

The Second Epistle of John

A new translation from the Greek;
with textual variant footnote apparatus

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February 2014 edition
(1st edition was November 20, 2008)

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Some Abbreviations used in the apparatus:

TST - "Teststelle" - A test passage in the "Text und Textwert" series
L. = "lectio" = one of the readings in the "Text und Textwert" test passage

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The Second Epistle of John

ΙΩΑΝΝΟΥ Β

¹The Elder, to the elect lady,¹ and to her children; whom I love in the truth; and not only I, but also everyone who knows assuredly the truth, ²by means of the truth that dwells² within us, and will stay with us for eternity. ³Grace and mercy and peace shall follow us,³ from God the Father and from Jesus Christ⁴ the Father's Son, in truth and love.

⁴It cheered me greatly that I have found children of yours walking in the truth, in accordance with the commandment we received from the Father. ⁵And now I beseech you, Lady, not as writing a new commandment to you, but one which we have had from the beginning: that we should love one another. ⁶And this is love: that we walk according to his commandments. This commandment is just as you have heard from the beginning, so that⁵ you would walk in it.

⁷For many deceivers have gone out⁶ into the world, who do not confess Jesus Christ as coming in the flesh. This is the Deceiver and Antichrist. ⁸Watch yourselves, so that you not lose⁷ the things we have worked for,⁸ but receive *your* full reward.

¹ **v. 1** There is much discussion in the reference books about the meaning of the word κυρία here. Most translations render it "lady," which does not communicate the fact that this word is the feminine inflection of the word "lord." Its primary meaning is of a woman who directs slaves or servants, i.e., a woman wealthy enough to own a home with servants. One of the main alternative interpretations is that this κύρια is figuratively the church, and her "children" are the people of the church. I do not consider this one a valid possibility, since I follow one of the maxims of hermeneutics, which states that when the plain sense of scripture makes common sense, seek no other sense. Though the Bauer Lexicon under εκλεκτός says "personification of the assembly," I do not buy it. A third possibility discussed is that Κυρία was someone's name. But the Bauer Lexicon says that that use was "rare and late." I think the use here is simply a term of respect for a woman whom John has discipled, who is noble and influential, and who has many children. John could be speaking of either her natural children, or her spiritual children.

² **v. 2b** txt μένουσαν "abiding, dwelling" N B 0232 it^l vg syr^{h,ph} TR WH HF RP NA28 {} // ἐνοίκουσαν "indwelling" A 048 // indeterminate cop^{sa,bo} // lac P⁷⁴. The ECM editors consider the readings μένουσαν and ἐνοίκουσαν to be of equal value. I think even though they are two different words, that readers and scribes both, are so used to hearing John use the word μένω as meaning "indwelling," or abiding IN something, so that some scribes uncounsciously replaced μένουσαν with ἐνοίκουσαν. In other words, people familiar with John's writings equated the two in this kind of saying. Note that with the preposition ἐν following as it does in most all MSS, ἐνοίκουσαν is redundant. As for the third reading, with ουσαν in the continuous aspect, the meaning is really close to the same as the μένουσαν- continuing to be in us. staying in us, abiding in us.

³ **v. 3a** txt ἔσται μεθ' ἡμῶν χάρις N B 0232 (TR: Erasmus Aldus Steph. 1550) RP NA28 // καὶ ἔσται μεθ' ἡμῶν χάρις eth // ἔσται γὰρ μεθ' ἡμῶν χάρις 048 // ἔσται μεθ' ὑμῶν χάρις (TR: Col., Steph 2, 4; Elzevir 1624) // ἔσται/ἔστω? μεθ' ἡμῶν χάρις it^l syr^{ph} cop^{sa,bo>} // ἔσται/ἔστω? μεθ' ὑμῶν χάρις vg cop^{bo>mss} // χάρις ὑμῖν syr^h // χάρις A arm // lac P⁷⁴.

⁴ **v. 3d** txt Ἰησοῦ Χριστοῦ "Jesus Christ" A B 048 0232 it^l (it^{ar} vg Χριστοῦ Ἰησοῦ "Christ Jesus") vg^{mss} cop^{sa} eth geo Augustine Cassiodorus WH NA28 {A} // Χριστοῦ Ἰησοῦ "Christ Jesus" syr^{ph>mss} // κυρίου Ἰησοῦ Χριστοῦ "the Lord Jesus Christ" N vg^{mss} (vg^{ms}) syr^{ph>mss,h} cop(bo),bo^{mss} arm TR HF RP // lac P⁷⁴ C.

