

ΙΩΑΝΝΟΥ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ¹

[Salutation]

1 Ὁ πρεσβυτερος, εκλεκτη κυρια και τοις τεκνοις αυτης, οὓς εγω αγαπω εν αληθεια—και ουκ εγω μονος αλλα και παντες οἱ εγνωκοτες την αληθειαν—2 δια την αληθειαν² την μενουσαν εν ἡμιν και μεθ' ἡμων εσται εις τον αιωνα: 3 Εσται μεθ' ὑμων³ χαρις, ελεος, ειρηνη παρα⁴ Θεου Πατρος και παρα Κυριου Ιησου Χριστου⁵ του Υἱου του Πατρος, εν αληθεια και αγαπη.

[Walk in Christ's commandments]

4 Εχαρην λιαν οτι εῤρηκα εκ των τεκνων σου περιπατουντας⁶ εν αληθεια, καθως εντολην ελαβομεν παρα του Πατρος. 5 Και νυν ερωτω σε, κυρια (ουχ ὡς εντολην γραφων σοι καινην,⁷ αλλ'⁸ ἦν εχομεν⁹ απ' αρχης): ινα αγαπωμεν αλληλους. 6 Και αὔτη εστιν ἡ αγαπη, ινα περιπατωμεν κατα τας εντολας αυτου—αὔτη εστιν ἡ εντολη,¹⁰ καθως ηκουσατε απ' αρχης, ινα¹¹ εν αυτη περιπατητε.¹²

[Beware of deceivers]

7 Ὅτι πολλοι πλανοι εισηλθον¹³ εις τον κοσμον, οἱ μη ὁμολογουντες Ιησουν Χριστον ερχομενον εν σαρκι—οὔτος εστιν ὁ πλανος και ὁ αντιχριστος! 8 Βλεπετε εαυτους, ινα μη απολεσωμεν¹⁴ ἃ ειργασαμεθα,¹⁵ αλλα μισθον πληρη¹⁶ απολαβωμεν.¹⁷

9 Πας ὁ παραβαινων¹⁸ και μη μενων εν τη διδαχη του Χριστου Θεου ουκ εχει· ὁ δε¹⁹ μενων εν τη διδαχη του Χριστου,²⁰ οὔτος και τον Πατερα και τον Υἱον εχει. 10 Ει τις ερχεται προς ὑμας και ταυτην την διδαχην ου φερει, μη λαμβανετε αυτον εις οικιαν, και

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

² δια την αληθειαν *rell* || --- [10%] (homoioteleuton)

³ εσται μεθ υμων **f**³⁵ [48.5%] sy^p,bo,vg,OC,CP(AV'sTR) || 12 ημων **κ**B,0232 [48%] sy^{ph},sa,RP,HF,TR,NU || ~ υμιν [1.5%] || --- 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" is understood as modifying the pronoun, then the use of the indicative is explained. Anyone who is in truth and love will have grace, mercy and peace. The 2nd person is presumably correct.)

⁴ παρα **f**³⁵ A,B,048,0232 [80%] RP,HF,OC,TR,NU || απο **κ** [20%] CP

⁵ 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?)

⁶ περιπατουντας *rell* || περιπατουντα [15%]

⁷ γραφων σοι καινην **f**³⁵ B (73.8%) RP,HF,OC,CP [γραφω 23 (12.9%) TR] || ~ 312 **κ**A,048 (8.9%) NU [- 3 γραφω 2 (3.6%)] || four other variants (0.8%)

⁸ αλλ **f**³⁵ A,048 [85%] || αλλα **κ**B [15%] RP,HF,OC,TR,CP,NU

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

¹⁰ εστιν η εντολη **f**³⁵ (**κ**)048 [85%] RP,HF,OC,TR,CP || ~ 231 A,B,0232 [15%] NU

¹¹ καθως ηκουσατε απ αρχης ινα *rell* || ~ 51234 [20%] || 123451 **κ**A,048^v,0232 [2%]

¹² περιπατητε *rell* || περιπατειτε [15%]

