του Θεου την ζωνην ουκ εχει.

13 Ταυτα εγραψα ὑμιν τοις πιστευουσιν εἰς το ονομα του Υἱου του Θεου ἵνα εἰδητε ὅτι ζων αιωνιον εχετε,¹¹ και ἵνα πιστευητε εἰς το ονομα του Υἱου του Θεου.¹²

[Our confidence]

14 Και αὕτη ἐστὶν ἡ παρρησια ἣν εχομεν προς αυτον, ὅτι εαν τι αιτωμεθα κατα το θελημα αυτου ακουει ἡμων. 15 Και εαν οἰδαμεν ὅτι ακουει ἡμων, ὃ εαν¹³ αιτωμεθα, οἰδαμεν ὅτι εχομεν τα αιτηματα ἃ ἠτηκαμεν παρ¹⁴ αυτου.

[Sins not leading to death]

16 Εαν τις ἰδη τον ἀδελφον αυτου ἁμαρτανοντα ἁμαρτιαν μὴ προς θανατον, αιτησει, και δωσει αυτω ζωνην τοις ἁμαρτανουσιν μὴ προς θανατον. Ἐστὶν ἁμαρτια προς θανατον· ου περι ἐκεινης λεγω ἵνα ἐρωτησῃ.¹⁵ 17 Πασα ἀδικια ἁμαρτια ἐστὶν, και ἐστὶν ἁμαρτια ου προς θανατον.

¹ ἡμων **f**³⁵ **κ**,A,B (56.4%) OC,TR,NU || ὑμων (43.2%) RP,HF,CP || --- (0.4%) (RP and HF were presumably misled by von Soden. John is making a general statement, that is properly inclusive—first person.)

² ἐστὶν **f**³⁵ **A** [88%] RP,HF,OC,TR,CP || δε ἐστὶν **κ** [12%] [NU]ECM || ἐστὶν δε **B**

³ αἱματος **f**³⁵ **B** (77.2%) RP,HF,OC,TR,CP,NU || αἱματος και πνευματος **κ**A (14.2%) || πνευματος και αἱματος (4.8%) || πνευματος (3.2%) || two other variants (0.6%)

⁴ ἰησους **f**³⁵ **κ**A,B [97%] RP,HF,OC,CP,NU || ἰησους ο [3%] TR

⁵ και **f**³⁵ **κ** [70%] RP,HF,OC,TR,CP || και εἰν (A)B [30%] NU

⁶ μαρτυρουντες **f**³⁵ **κ**,A,B (99%) lat^{pl},syr,cop,CP,RP,HF,NU || μαρτυρουντες εἰν τω ουρανω ο πατηρ ο λογος και το αγιον πνευμα και ουτοι οἱ τρεις εἰσιν και τρεις εἰσιν οἱ μαρτυρουντες εἰν τη γῆ (1%) lat^{pl},OC,TR—the (1%) breaks down like this: (61)[16th], (629)[14th], (918)[16th], 2318 [18th], 2473 [17th], wherein the cursives in () all differ from each other; the two that agree verbatim with TR were probably copied from it. The only one that is clearly early enough to have served as TR's exemplar, 629, is far too different—it lacks the seven last words in TR, omits another five, changes five and adds two—19 out of 40 words is a bit much. (OC is in very small print.)

⁷ ἢ **f**³⁵ [91%] RP,HF,OC,TR,CP || οτι **κ**A,B [9%] NU

⁸ εαυτω **f**³⁵ **κ** [48%] TR,CP,NU || αυτω **A**,B [52%] RP,HF,OC

⁹ θεω **f**³⁵ **κ**B [89%] syr,RP,HF,OC,TR,CP,NU || υιω **A** [11%] lat

¹⁰ ο θεος ημιν **f**³⁵ **B** [24%] CP || ~ 312 **κ**A [76%] RP,HF,OC,TR,NU (Questions of word order are difficult. Since **f**³⁵ has the best 'batting average', in my view, I stick with it.) (This reading is attested by twelve independent lines of transmission, some of which must go back to the 3rd century.)

¹¹ τοις πιστευουσιν εἰς το ονομα του υιου (-του υιου 2.5%) του θεου ἵνα εἰδητε (ἰδητε 7%) οτι ζων αιωνιον εχετε (εχητε 7%) (εχετε αιωνιον 2.5% TR) **f**³⁵ (89.9%) RP,HF,OC(TR)CP || ἵνα εἰδητε οτι ζων εχετε αιωνιον (αιωνιον εχετε **κ**) οἱ πιστευοντες (τοις πιστευουσιν **κ**B 1% NU) εἰς το ονομα του υιου του θεου **κ**A,B (3.8%) (NU) || τοις πιστευουσιν εἰς το ονομα του υιου του θεου (4.7%) || ἵνα εἰδητε οτι ζων εχετε αιωνιον (1.6%)

¹² και ἵνα πιστευητε (πιστευσητε 10.2%, πιστευετε 2.4%) εἰς το ονομα του υιου του θεου **f**³⁵ (90.3%) RP,HF,OC,TR,CP || --- **κ**A,B (4.4%) NU || part of a larger lacuna (5.2%) (The longer form does seem to be awkward—more than sufficient stimulus for Alexandrian editors to delete.)

