

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 αληθειαν την μενουσαν εν ἡμιν και μεθ' ἡμων εσται εις τον αιωνα: 3 Εσται μεθ' ὑμων² χαρις, ελεος, ειρηνη παρα³ Θεου Πατρος και παρα Κυριου Ιησου Χριστου⁴ του Υἱου του Πατρος, εν αληθεια και αγαπη.

[Walk in Christ's commandments]

4 Εχαρην λιαν οτι εῦρηκα εκ των τεκνων σου περιπατουντας εν αληθεια, καθως εντολην ελαβομεν παρα του Πατρος. 5 Και νυν ερωτω σε, κυρια (ουχ ὡς εντολην γραφων σοι καινην,⁵ αλλ' ἦν εχομεν⁷ απ' αρχης): ινα αγαπωμεν αλληλους. 6 Και αυτη εστιν ἡ αγαπη, ινα περιπατωμεν κατα τας εντολας αυτου—αυτη εστιν ἡ εντολη,⁸ καθως ηκουσατε απ' αρχης, ινα εν αυτη περιπατητε.

[Beware of deceivers]

7 Ὅτι πολλοι πλανοι εισηλθον⁹ εις τον κοσμον, οἱ μη ομολογουντες Ιησουν Χριστον ερχομενον εν σαρκι—ουτος εστιν ὁ πλανος και ὁ αντιχριστος! 8 Βλεπετε εαυτους, ινα μη απολεσωμεν¹⁰ ἃ ειργασαμεθα,¹¹ αλλα μισθον πληρη απολαβωμεν.¹²

9 Πας ὁ παραβαινων¹³ και μη μενων εν τη διδαχη του Χριστου Θεου ουκ εχει· ὁ δε¹⁴ μενων εν τη διδαχη του Χριστου,¹⁵ ουτος 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 “Χαιρειν” αυτω μη λεγετε· 11 ὁ γαρ λεγων¹⁶ αυτω¹⁷ “Χαιρειν” κοινωνει τοις εργοις αυτου τοις ποιηροις.

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 εσται μεθ υμων f³⁵ [58%] sy^p,bo,vg,OC,CP(AV'sTR) || 12 ημων NB,0232 [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” is understood as modifying the pronoun, then the use of the indicative is explained. Anyone who is in truth and love will have grace, mercy and peace. The 2nd person is presumably correct.)

³ παρα f³⁵ A,B [75%] RP,HF,OC,TR,NU || απο N [25%] CP

⁴ κυριου ιησου χριστου f³⁵ N (91.6%) RP,HF,OC,TR,CP || 23 A,B,048,0232 (6.2%) NU || ~ 32 (1.2%) || --- (0.8%) (part of a larger omission—homoioteleuton) || one other reading (Is not the reading of the eclectic text inferior?)

⁵ γραφων σοι καινην f³⁵ B (73.8%) RP,HF,OC,CP [γραφω 23 (12.9%) TR] || ~ 312 NA (8.9%) NU [~ 3 γραφω 2 (3.6%)] || four other variants (0.8%)

⁶ αλλ f³⁵ A [35%] || αλλα NB [65%] RP,HF,OC,TR,CP,NU

⁷ εχομεν f³⁵ [30%] || ειχομεν NA,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).”]

⁸ εστιν η εντολη f³⁵ (N) [90%] RP,HF,OC,TR,CP || ~ 312 A,B,0232 [10%] NU

⁹ εισηλθον f³⁵ [90%] RP,HF,OC,TR,CP || εζηλθον NA,B,0232 [10%] NU

¹⁰ απολεσωμεν f³⁵ (75.5%) RP,HF,OC,TR,CP [απολεσομεν (5.2%), απολεσαμεν (0.4%)] || απολεσητε A,B (17.1%) NU || απολεσεται (0.4%) || απολητε (0.6%) || απολησθε N (alone) || three other variants (0.6%)

¹¹ ειργασαμεθα f³⁵ (B) [82%] RP,HF,OC,TR,NU [1 καλα [3%] CP] || ειργασασθε NA [15%]

¹² απολαβωμεν f³⁵ (76.1%) RP,HF,OC,TR,CP [απολαβομεν (5.2%)] || απολαβητε NA,B (17.9%) NU [απολαβετε (0.6%)] || one other variant (0.2%)

¹³ παραβαινων f³⁵ (99%) RP,HF,OC,TR,CP || προαγων NA,B,0232 (1%) NU (Is not the ‘Alexandrian’ reading inferior?)