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

¹⁴ απολεσωμεν **f**³⁵ (75.5%) RP,HF,OC,TR,CP [απολεσομεν (5.2%), απολεσαμεν (0.4%)] || απολεσητε A,B,048^v,0232^v (17.1%) NU || απολεσεται (0.4%) || απολητε (0.6%) || απολησθε **κ** (alone) || three other variants (0.6%)

¹⁵ ειργασαμεθα **f**³⁵ (B) [82%] RP,HF,OC,TR,NU [1 καλα [3%] CP] || ειργασασθε **κ**A,048^v,0232^v [15%]

¹⁶ πληρη *rell* || πληρης [10%]

¹⁷ απολαβωμεν **f**³⁵ (76.1%) RP,HF,OC,TR,CP [απολαβομεν (5.2%)] || απολαβητε **κ**A,B,0232^v (17.9%) NU [απολαβετε (0.6%)] || one other variant (0.2%)

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

¹⁹ 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?)

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

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

[Farewell]

12 Πολλα εχων ὑμιν γραφειν, ουκ εβουληθη³ δια χαρτου και μελανος, αλλ⁴ ελπιζω ελθειν⁵ προς ὑμας και στομα προς στομα λαλησαι, ινα ἡ χαρα ἡμων⁶ ἢ πεπληρωμενη.⁷

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

ΙΩΑΝΝΟΥ ΕΠΙΣΤΟΛΗ ΤΡΙΤΗ

[Salutation]

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

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

[Gaius is commended]

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

[Diotrephes is criticized]

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

[Demetrius is commended]

11 Αγαπητε, μη μιμου το κακον αλλα το αγαθον. Ὁ αγαθοποιων εκ του Θεου εστιν· ὁ δε¹⁹ κακοποιων ουχ ἑωρακεν τον Θεον. 12 Δημητριω μεμαρτυρηται ὑπο παντων—και ὑπ²⁰

¹ γαρ λεγων f³⁵ [93%] RP, HF, OC, TR, CP || ~ 21 xA, B, 048^v [5%] NU || 2 [2%]

² αυτω *rell* || --- [30%]

³ εβουληθην f³⁵ xA, B, 048 [70%] RP, HF, OC, CP, NU || ηβουληθην [30%] TR

⁴ αλλ f³⁵ [45%] || αλλα xB [45%] RP, HF, OC, TR, CP, NU || ~ γαρ A, 048 [9%] || ~ δε [1%]

⁵ ελθειν f³⁵ (87.8%) RP, HF, OC, TR, CP || γενεσθαι xA, B, 048 (12.2%) NU

⁶ ημων f³⁵ x [80%] RP, HF, OC, TR, CP, NU || υμων A, B [20%]

⁷ η πεπληρωμενη f³⁵ A, 048^v [98.5%] RP, HF, OC, TR, CP || ~ 21 B [1.5%] NU || ~ 1 ην x

⁸ αμην f³⁵ (89.4%) RP, HF, OC, TR, CP || --- xA, B, 048 (8.8%) NU || η χαρις μετα σου (0.4%) || η χαρις μετα σου 1 (1.4%)

⁹ τουτων *rell* || ταυτης [10%]

¹⁰ εν f³⁵ x048^v [97%] RP, HF, OC, TR, CP || 1 τη A, B, C^v [3%] NU

¹¹ εις τους f³⁵ (90.1%) RP, HF, OC, TR, CP [2 (1.9%)] || τουτο xA, B, C, 048 (7.4%) NU || two other variants (0.6%) (Is the reading of the eclectic text not inferior?)

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

¹³ εθνων f³⁵ (88.3%) RP, HF, TR, CP || εθνικων xA, B(C)048 (11.7%) OC, NU

¹⁴ απολαμβανειν f³⁵ (91.8%) RP, HF, OC, TR, CP || υπολαμβανειν xA, B, C, 048 (7.2%) NU || λαμβανειν (0.6%) || two other variants (0.4%)

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

¹⁶ εγραψα f³⁵ C [88%] RP, HF, OC, TR, CP || 1 τι xA(B) [2%] NU || 1 αν 048 [10%]

¹⁷ υπομνησω *rell* || υπομνησων CP

¹⁸ εκ *rell* || --- x048 [20%]

¹⁹ δε f³⁵ [25%] TR || --- xA, B, C, 048 [75%] RP, HF, OC, CP, NU (Would not John, a Jew, be more likely to write the conjunction?)