¹³ εαν **f**³⁵ **κ** [86%] RP,HF,CP,NU || αν **A**,B [13%] OC,TR || --- [1%]

¹⁴ παρ **f**³⁵ **A** [95%] RP,HF,OC,TR,CP || απ **κ**B [4%] NU || --- [1%]

¹⁵ ἐρωτησῃ **f**³⁵ **κ**AB [86%] RP,HF,OC,TR,CP,NU || ἐρωτησει [13%] || ἐρωτησητε [1%]

18 Οιδάμεν ὅτι πας ὁ γεγεννημένος ἐκ τοῦ Θεοῦ οὐχ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ τηρεῖ ἑαυτὸν¹ καὶ ὁ ποιηρὸς οὐχ ἄπτεται αὐτοῦ.

19 Οιδάμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ ποιηρῷ κεῖται.

[Conclusion]

5.20 Οιδάμεν δε² ὅτι ὁ Υἱὸς τοῦ Θεοῦ ἦκει καὶ δέδωκεν³ ἡμῖν διανοίαν ἵνα γινώσκωμεν⁴ τὸν ἀληθινόν.⁵ καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ Υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. Οὗτος ἐστὶν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ ἡ⁶ αἰώνιος. 21 Τεκνία, φυλαξάτε ἑαυτοὺς⁷ ἀπο τῶν εἰδωλῶν. Ἀμην.⁸

ΙΩΑΝΝΟΥ Β - Γ

In the statements of evidence I have included the percentage of manuscript attestation for each variant, within either () or []. I have used () for the evidence taken from TuT, which I take to be reasonably precise. For the variant sets that are not covered there I could not appeal to ECM because 2 and 3 John are not yet available in that series, so I had to revert to von Soden⁹ and the apparatus of N-A²⁷—the percentages offered, I have used [] for these, are extrapolations based on a comparison of the three sources. I have determined the reading of f³⁵ on the basis of cursives 18, 35, 201, 204, 328, 664 and 2723. For 201 I used Scrivener's collation; all the rest I collated myself. 35, 204, 328 and 2723 are perfect representatives of the family in 2 and 3 John, while 18 has one variant, 201 has three and 664 has five.

Thus 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 ± 15%.

From my point of view, I have retrieved from the 'attic' of neglect the following readings that may be original—2J5 ἀλλ and ἐχομεν, 9 δε, 12 ἀλλ; 3J11 δε, 12 οιδάμεν. Six for these two short books is not inconsequential. None of the readings is major, but they do sharpen the focus. And for those who believe in an inerrant Text, as I do, each word is important (and even the spelling may prove to be significant).¹⁰

ΙΩΑΝΝΟΥ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ

[Salutation]

1 Ὁ πρεσβύτερος, ἐκλεκτὴ κυρία καὶ τοὶ τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ—καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀληθειᾶν—2 διὰ τὴν ἀληθειᾶν τὴν μενούσαν ἐν ἡμῖν καὶ μεθ' ἡμῶν ἐστὶ ἐἰς τὸν αἰῶνα: 3 Ἐστὶ μεθ' ὑμῶν¹¹ χάρις, εἰλεος,

¹ εαυτον f³⁵ κ [92%] RP, HF, OC, TR, CP, ECM || αυτον A, B [8%] NU

² οιδάμεν δε f³⁵ κ B [74%] RP, HF, OC, TR, CP, NU || και οιδάμεν A [15%] || οιδάμεν [11%]

³ δέδωκεν f³⁵ κ B [85%] RP, HF, OC, TR, CP, NU || εδωκεν A [15%]

⁴ γινώσκωμεν f³⁵ κ B [66%] RP, HF, OC, TR, CP, NU || γινωσκομεν κ A, B [34%]

⁵ ἀληθινόν f³⁵ κ B [76%] RP, HF, OC, TR, CP, NU || ἀληθινον θεον A [24%]

⁶ ἡ ζωὴ ἡ f³⁵ [60%] RP, HF || 2 κ A, B [26%] OC, CP, NU || 12 [6%] TR || 23 [4%] || --- [4%] (The omission of the second article could be an easy case of homoioteleuton. Why the 'Alexandrians' omitted the first article is hard to say, but that doesn't make them right.)