¹⁴ δε f³⁵ [20%] || --- NA,B [80%] RP,HF,OC,TR,CP,NU (Would not John, a Jew, be more likely to write the conjunction?)

¹⁵ του χριστου f³⁵ (89.6%) RP,HF,OC,TR,CP || --- NA,B (4.4%) NU || part of a larger omission—homoioteleuton (6%) (The ‘Alexandrian’ omission agrees nicely with their notions of style.)

¹⁶ γαρ λεγων f³⁵ [95%] RP,HF,OC,TR,CP || ~ 21 NA,B [5%] NU

¹⁷ αυτω rell || --- [25%]

[Farewell]

12 Πολλα εχων υμιν γραφειν, ουκ εβουληθην¹ δια χαρτου και μελανος, αλλ² ελπίζω ελθειν³ προς υμας και στομα προς στομα λαλησαι, ινα η χαρα ημων⁴ η πεπληρωμενη.⁵

13 Ασπαζεται σε τα τεκνα της αδελφης σου της εκλεκτης. Αμην.⁶

ΙΩΑΝΝΟΥ ΕΠΙΣΤΟΛΗ ΤΡΙΤΗ

[Salutation]

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

2 Αγαπητε, περι παντων ευχομαι σε ευοδοουσαι και υγαινειν, καθως ευοδουται σου η 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 εν⁷ αληθεια περιπατουντα.

[Gaius is commended]

5 Αγαπητε, πιστον ποιεις ὃ εαν εργαση εις τους αδελφους, και εις τους⁸ ξενους 6 οἱ εμαρτυρησαν σου τη αγαπη ενωπιον εκκλησιας—οὓς καλως ποιησεις προπεμψας αξιως του Θεου, 7 ὑπερ γαρ του Ονοματος⁹ εξηλθον, μηδεν λαμβανοντες απο των εθνων.¹⁰ 8 Ἡμεις ουν οφειλομεν απολαμβανειν¹¹ τους τουτουτους ινα συνεργοι γινωμεθα¹² τη αληθεια.

[Diotrephes is criticized]

9 Εγραψα¹³ τη εκκλησια, αλλ' ὃ φιλοπρωτευων αυτων Διοτρεφης ουκ επιδεχεται ημας. 10 Δια τουτο, εαν ελθω, υπομνησω¹⁴ αυτου τα εργα ἃ ποιει, λογοις ποιηροις φλυαρων ημας. Και μη αρκουμενος επι τουτοις ουτε αυτος επιδεχεται τους αδελφους, και τους βουλομενους κωλυει, και εκ¹⁵ της εκκλησιας εκβαλλει.

[Demetrius is commended]

11 Αγαπητε, μη μιμου το κακον αλλα το αγαθον. Ὁ αγαθοποιων εκ του Θεου εστιν· ὃ δε¹⁶ κακοποιων ουχ ἑωρακεν τον Θεον. 12 Δημητριω μεμαρτυρηται ὑπο παντων—και ὑπ¹⁷ αυτης της αληθειας. Και ημεις δε μαρτυρομεν, και οίδαμεν¹⁸ ὅτι η μαρτυρια ημων αληθης εστιν.

¹ εβουληθην **f**³⁵ **NA,B** [85%] **RP,HF,OC,CP,NU** || ηβουληθην [15%] **TR**

² αλλ **f**³⁵ [30%] || αλλα **NA,B** [70%] **RP,HF,OC,TR,CP,NU**

³ ελθειν **f**³⁵ (87.8%) **RP,HF,OC,TR,CP** || γενεσθαι **NA,B** (12.2%) **NU**

⁴ ημων **f**³⁵ **NA** [90%] **RP,HF,OC,TR,CP,NU** || υμων **A,B** [10%]

