

The Catholic Letters

(The General Epistles)

A new English translation

from the Ancient Greek

An Eclectic Greek Text

with the readings of 7 Greek

New Testament editions and Greek manuscript variant

readings given in the footnotes,

alternating verse by verse with a new

English Translation by David Robert Palmer.

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Notes to the Reader

Footnotes are provided indicating many of the variant readings in the Greek text, and which list the manuscript support for each variant. This is called a "critical apparatus." Here is an example footnote on variant readings found in this volume:

1 Jo 1:7a txt εαν δε ε A B C K L P 5 18 33 69^C 81 218 307 398 424* 436 442 453 614 621 623 630 642 720 808 1067 1409 1448 1505 1523 1524 1611 1735 1844 1852 2138 2298 2344 2492 2541 2805 vg syr^{p,h} cop^{sa} Clem Ps-Oec TR AN BG RP SBL TH // εαν Ψ 6 322 323 424^C 945 1241 1243 1739 1881 it^{h,l,r,w,z*} cop^{bo^{ms}} Cyr Jerome MaxConf NA29 {}
// lac ϑ⁹ ϑ⁷⁴ 048 0245 0296 69* 1846.

The bold **1:7a** is the chapter and verse number, "txt" means this first variant is the Greek text which the translation in English is translated from; the Greek words following "txt" are the words of the txt reading, and the variant readings are separated by the // slanted double lines. Next are the symbols for the manuscripts and other witnesses which support that reading. Papyri are listed first, then majuscule or "uncial" Greek manuscripts, then minuscule Greek manuscripts, then "versions," which means early translations into other languages: Old Latin first (it^{a,b,c,ff²,l}) (or the ECM method of lat-s etc.), then Vulgate editions, Syriac, Coptic, Armenian, Georgian, Ethiopic, Gothic. If the reading is the majority reading by simple Greek manuscript count, the symbol **¶** may be given. Next, the witness of early church fathers is given. After that, two-letter abbreviations for Greek New Testament editions which adopt that variant reading are given. Consistently cited editions are five: TR RP SBL TH NA29. But when the Byzantine majority is split, or the whole body of witnesses is especially variously divided, sometimes other editions are cited as well, such as AT BG HF TG VS WH. Following is a list of abbreviations thereof and their meaning:

TR - Textus Receptus, specifically, "The New Testament in the Original Greek according to the text followed in the Authorised Version; F. H. A. Scrivener; Cambridge, 1894; but also Stephens 1550, Erasmus, Elzivir, Beza may be cited where different)

RP – Robinson-Pierpont GNT, "The Byzantine Textform," 2026 edition

SBL – Society for Biblical Literature, 2010, Edited by Michael W. Holmes

TH – Tyndale House Greek New Testament, © 2017 by Tyndale House, Cambridge; Edited by Dirk Jongkind

NA29 – Nestle-Aland 29th Edition GNT, © Deutsche Bibelgesellschaft, Stuttgart (The same Greek text as the UBS6)

AN – Antoniadēs GNT, 1904 (the Greek Orthodox Patriarchal text)

BG - Byzantine Greek New Testament, © 2014 CSPMT (The Center for the Study and Preservation of the Majority Text, Rockville, Maryland): the Kr/Family 35 Textform (originally promoted mainly by Wilbur Pickering)

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HF – Hodges/Farstad "majority text"
TG – Tregelles, Samuel P., Greek New Testament
VS – Hermann von Soden GNT, 1913
WH – Westcott & Hort GNT, 1881

Other abbreviations you may see are:

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

Sometimes a diamond ♦ may follow NA29 or TH. This means that the editors thereof consider the two diamonded variant readings to be of equal weight, and have left the decision open. Following the two-letter Edition abbreviations, are two "braces," { } enclosing either a capital letter or a slash: {C} or {\}. Those containing letters are found in the United Bible Societies' Greek editions, and in this volume represent those found in the UBS6 edition. The United Bible Societies' Editorial Committee uses these to indicate their evaluation of the evidence for the text, as follows.

"By means of the letters A, B, C, and D, enclosed within "braces" { } at the beginning of each set of textual variants, the Committee has sought to indicate the relative degree of certainty, arrived at on the basis of internal considerations as well as of external evidence; for the reading adopted as the text.

{A} The Committee is confident in this reconstruction of the text.

{B} The Committee is fairly confident in this reconstruction of the text.

{C} The Committee is doubtful about this reconstruction of the text.

{D} The Committee is extremely doubtful about this reconstruction of the text.

♦ A decision on the reconstruction of the text was left open.

The braces containing a slash {\} are provided by this author to indicate that the UBS6 contains no critical apparatus footnote about that variant.

The final variant given is // *lac* which lists witnesses which have a "lacuna" there; that is, where the manuscript is defective or damaged or that section is gone, and/or the manuscript otherwise is unable to provide witness.

For a table listing the primary ancient manuscripts and witnesses to each of the epistles, see the table at the end of each book usually entitled "Principal Witnesses to the epistle of _____."

For a list of the abbreviations and dates of early Versions and Fathers, see <https://www.katapi.org.uk/UBSGrNT/Intro2.htm>.

ΙΑΚΩΒΟΥ
The Epistle of James

Chapter 1

Jas 1:1 Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δούλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.

¹James, a servant of God and the Lord Jesus Christ, to the twelve tribes that are in the Diaspora, Greetings.

Jas 1:2 Πᾶσαν χαρὰν ἠγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις,

²Consider it pure joy, my brethren, when you fall into all sorts of trials,
Jas 1:3 γινώσκοντες ὅτι τὸ δοκίμιον¹ ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν·

³because you know that the testing of your faith produces endurance.
Jas 1:4 ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ἦτε τέλειοι καὶ ὀλόκληροι, ἐν μηδενὶ λειπόμενοι.

⁴But you must allow endurance its finished job to the end so you will be complete and faultless, deficient in nothing.

¶

Jas 1:5 Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτεῖτω παρὰ τοῦ δίδόντος θεοῦ πᾶσιν ἀπλῶς καὶ μὴ² ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ·

⁵And if any of you lacks wisdom, he should request it from God, who gives to everyone cheerfully without complication or lecturing, and it will be given to him.

Jas 1:6 αἰτεῖτω δὲ ἐν πίστει, μὴδὲν διακρινόμενος, ὁ γὰρ διακρινόμενος ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ·

⁶Only he must ask with faith, not doubting at all. For he who doubts is like a wave of the sea driven back and forth by the wind.

¹ 1:3 txt δοκίμιον ℘⁷⁴ ⲛ A B C K L P Ψ 049 056 0142 & most all Grk Cyr Did Max-Conf ps-Max-Conf ps-Oec TR AN WH BG RP SBL TH NA29 {} // δόκιμον 110 431 1241 Did // *indeterminate* lat-f,v cop^{sa,bo} syr^{p,h} // lac ℘²⁰ ℘²³ ℘⁵⁴ ℘¹⁰⁰ 048 0166 0173 0246. In Koine Greek, δοκίμιον can mean the same as δόκιμον. Compare 1 Peter 1:7.

² 1:5 txt μη ⲛ A B C L P Ψ 33 81 323 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2464 2492 2805 ℓ596 Bas Did Max-Conf ps-Oec TR WH VS SBL TH NA29 {} // οὐκ K 049 056 0142 1678 AN BG RP // *indeterminate* lat syr cop // lac ℘²⁰ ℘²³ ℘⁵⁴ ℘⁷⁴ ℘¹⁰⁰ 048 0166 0173 0246.

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Jas 1:7 μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήμψεται³ τι παρὰ τοῦ κυρίου

⁷That kind of person should certainly stop thinking he will receive anything from the Lord.

Jas 1:8 ἀνήρ⁴ δίψυχος ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

⁸A double-minded man is unstable in all his ways.

¶

Jas 1:9 Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ,

⁹And the brother of the lower class should boast about his being lifted up,
Jas 1:10 ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται.

¹⁰and the rich one about his lowering,⁵ how like a flower of the grass he will drop.

Jas 1:11 ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

¹¹For as the sun comes up with scorching heat and dries the grass, and the flower of it falls off, and the glory of its face⁶ has perished, so also the rich in their goings will be faded in importance.

¶

³ 1:7 txt ὅτι λήμψεται τι A B* C² 049 1175 Chrys Cyr ps-Oec lat-s,f,v syr cop? eth WH SBL TH NA29 {} // ὅτι λήμψεται N C*^{vid} lat-g // ὅτι λήψεται τι B² L P Ψ 056 0142 33^{vid} 81 93 323 945 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2464 2492 2805 ƒ596 TR AN VS BG RP // ὅτι λήψεται K 1241 // λήψεσθαι τι 621 1842 cop? Nil-Anc // lac P²⁰ P²³ P⁵⁴ P⁷⁴ P¹⁰⁰ 048 0166 0173 0246. The difference between λήμψεται and λήψεται is an accepted variation in spelling, with the same meaning. The former is harder to pronounce. Both μ and ψ are bilabials, but the μ requires a brief instance of voicedness before the ψ. I suspect that the μψ form is the earliest, and exists because of the fact that the μ is present in the related word λαμβάνω. See 1:12 where the same variant occurs, and the μψ form is clearly the earliest NT form. This issue appears in the epistle of James five times: in 1:7,12; 2:1,9; 3:1.