²⁰ υπ f³⁵ A, B, 048 [99%] RP, HF, OC, TR, CP || υπο xC [1%] NU

αυτης της αληθειας. Και ημεις δε μαρτυρουμεν, και οίδαμεν¹ ότι η μαρτυρια ημων αληθης εστιν.

[Farewell]

13 Πολλα ειχον γραφειν,² αλλ' ου θελω δια μελανος και καλαμου σοι γραψαι.³
14 ελπιζω δε ευθως ιδειν σε,⁴ και στομα προς στομα λαλησομεν.⁵
Ειρηνη σοι. Ασπαζονται σε οι φιλοι. Ασπαζου τους φιλους κατ' ονομα.⁶

ΙΟΥΔΑ ΕΠΙΣΤΟΛΗ

[Salutation]

1 Ιουδας, Ιησου Χριστου⁷ δουλος, αδελφος δε Ιακωβου, τοις εν Θεω Πατρι ηγιασμενοις⁸ και Ιησου Χριστω⁹ 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,¹⁰ αναγκην εσχον γραψαι υμιν παρακαλων επαγωνιζεσθαι τη¹¹ απαξ παραδοθειση τοις αγιοις πιστει. 4 Παρεισεδυσαν γαρ τινες ανθρωποι, οι παλαι προγεγραμμενοι εις τουτο το κριμα, ασεβεις, την του Θεου ημων χαριν¹² μετατιθεντες εις ασελγειαν και τον μονον Δεσποτην Θεον και¹³ Κυριον ημων Ιησουν Χριστον αρνουμενοι.

[Examples from ancient history]

5 Υπομνησαι δε υμας βουλομαι, ειδοτας υμας¹⁴ απαξ τουτο, ότι ο Κυριος,¹⁵ λαον εκ γης Αιγυπτου σωσας, το δευτερον τους μη πιστευσαντας απωλεσεν. 6 Αγγελους τε¹⁶ τους μη τηρησαντας την εαυτων αρχην, αλλ'¹⁷ απολιποντας το ιδιον οικητηριον, εις κρισιν μεγαλης ημερας δεσμοις αιδιους υπο ζοφον τετηρηκεν. 7 Ως Σοδομα και Γομορρα, και αι περι αυτας

¹ οίδαμεν f³⁵ (23%) CP || οίδατε (61.5%) RP, HF, OC, TR || οίδας xA, B, C, 048 (15.1%) NU || οίδα (0.4%) (Soden mentions K' once in 2 John but not at all in 3 John, when he definitely should have. In 3 John 12 TuT lists ALL 78 basic f³⁵ MSS (± 0 to ± 3) for 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. The first person was unexpected and was changed to the expected second person—in the context I would say that the singular is a 'better' correction than the plural.)

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

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

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

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

⁶ ονομα rell || 1 αμην [13%] CP

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

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

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

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

¹¹ τη rell || --- CP

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

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

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

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

¹⁶ τε rell || δε A (10.2%)

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

πολεις, τον ὁμοιον τουτοις τροπον¹ 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 Μωσεως² σωματος—ουκ ετολμησεν κρισιν επενεγκειν³ βλασφημιας, ἀλλ⁴ ειπεν, “Ἐπιτιμησαι σοι⁵ 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 πλανη του Βαλααμ μισθου εξεχυθησαν και τη αντιλογια του Κορε απωλοντο.

