The Second Epistle of John

The **Greek Textus Receptus text**

with textual variant footnote apparatus.

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Any errors please report to me at
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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

1:1 Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν,

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,

1:2 διὰ τὴν ἀλήθειαν[2] τὴν μένουσαν[3] ἐν ἡμῖν καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα.

2by means of the truth that dwells within us, and will stay with us for eternity.

1:3 ἔσται μεθ' ἡμῶν χάρις[4] ἔλεος εἰρήνη παρὰ[5] θεοῦ πατρός καὶ παρὰ[6] Κυρίου Ἰησοῦ Χριστοῦ[7] τοῦ υἱοῦ τοῦ πατρός, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

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[1] **v. 1** There is much discussion in the reference books about the meaning of the word κυρίᾳ 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. 2a** txt διὰ τὴν ἀλήθειαν "by means of that truth" א A B K L P 048 0232 5 18 33 81 252^{c} 424* 642 1243 1735 1845 1846 2344 2374 2718 𝔐 it^{l} vg syr$^{ph,h^{mg}}$ cop^{sa,bo} arm eth^{mss} PsOec TR WH HF RP NA28 {\} *omit* Ψ 6 252* 323 424^{c} 614 630 1241 1292 1505 1611 1678 1739 1852 vg^{mss} syr^{h*} arm^{ms} Cassiodorus // *lac* 𝔓^{74} 104. Note that the Syriac Peshitta did not contain 2 John. The Syriac versions cited here are only the Philoxenian – syr^{ph} and the Harklean - syr^{h}.

[3] **v. 2b** txt μένουσαν "abiding, dwelling" א B K L P Ψ 0232 5 6 18 81 252 323 424 614 630 1241 1243 1292 1505 1611 1678 1739 1845 1846 1852 2374 2718 𝔐 it^{l} vg syr^{h,ph} PsOec TR WH HF RP NA28 {\} ‖ ἐνοίκουσαν "indwelling" A 048 1067 1409 1735 2541 ‖ ουσαν "existing? present?" 33 218 642 808 1127 1359 1563 1718 2344 ‖ <---> cop^{sa,bo} (none or any of 1,2,3) ‖ *omit* pc ‖ *lac* 𝔓^{74} 104. 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.

[4] **v. 3a** txt ἔσται μεθ' ἡμῶν χάρις א B K L P Ψ 049 0142 0232 1 6 33 93 218 323 398 424 442 467 720c 1067 1175 1241 1243 1409 1611 1735* 1739 1842 1881 2298 2344 2374 PsOec^{K} (TR: Erasmus Aldus Steph. 1550) RP NA28 ‖ καὶ ἔσται μεθ' ἡμῶν χάρις 2492 eth ‖ ἔσται γὰρ μεθ' ἡμῶν χάρις 048 ‖ ἔσται δὲ μεθ' ἡμῶν χάρις 307 321 453 614 720* 918 1678^{vid} 2186 2412 2818 ‖ ἔστω μεθ' ἡμῶν χάρις 915 1846 ‖ ἔσται μεθ' ὑμῶν χάρις 5 18 35 94 206^{S} 468 623 808 945 1127 1292 1501 1524 1735^{c} 1845^{c} PsOec^{L} (TR: Col., Steph 2, 4; Elzevir 1624) ‖ ἔσται δὲ μεθ' ὑμῶν χάρις 378 1837 2147^{vid} 2652 ‖ ἔστω μεθ' ὑμῶν χάρις 88 1661 1845*^{vid} 2544 ‖ ἔσται/ἔστω? μεθ' ἡμῶν χάρις it^{l} syr^{ph} cop$^{sa,bo>}$ ‖ ἔσται μεθ' ἡμῶν/ὑμῶν? χάρις 69 1523 ‖ ἔσται/ἔστω? μεθ' ὑμῶν χάρις vg cop$^{bo^{mss}}$ ‖ χάρις ὑμῖν 630 876 1505 1832 2138 2200 2243 syr^{h} ‖ χάρις A 621 1448 1852 2464 2805 arm slav:S ‖ *lac* 𝔓^{74} 104 642.

