The Second Epistle of John

The Textus Receptus Greek text

with textual variant footnote apparatus.

Compiled and translated by
by David Robert Palmer

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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 B

1:1 ὁ πρεσβύτερος ἐκλεκτή κυρίς καὶ τοῖς τέκνοις αὐτής, οὖς ἔγω ἁγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἔγω μόνος ἄλλα καὶ πάντες οἱ ἐγνωκότες τήν ἀληθείαν,

1:2 διὰ τήν ἀληθείαν ἔν τήν μένουσαν ἐν ἡμῖν καὶ μεθ’ ἡμῶν ἔσται εἰς τόν αἰῶνα.

1:3 ἔσται μεθ’ ἡμῶν χάρις, ἐλεος εἰρήνη παρὰ θεοῦ πατρός καὶ παρὰ Κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρός, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

1. There is much discussion in the reference books about the meaning of the word κυρίς 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 κυρία 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. τίνι ἀνθρώπῳ μένουσαν "by means of the truth that dwells within us, and will stay with us for eternity."

3. 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. John could be speaking of either her natural children, or her spiritual children.
Grace and mercy and peace may 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 εὑρήκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἁληθείᾳ, καθὼς ἐντολὴν ἑλάβομεν παρὰ τοῦ πατρός,

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.

1:5 καὶ νῦν ἔρωτι σε, κυρία, οὕτως ἐντολὴν γράφων σοι καινήν ἀλλὰ ἴνα εἴχωμεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.

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.

1:6 καὶ αὕτη ἔστιν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. αὕτη ἔστιν ἡ ἐντολή καθὼς ἱκουάσαι ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατήσει.

6And 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 εἰσῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἔρχομεν ἐν σαρκί: οὔτος ἔστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.
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.

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

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.

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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 \ba\ε\λ\π\ε\τ\ε\τ\ε\ τ\α\υ\ο\ι\ς\, ἵ\ν\α μ\ὴ\ ἀπολέσω\μ\ε\ν\ ᾖ \ε\ρ\γ\α\σ\ά\μ\ε\θ\α\, ἀ\λ\λ\ά μι\σ\θ\ό\ν πλή\ρη\ ἀπολά\β\ω\μ\ε\ν.

\ba\ε\λ\π\ε\τ\ε\τ\ε\ τ\α\υ\ο\ι\ς\, ἵ\ν\α μ\ὴ\ μέ\ν\ό\ν ἐ\ν τ\ῇ δ\δ\ι\α\χ\χ\ῇ τ\ο\ῦ Χ\ρ\ι\σ\τ\ο\ῦ θ\έ\ν \ο\ὐ \ε\χ\ε\ῖ\ ο\ μέ\ν\ό\ν ἐ\ν τ\ῇ δ\δ\ι\α\χ\χ\ῇ τ\ο\ῦ Χ\ρ\ι\σ\τ\ο\ῦ, ὁ\ ὁ\ ντ\ο\ς κα\ὶ τ\ὸ\ν πα\τ\έ\ρα κα\ὶ τ\ὸ\ν \υ\ι\ό\ν ε\χ\ε\ῖ.

9Anyone 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.
1:10 ει τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε·

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.

1:11 ὁ γὰρ λέγων ἀυτῷ ἵνα κοινώνει τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

11For someone who says ‘Welcome’ to him takes part in his evil works.

1:12 Πολλὰ ἔχων ὑμῖν γράφειν ὧν ἐβουλήσθην διὰ χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω ελθεῖν πρὸς ὑμᾶς καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν ἔχει·

12Though 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 Αὐτὰ ἐν τῇ τέκνᾳ τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. ἀμήν.

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

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17 v. 11a txt γάρ 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 syrph,h AnastasT Ephiph Irlat PsOec TR HF RP / λέγων γὰρ K A B 048 vid 5 33 323 436 1067 1243 1409 1735 1739 2344 2374 2424 2541 2805 pm WH NA28 {\fü} / λέγων 81 442 915 1881 1596 copsa,bφ / lac τφ 0232 1241.

18 v. 11b txt αὐτῷ K A B L P Ψ 048 vid 18 81 323 424mg 614 630 720* 1241 vid 1505 1678 1739 2344 vid latt cop syr arm TR HF RP NA28 {\fü} / omit K 049 1 319 330 398 424 txt 431 617 720 945 1175 1729 1827 PsOec Cl lat / lac τφ 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 msy syrph copsa, (bom) TR HF RP / ἀλλ’ ἐλπίζω ελθεῖν "but I hope to come" L P 18 181 330 424txt 429 468 / ἐλπίζω γὰρ ελθεῖν 104 307 321 436 2541 copbo / ἐλπίζω γὰρ ελθεῖν με 629 1067 1409 / ἐλπίζω δὲ ελθεῖν 720* / ἐλπίζω ελθεῖν 1785 / ἀλλὰ ἐλπίζω γενέσθαι "but I hope to come" N B syrph WH NA28 {\fü} / ἀλλ’ 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 (γενεσθε) 048 5 6 33 81 93 323 326 424mg 623 642 1127 1678 1735 1739 2298 2343 2374 2464 2805 vg / lac τφ 0232 1241.

20 v. 12c txt ἡμῶν K L P Ψ 049 1 18 69 88 104 181 307 321 424txt 614 621 629 630 642 720 808 945 1067mg 1175vid 1292 1505 1611 1678vid 1735 1846 1852 2138 2200 2344vid 2374 2412 2805 vg msy syrph,h TR HF RP NA28 {\fü} / ἡμῶν A B 0142 5 33 81 vid 93 323 424ms 1067txt 1127 1243 1409 1739 1845 1881 2298 2344* 2464 2492 2541 2718 itl vg copbo eth / μου copsa omit 326 / lac τφ 048 0232 1241 1523.

21 v. 12d txt ἐλπίζω ελθεῖν K L P Ψ 048 vid 5 6 18 33 81 252 323 424 436 442 614 630 642 1243 1292 1505 1611 1735 1739 1845 1846 2344 2374 2718 syrph,h PsOec M TR HF RP NA28 / πεπληρωμένη ἢ N (N* πεπληρωμένη ἢ) B 254 1523 1524 1844 1852 vg WH SBL / lac τφ 048 0232 1241 1523 1837.

## Principal Witnesses to 2 John

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