⁷ εαυτους f³⁵ A [75%] RP, HF, OC, TR, CP || εαυτα κ B [25%] NU

⁸ αμην f³⁵ (82%) RP, HF, OC, TR, CP || --- κ A, B (18%) lat, syr, cop, NU

⁹ *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt* (Hermann von Soden, Göttingen: Vandenhoeck und Ruprecht, 1911-1913).

¹⁰ I venture to affirm to the reader that all original wording of 2 and 3 John 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 Lk. 4:4, "every word" [as in 99.6% of the MSS]).

¹¹ ἐστὶ μεθ ὑμῶν f³⁵ [58%] sy^p, bo, vg, OC, CP (AV's TR) || ἐστὶ μεθ ἡμῶν κ B, 0232, 201 [40%] sy^{ph}, sa, RP, HF, TR, NU || --- A [2%] sy^h (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"

ειρηνη παρα¹ Θεου Πατρος και παρα Κυριου Ιησου Χριστου² του Υιου του Πατρος, εν αληθεια και αγαπη.

[Walk in Christ's commandments]

4 Εχαρην λιαν ότι εύρηκα εκ των τεκνων σου περιπατουντας εν αληθεια, καθως εντολην ελαβομεν παρα του Πατρος. 5 Και νυν ερωτω σε, κυρια (ουχ ώς εντολην γραφων σοι καινην,³ αλλ⁴ ἦν εχομεν⁵ απ' αρχης): ινα αγαπωμεν αλληλους. 6 Και αυτη εστιν ἡ αγαπη, ινα περιπατωμεν κατα τας εντολας αυτου—αυτη εστιν ἡ εντολη,⁶ καθως ηκουσατε απ' αρχης, ινα εν αυτη περιπατητε.

[Beware of deceivers]

7 Ὅτι πολλοι πλανοι εισηλθον⁷ εις τον κοσμον, οί μη ὁμολογουντες Ιησουν Χριστον ερχομενον εν σαρκι—ούτος εστιν ὁ πλανος και ὁ αντιχριστος! 8 Βλεπετε εαυτους, ινα μη απολεσωμεν⁸ ἄ ειργασαμεθα,⁹ αλλα μισθον πληρη απολαβωμεν.¹⁰

9 Πας ὁ παραβαινων¹¹ και μη μενων εν τη διδαχη του Χριστου Θεου ουκ εχει· ὁ δε¹² μενων εν τη διδαχη του Χριστου,¹³ ούτος και τον Πατερα και τον Υιον εχει. 10 Ει τις ερχεται προς ὑμας και ταυτην την διδαχην ου φερει, μη λαμβανετε αυτον εις οικιαν, και “Χαιρειν” αυτω μη λεγετε· 11 ὁ γαρ λεγων¹⁴ αυτω¹⁵ “Χαιρειν” κοινωνει τοις εργοις αυτου τοις πονηροις.

[Farewell]

12 Πολλα εχων ὑμιν γραφειν, ουκ εβουληθην¹⁶ δια χαρτου και μελανος, αλλ¹⁷ ελπίζω ελθειν¹⁸ προς ὑμας και στομα προς στομα λαλησαι, ινα ἡ χαρα ἡμων¹⁹ ἦ πεπληρωμενη.²⁰

13 Ασπαζεται σε τα τεκνα της αδελφης σου της εκλεκτης. Αμην.²¹

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.)

¹ παρα **f**³⁵ A,B [75%] RP, HF, OC, TR, NU || απο **κ** [25%] CP

² κυριου ιησου χριστου **f**³⁵ **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?)

³ γραφων σοι καινην **f**³⁵ B (73.8%) RP, HF, OC, CP [γραφω σοι καινην (12.9%) TR] || ~ 312 **κ**A (8.9%) NU [- 3 γραφω 2 (3.6%)] || four other variants (0.8%)

⁴ αλλ **f**³⁵ A [35%] || αλλα **κ**B, 201 [65%] RP, HF, OC, TR, CP, NU

⁵ εχομεν **f**³⁵ [30%] || ειχομεν **κ**A, B [70%] 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).”]