⁵ **v. 6b** txt καθὼς ἠκούσατε ἀπ' ἀρχῆς ἵνα B Ψ L P 18 94 104 252 642 1127 1292 1505 1523 1524 1611 1842 1852 2138 2200 2374 syr^{ph,h} PsOec TR WH HF RP NA28 {} // ἵνα καθὼς ἠκούσατε ἀπ' ἀρχῆς K 5 6 33 93 307 323 424 442 614 621 623 720 1067 1243 1409 1678 1739 1845 1846 1881 2298 2344 2412 2492 2541 2652 2818 it^l vg cop^{sa>bo} arm // καθὼς ἠκούσατε ἵνα 945 // ἵνα καθὼς ἠκούσατε ἀπ' ἀρχῆς ἵνα N A 048^{vid} 0232 69 326 1735 1837 // ἵνα καθὼς ἠγαπήσατε ἀπ' ἀρχῆς 2464 // lac P⁷⁴ 048 81 629 eth.

⁶ **v. 7** txt ἐξῆλθον "gone out" P⁷⁴ N B Ψ 048 0232 5 6 33 81 88 218 307 321 323 326^{m8} 400 424^c 436 442 453 467 614 621 623 630 642 720^{*vid} 808 915 918 1067 1127 1241 1243 1270 1292 1297 1359 1409 1505 1563 1595 1611 1678 1718 1735 (1739 ἐξλθον) 1836 1838 1845 1846 1852 1881 2138 2147 2200 2344 2374 2412 2464 2492 2541 2652 2805 2818 f596 vg syr^{ph,h}

⁹Anyone going beyond,⁹ and not staying in the teaching of Christ, does not have God. Someone staying in the teaching,¹⁰ that person has both the Father and the Son. ¹⁰If anyone comes to you and does not bring this teaching, do not receive him into your house and do not say 'Welcome' to him. ¹¹For someone who says 'Welcome' to him takes part in his evil works.

¹²Though I have many things to write to you, I didn't want to do it by paper and ink, but instead hope to come¹¹ to you and talk face to face, so our¹² joy may be full.

¹³The children of your elect sister greet you.¹³

cop^{sa} arm AnastS Ir^{lat} WH NA28 {} // εξηλθον A // εισηλθόν "come into" K L P 049 056 0142 18 61 69 94 104 181 252 254 326^{txt} 378 424* 431 459 629 720^c 876 945 1523 1524 1751 1832 1837 1842 1844 1875 2186 2243 2298 2544 2718 2774 **π** PsOec TR HF RP // ηλθον 93 665 cop^{bo} // lac **π**⁷⁴.

⁷ **v. 8a** txt {A} ἀπολέσητε... ἀπολάβητε "you not lose...you receive" **κ**¹ A^c (A* απολεσηε) B (048 ἀπολέσητε...α) 0232 itar,1 vg syr^{ph,h} cop^{sa,bo} arm eth geo (Irenaeus^{lat}) Isidore; Lucifer WH NA28 {A} // απολησθε... ἀπολάβητε **κ*** // ἀπολέσωμεν... ἀπολάβωμεν "we not lose...we receive" TR HF RP // lac **π**⁷⁴ C. The majuscule 048 has lacuna for the second part of this variant, but reads ἀπολέσητε "you lose" in the first part.

⁸ **v. 8b** txt {D} εἰργασάμεθα "we have worked" B^c (B* ηργασαμεθα) syr^{hmg} cop^{sa^{mss}} geo TR HF RP WH NA28 {B} // εἰργάσασθε "you have worked" **κ** A*^f 048^{vid} 0232^{vid} itar,1(irlat ηργασασθε) vg syr^{ph,h} cop^{sa,bo} arm eth AnastastS Isidore; Lucifer // lac **π**⁷⁴.

⁹ **v. 9a** txt {A} προάγων "going beyond" **κ** A B 048 0232 vg cop^{sa,bo} eth WH NA28 {} // παραβαίνων "deviating, transgressing" it^l syr^{ph,h} arm AnastastS TR HF RP // lac **π**⁷⁴ C. Geometrically and spatially, the two readings with their different prepositional prefixes have much overlapping meaning, i.e., they both mean "out of bounds." One is a fault ball "long" and the other is "wide."

¹⁰ **v. 9b** txt διδαχῆ "teaching" **κ** A B 048 it^l vg syr^h cop^{sa} arm eth^{ms} Didymus NA28 {A} // διδαχῆ τοῦ Χριστοῦ "teaching of Christ" itar vgm^{ss} syr^{ph^{mss}*} cop^{bo} eth^{mss} geo Augustine^(vid?) TR WH HF RP // διδαχῆ αὐτοῦ "his teaching" vgm^{ss} syr^{ph^{mss},h^A} Lucifer // lac **π**⁷⁴ C 0232. The second clause διδαχῆ τοῦ Χριστοῦ was probably a mistake of the eye duplicating the first instance of it earlier in the verse.