12 Οὔτοι εισιν⁶ εν ταις αγαπαις ὑμων σπιλαδες, συνευωχουμενοι αφοβως,⁷ ἑαυτους ποιμαινοντες· νεφελαι ανυδροι ὑπο ανεμων παραφερομεναι⁸· δενδρα φθινοπωρινα, ακαρπα, δις αποθανοντα⁹ (εκριζωθεντα)· 13 κυματα αγρια θαλασσης επαφριζοντα τας ἑαυτων ασχυνας· 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 σκληρων¹⁶ ὧν ελαλησαν κατ’ αυτου—ἁμαρτωλοι ασεβεις!” 16 Οὔτοι εισιν γογγυσται, μεψιμοιροι, κατα τας επιθυμιας ἑαυτων¹⁷ πορευομενοι, και το στομα αυτων λαλει ὑπερογκα, θαυμαζοντες προσωπα ωφελειας χαριν.

[*Exhortation*]

17 Ὑμεις δε, αγαπητοι, μνησθητε των ῥηματων των προειρημενων ὑπο των αποστολων του Κυριου ἡμων Ιησου Χριστου: 18 ὅτι ελεγον ὑμιν ὅτι¹⁸ εν εσχατω χρονω¹⁹

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

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

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

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

⁵ σοι *rell* || σε (4.4%) CP

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

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

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

⁹ αποθανοντα *rell* || 1 και (15.8%)

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

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

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

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

¹⁴ παντας τους ασεβεις **f**³⁵ A, B, C (95.8%) RP, HF, OC, TR, CP || 13 (1.4%) || 23 (0.6%) || πασαν ψυχην **P**⁷² **κ**1852 (alone) sa, NU || --- part of a larger omission (1.6%) [The reading chosen by NU is bad. Certain very evil persons have been rather graphically described in verses 4, 8 and 10-13. In verse 14 Jude introduces a prophecy "about these men", the same ones he has been describing, and the quotation continues to the end of verse 15. Verse 16 continues the description of their perversity, but verse 17 draws a clear distinction between them and the believers that Jude is addressing. So, Enoch cannot be referring to "every soul"—the NU reading is clearly wrong, introducing an aberration on the filsiest 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 **f**³⁵ (80%) RP, HF, OC, TR, CP || --- **P**⁷² **κ**A, B, C (18.2%) NU || part of a larger omission (1.8%)

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

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

¹⁸ οτι **f**³⁵ **P**⁷²A, C (98.4%) RP, HF, OC, TR, CP | NU || --- **κ**B (1.6%)

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

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

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

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

[Doxology]

24 Τω δε δυναμενω φυλαξαι αυτους⁸ απταιστους,⁹ και στησαι κατενωπιον της δοξης αυτου αμωμους εν αγαλλιασει, 25 μονω σοφω¹⁰ Θεω¹¹ Σωτηρι ημων,¹² δοξα και¹³ μεγαλωσυνη, κρατος και εξουσια,¹⁴ και¹⁵ νυν και εις παντας τους αιωνας! Αμην.¹⁶

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

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

³ τη αγιωτατη υμων πιστει εποικοδομουντες εαυτου *f*³⁵ (79.8%) RP, HF, OC, TR || 12 ημων 456 (5.6%) CP || 12456 (1.2%) || ~561234 *κ*A, B (10.2%) NU || ~5612 ημων 4 C (3%) || ~1 εαυτων 24 ανοικοδομεισθε *P*⁷²

⁴ προσευχομενοι *rell* || 1 εαυτους *P*⁷² (10%) (basically this same group omits the immediately following εαυτους)

⁵ ελειτε *f*³⁵ (89.8%) RP, HF, OC, TR, CP || ελεατε *κ*B (2%) NU || ελεγχετε A, C (8%) || --- (*P*⁷²)

⁶ διακρινομενοι *f*³⁵ (89.8%) RP, HF, OC, TR, CP || διακρινομενους (*P*⁷²) *κ*A, B, C (10.2%) NU [If the accusative were original, who would change it to nominative? Why? The Alexandrians either didn't understand, or didn't like, the original nominative and changed it to suit.]

⁷ εν φοβω σωζετε εκ (+ του 10.4% OC, TR, CP) πυρος αρπαζοντες *f*³⁵ (81%) RP, HF, OC, TR, CP || ~345612 C (2%) || 3456 (1.4%) || ~3456 ους δε ελεατε (ελειτε 1.6%; ελεγχετε 3.6%) 12 *κ*A, B (10.4%) NU || a variety of conflation (4.4%) || four other variants *P*⁷² (1%) (OC is in small print.) [Is the Alexandrian variant not inferior?]