⁶ εστιν η εντολη **f**³⁵ (**κ**) [90%] RP, HF, OC, TR, CP || ~ 312 A, B, 0232 [10%] NU

⁷ εισηλθον **f**³⁵ [90%] RP, HF, OC, TR, CP || εξηλθον **κ**A, B, 0232 [10%] NU

⁸ απολεσωμεν **f**³⁵ (75.5%) RP, HF, OC, TR, CP [απολεσομεν (5.2%), απολεσαμεν 664 (0.4%)] || απολεσητε A, B (17.1%) NU || απολεσεται (0.4%) || απολητε (0.6%) || απολησθε **κ** (alone) || three other variants (0.6%)

⁹ ειργασαμεθα **f**³⁵ (B) [82%] RP, HF, OC, TR, NU [ειργασαμεθα καλα [3%] CP] || ειργασασθε **κ**A [15%]

¹⁰ απολαβωμεν **f**³⁵ (76.1%) RP, HF, OC, TR, CP [απολαβομεν (5.2%)] || απολαβητε **κ**A, B (17.9%) NU [απολαβετε (0.6%)] || one other variant (0.2%)

¹¹ παραβαινων **f**³⁵ (99%) RP, HF, OC, TR, CP || προαγων **κ**A, B, 0232 (1%) NU (Is not the ‘Alexandrian’ reading inferior?)

¹² δε **f**³⁵ [20%] || --- **κ**A, B [80%] RP, HF, OC, TR, CP, NU (Would not John, a Jew, be more likely to write the conjunction?)

¹³ του χριστου **f**³⁵ (89.6%) RP, HF, OC, TR, CP || --- **κ**A, B (4.4%) NU || part of a larger omission—homoioteleuton (6%) (The ‘Alexandrian’ omission agrees nicely with their notions of style.)

¹⁴ γαρ λεγων **f**³⁵ [95%] RP, HF, OC, TR, CP || ~ 21 **κ**A, B [5%] NU

¹⁵ αυτω *rell* || --- [25%]

¹⁶ εβουληθην **f**³⁵ **κ**A, B [85%] RP, HF, OC, CP, NU || ηβουληθην [15%] TR

¹⁷ αλλ **f**³⁵ [30%] || αλλα **κ**A, B [70%] RP, HF, OC, TR, CP, NU

¹⁸ ελθειν **f**³⁵ (87.8%) RP, HF, OC, TR, CP || γενεσθαι **κ**A, B (12.2%) NU

¹⁹ ημων **f**³⁵ **κ** [90%] RP, HF, OC, TR, CP, NU || υμων A, B [10%]

²⁰ η πεπληρωμενη **f**³⁵ (A) [99%] RP, HF, OC, TR, CP || ~ 21 (B) [1%] NU || πεπληρωμενη ην **κ**

²¹ αμην **f**³⁵ (89.4%) RP, HF, OC, TR, CP || --- **κ**A, B (8.8%) NU || η χαρις μετα σου (0.4%) || η χαρις μετα σου αμην (1.4%)

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 περιπατεις. 4 Μειζοτεραν τουτων ουκ εχω χαραν, ινα ακουω τα εμα τεκνα εν¹ αληθεια περιπατουντα.

[Gaius is commended]

5 Αγαπητε, πιστον ποιεις ὃ εαν εργαση εις τους αδελφους, και εις τους² ξενους 6 οἱ εμαρτυρησαν σου τη αγαπη ενωπιον εκκλησιας—οὓς καλως ποιησεις προπεμφας αξιως του Θεου, 7 ὑπερ γαρ του Ονοματος³ εξηλθον, μηδεν λαμβανοντες απο των εθνων.⁴ 8 Ἡμεις ουν οφειλομεν απολαμβανειν⁵ τους τοιουτους ινα συνεργοι γινωμεθα⁶ τη αληθεια.

[Diotrephes is criticized]

9 Εγραψα⁷ τη εκκλησια, αλλ' ὃ φιλοπρωτευων αυτων Διοτρεφης ουκ επιδεχεται ἡμας. 10 Δια τουτο, εαν ελθω, υπομνησω⁸ αυτου τα εργα ἃ ποιει, λογοις ποιηροις φλυαρων ἡμας. Και μη αρκουμενος επι τουτοις ουτε αυτος επιδεχεται τους αδελφους, και τους βουλομενους κωλυει, και εκ⁹ της εκκλησιας εκβαλλει.

[Demetrius is commended]

11 Αγαπητε, μη μιμου το κακον αλλα το αγαθον. Ὁ αγαθοποιων εκ του Θεου εστιν· ὃ δε¹⁰ κακοποιων ουχ ἑωρακεν τον Θεον. 12 Δημητριω μεμαρτυρηται ὑπο παντων—και ὑπ'¹¹ αυτης της αληθειας. Και ἡμεις δε μαρτυρουμεν, και οίδαμεν¹² ὃτι ἡ μαρτυρια ἡμων αληθης εστιν.

[Farewell]

13 Πολλα ειχον γραφειν,¹³ αλλ' ου θελω δια μελανος και καλαμου σοι γραψαι.¹⁴ 14 ελπιζω δε ευθεως ιδειν σε,¹⁵ και στομα προς στομα λαλησομεν. Ειρηνη σοι. Ασπαζονται σε οἱ φιλοι. Ασπαζου τους φιλους κατ' ονομα.¹⁶

¹ εν **ƒ**³⁵ **κ** [97%] RP, HF, OC, TR, CP || εν τη A, B, C [3%] NU

² εις τους **ƒ**³⁵ (90.1%) RP, HF, OC, TR, CP [τους (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?)