⁴ 1:8 txt ἀνήρ N A B C K L P Ψ 049 056 0142 33 81 93 307 323 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2464 2492 2805 ƒ596 Cyr Dam Did ps-Oec lat-f,v cop^{sa^{mss},bopt} syr^P NA29 {} // ἀνήρ γαρ 61 Chrys Cyr syr^{hA} arm // ὁ ἀνήρ γαρ cop^{sa^{mss}} // ὁ ἀνήρ δε cop^{bopt} // lac P²⁰ P²³ P⁵⁴ P⁷⁴ P¹⁰⁰ 048 0166 0173 0246

⁵ 1:10 See endnote about lowering.

⁶ 1:11 That is, personage. As also "face" in the phrase "respecting of faces" means personages, treating important people better than unimportant people. The meaning here is that while in the Old Testament, it used to be if you were rich, you were a personage, now in the New Testament, James is saying that will fade in importance. To the point that, according to Jesus, the rich in this world will be poor in the next, and the poor in this world will be rich in the next. Another reason not to want to be rich.

¶Jas 1:12 Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήμψεται⁷ τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ κύριος ⁸ τοῖς ἀγαπῶσιν αὐτόν.

¹²The man is blessed⁹ who withstands temptation, for when he has stood the test, he will receive the crown of life, which the Lord has promised to those who love Him.

Jas 1:13 μηδεὶς πειραζόμενος λεγέτω ὅτι Ἄπο θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα.

¹³No one who is being tempted should say, "I am being tempted by God." For God is unskilled¹⁰ in the bad and he does not tempt anyone.

Jas 1:14 ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος·

¹⁴Rather each person is tempted through his own desires, which get lured out and enticed;

Jas 1:15 εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἀμαρτίαν, ἡ δὲ ἀμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.

¹⁵and then after the desire is fertilized, it gives birth to a sin, and the sin when finished developing produces death.

Jas 1:16 μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.

¹⁶Do not be deceived, my beloved brethren.

⁷ **1:12a** txt λήμψεται ¶²³ ¶^{74vid} ¶ N A B* 1175*^{vid} 0246 WH SBL TH NA29 {} // λήψεται B² C K L P Ψ 049 056 0142 33 81 93 323 945 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 ℓ596 TR AN VS BG RP // lac ¶²⁰ ¶⁵⁴ ¶¹⁰⁰ 048 0166 0173. Since this variant is only a difference in Greek spelling, and not in meaning, the lat, syr, cop and other translations are indeterminate. This issue appears in James 5 times: in 1:7,12; 2:1,9; 3:1.

⁸ **1:12b** txt ἐπηγγείλατο ὁ κύριος K L P 0246 180^Z 1448 1505 1611 1678 2138 syr^{h?}? ps-Oec TR AN VS BG RP // ἐπηγγείλατο κύριος C 180^T 459 syr^{h?}? Anast-S // ἐπηγγείλατο ὁ θεός 323 945 1175 1241 1243 1735 1739 1852 2298 2464 2492 ℓ596 lat-v syr^p Ath Cyr^{txt} Dam Did // ἐπηγγείλατο ὁ ἀψεύδης θεός 2805 // ἐπηγγείλατο ὁ ____ 33 // ἐπηγγείλατο ____ eth^{mss} // ἐπηγγείλατο ¶⁷⁴ ¶ N A B Ψ 81 2344 lat-f cop^{sa,bo} eth^{mss} Cyr^{mss} Did WH SBL TH NA29 {A} // lac ¶²⁰ ¶²³ ¶⁵⁴ ¶¹⁰⁰ 048 0166 0173. Yes, Didymus is cited for two different readings. He used two different forms of the text.

⁹ **1:12c** This blessedness is set off in contrast to the Old Testament concept that if you were rich you were blessed by God, as treated in the verses just previous.

¹⁰ **1:13** "unskilled," The Greek word means "inexperienced," thus, unskilled. God has never experienced being tempted by the bad, so thus has no skill in tempting others with the bad. But this is set off in contrast to "all good giving" in v. 17.

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¶Jas 1:17 Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθέν ἐστιν, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι¹¹ παραλλαγή ἢ τροπὴς ἀποσκίασμα.¹²

¹⁷All good¹³ giving, and every perfect gift is from above, coming down from the father of lights, with whom there is no varying or shadow from turning.

Jas 1:18 βουλευθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.

¹⁸According to his will he gave birth to us through the word of truth, planning for us to be of his creations a kind of firstfruits.

¹¹ **1:17a** txt ενι ϣ²³ A B C K L Ψ 049 056 0142 33 81 323 945 1175 1241 1243 1448 1678 1735 1739 1852 2298 2344 2464 2492 Cyr-H Did Phot s-oec TR WH AN VS BG RP SBL TH NA29 {} // ἔστι(v) Ⲛ P 1505 1611 2138 2805 lat syr cop Andr-Cr Dam Did // lac ϣ²⁰ ϣ⁵⁴ ϣ⁷⁴ 048 0166 0173 0246. The word ενι could have meant ἐν, εἶς or also ἐν ἔστι. This is why I placed the versions together with the second reading, ἔστι. The ενι in the uncials would mostly have had no diacritics. ἐνί was poetic for ἐν, both Epic and Attic, also in Ionic prose. ἐνί was also dative from εἶς. But also ἐνί for ἐνεστι, ἔνεισι, or ἐνέσται. v.: ἔνειμι. Acc. to Blass, BDF §98, ἔνι appears in the NT with the meaning 'there is,' and always with the negative. See also 1 Cor 6:5; Gal 3:28, Col 3:11.

¹² **1:17b** txt παραλλαγή ἢ τροπὴς ἀποσκίασμα Ⲛ² A C K L P 049 056 0142 81 945 1175 1243 1448 1611 1735 1739 1852 2298 2344 2464 2492 2805 syr^h Ath Cyr-H Dam Did Ioh-Phil^{vid} Phot ps-Oec TR WH AN VS BG RP SBL TH NA29 {B} // παραλλαγή οὐδέ τροπὴς ἀποσκίασμα Ψ Andr-Cr lat-v syr^p // παραλλαγή ἢ τρόπος ἀποσκίασμα 1241 // παραλλαγή η τροπὴς ἀποσκιάσματος Ⲛ* B // παραλλαγή ἢ τροπὴ ἀποσκιάσματος 1505 // παραλλαγῆς ἢ τροπῆς ἀποσκιάσματος ϣ²³ // παραλλαγή ἢ τροπὴ ἢ τροπῆς ἀποσκίασμα οὐδὲ μέχρι ὑπονοίας τινὸς ὑποβολὴ ἀποσκιάσματος 2138 // παραλλαγή ἢ ῥοπή ἀποσκιάσματος lat-f // παραλλαγή οὐδὲ ῥοπῆς ἀποσκίασμα lat-a // οὐδὲν ἀποσκιάσματος ἢ τροπῆς ἢ παραλλαγῆς cop^{sa} // ? cop^{bo} // lac ϣ²⁰ ϣ⁵⁴ ϣ⁷⁴ ϣ¹⁰⁰ 048 0166 0173 0246 33

¹³ **1:17** "Good" here is set off parallel to the "bad" of v. 13. God is unskilled in giving the bad giving of things like temptation, but the good giving is from God.

¶Jas 1:19 Ἴστε,¹⁴ ἀδελφοί μου ἀγαπητοί. ἔστω δὲ πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδύς εἰς τὸ λαλῆσαι, βραδύς εἰς ὀργήν,

¹⁹You know this,¹⁵ my beloved brethren, but all persons should be quick to listen, slow to speak, and slow to anger.

Jas 1:20 ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατεργάζεται. ¹⁶

²⁰For the anger of a man does not accomplish the righteousness of God.

Jas 1:21 διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας ἐν πραύτητι δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

²¹Therefore, having put away all the moral uncleanness and bad things that are prevalent, you must welcome with humility the implanted word, which is able to save your souls.

¹⁴ **1:19a** txt

Ἴστε ἀδελφοί μου ἀγαπητοί. ἔστω δὲ **κ**² B C 945 1739 2344 lat-f,v cop^{sa}mss,bo^{mss} WH SBL TH NA29 {B}

Ἴστω ἀδελφοί μου ἀγαπητοί. ἔστω δὲ **κ**^{*}

Ἴστε δὲ ἀδελφοί μου ἀγαπητοί. ἔστω δὲ **ϣ**^{74vid} 2464 cop^{sa}mss,bo^{mss}

Ἴστε δὲ ἀδελφοί μου ἀγαπητοί. καὶ ἔστω **Α**^{*}

Ἴστε δὲ ἀδελφοί μου ἀγαπητοί. καὶ ἔστω **Α**²

Ἴστε ἀδελφοί μου ἀγαπητοί. καὶ ἔστω 81

Ἴστε ἀδελφοί μου ἀγαπητοί. ἔστω 1175 1243 2492^{*} VS

Ἴστε ἀγαπητοί μου ἀδελφοί καὶ ἔστω 33 cop^{sa}mss,bo^{mss}

Ὡστε ἀγαπητοί μου ἀδελφοί. ἔστω 93^{*}

Ὡστε ἀδελφοί μου ἀγαπητοί. ἔστω δὲ **P**^{*} 1852

Ὡστε ἀδελφοί μου ἀγαπητοί. ἔστω **K L P² Ψ** 049 056 0142 93^C 1241 1448 1505 1611 1678 1735 2138 2298 2492^C 2805 TR AN BG RP

ἀδελφοί ἀγαπητοί. ἔστω 1596

----- ἀδελφοί μου ἀγαπητοί. ἔστω 0246

lac

ϣ²⁰ **ϣ**²³ **ϣ**⁵⁴ **ϣ**⁷⁴ **ϣ**¹⁰⁰ 048 0166 0173

¹⁵ **1:19b** "You know this, but..." See also II Peter 1:12, Jude 5, etc. The textual variant δε in this verse must come hand in hand with the indicative mood of οἶδα which is ἴστε. See also Hebrews 12:17 where ἴστε is used. We should already know the things taught in this verse, from reading Proverbs 17:27, 28 and other parts of the Bible.