[5] **v. 3b** txt παρὰ א^{1} A B K L P Ψ 048 049 0142 0232 5 6 18 33 35 69 93 206^{S} 218 252 307 323 424 623 630 642^{vid} 720^{vid} 808 945 1067 1127 1175 1243 1292 1409 1448 1505 1735 1739 1852 1881 2138 2200 2344 2374 2423*^{vid} 2492 2805 PsOec TR RP NA28 {\} ‖ ἀπὸ א* 88 94 180 181 254 365 442 607 617 621 915 996 1241^{vid} 1501 1523 1524 1611 1661 1836 1844 1845 1846 1874 1875 1890 2423^{c} 2718 2774 ‖ *lac* 𝔓^{74} 104 1241.

[3]Grace and mercy and peace shall follow us, from God the Father and from the Lord Jesus Christ the Father's Son, in truth and love.

1:4 Ἐχάρην λίαν ὅτι εὕρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρός.

[4]It cheered me greatly that I have found children of yours walking in the truth, in accordance with the commandment we received from the Father.

1:5 καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν γράφω σοι καινὴν[8] ἀλλὰ ἣν εἴχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.

[5]And 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.

1:6 καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ· αὕτη ἐστιν ἡ ἐντολή[9] καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα[10] ἐν αὐτῇ περιπατῆτε.

[6]And this is love: that we walk according to his commandments. This commandment is just as you have heard from the beginning, so that you would walk in it.

1:7 ὅτι πολλοὶ πλάνοι εισῆλθόν[11] εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.

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[6] **v. 3c** txt παρὰ א[1] A B K L P Ψ 048 049 0142 0232 5 6 33 323 642 1243 1678 1735 1739 1845 1846 1852 2344 2374 𝔐 TR RP NA28 {\} ‖ ἀπὸ 621 ‖ *omit* א* 630 876 1292 1505 1611 1729 1832 1881 2138 2147 2200 2243 ‖ *lac* 𝔓[74] C 69 104 1241.

[7] **v. 3d** TST 76 txt L. 1: κυρίου Ἰησοῦ Χριστοῦ "the Lord Jesus Christ" א K L P 049 056 0142 1 5 6 18 33 82 175 181 221 252 307 321 330 398 424 429 450 451 454 457 468 469 614 621 623 627 630 920 945 1175 1292 1611 1678 1862 1875 1881 1891 2127 2138 2147 2200 2298 2344 2412 2464 2492 2805 𝔐 *Lect* vg[mss] (vg[ms]) syr[ph,mss,h] cop[(bo),bo,mss] arm slav PsOec TR HF RP ‖ L. 2: Ἰησοῦ Χριστοῦ "Jesus Christ" A B Ψ 048 0232 81 88 93 322 323 436 442 1067 1243 1409 1505 1735 1739 1845 1846 1852 2374 2495 2541 ℓ596 it[l] (it[ar] vg Χριστοῦ Ἰησοῦ "Christ Jesus") vg[mss] cop[sa] eth geo Augustine Cassiodorus WH NA28 {A} ‖ L. 2b: Χριστοῦ Ἰησοῦ "Christ Jesus" 326 629[vid] 642 808 1127 1837 syr[ph,mss>] ‖ L. 3: Χριστοῦ "Christ" 456 ‖ *omit* καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ (h.a. or h.t. πατρός...πατρός) 218 1241 ‖ *lac* 𝔓[74] C 69 104.

[8] **v. 5** TST 77 txt γράφω σοι καινὴν 252 1523 1524 1844 Stph. 1550 TR ‖ L. 4: γράφων σοι κοινην 1 ‖ L. 1: γράφων σοι καινὴν B K L P 049 056 0142 6 18 82 88 93 175 181 221 330 398 424 429 436 450 454 457 468 469 627 920 945 1067 1175 1409 1735 1862 1875 1891 2127 2492 2541 2718 𝔐 PsOec WH HF RP NA28 ‖ L. 1b: 451 456 ‖ L. 2: καινὴν γράφων σοι א A 048 33 69 322 323 326 442 614 621 629 630 642[mg] 1127 1241[c] 1243 1292 1505 1611 1678 1739 1845 1846 1881 2138 2147 2200 2298 2344 2374 2412 2495 vg TG SBL {\} ‖ L. 2b: καινὴν γράφω σοι Ψ 5 81 321 623 642[txt] 1241* 1852 2464 it[l] arm Aug[pt] ‖ L. 2c: καινὴν before ἐντολὴν and γράφων σοι ου θεου 2815 ‖ L. 6: γράφων σοι 307 ‖ *lac* 𝔓[74] C 0232 104. There were some editions of the Textus Receptus that followed Minuscule Nr. 1, and therefore contained its erroneous reading.