³ ονοματος *rell* || ονοματος αυτου [25%] (AV's TR)

⁴ εθνων **ƒ**³⁵ (88.3%) RP, HF, TR, CP || εθνικων **κ**A, B, C, 048 (11.7%) OC, NU

⁵ απολαμβανειν **ƒ**³⁵ (91.8%) RP, HF, OC, TR, CP || υπολαμβανειν **κ**A, B, C (7.2%) NU || λαμβανειν (0.6%) || two other variants (0.4%)

⁶ γινωμεθα *rell* || γινωμεθα [15%] CP

⁷ εγραψα **ƒ**³⁵ C [93%] RP, HF, OC, TR, CP || εγραψα τι **κ**A(B) [2%] NU || εγραψα αν [5%] || εγραψα δε 664

⁸ υπομνησω *rell* || υπομνησων CP

⁹ εκ *rell* || --- **κ**, 201 [10%]

¹⁰ δε **ƒ**³⁵ [25%] TR || --- **κ**A, B, C [75%] RP, HF, OC, CP, NU (See comment with note 1, p. 4. Would not John, a Jew, be more likely to write the conjunction?)

¹¹ υπ' **ƒ**³⁵ A, B [98%] RP, HF, OC, TR, CP || υπο **κ**C [2%] NU

¹² οίδαμεν **ƒ**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'** 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 **ƒ**³⁵ MSS (± 0 to ± 3) for οίδαμεν, 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 [in note 17, p. 3, for example]. 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.)

¹³ γραφειν **ƒ**³⁵ [90%] RP, HF, OC, TR, CP || γραψαι σοι **κ**A, B, C [10%] NU

¹⁴ σοι γραψαι **ƒ**³⁵ [90%] RP, HF, OC, TR, CP || σοι γραφειν **κ**B, C [1%] NU || γραφειν σοι A [9%]

¹⁵ ιδειν σε **ƒ**³⁵ **κ** (95%) RP, HF, OC, TR, CP || ~ 21 A, B, C (4.8%) NU || 1 (0.2%)

¹⁶ ονομα *rell* || ονομα αμην [10%] CP

ΙΟΥΔΑ

In the statements of evidence I have included the percentage of manuscript attestation for each variant, within either () or []. I have used () for the evidence taken from TuT, which I take to be reasonably precise. For the variant sets that are not covered there I could not appeal to ECM because Jude is not yet available in that series, so I had to revert to von Soden¹ and the apparatus of N-A²⁷—the percentages offered, I have used [] for these, are extrapolations based on a comparison of the three sources. I have determined the reading of **f**³⁵ on the basis of cursives 18, 35, 201, 204, 328, 664 and 2723. For 201 I used Scrivener's collation; the rest I collated myself. 18, 204 and 2723 are perfect representatives of **f**³⁵ in Jude, while 201 follows with one variant, 35 with two, 328 and 664 with three. For 18, 204 and 2723 to have no variants after all the centuries of transmission is surely an eloquent demonstration of the faithfulness and accuracy of that transmission. Where any of the seven deviates the MS will be cited individually (except for singular readings). If these seven MSS are representative of the family, then we can be reasonably confident that we have the precise family profile—it is reflected in the Text without exception.

Thus 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 ± 15%.

I wish to emphasize that in Jude we have been well served by the Majority Text (H-F,R-P,OC) and the *Textus Receptus*. Their variations make little difference in the meaning. On the other hand, the eclectic text (NU), easily the worst of them, serves neither the author nor its users well (I comment on its infelicities in the apparatus). I have disagreed with all six of the included editions at only one point, and that only the short form of the adversative in verse 6—not a big difference. But for those who believe in an inerrant Text, as I do, each word is important (and even the spelling may prove to be significant).²

ΙΟΥΔΑ ΕΠΙΣΤΟΛΗ

[Salutation]

1 Ιουδας, Ιησου Χριστου³ δουλος, αδελφος δε Ιακωβου, τοις εν Θεω Πατρι ηγγιασμενοις⁴ και Ιησου Χριστω τετηρημενοις κλητοις: 2 Ελεος υμιν και ειρηνη και αγαπη πληθυνθειη.