¹⁶ **1:20** txt οὐ κατεργάζεται **C**^{*} **L P** 049 056 0142 0246 323 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2464 2492^Z 2805 Antioch Ath ps-Oec TR AN BG RP NA29 { } // οὐκ ἐργάζεται **κ** **A B C³ K Ψ** 81 93 522 2344 1596 Dam Did WH VS SBL TH // κατεργάζεται 2492^Γ // indeterminate lat syr cop // lac **ϣ**²⁰ **ϣ**²³ **ϣ**⁵⁴ **ϣ**⁷⁴ **ϣ**¹⁰⁰ 048 0166 0173 33. There is no mention in the apparatuses as to what the reading of the first corrector of Codex C is.

Jas 1:22 Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ μόνον ἀκροαταὶ ¹⁷
 παραλογιζόμενοι ἑαυτοῦς.

²²Only be doers of the word and not hearers only, deceiving your own selves.

Jas 1:23 ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητὴς, οὗτος ἔοικεν ἀνδρὶ
 κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ,

²³For if someone is a hearer of the word and not a doer, he is like a man who was contemplating¹⁸ his born face¹⁹ in the mirror:

Jas 1:24 κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο
 ὁποῖος ἦν.

²⁴for that he took note of himself, and went away, and immediately forgot what kind of man he was.

Jas 1:25 ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ
 παραμείνας, οὐκ²⁰ ἀκροατὴς ἐπιλησιμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου,
 οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

²⁵But he who focuses intently into the perfect law, the law of liberty, and stays with it, not being a forgetful hearer but a doer of the deed, this person will be blessed in his deed that he will do.²¹

¶

¹⁷ **1:22** txt μονον ἀκροαταὶ P⁷⁴ & A(*f) B C K L P Ψ 049 056 0142 945 1175 1241 1243 1678 1735 1739 2298 2344 2464 2492 2805 Dam ps-Oec TR AN BG RP VS TH NA29 {} // ἀκροαταὶ μόνον B 1448 1505 1611 1852 2138 lat-f,v syr^{p,h} TG WH SBL // *indeterminate* cop // lac P²⁰ P²³ P⁵⁴ P¹⁰⁰ 048 0166 0173 0246 33.

¹⁸ **1:23a** "was contemplating." This is a linear participle; participles tell no time tense because they are not in the indicative mood. It is continuous action, relative time. The time is past tense, according to the indicative mood phrases coming after it.

¹⁹ **1:23b** The point is, It's the face he was born with, and what he had always been looking at, but he still forgot when he walked away. It can be the same with reading the Bible. You've read the things before, and they are not new to you, but you still go away without remembering to do what you just read.

²⁰ **1:25a** txt οὐκ & A B C 0173 33 81 945 1175 1241 1243 1735 1739 1852 2298 2344 2464 2805 {596 lat-f,v syr^p cop? eth? WH VS SBL TH NA29 {} // οὗτος οὐκ K L P Ψ 049 056 0142 1448 1505 1611 1678^Z 2138 syr^h ps-Oec TR AN BG RP // καὶ οὐκ 323 cop? eth? // οὗτος 1678^T // lac P²⁰ P²³ P⁵⁴ P⁷⁴ P¹⁰⁰ 048 0166 0246

²¹ **1:25b** I get the definite impression that James is saying that one cause of failure is lack of focus on something specific to do. The Greek words here for deed and do, are singular. If you think in generalities, how do you know you did it? How do you know your deed is blessed? And what kind of man you are, can determine what kind of deed God has for you specifically. If I know God, I know he is not maddeningly vague like the Devil is. God knows you cannot obey something unless you know what it is. The Devil condemns you in generalities and vagueness, a shotgun approach, hoping an accusation will stick. God is the opposite. But you can't go wrong checking on the needs of the orphan and the widow, and maintaining difference from the world.

Jas 1:26 Εἴ τις δοκεῖ θρησκὸς εἶναι,²² μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ²³ ἀλλὰ, ἀπατῶν καρδίαν αὐτοῦ.²⁴ Τούτου μάταιος ἡ θρησκεία.

²⁶If anyone considers himself to be religious but does not bridle his tongue, he is fooling his own heart. Such religion is worthless.

Jas 1:27 θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ²⁵ θεῷ καὶ πατρὶ αὐτῆ ἐστίν, ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

²⁷Here is a religiousness from our God and Father that is pure and simple: to look after the orphan and the widow during their hard times,²⁶ and to keep oneself unspotted from the world.

²² **1:26a** txt εἶναι **X A B C P Ψ** 0173 33 81 323 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2344 2464 2805 {596 lat-s,f,v cop^{sa,bo} syr^{ph} eth WH VS SBL TH NA29 {}} // εἶναι ἐν ὑμῖν **K L** 049 056 0142 2492 **Cyr ps-Oec TR AN RP** // εἶναι ἐν ἡμῖν 2298 // *lac* **Ɔ²⁰ Ɔ²³ Ɔ⁵⁴ Ɔ⁷⁴ Ɔ¹⁰⁰** 048 0166 0246

²³ **1:26b** txt αὐτοῦ **K L Ψ** 056 0142 33 81 93 307 323 468 945 1241 1243 1448 1678 1735 1739 2298 2344 2464 2492 2805 {596 Antioch **Cyr ps-Oec TR AN VS BG RP SBL TH NA29 {}}** // αὐτου **X A C** // αὐτοῦ 049^{vid} // ἑαυτοῦ **B P** 0173^{vid} 1175 1505 1611 1852 2138 **WH** // *indeterminate* **lat syr cop** // *lac* **Ɔ²⁰ Ɔ²³ Ɔ⁵⁴ Ɔ⁷⁴ Ɔ¹⁰⁰** 048 0166 0246.

²⁴ **1:26c** txt καρδίαν αὐτοῦ **DP** // καρδιαν αὐτου **X A P** 049 0173 // καρδίαν ἑαυτοῦ **B C** 1505 1852 2805 **WH** // καρδίαν αὐτοῦ **K L Ψ** 056 0142 33 81 93 307 323 468 945 1175 1241 1243 1448 1678 1735 1739 2138 2298 2344 2464 2492 {596 Antioch **Cyr ps-Oec TR AN VS BG RP SBL TH NA29 {}}** // καρδίαν 1611 // *indeterminate* **lat syr cop** // *lac* **Ɔ²⁰ Ɔ²³ Ɔ⁵⁴ Ɔ⁷⁴ Ɔ¹⁰⁰** 048 0166 0246

²⁵ **1:27a** txt τῷ θεῷ **Ɔ⁷⁴ X^Z A B C* P Ψ** 33 35*^{vid} 81 945 1241 1243 1448 1505 1611 1735 1739 1852 2080 2138 2298 2344 2492 **Antioch **Cyr Dam Ephiph ps-Oec TR WH AN VS SBL TH NA29 {}}**** // θεῷ **X^T C^T K L** 049 056 0142 35^C 93 307 323 1175 1678 2464 2805 {596 **Cyr Did RP** // *indeterminate* **lat syr cop** // *lac* **Ɔ²⁰ Ɔ²³ Ɔ⁵⁴ Ɔ¹⁰⁰** 048 0166 0173 0246. The Robinson-Pierpont text here is just as old a reading, and also is the more difficult reading which might lead scribes to try to clarify. The phrase τῷ θεῷ καὶ πατρὶ, "our God and Father" is easier to translate than θεῷ καὶ πατρὶ. On the other hand the Greek manuscript evidence for inclusion of the article is very impressive. The two words τῷ θεῷ end similarly, and so homoioteleuton could explain the dropping of the article. Especially similar would be the Nomina Sacra abbreviation for θεῷ to the article τῷ, and also very similar might be the oral dictation of the two words by the reader thereof to the scribe. Here is Dr. Maurice A. Robinson's commentary on this variant: "First of all, the phrase παρα τῷ θεῷ is not all that common (only 9x in the entire NT, 5x of these in Paul, and none in the General Epistles (assuming the Byz reading in Jas 1:27). Similarly, even παρα θεῷ is rare, occurring only 10x in the entire NT, with 3 other General Epistle occurrences (1Pe 2:20; 2Pe 1:17; 2Jn 1:3), 2 occurrences in Paul (1Co 7:24; 2Th 1:6), and the remainder in Mk, Lk, and Jn. Further, and more importantly: in Jas, θεῷ only occurs here as the object of a preposition; the other 3 occurrences of θεῷ in Jas occur as objects of finite verb forms (Jas 2:23; 4:7; 4:8). In fact, nowhere else in James does occur θεος with the article as the object of any preposition. On the other hand, in James 1:13 we find the only other instance of θεος as object of a preposition in that book, and guess what? -- it is ἀπο θεου without an article, just as in the construction of Jas 1:27 !"