⁵ η πεπληρωμενη **f**³⁵ (A) [99%] **RP,HF,OC,TR,CP** || ~ 21 (B) [1%] **NU** || ~ 1 ην **NA**

⁶ αμην **f**³⁵ (89.4%) **RP,HF,OC,TR,CP** || --- **NA,B** (8.8%) **NU** || η χαρις μετα σου (0.4%) || η χαρις μετα σου 1 (1.4%)

⁷ εν **f**³⁵ **NA** [97%] **RP,HF,OC,TR,CP** || 1 τη **A,B,C** [3%] **NU**

⁸ εις τους **f**³⁵ (90.1%) **RP,HF,OC,TR,CP** [2 (1.9%)] || τουτο **NA,B,C,048** (7.4%) **NU** || two other variants (0.6%) (Is the reading of the eclectic text not inferior?)

⁹ ονοματος **rell** || 1 αυτου [25%] (AV's **TR**)

¹⁰ εθνων **f**³⁵ (88.3%) **RP,HF,TR,CP** || εθνικων **NA,B(C)048** (11.7%) **OC,NU**

¹¹ απολαμβανειν **f**³⁵ (91.8%) **RP,HF,OC,TR,CP** || υπολαμβανειν **NA,B,C** (7.2%) **NU** || λαμβανειν (0.6%) || two other variants (0.4%)

¹² γινωμεθα **rell** || γενωμεθα [15%] **CP**

¹³ εγραψα **f**³⁵ **C** [93%] **RP,HF,OC,TR,CP** || 1 τι **NA(B)** [2%] **NU** || 1 αν [5%]

¹⁴ υπομνησω **rell** || υπομνησων **CP**

¹⁵ εκ **rell** || --- **NA** [10%]

¹⁶ δε **f**³⁵ [25%] **TR** || --- **NA,B,C** [75%] **RP,HF,OC,CP,NU** (Would not John, a Jew, be more likely to write the conjunction?)

¹⁷ υπ **f**³⁵ **A,B** [98%] **RP,HF,OC,TR,CP** || υπο **NA** [2%] **NU**

¹⁸ οίδαμεν **f**³⁵ (23%) **CP** || οιδατε (61.5%) **RP,HF,OC,TR** || οιδας **NA,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 **f**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. 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.)

[Farewell]

13 Πολλα ειχον γραφειν,¹ αλλ' ου θελω δια μελανος και καλαμου σοι γραψαι.²
14 ελπιζω δε ευθεως ιδειν σε,³ και στομα προς στομα λαλησομεν.

Ειρηνη σοι. Ασπαζονται σε οί φιλοι. Ασπαζου τους φιλους κατ' ονομα.⁴

ΙΟΥΔΑ ΕΠΙΣΤΟΛΗ

[Salutation]

1 Ιουδας, Ιησου Χριστου⁵ δουλος, αδελφος δε Ιακωβου, τοις εν Θεω Πατρι
ήγιασμενοις⁶ 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,⁷
αναγκην εσχον γραψαι υμιν παρακαλων επαγωνιζεσθαι τη⁸ άπαξ παραδοθειση τοις άγιοις
πιστει. 4 Παρεισεδυσαν γαρ τινες ανθρωποι, οί παλαι προγεγραμμενοι εις τουτο το κριμα,
ασεβεις, την του Θεου ήμων χαριν⁹ μετατιθεντες εις ασελγειαν και τον μονον Δεσποτην
Θεον και¹⁰ Κυριον ήμων Ιησουν Χριστον αρνουμενοι.

[Examples from ancient history]

5 Ύπομησαι δε υμας βουλομαι, ειδοτας υμας¹¹ άπαξ τουτο, ότι ο Κυριος,¹² λαον εκ
γης Αιγυπτου σωσας, το δευτερον τους μη πιστευσαντας απωλεσεν. 6 Αγγελους τε τους μη
τηρησαντας την έαυτων αρχην, αλλ'¹³ απολιποντας το ιδιον οικητηριον, εις κρισιν μεγαλης
ήμερας δεσμοις αιδιοις ύπο ζοφον τετηρηκεν. 7 Ώς Σοδομα και Γομορρα, και αί περι αυτας
πολεις, τον όμοιον τουτοις τροπον¹⁴ εκπορνευσασαι και απελθουσαι οπισω σαρκος έτερας,
προκεινται δειγμα, πυρος αιωνιου δικην ύπεχουσαι.