[9] **v. 6a** txt αὕτη ἐστιν ἡ ἐντολή L P 6 18 94 104 181 218 424 614 1243 1523 1524 2374 2492 2805 𝔐 Lucifer PsOec TR HF RP ‖ αὕτη ἡ ἐντολή ἐστιν A B K Ψ 5 33 69 323 630 1241 1292 1505 1611 1735 1739 1852 1881 2138 2200 2298 2344 2464 vg[st,ww] syr[ph,mss,h] arm WH NA28 {\} ‖ αὕτη ἐστιν ἡ ἐντολή αὐτοῦ (א) 1845 1846 eth ‖ καὶ αὕτη ἡ ἐντολή ἐστιν 93 665 syr[ph,mss] ‖ αὕτη δὲ ἐστιν ἡ ἐντολή 048 467 ‖ καὶ αὕτη ἐστιν ἡ ἐντολή 307 720* 1678 2412 2652 2818 ‖ *lac* 𝔓[74] 81. Here is a case where some scribes who wrote "καὶ αὕτη" did it because their eye caught that clause at the beginning of the verse.

[10] **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 א A 048[vid] 0232 69 326 1735 1837 ‖ ἵνα καθὼς ἠγαπήσατε ἀπ' ἀρχῆς 2464 ‖ *lac* 𝔓[74] 048 81 629 eth.

[11] **v. 7** txt εἰσῆλθόν "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 𝔐 PsOec TR HF RP ‖ ηλθον 93 665 cop[bo] ‖ ἐξῆλθον "gone out" 𝔓[74] א B Ψ 048 0232 5 6 33 81 88 218 307 321 323 326[mg] 400 424[c] 436 442 453 467 614 621 623 630 642

[7]For many deceivers have entered into the world, who do not confess Jesus Christ as coming in the flesh. This is the Deceiver and Antichrist.

1:8 βλέπετε ἑαυτούς, ἵνα μὴ ἀπολέσωμεν[12] ἃ εἰργασάμεθα[13] ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν.

[8]Watch yourselves, so that we not lose the things we have worked for, but receive our full reward.

1:9 πᾶς ὁ παραβαίνων[14] καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ,[15] οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.[16]

[9]Anyone deviating and not staying in the teaching of Christ, does not have God. Someone staying in the teaching of Christ, that person has both the Father and the Son.

720*vid 808 915 918 1067 1127 1241 1243 1270 1292 1297 1359 1409 1505 1563 1595 1611 1678 1718 1735 (1739 εξλθον) 1836 1838 1845 1846 1852 1881 2138 2147 2200 2344 2374 2412 2464 2492 2541 2652 2805 2818 ℓ596 vg syrph,h copsa arm AnastS Irlat WH NA28 {\} ‖ εξηλθαν A ‖ *lac* 𝔓74.

[12] **v. 8a** TST 78 txt L. 1: ἀπολέσωμεν... ἀπολάβωμεν "we not lose...we receive" K L P 049 056 0142 1 18 69 82 93 104 221 398 424* 429 450 454 456 457 468 627 629 920 945 1175 1862 1877 1891 2127 𝔐 *Lect* slav TR HF RP ‖ L. 2: ἀπολέσητε... ἀπολάβητε "you not lose...you receive" א1 Ac (A* απολεσηε) B Ψ (048 ἀπολέσητε...α) 0232 5 6 88 175 181 307 321 322 323 424² 436 442 614 621 623 630 642 1067 1127 1241 1292 1409 1505 1611 1678 1735 1739 1845 1846 1852 1881 2138 2147 2200 2298 2344 2374 2412 2464 2492 2495 2541 2805 ℓ596 ℓ884 ℓ1439 itar,1 vg syrph,h copsa,bo arm eth geo (Irenaeuslat) Isidore; Lucifer WH NA28 {A} ‖ L. 2b: απολησθε... ἀπολάβητε א* 81 ‖ L. 2c: απολέσησθε... ἀπολάβητε 1243 ‖ L. 2e: απολεσηται..απολαβετε 33 1292 ‖ L. 2g: απόλητε ... ἀπολάβητε 326* (326c ἀπολήθειτε) ‖ αυτούς,...απολέσωσιν...απολάβωμεν ℓ883 ‖ L. 1b: 330 451 469 ‖ *lac* 𝔓74 C. The majuscule 048 has lacuna for the second part of this variant, but reads ἀπολέσητε in the first part.