[Why he is writing]

3 Αγαπητοι, πασαν σπουδην ποιουμενος γραφειν υμιν περι της κοινης σωτηριας,⁵ αναγκην εσχον γραφαι υμιν παρακαλων επαγωνιζεσθαι τη⁶ άπαξ παραδοθειση τοις άγιοις πιστει. 4 Παρεισεδυσαν γαρ τινες ανθρωποι, οι παλαι προγεγραμμενοι εις τουτο το κριμα, ασεβεις, την του Θεου ημων χαριν⁷ μετατιθεντες εις ασελγειαν και τον μονον Δεσποτην Θεον και⁸ Κυριον ημων Ιησουν Χριστον αρνουμενοι.

¹ *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt* (Hermann von Soden, Göttingen: Vandenhoeck und Ruprecht, 1911-1913).

² I venture to affirm to the reader that all original wording of 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 Lk. 4:4, "every word" [as in 99.6% of the MSS]).

³ ιησου χριστου *rell* || ~ 21 [5%] CP

⁴ ηγγιασμενοις **f**³⁵ [95%] RP, HF, OC, TR, CP || αγαπημενοις P⁷² ⋈ A, B [5%] vg(syr)cop, NU [Is the Alexandrian variant not inferior?]

⁵ σωτηριας **f**³⁵ (84.1%) RP, HF, OC, TR, CP || ημων σωτηριας P⁷² A, B, C' (11.6%) sa, NU || υμων σωτηριας (2.6%) vg, bo || ημων ζωης (0.4%) || υμων ζωης (0.4%) (syr) || ημων σωτηριας και ζωης ⋈ (0.4%) || two others (0.4%) (⋈ has a conflation.) [The addition of the pronoun was a 'natural', but not necessary.]

⁶ τη *rell* || --- [2%] CP

⁷ χαριν **f**³⁵ ⋈ C [98%] RP, HF, OC, TR, CP || χαριτα P⁷² A, B [2%] 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).]

⁸ δεσποτην θεον και **f**³⁵ (79.1%) RP, HF, TR || 1 και 23 (2.7%) || ~ 231 τον (4.3%) CP || 23 (0.6%) || 13 P⁷² ⋈ A, B, C (12.9%) OC, NU || 1 P⁷⁸ (0.4%) [Is the Alexandrian variant not inferior?]

[Examples from ancient history]

5 Ὑπομνησαι δε ὑμας βουλομαι, ειδοτας ὑμας¹ ἀπαξ τουτο, ὅτι ὁ Κυριος,² λαον εκ γης Αιγυπτου σωσας, το δευτερον τους μη πιστευσαντας απωλεσεν. 6 Αγγελους τε τους μη τηρησαντας την ἑαυτων αρχην, αλλ³ απολιποντας το ιδιον οικητηριον, εις κρισιν μεγαλης ἡμερας δεσμοις αιδιοις ὑπο ζοφον τετηρηκεν. 7 Ὡς Σοδομα και Γομορρα, και αι περι αυτας πολεις, τον ὁμοιον τουτοις τροπον⁴ εκπορευσασαι και απελθουσαι οπισω σαρκος ἑτερας, προκεινται δειγμα, πυρος αιωνιου δικην ὑπεχουσαι.

[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 διαβολω διακρινομενος—διελεγετο περι του Μωσεως⁵ σωματος—ουκ ετολμησεν κρισιν επενεγκεν βλασφημιας, αλλ' ειπεν, "Ἐπιτιμησαι σοι⁶ Κυριος!" 10 Οὔτοι δε ὅσα μεν ουκ οιδασιν βλασφημουσιν, ὅσα δε φυσικως ὡς τα αλογα ζωα επιστανται—εν τουτοις φθειρονται. 11 Ουαι αυτοις, ὅτι τη ὁδω του Καιν επορευθησαν και τη πλαινη του Βαλααμ μισθου εξεχυθησαν και τη αντιλογια του Κορε απωλοντο.

12 Οὔτοι εισιν⁷ εν ταις αγαπαις ὑμων σπιλαδες, συνευωχουμενοι αφοβως,⁸ ἑαυτους ποιμαινοντες· νεφελαι ανυδροι ὑπο ανεμων παραφερομεναι·⁹ δενδρα φθινοπωρινα, ακαρπα, δις αποθανοντα (εκκριζωθεντα)· 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 Ενωχ¹¹ λεγων: "Ἴδου, ηλθεν Κυριος εν ἁγιαις μυριασιν¹² αυτου 15 ποιησαι κρισιν κατα παντων και ελεγξαι¹³ παντας τους ασεβεις¹⁴ αυτων¹⁵ περι παντων των εργαων ασεβειας αυτων ὧν ησεβησαν, και περι παντων των σκληρων ὧν ελαλησαν κατ' αυτου—ἁμαρτωλοι ασεβεις!" 16 Οὔτοι εισιν γογγυσται, μεψιμοιροι, κατα τας επιθυμιας ἑαυτων¹⁶ πορευομενοι, και το στομα αυτων λαλει ὑπερογκα, θαυμαζοντες προσωπα ωφελειας χαριν.