¹¹ **v. 12a** txt ἀλλὰ ἐλπίζω γενέσθαι "but I hope to come" **κ** B syr^h WH NA28 {} // ἐλπίζω γὰρ γενέσθαι "for I hope to come" A (γενέσθε) 048 vg // ἀλλὰ ἐλπίζω ελθεῖν "but I hope to come" vgm^{ss} syr^{ph} cop^{sa,(bo^{mss})} TR HF RP // ἐλπίζω γὰρ ελθεῖν "for I hope to come" cop^{bo} // lac **π**⁷⁴ 0232. There is not much difference in meaning between γενέσθαι and ελθεῖν in this context. But between ἀλλὰ and γὰρ there is. Either way, however, John is giving a reason why he did not write to them all the things he wants to communicate, since he intends to come to them. This variant footnote combines what are usually two footnotes, including Teststelle # 81 in Text und Textwert, which treats only the latter part, and does not include the ἀλλὰ ἐλπίζω portion. I did it this way because it gives a good picture of what the manuscript groupings are for 2 John.

¹² **v. 12c** txt ἡμῶν "our" **κ** vgm^{ss} syr^{ph,h} TR HF RP NA28 {} // ὑμῶν "your" A B 0142 it^l vg cop^{bo} eth // μου cop^{sa} // lac **π**⁷⁴ 048 0232.

¹³ **v. 13** txt {A} *without additions* **π**⁷⁴ **κ** A B 048 itar,h,l,r,w vg cop^{sa,bo} eth^{ms} WH NA28 {A} // add Ἀμὴν "Amen" vgm^{ss,(mss)} syr^{ph^{mss},h} TR HF RP // L. 4: add ἡ χάρις μετὰ σοῦ. ἀμην "Grace be with you. Amen" vgm^{ss,(mss)} (syr^{ph^{mss},h} with *) // lac C 0232. Adding the word "amen" here, doesn't make sense at all for John to have said after the preceding sentence. It only makes sense as being part of liturgy. The word Ἀμὴν was a common liturgical addition which got confused as real text. The textual evidence that John did not write the word Amen in this epistle is absolutely overwhelming. It is this kind of clearly spurious addition to the word of God that makes me lose respect for Codex K and the Byzantine text type, no matter how great the number of minuscules that follow it. Also, the fact that Byzantine text advocates will not budge even on this kind of variant, makes me lose respect for those people.

Principal Witnesses to 2 John

The ECM editors listed those MSS which they considered as particularly significant for the reconstruction of the text. These for 2. John are:

Rank 1: \aleph , B, Ψ , 048, 0232, 1739, 1846, 2374

Rank 2: 33, 323, 642, 1243, 1611, 1735, 1845, 1852, 2344

Rank 3: A, P, 5, 6, 252, 1292, 2718

MS	Date	Alt	Location
\wp ⁷⁴	III	P. Bodmer XVII	Cologne; Bodmer Library
\aleph	IV	01	London, the British Library, Add. 43725
A	V	02	London, British Library, Royal 1 D. VIII
B	IV	03	Vatican Library, Vat. gr. 1209
C	V	04	Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus
K	IX	018	Moscow, Hist. Mus., V. 93, S. 97
L	IX	020	Rome, Bibl. Angelica, 39
P	IX	025	St. Petersburg, Russ. Nat. Libr., Gr. 225
Ψ	IX/X	044	Athos, Lavra, B' 52
048	V		Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308
049	IX		Athos, Lavra, A' 88
056	X		Paris, Bibl. Nat., Gr. 201
0232	V		Oxford, Ashmolean Museum, P. Ant. 12
1	XII		Basel, Univ. Bibl. A. N. IV.2
5	XIII		Paris, Bibl. Nat., Gr. 106
6	XIII		Paris, Bibl. Nat., Gr. 112
18	1364	\aleph	Paris, National Library Greek 47
33	IX		Paris, Bibl. Nat., Gr. 14
69	XV	<i>f</i> ¹³	Leicester, Leicestershire Record Office, Cod. 6 D 32/1 ("Codex Leicestrensis")
81	1044		London, Brit. Libr., Add. 20003, 57 fol. (Act); Alexandria, Griech. Patriarchat, 59, 225 fol.
82	X	\aleph	Paris, National Library Gr. 237
88	XII		Naples, Bibl. Naz., MS II. A. 7
93	X		Paris, National Library Coislin Gr. 205
104	1087		London, British Library, Harley 5537
175	X/XI		Rome, Vatican Library Gr. 2080
181	X		Vatican Library Reg. Gr. 179
221	X	\aleph	Oxford, Bodl. Libr., Canon. Gr. 110
252	XI	[+464]	Moscow, Dresden
307	X		Paris, Bibl. Nat., Coislin Gr. 25
321	XII		London, Brit. Libr., Harley 5557
322	XV		London, Brit. Libr., Harley 5620
323	XII		Genf, Bibl. publ. et univ., Gr. 20
326	X		Oxford, Lincoln Coll., Gr. 82
330	XII		St. Petersburg, Russ. Nat. Libr., Gr. 101
398	X		Cambridge, Univ. Libr., Kk. 6.4
424	XI		Vienna, Catalog number: Österreich Nat. Bibl. Theol. Gr. 302, folios 1-353
429	XIV		Wolfenbüttel, Herz. Aug. Bibl., Codd. Aug. 16.7.4°
436	XI/XII		Vatican City, Vatican Library, Vat. gr. 367
442	XII/III		Uppsala, Univ. Bibl., Gr. 1, p. 183-440
450	X	\aleph	Vatican City, Vatican Libr., Vat. gr. 29
451	XI		Vatican City, Vatican Lib., Urb. gr. 3
454	X	\aleph	Florenz, Bibl. Medicea Laur., Plutei IV. 1
456	X		Florence, Bibl. Medicea Laur. Plutei 4.30
457	X	\aleph	Florence, Bibl. Medicea Laur., Plutei IV. 29
468	XIII		Paris, Bibl. Nat., Gr. 101