[13] **v. 8b** txt εἰργασάμεθα "we have worked" Bc (B* 049*vid 181 ηργασαμεθα) K L P 049c 056 0142 18 69 93 104 254 330 424txt 431 451 459 629 665 720c 945 1175 1523 1524 1827f 1836 1838f 1842 1844 1852vid 1877 2127 2186 (2492 ειργασόμεθα) *Lect* (ℓ147 ℓ603 ἐργασώμεθα) syrhmg copsamss> geo slav PsOec TR HF RP WH NA28 {B} ‖ εἰργάσασθε "you have worked" א A*f Ψ 048vid 0232vid 5 6 33 61 81 88 94 218 307 321 322 323 326 378 424mg 436 442 453 467 (326txt 614 2412 είργασθε) 617 621 623 630 642 720*vidf2 808 876 915 918 (1067 2464 2652 Irlat ηργασασθε) 1127 1241 1243 1270 1292 1297 1359 1409 1505 1563 1595 1611 1678 1718 1735 1739 1751f4 1832 1837 1845 1846 1875 1881* 1881c 2138 2147 2200 2243 2298 2344vid 2374 2495 2544 2805 2818 ℓ596 ℓ884 ℓ1439 itar,1 vg syrph,h copsa,bo arm eth AnastastS Isidore; Lucifer ‖ *lac* 𝔓74.

[14] **v. 9a** TST 79 txt L. 1: παραβαίνων "deviating, transgressing" K L P Ψ 049 056 0142 1 5 6 18 33 69 81 82 88 93 104 175 181 221 252 307 321 322 323 326 330 398 424 429 436 442 450 451 454 456 457 468 469 614 621 623 627 629 630 642 920 945 1067 1127 1175 1241 1243 1292 1409 1505 1611 1678 1735 1739 1845 1846 1852 1862 1875 1881 1891 2127 2138 2147 2200 2298 2344vid 2374 2412 2464 2492 2495 2541 2718 2805 𝔐 itl syrph,h arm AnastastS PsOec TR HF RP ‖ L. 2: προάγων "going beyond" א A B 048 0232 vg copsa,bo eth WH NA28 {\} ‖ *lac* 𝔓74 C. Though it looks to the beginner that the evidence for L. 1 is overwhelming, it is not in fact, since the witnesses for L. 2 are of heavy weight individually, and even heavier in combination and agreement. L. 2 is also the more difficult one, and therefore the most likely to have been changed to an easier one such as L. 1. Still, 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."

[15] **v. 9b** TST 80 txt διδαχῇ τοῦ Χριστοῦ "teaching of Christ" K L P 049c in mg 056 0142 1 5 18 69 82 88 104 175 181 221 307 321 326 330 398 424* 429 436 450 451 454 456 457 468 469 614 621 623 627 629 630 642 920 945 1067 1175 1292 1409 1505 1611 1678 1735 1862 1875 1877 1891 2127 2138 2147 2200 2298 2374 2412 2492 2495 2541 2805 𝔐 *Lect* itar vgmss syrphms* copbo ethmss geo slav Augustine(vid?) PsOec TR HF RP WH ‖ διδαχῇ "teaching" א A B Ψ 048 6 33 81 93 252 322 323 424² 442 629*vid 665 1241 1243 1523 1739 1845 1846 1852 1881 2344 2464 ℓ596 itl vg syrh copsa arm ethms Didymus NA28 {A} ‖ L. 4: διδαχῇ τοῦ κυριοῦ "teaching of the Lord" 1127 ‖ *unclear* 049* ‖ διδαχῇ αυτοῦ "his teaching" vgmss syrphmss,hA Lucifer ‖ δικαιοσύνῃ τοῦ Χριστοῦ "righteousness of Christ" ℓ422 ‖ *lac* 𝔓74 C 049* 0232 206s* 876*.