²⁶ **1:27b** I do not think God gives you credit for "looking after the orphan and the widow

Chapter 2

Jas 2:1 Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης;

¹My brethren, you should not hold the faith of our glorious Lord Jesus Christ with partiality to personages.²⁷

Jas 2:2 ἐὰν γὰρ εἰσέλθῃ εἰς συναγωγὴν²⁸ ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι,

²For if a man with gold rings on his fingers enters your meeting, dressed in bright clothes, and a poor man also enters, dressed in dirty clothes,

Jas 2:3 καὶ ἐπιβλέψητε²⁹ ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν καὶ εἴπητε³⁰ Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἴπητε· Σὺ στῆθι ἐκεῖ ἢ κάθου ὧδε³¹ ὑπὸ τὸ ὑποπόδιόν μου,

³and you look over the one wearing the bright clothes and say, "You take this good seat here," and to the poor one you say, "You stand there," or, "Sit here below my footstool,"

during their hard times" if you do that by paying taxes and relying on the government to do it.

²⁷ **2:1** The online Merriam-Webster dictionary defines "personage" as follows: 1: a person of rank, note, or distinction; especially : one distinguished for presence and personal power.

²⁸ **2:2** txt εἰς **NT** B C Ψ 1175 1448^T 1505 1611 2138 WH VS SBL TH NA29 {} // εἰς τὴν **NZ** A K L P 049 056 0142 33 81 93 307 945 1241 1243 1448^Z 1678 1735 1739 1852 2298 2344 2464 2492 2805 1596 TR AN BG RP // *indeterminate* lat syr cop // lac **P**²⁰ **P**²³ **P**⁵⁴ **P**⁷⁴ **P**¹⁰⁰ 048 0166 0173 0246.

²⁹ **2:3a** txt καὶ ἐπιβλέψητε **N** A K L 049 056 0142 33 81 1735 2344 1596 lat-v cop^{sa,bo} Antioch ps-Oec TR AN BG RP TH // __ ἐπιβλέψητε **P**⁷⁴ // ἐπιβλέψητε δε B C P Ψ 945 1175 1241 1243 1448 1505 1611 1739 1852 2138(*f) 2298 2464 2492 2805 lat-f syr^h WH VS SBL NA29 {} // *either* syr^p // lac **P**²⁰ **P**²³ **P**⁵⁴ **P**¹⁰⁰ 048 0166 0173 0246

³⁰ **2:3b** txt εἴπητε **P**^{74oid} **N** A B C Ψ 33 81 1175 1243 1448 1505 1611 1735 1852 2138 2344 2805 lat-s,f,v cop^{bo,mss} syr^h WH VS SBL TH NA29 {} // εἴπητε αὐτῷ K L P 049 056 0142 945 1241 1739 2298 2492 lat-t syr^p cop^{sa,bo} Antioch ps-Oec TR AN BG RP // lac **P**²⁰ **P**²³ **P**⁵⁴ **P**¹⁰⁰ 048 0166 0173 0246

³¹ **2:3c** txt ἐκεῖ ἢ κάθου ὧδε **N** K L P 049 056 0142 1735 1448^Z 2344 2464 2805 syr^p cop^{bo} ps-Oec TR AN BG RP // ἐκεῖ ἢ κάθου A Ψ 33 81 1448^T 1505 1611 2138 lat-v syr^h cop^{sa,mss} eth Cyr VS UBS4 TH // ἐκεῖ καὶ κάθου C* // ἢ κάθου ἐκεῖ B 945 1175 1241 1243 1739 1852 2298 2492 lat-f cop^{sa,mss} WH SBL NA29 {C} // ἢ κάθου ὧδε cop^{sa,mss} // ἐκεῖ καὶ κάθου ὧδε C² cop^{sa,mss} // ἐκεῖ __ κάθου ὧδε **P**⁷⁴ // lac **P**²⁰ **P**²³ **P**⁵⁴ **P**¹⁰⁰ 048 0166 0173 0246. Quite interesting is the reading of C*, στῆθι ἐκεῖ καὶ κάθου, "stop there and sit below my footstool."

Jas 2:4 καὶ³² οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;

⁴are you not then discriminating between each other, and become judges with evil thoughts?

Jas 2:5 ἀκούσατε ἀδελφοί μου ἀγαπητοί. οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ ³³ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;

⁵Listen my beloved brethren: has not God chosen those who are poor to the world³⁴ to be rich in faith and called for the kingdom he has prepared for those who love him?

Jas 2:6 ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια;

⁶You though have devalued the poor.³⁵ Is it not the rich who trouble you, and they who summon you into courts?

Jas 2:7 οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς;

⁷Do they not defame the good name by which you are known?

Jas 2:8 Εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφήν Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε·

⁸If you really keep the royal law according to that scripture, "Love your neighbor as yourself," you are doing well.

³² **2:4** txt και οὐ διεκρίθητε K L P 049 056 0142 5 93 307 468 1678 2464 ps-Oec TR AN RP NA29 { } // οὐ διεκρίθητε X A B^Z C 33 81 945 1175f 1241 1243 1448 1505 1611 1735 1739 2080 2138 2298 2344 2492 2805 f596 lat-v syr^{P,h} eth Antioch Cyr WH VS BG UBS4 SBL TH // οὐχὶ διεκρίθητε Ψ // διεκρίθητε B^{txt} 1852 lat-f // και διεκρίθητε 323 // ? cop // lac P²⁰ P²³ P⁵⁴ P⁷⁴ P¹⁰⁰ 048 0166 0173 0246.

³³ **2:5a** txt τῷ κόσμῳ X A* B C* 33 945 1175 1739 2298 2344 2805 (syr^h) WH VS SBL TH NA29 { } // και τῷ κόσμῳ 1241 // ἐν τῷ κόσμῳ 323 lat-v? // ___ῷ κόσμῳ P⁷⁴ // τοῦ κόσμου A² C² K L P Ψ 049 056 0142 1243 1448 1505 1611 2138 2492 AN BG RP // τοῦ κόσμου τούτου ps-Oec TR // τοῦ κόσμου__ lat-s,f // indeterminate syr^P cop // lac P²⁰ P²³ P⁵⁴ P¹⁰⁰ 048 0166 0173 0246

³⁴ **2:5b** ethical dative; i.e., "poor in the eyes of the world"

³⁵ **2:6** Blass says the definite article in τὸν πτωχόν is anaphoric, in reference back to verse 2, where a rich man and a poor man enter. You have devalued that beggar. Or dishonored that beggar. But if we render this "you have dishonored the poor man," it has an amiguous meaning; that is, "poor man" also means "pitiful man," and that is not what is being taught here. He was too poor, didn't have enough income to have new clothes. Or too poor to pay a launderer. But he is not to be pitied.

The Catholic Letters

Jas 2:9 εἰ δὲ προσωπολημπτεῖτε,³⁶ ἀμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

⁹But if you show partiality to personages, you are committing a sin, convicted by that law as violators.

Jas 2:10 ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, πταισίῃ³⁷ δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος.

¹⁰Now whoever keeps the whole rest of the law, and only violates in one matter, he has become guilty of all of it.

³⁶ 2:9 txt προσωπολημπτεῖτε \mathfrak{P}^{74vid} \aleph A B* C 1175 WH SBL TH NA29 {} // προσωπολημπτεῖτε B² K L P Ψ 33 323 945 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 TR AN VS BG RP // προσωποληπεῖτε 81 // lac \mathfrak{P}^{20} \mathfrak{P}^{23} \mathfrak{P}^{54} \mathfrak{P}^{100} 048 0166 0173 0246

³⁷ 2:10 txt

τηρήσῃ, πταισίῃ	\aleph B C ps-Caes ^T ps-Oec Zoz WH AN SBL TH NA29 {}
τηρη, πταισίῃ	1175
πληρώσει, πταισίῃ	A 2138* <i>vid</i>
πληρώσει, πταισίσει	1448 1505 1611 ℓ 596* ps-Caes ^{mss}
πληρώσας τηρήσει, _____	33
τηρήσῃ, πταισίσει	1852
τηρήσει, πταισίῃ	0142
_____εσ_	\mathfrak{P}^{74}
τελεσει, πταισίῃ	Cyr
τελεσει, πταισίσει	1739
τελέσει, πεση	1735*
τελέσει, πταισίῃ	2344* <i>vid</i>
τηρήσει, παύσει	2492
τελέσει, πταισίσει	Ψ 81 945 1241 1735 ^C 2298 (Ioh-Clim Leont-n τελέσει transposed to after γαρ)
τηρήσει, πταισίσει	K L P 049 056 323 1243 1678 2805 ℓ 596 ^C TR VS BG RP
lac	\mathfrak{P}^{20} \mathfrak{P}^{23} \mathfrak{P}^{54} \mathfrak{P}^{100} 048 0166 0173 0246.

The Catholic Letters

Jas 2:11 ὁ γὰρ εἰπὼν Μὴ μοιχεύσης³⁸ εἶπεν καὶ Μὴ φονεύσης εἰ δὲ οὐ μοιχεύεις, φονεύεις³⁹ δέ, γέγονας παραβάτης νόμου.

¹¹For that which says "Do not commit adultery" also says "Do not commit murder." So if you do not commit adultery, but you commit murder, you have become a violator of the law.