¹ ὑμας f³⁵ (x̄B) (81.3%) RP, HF, OC, TR, CP[N]U || --- (P⁷²A)C (17.2%) || ημας (1.4%) (N-A uses brackets, but UBS does not.)

² ἀπαξ τουτο οτι ο κυριος f³⁵ (78.8%) RP, HF, OC, TR, CP || 1235 (5.1%) || ~21345 (5.3%) || 1234 θεος (0.8%) || παντα οτι ο κυριος ἀπαξ (x̄)C (3.7%) [NU] || παντα οτι ιησους ἀπαξ (2.4%) || παντα οτι ο θεος ἀπαξ (1.2%) || ἀπαξ παντα οτι ιησους A, B (1%) || ἀπαξ παντα οτι ο θεος (1%) || ἀπαξ παντα οτι θεος χριστος P⁷² || one other (0.2%) [The Alexandrians really had fun with this one.]

³ αλλ f³⁵ C [30%] || αλλα P⁷² x̄A, B [70%] RP, HF, OC, TR, CP, NU

⁴ τουτοις τροπον f³⁵ 35: [95%] RP, HF, OC, TR, CP || ~21 P⁷² x̄A, B, C, 35 [5%] NU

⁵ μωσεως f³⁵ A [93%] RP, HF, OC, TR || μωυσεως x̄B, C [5%] NU || μωυσεος [2%] CP

⁶ σοι *rell* || σε [2%] CP

⁷ εισιν f³⁵ x̄C [90%] RP, HF, OC, TR, CP || εισιν οι P⁷²A, B [10%] NU [Is the Alexandrian variant not inferior?]

⁸ αφοβως *rell* || υμιν αφοβως C [4%] *cop*, CP

⁹ παραφερομεναι f³⁵ x̄A, C [95%] RP, HF, OC, CP, NU || παραφερομενοι P⁷²B [1%] || περιφερομεναι [4%] TR

¹⁰ εις f³⁵ P⁷² x̄A, B, C [95%] RP, HF, CP, NU || εις τον [5%] OC, TR

¹¹ ενωχ f³⁵ [70%] OC, TR, CP || ἑνωχ [30%] HF, NU (The Greek text of the Greek Orthodox Church also has smooth breathing, as does von Soden; RP has no breathing or accents anywhere.)

¹² αγιαις μυριασιν f³⁵ A, B [94%] RP, HF, OC, CP, NU || ~21 C [5%] TR || μυριασιν αγιων αγγελων x̄ [1%] || αγιων αγγελων μυριασιν P⁷²

¹³ ελεγξαι f³⁵ (P⁷²) x̄A, B, C [95%] RP, HF, OC, CP, NU || εξελεγξαι [5%] TR

¹⁴ παντας τους ασεβεις f³⁵ A, B, C (95.9%) RP, HF, OC, TR, CP || 13 (1.4%) || 23 (0.6%) || πασαν ψυχην P⁷² x̄1852 (alone) sa, NU || --- part of a larger omission (1.4%) [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 f³⁵ (80.3%) RP, HF, OC, TR, CP || --- P⁷² x̄A, B, C (18.3%) NU || part of a larger omission (1.4%)

¹⁶ εαυτων f³⁵ C [35%] NU || αυτων x̄A, B, 328 [65%] RP, HF, OC, TR, CP || --- P⁷² (part of a larger omission)

[Exhortation]

17 Ὑμεῖς δε, ἀγαπῆτοι, μνησθητε τῶν ῥημάτων τῶν προειρημένων ὑπο τῶν ἀποστολῶν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ: 18 ὅτι ἐλεγόν ὑμῖν ὅτι¹ ἐν ἐσχάτῳ² χρόνῳ³ ἐσονται ἐμπαίικται κατὰ τὰς ἑαυτῶν ἐπιθυμίας⁴ πορευόμενοι τῶν ἀσεβείων. 19 Οὗτοι εἰσὶν οἱ ἀποδιορίζοντες, ψυχικοὶ, Πνεῦμα μὴ ἔχοντες.

20 Ὑμεῖς δε, ἀγαπῆτοι, τῇ ἁγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς,⁵ ἐν Πνεύματι Ἄγιῳ προσευχομένοι, 21 ἑαυτοὺς ἐν ἀγαπῇ Θεοῦ τηρήσατε, προσδεχομένοι τὸ ἐλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰωνίαν.

22 Καὶ οὐκ ἐλεεῖτε,⁶ διακρινόμενοι.⁷ 23 οὐκ δε ἐν φόβῳ σωζετε, ἐκ πυρός ἀρπαζόντες,⁸ μισούντες καὶ τὸν ἀπο τῆς σαρκὸς ἐσπιλωμένοι χιτῶνα.