[16] **v. 9c** txt καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει א B K L P Ψ 049 056 5 6 18 424 614 642 720 1292 1678 1845 1846 1852 2374 syrph PsOec TR HF RP WH NA28 {\} ‖ καὶ τὸν πατέρα ἔχει καὶ τὸν υἱὸν 0142 630 1505 1611 1874 2138 2200 syrh ‖ ἔχει καὶ τὸν τὸν πατέρα καὶ τὸν υἱὸν 365 ‖ καὶ τὸν υἱὸν καὶ τὸν πατέρα ἔχει A 33 (69) 81 323 442 1241 1243 1735 1739 2298 2344vid ℓ596 vgst,ww ‖ καὶ τὸν υἱὸν ἔχει καὶ τὸν πατέρα 1881 ‖ *lac* 𝔓74 048 0232 876* 1523.

1:10 εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε·

[10]If anyone comes to you and does not bring this teaching, do not receive him into your house and do not say 'Welcome' to him.

1:11 ὁ γὰρ λέγων[17] αὐτῷ[18] χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

[11]For someone who says 'Welcome' to him takes part in his evil works.

1:12 Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω ελθεῖν[19] πρὸς ὑμᾶς καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν[20] ᾖ πεπληρωμένη.[21]

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

1:13 Ἀσπάζεταί σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. Αμήν.[22]

[13]The children of your elect sister greet you. Amen.

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[17] **v. 11a** txt γὰρ λέγων K L P Ψ 049 6 18 424 614 630 642 720 945 1292 1505 1523 1524 1611 1678 1845 1846 1852 2138 2298 2412 *pm* syr^{ph,h} AnastastS Ephiph Ir^{lat} PsOec TR HF RP ‖ λέγων γὰρ א A B 048^{vid} 5 33 323 436 1067 1243 1409 1735 1739 2344 2374 2464 2492 2541 2805 *pm* WH NA28 {\} ‖ λέγων 81 442 915 1881 ℓ596 cop$^{sa,bo^{pt}}$ ‖ *lac* 𝔓^{74} 0232 1241.

[18] **v. 11b** txt αὐτῷ א A B L P Ψ 048^{vid} 18 81 323 424^{mg} 614 630 720* 1241^{vid} 1505 1678 1739 2344^{vid} latt cop syr arm TR HF RP NA28 {\} ‖ *omit* K 049 1 319 330 398 424^{txt} 431 617 720^{c} 945 1175 1729 1827 PsOec Cl^{lat} ‖ *lac* 𝔓^{74} 0232.

[19] **v. 12a** txt ἀλλὰ ἐλπίζω ελθεῖν "but I hope to come" K 049 0142 1 88 252 398 621 945 1175 1890 2718 vg^{mss} syr^{ph} cop$^{sa,(bo^{ms})}$ TR HF RP ‖ αλλ’ ἐλπίζω ελθεῖν "but I hope to come" L P 18 181 330 424^{txt} 429 468 ‖ ἐλπίζω γὰρ ελθεῖν 104 307 321 436 2541 cop^{bo} ‖ ἐλπίζω γὰρ ελθεῖν με 629 1067 1409 ‖ ἐλπίζω δὲ ελθεῖν 720* ‖ ἐλπίζω ελθεῖν 1875 ‖ ἀλλὰ ἐλπίζω γενέσθαι "but I hope to come" א B syr^{h} WH NA28 {\} ‖ αλλ’ ἐλπίζω γενέσθαι "but I hope to come" Ψ 442 614 630 1243 1292 1505 1611 1845 1846 1852 1881 2138 2147 2200 2412 2492 ‖ ἐλπίζω γὰρ γενέσθαι "for I hope to come" A (γενέσθε) 048 5 6 33 81 93 323 326 424^{mg} 623 642 1127 1678 1735 1739 2298 2344 2374 2464 2805 vg ‖ *lac* 𝔓^{74} 0232 1241. 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.