Jas 2:12 οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι.

¹²Speak this way and act this way: as if you are about to be judged according to the law of liberty.

³⁸ 2:11a txt

μη μοιχεύσης εἶπεν καὶ μη φονεύσης A B K P 93 323 1175^c 1678^c 1735 ℓ596 Cyr ps-Oec TR
AN VS BG SBL TH NA29 {\}

μη μοιχευσις ειπεν και μη φονευ___ 33

μη μοιχεύσης εἶπεν καὶ οὐ φονεύσης Ψ

μη μοιχευσις ειπεν και μη φονευσης Ϻ

μη μοιχεύσεις εἶπεν καὶ μη φονευσης L 049 81 1175^{*vid}

μη μοιχεύσεις εἶπεν καὶ μη φονεύσεις 1678^{*vid} 2344 RP

μη φονεύσης εἶπεν καὶ μη μοιχεύσης C 945 1739 1852 2298 2492 arm

μη φονεύσης εἶπεν καὶ οὐ μοιχεύσεις 1448 1505^c 1611 2138

μη φονεύσης εἶπεν καὶ οὐ μοιχεύσης 1505^{*} 2805

μη φονεύσεις εἶπεν καὶ μη μοιχεύσης 1241

lac

ϣ²⁰ ϣ²³ ϣ⁵⁴ ϣ⁷⁴ ϣ¹⁰⁰ 048 056 0142 0166 0173 1243

³⁹ 2:11b txt

εἰ δὲ οὐ μοιχεύεις, φονεύεις Ϻ A B C K Ψ 307 1678 cop^{bo} Cyr VS SBL TH NA29 {\}

εἰ δὲ οὐ μοιχεύσεις, φονεύσεις 81 1448 1505 1611 1852 2138 2344 2805 TR AN BG RP

εἰ δὲ οὐ μοιχεύσεις, μεν φονεύσεις 33^{cvid}

[...] μοιχεύσεις, μεν φονεύσεις 33^{*}

εἰ μεν οὐ μοιχεύσεις, φονεύσεις cop^{sa} ?

εἰ δὲ οὐ μοιχεύσης, φονεύσεις ℓ596

εἰ δὲ οὐ μοιχεύσης, φονεύσης L 049 1735

εάν δὲ οὐ μοιχεύσης, φονεύσεις 323

εἰ δὲ οὐ φονεύεις, μοιχεύεις 1175^T 1241 1739 2298

εἰ δὲ οὐ φονεύσεις, μοιχεύσεις 945

εἰ δὲ οὐ φονεύσης, μοιχεύσεις 2492^{*vid}

εἰ δὲ οὐ φονεύσης, μοιχεύσης P

εἰ δὲ οὐ φονεύσεις, μοιχεύεις 1175^Z

lac

ϣ²⁰ ϣ²³ ϣ⁵⁴ ϣ⁷⁴ ϣ¹⁰⁰ 048 056 0142 0166 0173 0246 1243

Jas 2:13 ἡ γὰρ κρίσις ἀνέλεος⁴⁰ τῷ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται ἔλεος⁴¹ κρίσεως.

¹³For judgment without mercy comes to those who act without mercy. Triumphant though is mercy over judgment.

¶

Jas 2:14 Τί τὸ ⁴² ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;

¹⁴What good is it, my brethren, when someone claims to have faith, but he has no works? Is such a faith really able to save him?

Jas 2:15 ἐὰν ⁴³ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι ὦσιν⁴⁴ τῆς ἐφημέρου τροφῆς,

¹⁵If a brother or sister has no coat and they are lacking daily food,
Jas 2:16 εἶπη δέ τις αὐτοῖς ἐξ ὑμῶν· Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ⁴⁵ ὄφελος;

¹⁶and one of you says to them, "Go with peace, be warmed and fed," but you don't give to them the basic needs of the body, what good is it?

⁴⁰ **2:13a** txt ἀνέλεος ϩ⁷⁴ Ⲙ A B C K 81 307 945 1175 1241 1243 1448 1505 1678 1735 1739 1852 2138**vid* 2298 2344 2492 cop^{sa,bo} Apoll Dam Isid ps-Caes ps-Oec WH AN VS RP SBL TH NA29 {} // ἀνήλεος BG // ἀνίλεως L Ψ 049 056 0142 33 93 323 1611 2138^c 2805 ̅596 Chrys Cyr Dam Nil-Anc ps-Oec TR // *indeterminate* P lat syr // lac ϩ²⁰ ϩ²³ ϩ⁵⁴ ϩ¹⁰⁰ 048 0166 0173 0246

⁴¹ **2:13b** txt ἔλεος ϩ⁷⁴ Ⲙ A B 945 1505 1739^Z 2080 2138 Cyr Dam Hes-H Phot TR WH AN VS SBL TH NA29 {} // ἔλεον C K L Ψ 049 056 0142 33 81 1175 1241 1243 1448 1611 1735 1739^T 1852 2298 2344 2492 2805 BG RP // *indeterminate* lat syr cop // lac ϩ²⁰ ϩ²³ ϩ⁵⁴ ϩ¹⁰⁰ P 048 0166 0173 0246

⁴² **2:14** txt Τί τὸ ϩ⁷⁴ Ⲙ A C² K L Ψ 049 056 0142 33 81 323 945 1241 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 lat-s Cyr ps-Oec TR AN VS BG RP TH NA29 {} // Τί B C* 1175 1243 WH SBL // *indeterminate* lat-rell. syr cop // lac ϩ²⁰ ϩ²³ ϩ⁵⁴ ϩ¹⁰⁰ P 048 0166 0173 0246. The reading of ϩ⁷⁴ here is fairly certain. Visible are ₁ το.

⁴³ **2:15a** txt ἐὰν Ⲙ B 33 81 323 945 1241 1243 1678 1739 1852 2492 2805 Antioch Did lat-s,f cop^{bo} SBL TH NA29 {} // ἐὰν δε A C K L Ψ 049 056 0142 1175 1448 1505 1611 2138 2298 2344 ps-Oec lat-v syr^h cop^{bo,mss} TR AN BG RP // ἐὰν γαρ 1735 Cyr cop^{sa} // *indeterminate* syr^p // lac ϩ²³ ϩ⁵⁴ ϩ⁷⁴ ϩ¹⁰⁰ P 048 0166 0173 0246

⁴⁴ **2:15b** txt λειπόμενοι ὦσιν A L P Ψ 049 056 0142 33 81 323 945 1241 1448 1505 1611 1678 1739 2138 2298 2344 Cyr ps-Oec TR AN BG RP NA29 {} // λιπομενοι ὦσιν 93 // λειπόμενοι Ⲙ B C K 1735 1852 2492 2805syr^h Antioch Dam Did WH VS SBL TH // λιπομενοι 1175 1243 // *indeterminate* lat-s,f,v syr^p cop // lac ϩ²⁰ ϩ²³ ϩ⁵⁴ ϩ⁷⁴ ϩ¹⁰⁰ 048 0166 0173 0246. Perhaps the reading with ὦσιν was too difficult, being plural.

⁴⁵ **2:16** txt τί τὸ C² *rell. greek* Antioch Cyr ps-Oec TR AN VS BG RP TH NA29 {} // τί B C* 631 1175 ̅596 Dam WH SBL // *omit* 1827 // *indeterminate* lat syr cop // lac ϩ²⁰ ϩ²³ ϩ⁵⁴ ϩ⁷⁴ ϩ¹⁰⁰ P 048 0166 0173 0246 1846 ̅60 ̅156 ̅590 ̅1126 ̅1442

The Catholic Letters

Jas 2:17 οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχη ἔργα,⁴⁶ νεκρά ἐστὶν καθ' ἑαυτήν.

¹⁷So this kind of faith by itself, when not having works, is dead.

⁴⁶ **2:17** txt ἐὰν μὴ ἔχη ἔργα \mathfrak{P}^{54vid} \aleph A² B C K 056 0142 33 81 307 945 1175 1241 1243 1448 1505 1611 1678 1735 1852 2298 2344 2492 ℓ 596 syr^h WH VS SBL TH NA29 { \ } // ἐὰν μὴ ἔχη τα ἔργα Ψ // ἐὰν μὴ ἔργα A* // ἐὰν μὴ ἔργα ἔχη L 049 93 323 1739 ps-Oec TR AN BG RP // εἰαν ἀπεχη ἐργα 2138 // χωρίς τῶν ἔργων 2805 lat-FU.IS // indeterminate lat-s,f,v syr cop // lac \mathfrak{P}^{20} \mathfrak{P}^{23} \mathfrak{P}^{54} \mathfrak{P}^{74} P 048 0166 0173 0246

The Catholic Letters

Jas 2:18 Ἄλλ' ἐρεῖ τις· Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω. δεῖξόν μοι τὴν πίστιν σου χωρὶς⁴⁴ τῶν ἔργων,⁴⁷ κἀγὼ σοὶ δεῖξω⁴⁸ ἐκ τῶν ἔργων μου τὴν πίστιν.⁴⁹

¹⁸Someone will rightly say, "You have faith, and I have works. Demonstrate to me that faith of yours without works, and I will demonstrate faith to you by means of my works."