⁸ αυτους *f*³⁵ (67.6%) RP, HF, OC, TR, CP || υμας *κ*B(C) (29.8%) (the AV's TR) NU || ημας A (1%) || --- (1.4%) || *P*⁷² is wild (Virtually all versions in English read 'you', but in the context 'them' makes good sense. Jude is assuring his readers that it is worth the effort to snatch people from the very jaws of hell (v. 23), because God is able to secure them (one's natural tendency would be to doubt that). In commenting the parable of the lost sheep, the Lord Jesus affirmed that "there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance." It seems that God gets special pleasure out of cheating the Lake. If υμας were original, who would change it to αυτους?)

⁹ απταιστους *rell* || 1 και ασπιλους C (11.4%) || *P*⁷² is wild

¹⁰ σοφω *f*³⁵ (92%) RP, HF, OC, TR, CP || --- *P*⁷² *κ*A, B, C (8%) NU [Is the Alexandrian variant not inferior?]

¹¹ θεω *rell* || --- (5.6%) CP

¹² ημων *f*³⁵ (78.4%) RP, HF, OC, TR, CP || 1 δια ιησου χριστου του κυριου 1 (*P*⁷²) *κ*A^v, B, C (21.6%) NU (Homoioteleuton or a pious gloss?)

¹³ και *f*³⁵ *P*⁷² (88%) RP, HF, OC, TR, CP || --- *κ*A, B, C (12%) NU

¹⁴ εξουσια *f*³⁵ (78.8%) RP, HF, OC, TR, CP || 1 προ παντος του αιωνος *κ*A, B, C (13%) NU || 1 προ παντος αιωνος (8%) || --- *P*⁷² [Is not the Alexandrian gloss obviously infelicitous?]

¹⁵ και *rell* || --- (12.1%)

¹⁶ The citation of *f*³⁵ is based on twenty-five MSS—18, 35, 141, 149, 201, 204, 328, 386, 432, 444, 604, 664, 928, 1248, 1249, 1503, 1548, 1637, 1855, 1876, 1892, 1897, 2466, 2587 and 2723—all of which I collated myself. 141, 204, 386, 928, 1637, 1855 and 2723 are very pure representatives of *f*³⁵ in these three books, with not a single variant, and so for the exemplars of eight others. For all those MSS to have no variants after all the centuries of transmission is surely an eloquent demonstration of the faithfulness and accuracy of that transmission. Since these MSS come from all over the Mediterranean world (Sinai, Jerusalem, Patmos, Constantinople, Trikala, Mt. Athos [four different monasteries], Rome, etc.) they are certainly representative of the family, giving us the precise family profile—it is reflected in the Text without exception.

I have included six published editions in the apparatus—RP, HF, OC, TR, CP, NU. RP = Robinson-Pierpont (2005), HF = Hodges-Farstad, OC = the Greek Text of the Greek Orthodox Church (also used by other Orthodox Churches; I have not collated OC, so it may have some private readings not noted in the apparatus), 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). Where all six printed editions are in agreement, I arbitrarily limit inclusion in the apparatus to variants with at least [10%] attestation.

For Jude I used Tommy Wasserman's complete collation of over 500 MSS (*The Epistle of Jude: Its Text and Transmission*, Almqvist & Wiksell International, 2006), so I imagine the percentages given are very close to the true picture. For 2&3 John I used ECM, extrapolating from a comparison with TuT, which presumably allows a reasonably close approximation. So I venture to predict, if complete collations ever become available, that for any non-Byzantine variants listed with 5 to 1% support (in my apparatus) the margin of error should not exceed ± 1%; for non-Byzantine variants listed with 10 to 6% support the margin of error should hardly exceed ± 3%; where there is some division among the Byzantine witnesses the margin of error should rarely exceed ± 10%. However, I guarantee the witness of *f*³⁵, that represents around 17% of the total of extant MSS for these books.