[Evil men are in the church]

8 Όμοιως μεντοι και ούτοι ενυπνιαζομενοι σαρκα μεν μιαινουσιν, κυριοτητα δε
αθετουσιν, δοξας δε βλασφημουσιν. 9 Ό δε Μιχαηλ ό αρχαγγελος, ότε τω διαβολω

¹ γραφειν f³⁵ [90%] RP, HF, OC, TR, CP || γραψαι σοι κA, B, C [10%] NU

² σοι γραψαι f³⁵ [90%] RP, HF, OC, TR, CP || 1 γραφειν κB, C [1%] NU || ~ γραφειν 1 A [9%]

³ ιδειν σε f³⁵ κ (95%) RP, HF, OC, TR, CP || ~ 21 A, B, C (4.8%) NU || 1 (0.2%)

⁴ ονομα *rell* || 1 αμην [10%] CP

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

⁶ ηγιασμενοις f³⁵ [95%] RP, HF, OC, TR, CP || αγαπημενοις P⁷² κA, B [5%] vg(syr)cop, NU [Is the Alexandrian variant not inferior?]

⁷ σωτηριας f³⁵ (84.1%) RP, HF, OC, TR, CP || ημων 1 P⁷² A, B, C' (11.6%) sa, NU || υμων 1 (2.6%) vg, bo || ημων ζωης (0.4%) || υμων ζωης (0.4%) (syr) || ημων 1 και ζωης κ (0.4%) || two others (0.4%) (κ has a conflation.) [The addition of the pronoun was a 'natural', but not necessary.]

⁸ τη *rell* || --- [2%] CP

⁹ χαριν f³⁵ κC [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).]

¹⁰ δεσποτην θεον και f³⁵ (79.1%) RP, HF, TR || 1323 (2.7%) || ~231 τον (4.3%) CP || 23 (0.6%) || 13 P⁷² κA, B, C (12.9%) OC, NU || 1 P⁷⁸ (0.4%) [Is the Alexandrian variant not inferior?]

¹¹ υμας f³⁵ (κB) (81.3%) RP, HF, OC, TR, CP[N]U || --- (P⁷² A)C (17.2%) || ημας (1.4%) (N-A uses brackets, but UBS does not [corrected in the 4th ed.].)

¹² απαξ τουτο οτι ο κυριος f³⁵ (78.8%) RP, HF, OC, TR, CP || 1235 (5.1%) || ~21345 (5.3%) || 1234 θεος (0.8%) || ~ παντα 3451 (κ)C (3.7%) [NU] || ~ παντα 3 ιησους 1 (2.4%) || ~ παντα 34 θεος 1 (1.2%) || 1 παντα 3 ιησους A, B (1%) || 1 παντα 34 θεος (1%) || 1 παντα 3 θεος χριστος P⁷² || one other (0.2%) [The Alexandrians really had fun with this one.]

¹³ αλλ f³⁵ C [30%] || αλλα P⁷² κA, B [70%] RP, HF, OC, TR, CP, NU

¹⁴ τουτοις τροπον f³⁵ [95%] RP, HF, OC, TR, CP || ~21 P⁷² κA, B, C [5%] NU

διακρινομενος—διελεγετο περι του Μωσεως¹ σωματος—ουκ ετολμησεν κρισιν επενεγκειν βλασφημιας, αλλ' ειπεν, “Επιτιμησαι σοι² Κυριος!” 10 Ουτοι δε οσα μεν ουκ οιδασιν βλασφημουσιν, οσα δε φυσικως ως τα αλογα ζωα επιστανται—εν τουτοις φθειρονται. 11 Ουαι αυτοις, οτι τη οδω του Καιν επορευθησαν και τη πλαινη του Βαλααμ μισθου εξεχυθησαν και τη αντιλογια του Κορε απωλοντο.