⁴⁷ 2:18a txt

τὴν πίστιν σου χωρὶς τῶν ἔργων	Ⲛ A B P ^{vid} Ψ 33 ^{vid} 81 1241 1448 ^{vid} 1505 1611* 1735 1739 2138 2344 2805 lat-v cop ^{sa,bo} syr ^{p,h} WH VS SBL TH NA29 {\}
τὴν πίστιν σου χωρὶς τῶν ἔργων σου	C 1175 1243 1852 2492 eth ^{mss} TR
τὴν πίστιν χωρὶς τῶν ἔργων σου	{596 eth ^{mss}
(τὴν) πίστιν χωρὶς τῶν ἔργων	lat-f
τὴν πίστιν σου ἐκ τῶν ἔργων σου	K L 049 056 ^C 0142 323 945 1448 ^C 1611 ^C 1678 2298 lat-c,ar AN HF BG RP
τὴν πίστιν ἐκ τῶν ἔργων	ⲡ ^{54vid}
τὴν πίστιν σου ἔργων σου	056*
τὴν πίστιν σου	ps-Oec
lac	ⲡ ²⁰ ⲡ ²³ ⲡ ⁵⁴ ⲡ ⁷⁴ P 048 0166 0173 0246 33

The Robinson-Pierpont text is a problem here, so the EMTV version follows the TR here, and the WEB version follows the NA29. The RP text completely misses the contrast set by the previous sentence: "You have faith, I have works." But in the RP text, they both have works by which they demonstrate their faith. The Textus Receptus and the NA29 text do show the contrast, but the TR has one more σου- "your" in it and an extra μου- "my" in it.

⁴⁸ 2:18b txt σοὶ δεῖξω Ⲛ B 1175 1243 1448 1505 1611 1852 2138 2492 2805 lat-pel VS WH SBL TH NA29 {\} // δεῖξω σοὶ ⲡ⁷⁴ A C K L Ψ 049 056 0142 33 81 323 945 1241 1678 1735 1739 2298 (2344 δεῖξον) lat-v syr^{p,h} ps-Oec TR AN BG RP // lac ⲡ²⁰ ⲡ²³ ⲡ⁵⁴ P 048 0166 0173 0246

⁴⁹ 2:18c txt

ἐκ τῶν ἔργων μου τὴν πίστιν	Ⲛ B C Ψ 33 81 1175 1241 1243 1448* 1505 1611 ^T 1739 1852 2138 2492 {596 SBL TH NA29 {\}
ἐκ τῶν ἔργων τὴν πίστιν μου	lat-v syr ^h
ἐκ τῶν ἔργων τὴν πίστιν	2495 lat-f
ἐκ τῶν ἔργων μου τὴν πίστιν μου	ⲡ ⁷⁴ A K L P ^{vid} 049 056 0142 945 1448 ^C 1611 ^Z 1678 1735 2298 2344 2805 lat-g eth ps-Oec TR RP
τὴν πίστιν μου ἐκ τῶν ἔργων μου	six minuscules and syr ^p
τὴν πίστιν μου χωρὶς τῶν ἔργων μου	cop ^{sa} m ^s
τὰ ἔργα μου ἐκ τῆς πίστεως	322 323
lac	ⲡ ²⁰ ⲡ ²³ ⲡ ⁵⁴ P 048 0166 0173 0246

Jas 2:19 σὺ πιστεύεις ὅτι εἷς ἐστὶν ὁ θεός;⁵⁰ καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουν.

¹⁹You believe that there is only one God. You are doing well. The demons also believe that, and tremble.

Jas 2:20 θέλεις δὲ γινῶναι, ὧ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργή⁵¹ ἐστίν;

²⁰But are you convinced, foolish person, that faith without works is useless?

Jas 2:21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;

²¹Our father Abraham, was he not justified by means of works, when he offered his son Isaac up on the altar?

Jas 2:22 βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη,

²²See how faith was working together with his works, and through his works his faith was made complete?

Jas 2:23 καὶ ἐπληρώθη ἡ γραφή ἢ λέγουσα· Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος θεοῦ ἐκλήθη.

²³Thus also was completed the scripture which says, "And Abraham believed God, and it was credited to him as righteousness." And he was called a friend of God.

⁵⁰ **2:19** txt εἷς ἐστὶν ὁ θεός \mathfrak{P}^{74} \aleph A 1735 {596 lat-v Anast-S Cyr SBL TH NA29 {}} // εἷς ἐστὶν θεός 945 1241 1739 2298 lat-v // ἐστὶν θεός Ψ Ath // εἷς ὁ θεός lat-f,t Cyr // εἷς ὁ θεός ἐστὶν C 33^{vid} 81 1175 1243 2344 2492 2805 lat-s? VS // εἷς θεός ἐστὶν B 1505 1611 1852 2138 lat-s? WH // ὁ θεός εἷς ἐστὶν K² L 049 056 0142 1448 lat-g? Cyr Did ps-Oec TR RP // θεός εἷς ἐστὶν 93 lat-g? Anast-S // ὁ θεός ἐστὶν K* // θεός ἐστὶν 365 Phot // *indeterminate* syr^p cop // lac \mathfrak{P}^{20} \mathfrak{P}^{23} \mathfrak{P}^{54} \mathfrak{P}^{100} P 048 0166 0173 0246

⁵¹ **2:20** txt ἀργή B C* 323 945 1175 1243 1739 lat-v cop^{sa} SBL TH NA29 {B} // νεκρά \aleph A C² K L P Ψ 33 81 1241 1448 1505 1611 1735 1852 2138 2298 2344 2492 2805 lat-t syr^{p,h} cop^{bo} eth Aug Cyr ps-Oec TR RP // κενή \mathfrak{P}^{74} lat-f // lac \mathfrak{P}^{20} \mathfrak{P}^{23} \mathfrak{P}^{54} \mathfrak{P}^{100} 048 0166 0173 0246. The UBS Textual Commentary says, "...Since there is considerable suspicion that scribes may have introduced the [word νεκρά] from either ver. 17 or 26, the Committee preferred ἀργή, which is strongly supported by B C* 322 323 945 1739 it^{ff} vg cop^{sa} arm, but may also involve a subtle play on words (ἔργων ἀργή [ἄ + ἐργή]). The singular error of \mathfrak{P}^{74} (κενή) was suggested by the preceding κενέ."

Jas 2:24 ὁρᾶτε ⁵² ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.

²⁴You should see that a person is justified by works and not by faith alone.

Jas 2:25 ὁμοίως δὲ καὶ Ῥαββὴ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους ⁵³ καὶ ἑτέρα ὁδῶ ἐκβαλοῦσα;

²⁵And in the same way Rahab the prostitute, was she not also justified by works, when she sheltered the messengers and sent them out by another way?

Jas 2:26 ὡςπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν, οὕτως καὶ ἡ πίστις χωρὶς ἔργων⁵⁴ νεκρά ἐστίν.

²⁶For just as a body without the spirit is dead, so also faith without works is dead.

Chapter 3

Jas 3:1 Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μείζον κρίμα λημψόμεθα

¹Not many should be⁵⁵ teachers, my brethren, knowing we will receive a stricter judgment.

⁵² **2:24** txt ὁρᾶτε ὅτι **κ** A B C P Ψ 33 81 307 945 1175 1241 1243 1448^T 1505 1611 1678 1735 1739 1852 2138 2344 2492 2805 {596} lat-f,v syr^{p,h} cop^{sa,bo} eth WH VS SBL TH NA29 {} // ὁρᾶτε τοῖσιν ὅτι K L 049 056 0142 323 1448^Z 2298 lat-pel ps-Oec TR AN BG RP // ὁρᾶτε οὕτως 206 429 522 630 1799 2200 // lac **ϩ**²⁰ **ϩ**²³ **ϩ**⁵⁴ **ϩ**⁷⁴ **ϩ**¹⁰⁰ 048 0166 0173 0246.

⁵³ **2:25** txt τοὺς ἀγγέλους **ϩ**⁵⁴? **ϩ**^{74vid} **κ** A B K^T P Ψ 049 056 0142 {33^{vid} ἀγγέλους} 81 307^T 323 1175 1243 1448 1505 1611 1735 1852 2138 2344 2492 lat-v syr^{hT} cop^{sa} ps-Oec TR WH AN VS RP SBL TH NA29 {} // τοὺς ἀγγέλους τοῦ Ἰσραήλ 61 326 1837 {1281} // τοὺς ἀγγέλους Ἰησοῦ **ϩ**⁵⁴? 996 1661 // τοὺς κατασκόπους C K^Z L 307^Z 945 1241 1678^Z 1739 2298 2805 {596} syr^p (cop^{bo} eth) arm geo slav // τοὺς κατασκόπους τοῦ Ἰσραήλ 61 326 1837 {1281} // τοὺς κατασκόπους Ἰησοῦ syr^{hmar} // τοὺς ἀγγέλους κατασκόπους 918^Z // ἀγγέλους κατασκόπους 918^T // κατασκόπους ἐκ τῶν δώδεκα φύλων τῶν υἰῶν Ἰσραήλ lat-f // lac **ϩ**²⁰ **ϩ**²³ **ϩ**¹⁰⁰ 048 0166 0173 0246 1678^T The word κατασκόπους (spies) from Hebrews 11:31. The reading of **ϩ**⁵⁴ is uncertain as to whether or not it contains the article.