469	XIII	ⲁⲛ	Paris, Bibl. Nat., Gr. 102A
614	XIII		Mailand, Bibl. Ambros., E. 97 sup.
621	XI		Vatican Libr., Vat. gr. 1270
623	1037		Vatican Libr., Vat. gr. 1650
627	X	ⲁⲛ	Vatican Libr., Vat. gr. 2062
629	XIV		Vatican Libr., Ottob. gr. 298
630	XII/XIII		Vatican Libr., Ottob. gr. 325
642	XIV		London, Lambeth Palace, 1185
920	X	ⲁⲛ	Escorial, Ψ. III. 18
945	XI		Athos, Dionysiu, 124 (37)
1067	XIV		Athos, Kutlumusiu, 57
1127	XII		Athos, Philotheu, 1811 (48)
1175	X		Patmos, Joannu, 16
1241	XII		Sinai, St. Catherine's Monastery, Gr. 260
1243	XI		Sinai, St. Catherine's Monastery, Gr. 262
1292	XIII		Paris, Natl. Libr. Suppl. Gr. 1224
1409	XIV		Athos, Xiropotamu, 244 (2806)
1505	XII		Athos, Lavra, B' 26
1611	X		Athen, Nat. Bibl., 94
1678	XIV		Athos, Panteleimonos, 770
1735	X		Athos, Lavra B' 42
1739	X		Athos, Lavra B' 64
1845	X		Vatican Library, Vat. gr. 1971
1846	XI		Vatican Library, Vat. gr. 2099
1852	XIII		Uppsala, Univ.-Bibl., Ms. Gr. 11
1862	IX-XI	ⲁⲛ	Athos, Pavlu, 117 (2)
1875	X	1898	Athen, Nat. Bibl., 149
1881	XIV		Sinai, St. Catherine's Monastery, Gr. 300
1891	X	+ [2162, Acts 1,2]	Jerusalem, Orthod. Patriarchat, Saba, 107, 233 fol.
2127	XII	1815	Palermo, Bibl. Centrale, Dep. Mus. 4, fol. 1-229; 1815: Philadelphia, Pa., Free Libr., Lewis M 44: 27, 1 fil. (2P 3:15 - 1J 2:9)
2138	1072		Moscow, Univ. 2 (Gorkij-Bibl. 2280)
2147	XI/XII		St. Petersburg, Rss. Nat. Libr., Gr. 235
2200	XIV		Elasson, Olympiotissis, 79
2298	XII		Paris, Bibl. Nat., Gr. 102
2344	XI		Paris, Bibl. Nat., Coislin Gr. 18, fol. 170-230
2374	XIII/XIV		Baltimore, Maryland, Walters Art Gallery, Ms. W. 525
2412	XII		Chicago, Univ. Libr., Ms. 922
2464	IX		Patmos, Joannu, 742
2492	XIV		Sinai, St. Catherine's Monastery; Gr. 1342, fol. 1-178
2495	XV		Sinai, St. Catherine's Monastery; Gr. 1992
2541	XII		St. Petersburg, Russ. Nat. Libr., Samml. d. Kirillo-Belozerskij-Klosters 120/125
2718	XII		Rhodos, Lindos, Panagias, 4, fol. 1-166.175-244 (fol. 167-174: ⲓ2394)
2805	XII/III		Athens, Studitu, 1
it ^l	VII	67	León, Archivo Catedralico, Ms 15