[Doxology]

24 Τῷ δε δυναμένῳ φυλάξαι αὐτοὺς⁹ ἀπαιστούς,¹⁰ καὶ στησαὶ κατενωπίον τῆς δοξῆς αὐτοῦ ἀμώμους ἐν ἀγαλλίασει, 25 μόνῳ σοφῷ¹¹ Θεῷ¹² Σωτηρὶ ἡμῶν,¹³ δοξα καὶ¹⁴ μεγαλῶσυνῃ, κράτος καὶ ἐξουσία,¹⁵ καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας! Ἀμήν.

Dr. Wilbur Pickering
Brasília, 11-11-2005

¹ ὅτι f³⁵ P⁷²A,C [98%] RP, HF, OC, TR, CP [N]U || --- ἄB [2%]

² ἐσχάτῳ f³⁵ P⁷²B,C (83.3%) RP, HF, OC, TR, CP || ἐσχάτῳ τῷ ἄA (16.7%) [NU]—NB: The case and number of the article will agree with the following noun; see next note.

³ ἐν ἐσχάτῳ χρόνῳ f³⁵ (80.6%) RP, HF, OC, TR, CP || ἐν ἐσχάτῳ χρόνῳ (1%) || ἐπ ἐσχάτου χρόνου P⁷² ἄA,B,C (6.8%) NU || ἐπ ἐσχάτου χρόνων (4.1%) || ἐπ ἐσχάτων χρόνου (0.4%) || ἐπ ἐσχάτων χρόνων (5.2%) || six other readings (1.9%)

⁴ ἐαυτῶν ἐπιθυμίας *rell* || ~21 [2%] CP

⁵ τῇ ἁγιωτάτῃ ὑμῶν (ἡμῶν CP) πίστει ἐποικοδομοῦντες ἑαυτοὺς (-εα. 10%) f³⁵ [95%] RP, HF, OC, TR (CP) || ~561234 ἄA,B (ἡμῶν C) [5%] NU || τῇ ἐαυτῶν ἀγιωτάτῃ πίστει ἀνοικοδομοῦσθε P⁷²

⁶ ἐλεεῖτε f³⁵ [90%] RP, HF, OC, TR, CP || ἐλεάτε ἄB [2%] NU || ἐλεγχετε A,C [8%] || --- (P⁷²)

⁷ διακρινόμενοι f³⁵ [90%] RP, HF, OC, TR, CP || διακρινόμενους (P⁷²) ἄA,B,C [10%] 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.]

⁸ ἐν φόβῳ σωζετε ἐκ (+ τοῦ 9.1% OC, TR, CP) πυρός ἀρπαζόντες f³⁵ (80.3%) RP, HF (OC, TR, CP) || ~345612 C (2.3%) || 3456 (1.2%) || σωζετε ἐκ πυρός ἀρπαζόντες οὓς δε ἐλεάτε (ἐλεεῖτε 1.7%; ἐλεγχετε 3.9%) ἐν φόβῳ ἄA,B (10.8%) NU || a variety of confections (5.2%) || P⁷² is wild (OC is in small print.) [Is the Alexandrian variant not inferior?]

⁹ αὐτοὺς f³⁵ (68.8%) RP, HF, OC, TR, CP || ὑμᾶς ἄB,C (29.2%) (the AV's TR) NU || ἡμᾶς A (1%) || two others (1%) || 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 ὑμᾶς were original, who would change it to αὐτοὺς?)

¹⁰ ἀπαιστούς f³⁵ ἄA,B,C (90.2%) RP, HF, OC, TR, CP, NU || ἀπαιστούς καὶ ἀσπίλους (9.6%) || P⁷² is wild

¹¹ σοφῷ f³⁵ (91.9%) RP, HF, OC, TR, CP || --- P⁷² ἄA,B,C (8.1%) NU [Is the Alexandrian variant not inferior?]

¹² θεῷ *rell* || --- [2%] CP

¹³ ἡμῶν f³⁵ (78.1%) RP, HF, OC, TR, CP || ἡμῶν δια ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν ἄA,B,C (21.7%) NU || P⁷² is wild (Homoioteleuton or a pious gloss?)

¹⁴ καὶ f³⁵ P⁷² [95%] RP, HF, OC, TR, CP || --- ἄA,B,C [5%] NU

¹⁵ ἐξουσία f³⁵ (78.7%) RP, HF, OC, TR, CP || ἐξουσία προ παντός τοῦ αἰῶνος ἄA,B,C (13%) NU || ἐξουσία προ παντός αἰῶνος (8.1%) || --- P⁷² [Is not the Alexandrian gloss obviously infelicitous?]