⁵⁴ **2:26** txt ἔργων **ϩ**²⁰ **ϩ**⁷⁴ **κ** B Ψ 81 1448 1505 1611 1852 2138 WH VS SBL TH NA29 {} // τῶν ἔργων A C K L P 049 056 0142 33 323 945 1175 1241 1243 1678 1735 1739 2298 2344 2492 2805 {596} cop^{sa,bo} Eustr Greg-Naz ps-Oec TR [TG] AN BG RP // lac **ϩ**²³ **ϩ**⁵⁴ **ϩ**¹⁰⁰ 048 0166 0173 0246

⁵⁵ **3:1** The verb for "be" or "become" is second person plural, and the verb for "stumble" is first person plural. This is why some translations felt the need to add the phrase "of you," but I am loathe to do that, since the Greek contains no such genitive prepositional phrase. Even though the verb "be" is 2nd person plural, the writer is talking about a 1st person plural issue over all.

Jas 3:2 πολλὰ γὰρ παίομεν ἅπαντες, εἴ τις ἐν λόγῳ οὐ παίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆσαι καὶ ὄλον τὸ σῶμα.

²For we all stumble on many occasions. If someone does not stumble in speech, he is a perfect man, able to bridle the whole rest of his body.

Jas 3:3 εἰ δὲ⁵⁶ τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν εἰς⁵⁷ τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὄλον τὸ σῶμα αὐτῶν μετάγομεν.

³Now if we place bits in the mouths of horses to make them obey us, we are also steering the whole rest of their body.

Jas 3:4 ἰδοὺ καὶ τὰ πλοῖα, τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν⁵⁸ ἐλαυνόμενα, μεταγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἂν⁵⁹ ἡ ὀρμὴ τοῦ εὐθύνοντος βούλεται⁶⁰

⁴And consider ships. As large as they are and driven by fierce winds, they are turned around by a small rudder wherever the will of the one steering it wishes.

⁵⁶ **3:3a** txt εἰ δε B² L Ψ 049 33 93 307 1243 1611 1678 1735 1852 2344 2492 2805 Dam ps-Oec lat-f,v cop^{bo} WH VS SBL TH NA29 {C} // εἰ δε γαρ N* syr^{p,h}ms^s (could also be itacism for ἰδε γαρ) // *indeterminate* εἰ δε, εἶδε, or ἰδε N² A B* C K P (because of the possibility of itacism) // *indeterminate* lat-s // ἴδε 056 0142 81 945 1175 1241 1448 1505 1739 2138 2298 lat-ps-Am,fi syr^hms^s cop^{sa} AN BG RP // ἰδοὺ 1874 ps-Oec TR // lac ϩ²⁰ ϩ²³ ϩ⁵⁴ ϩ⁷⁴ ϩ¹⁰⁰ 048 0166 0173 0246. Remember that early uncial Greek manuscripts did not have spaces between the words, nor accents nor breathing marks. So we have that ambiguity combined with the possibility of itacism, of all the uncials except B² L Ψ 049 056 0142.

⁵⁷ **3:3b** txt εἰς N B C Ψ 945 1241 1735 1739 2298 ̅596 Dam WH SBL TH NA29 {} // πρὸς A K L P 049 056 0142 33^{vid} 81 323 1175 1448 1505 1611 1678 1852 2138 2344 2805 syr^h ps-Oec TR AN VS BG RP // lac ϩ²⁰ ϩ²³ ϩ⁵⁴ ϩ⁷⁴ ϩ¹⁰⁰ 048 0166 0173 0246

⁵⁸ **3:4a** txt ἀνέμων σκληρῶν N B C K P 056 0142 81 180 307 1175 1243 1448 1505 1611 1678 1852 2080 2138 2492 2805 ̅596 Dam TG WH VS SBL NA29 {} // σκληρῶν ἀνέμων A L Ψ 049 33 93 323 459 468 945 1241 1735 1739 2298 2344 ps-Oec TR AN RP // *indeterminate* lat syr cop // lac ϩ²⁰ ϩ²³ ϩ⁵⁴ ϩ⁷⁴ ϩ¹⁰⁰ 048 0166 0173 0246.

⁵⁹ **3:4b** txt ὅπου ϩ²⁰ N B 918^T WH SBL TH NA29 {} // ὅπου ἂν A C K L P Ψ 049 056 0142 33 81 323 918^Z 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 ̅596 lat-s? lat-v? Dam ps-Oec TR AN VS RP // *indeterminate* cop syr // lac ϩ²³ ϩ⁵⁴ ϩ⁷⁴ ϩ¹⁰⁰ 048 0166 0173 0246

⁶⁰ **3:4c** βούλεται N B L 81 1735 ̅596 WH SBL TH NA29 {} // βούληται A C K P Ψ 049 056 0142 323 945 1175 1241 1243 1448 1505 1611 1678 1739 1852 2138 2298 2344 2492 2805 Dam ps-Oec TR AN VS BG RP // βουληθη̅ 33 lat-s? lat-v? // βούλοιτο 206 522 etc. // *indeterminate* cop syr // lac ϩ²⁰ ϩ²³ ϩ⁵⁴ ϩ⁷⁴ ϩ¹⁰⁰ 048 0166 0173 0246

Jas 3:5 οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ μεγάλα ἀρχεῖ.⁶¹ Ἴδου ἡλίκον ⁶² πῦρ ἡλίκην ὕλην ἀνάπτει·

⁵In the same way also, our tongue is a small member, and boasts great feats. See how a small flame sets ablaze such a large forest.

Jas 3:6 καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας. ⁶³ ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γεέννης.

⁶The tongue also is a flame, a world of damage.⁶⁴ The tongue is situated among our members as contaminator of the entire body,⁶⁵ and sets on fire the circular racetrack of our existence, and is itself set on fire by Gehenna.

Jas 3:7 πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν ἐρπετῶν τε καὶ ἐναλίωv δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ·

⁷Indeed every race of beast, even of birds, reptiles and marine life, is being tamed or has been tamed by the human race.

⁶¹ **3:5a** μεγάλα ἀρχεῖ \mathfrak{P}^{74} A B C* P 33^{vid} 81 1243 2344 TG WH SBL NA29 {} // μεγαλαρχεῖ \mathfrak{P}^{20} \aleph C² K L Ψ 049 056 0142 323 945 1175 1241 1448 1505 1611 1678 1735 1739 1852 2138 2298 2492 2805 Dam Greg-Agr ps-Oec TR AN VS BG RP // *indeterminate* lat syr cop // lac \mathfrak{P}^{23} \mathfrak{P}^{54} \mathfrak{P}^{100} 048 0166 0173 0246

⁶² **3:5b** txt ἡλίκον \mathfrak{P}^{74} \aleph A² B C² P 81 1175 1243 1852 2344 2492 2805 Antioch ps-Oec lat-s,v WH VS SBL TH NA29 {} // ὀλίγον A*^{vid} C* K L Ψ 049 056 0142 33 93 307 323 945 1241 1448 1505 1611 1678 1735 1739 2138 2298 ℓ 596 Dam Greg-Agr lat-f,v^{ms} TR AN BG RP // *indeterminate* cop syr // lac \mathfrak{P}^{20} \mathfrak{P}^{23} \mathfrak{P}^{54} \mathfrak{P}^{100} 048 0166 0173 0246

⁶³ **3:6a** txt ἀδικίας \mathfrak{P}^{20} \mathfrak{P}^{74} \aleph * A B C K Ψ 81 323 945 1175 1241 1243 1448^T 1505 1611 1735 1739 1852 2138 2344 2805^T lat-s,f,v cop^{sa,bo,ac} syr^p eth WH VS SBL TH NA29 {} // ἀδικίας οὕτως P 049 1448^Z 1678 2298 2805^Z ℓ 596 syr^{hA} ps-Oec TR AN BG RP // ἀδικίας οὕτως και L 056 0142 slav // \aleph^2 ηυ? // lac \mathfrak{P}^{23} \mathfrak{P}^{54} \mathfrak{P}^{100} 048 0166 0173 0246 33.

⁶⁴ **3:6b** This is the Greek word ἀδικία. The verb form ἀδικέω means to do someone wrong, including often in the legal sense of doing injury to someone, causing them damage. So also the noun form as here can mean damage, injury. It can also mean more like "injustice, unrighteousness," depending on the context. But here the context is James comparing the damage a little flame can do to a large forest, but the tongue can do a whole world of damage. James is saying the tongue is something more harmful than a fire that can burn a forest. The tongue can inflict a world of hurt.

⁶⁵ **3:6c** Jesus said, "It is not what goes into your mouth that makes you unclean, but what comes out of your mouth." Matt 15:11

Jas 3:8 τὴν δὲ γλῶσσαν οὐδεὶς δαμάσαι δύναται ἀνθρώπων⁶⁶ ἀκατάστατον⁶⁷ κακόν, μεστή ἰοῦ θανατηφόρου.

⁸But no one can tame the tongue. It is a volatile menace, replete with fatal venom.

Jas 3:9 ἐν αὐτῇ εὐλογοῦμεν τὸν κύριον ⁶⁸ καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας·

⁹With it we praise our Lord and Father, and with it we curse human beings created in the image of God.

Jas 3:10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. οὐ χρὴ, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι.

¹⁰Out of the same mouth come both praise and cursing. My brethren, these things ought not so to be.

Jas 3:11 μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν;

¹¹Does a spring from the same opening well up both sweet water and bitter?