[20] **v. 12c** txt ἡμῶν א K L P Ψ 049 6 18 69 88 104 181 307 321 424^{txt} 614 621 629 630 642 720 808 945 1067^{mg} 1175^{vid} 1292 1505 1611 1678^{vid} 1735 1846 1852 2138 2147 2200 2344^{cvid} 2374 2412 2805 vg^{mss} syr^{ph,h} TR HF RP NA28 {\} ‖ ὑμῶν A B 0142 5 33 81^{vid} 93 323 424^{mg} 1067^{txt} 1127 1243 1409 1739 1845 1881 2298 2344* 2464 2492 2541 2718 it^{l} vg cop^{bo} eth ‖ μου cop^{sa} ‖ *omit* 326 ‖ *lac* 𝔓^{74} 048 0232 1241 1523.

[21] **v. 12d** txt ᾖ πεπληρωμένη A K L P Ψ 048vid 5 6 18 33 81 252 323 424 429 436 442 614 630 642 1243 1292 1505 1611 1735 1739 1845 1846 2344 2374 2718 syr^{ph,h} PsOec 𝔐 TR HF RP NA28 ‖ πεπληρωμένη ᾖ א^{1} (א* πεπληρωμενη ην) B 254 1523 1524 1844 1852 vg WH SBL {\} ‖ *lac* 𝔓^{74} 048 0232 1241 1523 1837.

[22] **v. 13** TST 82 txt L. 1: Αμήν "Amen" K L 049 056 0142 1 5 18 69 82 93 94 175 181 218 221 254 307 321 326 330 378 398 424 431 450 451 453 454 456 457 459 467 468 469 614 621 627 630 665 720 876 918 920 945 1175 1292 1359 1505 1523 1524 1563 1611 1678 1751 1832 1836 1837 1838 1842 1844 1852 1862 1875 1891 2138 2147 2186 2200 2243 2374 2412 2495 2544 2652 2774 2805 2818 𝔐 *Lect* vg$^{mss,(mss)}$ syr$^{ph^{mss},h}$ slav PsOec TR HF RP ‖ L. 2: *omit* 𝔓^{74} א A B P Ψ 048 5 6 33 81 88 104 322 323 436 623 642 808 915 1067 1127 1243 1270 1297 1409 1595 1718 1735 1739 1845 1846 1881 2127 2298 2344 2464 2492 2541 it^{ar,h,l,r,w} vg cop^{sa,bo} eth^{ms} WH NA28 {A} ‖ L. 3b: ἡ χάρις μετὰ σοῦ. "Grace be with you" 442 ‖ L. 4: ἡ χάρις μετὰ σοῦ. ἀμην "Grace be with you. Amen" 429 522 629 1490 1758 1799 1831 2080 ℓ596 vg$^{mss,(mss)}$ (syr$^{ph^{mss},h}$ with *) ‖ ἡ χάρις μετὰ ἡμων θεω. 1758 ‖ *lac* C 0232 1241.

Principal Witnesses to 2 John

MS	Date	Alt	Location
$\mathfrak{p}^{74}$	III	P. Bodmer XVII	Cologne; Bodmer Library
ℵ	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	𝔪	Paris, National Library Greek 47
33	IX		Paris, Bibl. Nat., Gr. 14
69	XV	f^{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	𝔪	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	𝔪	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	𝔪	Vatican City, Vatican Libr., Vat. gr. 29
451	XI		Vatican City, Vatican Lib., Urb. gr. 3
454	X	𝔪	Florenz, Bibl. Medicea Laur., Plutei IV. 1
456	X		Florence, Bibl. Medicea Laur. Plutei 4.30
457	X	𝔪	Florence, Bibl. Medicea Laur., Plutei IV. 29
468	XIII		Paris, Bibl. Nat., Gr. 101
469	XIII	𝔪	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	𝔪	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	𝔪	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	𝔪	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: ℓ2394)
2805	XII/III		Athens, Studitu, 1
it^{l}	VII	67	León, Archivo Catedralico, Ms 15