12 Ουτοι εισιν³ εν ταις αγαπαις υμων σπιλαδες, συνευωχουμενοι αφοβως,⁴ εαυτους ποιμαινοντες· νεφελαι ανυδροι υπο ανεμων παραφερομεναι⁵· δενδρα φθινοπωρινα, ακαρπα, δις αποθανοντα (εκκριζωθεντα)· 13 κυματα αγρια θαλασσης επαφριζοντα τας εαυτων αισχυνας· αστερες πλανηται οἷς ὁ ζοφος του σκοτους εις⁶ αιωνα τετηρηται.

14 Προεφητευσεν δε και τουτοις εβδομος απο Αδαμ Ενωχ⁷ λεγων: “Ιδου, ηλθεν Κυριος εν αγιαις μυριασιν⁸ αυτου 15 ποιησαι κρισιν κατα παντων και ελεγξαι⁹ παντας τους ασεβεις¹⁰ αυτων¹¹ περι παντων των εργαων ασεβειας αυτων ὧν ησεβησαν, και περι παντων των σκληρων ὧν ελαλησαν κατ' αυτου—αμαρτωλοι ασεβεις!” 16 Ουτοι εισιν γογγυσται, μεψιμοιροι, κατα τας επιθυμιας εαυτων¹² πορευομενοι, και το στομα αυτων λαλει υπερογκα, θαυμαζοντες προσωπα ωφελειας χαριν.

[Exhortation]

17 Ὑμεις δε, αγαπητοι, μνησθητε των ρηματων των προειρημενων υπο των αποστολων του Κυριου ημων Ιησου Χριστου: 18 οτι ελεγον υμιν οτι¹³ εν εσχατω¹⁴ χρονω¹⁵ εσονται εμπαικται κατα τας εαυτων επιθυμιας¹⁶ πορευομενοι των ασεβειων. 19 Ουτοι εισιν οἱ αποδιοριζοντες, ψυχικοι, πνευμα μη εχοντες.

20 Ὑμεις δε, αγαπητοι, τη αγιωτατη υμων πιστει εποικοδομουντες εαυτους,¹⁷ εν Πνευματι Ἁγιω προσευχομενοι, 21 εαυτους εν αγαπη Θεου τηρησατε, προσδεχομενοι το ελεος του Κυριου ημων Ιησου Χριστου εις ζωην αιωνιον.

22 Και οὖς μεν ελεειτε,¹⁸ διακρινομενοι.¹ 23 οὖς δε εν φοβω σωζετε, εκ πυρος αρπαζοντες,² μισουντες και τον απο της σαρκος εσπιλωμενον χιτωνα.

¹ μωσεως f³⁵ A [93%] HF,OC,TR || μωυσεως x B,C [5%] RP,NU || μωυσεος [2%] CP

² σοι *rell* || σε [2%] CP

³ εισιν f³⁵ x C [90%] RP,HF,OC,TR,CP || 1 οι P⁷²A,B [10%] NU [Is the Alexandrian variant not inferior?]

⁴ αφοβως *rell* || υμιν 1 C [4%] *cop*,CP

⁵ παραφερομεναι f³⁵ x A,C [95%] RP,HF,OC,CP,NU || παραφερομενοι P⁷²B [1%] || περιφερομεναι [4%] TR

⁶ εις f³⁵ P⁷² x A,B,C [95%] RP,HF,CP,NU || 1 τον [5%] OC,TR

⁷ ενωχ f³⁵ [70%] OC,TR,CP || ενωχ [30%] RP,HF,NU

⁸ αγιαις μυριασιν f³⁵ A,B [94%] RP,HF,OC,CP,NU || ~21 C [5%] TR || ~2 αγιων αγγελων x [1%] || αγιων αγγελων 2 P⁷²

⁹ ελεγξαι f³⁵ (P⁷²) x A,B,C [95%] RP,HF,OC,CP,NU || εξελεγξαι [5%] TR

¹⁰ παντας τους ασεβεις f³⁵ A,B,C (95.9%) RP,HF,OC,TR,CP || 13 (1.4%) || 23 (0.6%) || πασαν ψυχην P⁷²x1852 (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.]

¹¹ αυτων f³⁵ (80.3%) RP,HF,OC,TR,CP || --- P⁷²x A,B,C (18.3%) NU || part of a larger omission (1.4%)

¹² εαυτων f³⁵ C [35%] NU || αυτων x A,B [65%] RP,HF,OC,TR,CP || --- P⁷² (part of a larger omission)

¹³ οτι f³⁵ P⁷²A,C [98%] RP,HF,OC,TR,CP[N]U || --- x B [2%]

¹⁴ εσχατω f³⁵ P⁷²B,C (83.3%) RP,HF,OC,TR,CP || 1 τω x A (16.7%) [NU]—NB: The case and number of the article will agree with the following noun; see next note.

¹⁵ εν εσχατω χρονω f³⁵ (80.6%) RP,HF,OC,TR,CP || 12 χρονων (1%) || επ εσχατου χρονου P⁷²x A,B,C (6.8%) NU || επ εσχατου χρονων (4.1%) || επ εσχατων χρονου (0.4%) || επ εσχατων χρονων (5.2%) || six other readings (1.9%)

¹⁶ εαυτων επιθυμιας *rell* || ~21 [2%] CP

¹⁷ τη αγιωτατη υμων (ημων CP) πιστει εποικοδομουντες εαυτους (-εα. 10%) f³⁵ [95%] RP,HF,OC,TR(CP) || ~561234 x A,B(ημων C) [5%] NU || ~1 εαυτων 24 ανοικοδομεισθε P⁷²

¹⁸ ελεειτε f³⁵ [90%] RP,HF,OC,TR,CP || ελεατε x B [2%] NU || ελεγχετε A,C [8%] || --- (P⁷²)

[Doxology]

24 Τω δε δυναμενω φυλαξαι αυτους³ απταιστους,⁴ και στησαι κατεινωπιον της δοξης αυτου αμωμους εν αγαλλιασει, 25 μονω σοφω⁵ Θεω⁶ Σωτηρι ημων,⁷ δοξα και⁸ μεγαλωσυνη, κρατος και εξουσια,⁹ και νυν και εις παντας τους αιωνας! Αμην.¹⁰

¹ διακρινομενοι f³⁵ [90%] RP, HF, OC, TR, CP || διακρινομενους (P⁷²) xA, 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.]

² εν φοβω σωζετε εκ (+ του 9.1% OC, TR, CP) πυρος αρπαζοντες f³⁵ (80.3%) RP, HF, OC, TR, CP || ~345612 C (2.3%) || 3456 (1.2%) || ~ 3456 ους δε ελατε (ελεειτε 1.7%; ελεγχετε 3.9%) 12 xA, B (10.8%) NU || a variety of conflation (5.2%) || P⁷² is wild (OC is in small print.) [Is the Alexandrian variant not inferior?]

³ αυτους f³⁵ (68.8%) RP, HF, OC, TR, CP || υμας xB, C (29.2%) (the AV's TR) NU || ημας 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 υμας were original, who would change it to αυτους?)

⁴ απταιστους f³⁵ xA, B, C (90.2%) RP, HF, OC, TR, CP, NU || 1 και ασπιλους (9.6%) || P⁷² is wild

⁵ σοφω f³⁵ (91.9%) RP, HF, OC, TR, CP || --- P⁷² xA, B, C (8.1%) NU [Is the Alexandrian variant not inferior?]

⁶ θεω *rell* || --- [2%] CP

⁷ ημων f³⁵ (78.1%) RP, HF, OC, TR, CP || 1 δια ιησου χριστου του κυριου 1 xA, B, C (21.7%) NU || P⁷² is wild (Homoioteleuton or a pious gloss?)

⁸ και f³⁵ P⁷² [95%] RP, HF, OC, TR, CP || --- xA, B, C [5%] NU

⁹ εξουσια f³⁵ (78.7%) RP, HF, OC, TR, CP || 1 προ παντος του αιωνος xA, B, C (13%) NU || εξουσια προ παντος αιωνος (8.1%) || --- P⁷² [Is not the Alexandrian gloss obviously infelicitous?]

¹⁰ The citation of f³⁵ 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 f³⁵ 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.

ECM not being available for these three books, I had to revert to von Soden and the apparatus of N-A²⁷, with help from Scrivener and Tischendorf. However, 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%.