⁶⁶ **3:8a** txt οὐδεὶς δαμάσαι δύναται ἀνθρώπων \mathfrak{P}^{20vid} B C 945 1739 2298 syr^h WH SBL TH NA29 { } // δαμάσαι οὐδεὶς [δύναται ἀνθρώπων (?)] 33^{vid} // οὐδεὶς δύναται δαμάσαι ἀνθρώπων \aleph A K P Ψ 049 93 307 1175 1241 1448 1505 1611 1735 1852 2138 2344 2805 VS // οὐδεὶς δύναται ἀνθρώπων δαμάσαι L 056 0142 1243 1678 2492 Cyr Dam ps-Oec TR AN BG RP // οὐδεὶς δύναται τῶν ἀνθρώπων δαμάσαι 1875 // οὐδεὶς ἀνθρώπων δαμάσαι δύναται 629^c ps-Oec // οὐδεὶς ἀνθρώπων δύναται δαμάσαι 629* // οὐδεὶς δύναται δαμάσαι 468 ps-Oec syr^p cop^{sa}mss // οὐδεὶς δύναται 631 // *indeterminate* lat-s,f,v cop^{sa}mss,bo // lac \mathfrak{P}^{23} \mathfrak{P}^{54} \mathfrak{P}^{74} \mathfrak{P}^{100} 048 0166 0173 0246

⁶⁷ **3:8b** txt ἀκατάστατον (unstable, unsettled, restless, volatile) \aleph A B K P 1175 1243 1735 1739^t 2298 lat-f,v cop^{sa,bo} WH SBL TH \blacklozenge NA29 {B} // ἀκατάσχετον (uncontrollable) C L Ψ 049 056 0142 81 323 945 1241 1448 1505 1611 1678 1739^z 1852 2138 2344 2492 2805 lat-s,car,hi,pel syr^h Cyr Dam Ephiph Flav-C ps-Oec TR AN VS BG RP TH \blacklozenge // *indeterminate* syr^p // lac \mathfrak{P}^{20} \mathfrak{P}^{23} \mathfrak{P}^{54} \mathfrak{P}^{74} \mathfrak{P}^{100} 048 0166 0173 0246 33. I rather like the reading ἀκατάσχετον κακόν because of the greater number of "k" sounds, greater alliterativeness. Yet that may be what happened: phonologically, chemically, the word ἀκατάστατον assimilated an extra velar stop from its neighbor.

⁶⁸ **3:9** txt κύριον \mathfrak{P}^{20} \aleph A B C P Ψ 33 81 945 1175 1241 1735 1739 1852 2492*^{vid} 2805 lat-f,v syr^p cop^{bo}pt Cyr Procop WH VS SBL TH NA29 {A} // θεον K L 049 056 0142 1243 1448 1505 1611 1678 2138 2298 2344 2492^c Dam Ephiph ps-Oec lat-v^{mss},t^{mss} syr^h cop^{sa,bo}pt TR AN BG RP // lac \mathfrak{P}^{23} \mathfrak{P}^{54} \mathfrak{P}^{74} 048 0166 0173 0246. I am quite sure that the Byzantine reading here is a conformation to the phrase in 1:27.

The Catholic Letters

Jas 3:12 μὴ δύναται, ἀδελφοί μου, συκὴ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα; οὔτε ἄλυκόν⁶⁹ γλυκὺ ποιῆσαι ὕδωρ.

¹²It is not possible, my brethren, for a fig tree to produce olives, or a grapevine figs; neither for a bitter spring to produce water that is sweet.⁷⁰

¶

⁶⁹ 3:12

οὔτε	άλυκόν	γλυκὺ ποιῆσαι ὕδωρ	A B C* 623 ^T 1175 cop ^{sa} SBL TH NA29 {B}
οὐδὲ	άλυκόν	γλυκὺ ποιῆσαι ὕδωρ	88
οὔτε	άλυκόν	γλυκὺ ποιῆσαι ὕδωρ τις	δύναται 1852
οὔτε	άλυκόν	ποιῆσαι ὕδωρ	1243
οὔτε	άλυκόν καὶ	γλυκὺ ποιῆσαι ὕδωρ	2492 ^Z
οὔτως οὔτε	άλυκόν	γλυκὺ ποιῆσαι ὕδωρ	C ² Ψ 2805
οὔτως	άλυκόν καὶ	γλυκὺ ποιῆσαι ὕδωρ	2492 ^T
οὔτως οὔτε	άλυκόν	γλυκὺ ποιῆσαι ὕδωρ	τις δύναται syr ^P
οὔτως οὔτε	άλυκόν καὶ	γλυκὺ ποιῆσαι ὕδωρ	1735
οὔτως οὐδὲ	άλυκόν	γλυκὺ ποιῆσαι ὕδωρ	Ⲙ 81 323 1739 2344 Cyr cop ^{bo} lat-f,v VS
οὔτως οὐδὲ οὐδὲ	άλυκόν	γλυκὺ ποιῆσαι ὕδωρ	33
οὔτως καὶ	άλυκόν	γλυκὺ ποιῆσαι ὕδωρ	1241
οὔτε μία	άλυκόν καὶ	γλυκὺ ποιῆσαι ὕδωρ	1890 2495
οὔτως οὔτε μία	άλυκόν καὶ	γλυκὺ ποιῆσαι ὕδωρ	P syr ^{h?}
οὔτε μία	πηγὴ ἄλυκόν καὶ	γλυκὺ ποιῆσαι ὕδωρ	1505 2138
οὔτως οὐδεμία	πηγὴ ἄλυκόν	γλυκὺ ποιῆσαι ὕδωρ	468 syr ^{h?}
οὐδεμία	πηγὴ ἄλυκόν καὶ	γλυκὺ ποιῆσαι ὕδωρ	1448 ^T
οὐ οὐδεμία	πηγὴ ἄλυκόν καὶ	γλυκὺ ποιῆσαι ὕδωρ	1611
οὔτως οὐδεμία	πηγὴ ἄλυκόν καὶ	γλυκὺ ποιῆσαι ὕδωρ	K L 049 056 0142 945 623 ^Z 1448 ^Z 1678 2298 ⲉ596f ps-Oec syr ^{h?} TR TG AN BG RP

lac

ⲑ²⁰ ⲑ²³ ⲑ⁵⁴ ⲑ⁷⁴ ⲑ¹⁰⁰ 048

⁷⁰ 3:12 The NA29 Greek text does not repeat the word πηγῆ, spring, but it is implied as still the topic in mind being compared to the mouth. The Byzantine and other readings may all be explanatory, scribes having felt the need to clarify. The Greek words πικρὸν and ἄλυκον both mean bitter; James is mixing it up vocabulary-wise. Yes, ἄλυκον also can mean salty, but since the context here is a spring, we are still talking about bitter. Thus we see why some early scribes felt the need to clarify and revise the text. The Robinson-Pierpont text would be translated: "Thus neither is it possible for a spring to produce both bitter water and sweet." This is very appealing as more smooth and more clear. But it departs from the pattern of the verse: one thing producing a foreign product; not one thing producing two different kinds of product. In other words, we don't have "It is not possible for a fig tree to produce both figs and olives, or a grapevine to produce both grapes and figs." But then suddenly the Byzantine text changes the pattern of the verse. On the other hand, an editor or scribe may have produced the NA29 { } reading in order to conform it to the previous pattern. If this latter is what took place, then the reading of Sinaiticus would probably most closely reflect the original, as would von Soden's text.

Jas 3:13 Τίς σοφός καὶ ἐπιστήμων ἐν ὑμῖν; δεξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας.

¹³Who is wise and learned among you? Let him show his works from good conduct: with the humility that comes from wisdom.

Jas 3:14 εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθειάν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.

¹⁴But if you have bitter jealousy and rivalry in your hearts, do not make yourselves⁷¹ superior to the truth and lie against it.

Jas 3:15 οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη,⁷² ἀλλ' ἐπίγειος, ψυχικὴ, δαιμονιώδης·

¹⁵This wisdom does not come down from above, but is earthly, natural, of the devil.

Jas 3:16 ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.

¹⁶For where there is jealousy and rivalry, there is disorder and every thing that is evil.

Jas 3:17 ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστίν, ἔπειτα εἰρηνικὴ, ἐπιεικὴς, εὐπειθής, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος,⁷³ ἀνυπόκριτος·

¹⁷But the wisdom from above is first pure, then peace-loving, gentle, persuadable, replete with compassion and *other* good fruits, impartial, sincere.⁷⁴

⁷¹ **3:14** These verbs are in the middle voice, which means the action of the verb is directed back upon self. "Reflexive."

⁷² **3:15** txt αὕτη ἡ σοφία ἄνωθεν κατερχομένη **κ** A B K L P Ψ 049 33 81 323 1175 1243 1678 1735 2344 2492 TR WH AN VS BG RP SBL TH NA29 { \ } // ἡ σοφία αὕτη ἄνωθεν κατερχομένη C 945 1241 1448 1505 1611 1739 1852 2138 2298 2805 ̅596 Cyr Did syr^h // αὕτη σοφία ἄνωθεν κατερχομένη 056 0142 // ἡ σοφία ἄνωθεν κατερχομένη 1875 // ἄνωθεν αὕτη ἡ σοφία κατερχομένη 631 Ephiph // *indeterminate* lat-f,v syr cop // lac **ϩ**²⁰ **ϩ**²³ **ϩ**⁵⁴ **ϩ**⁷⁴ 048 0166 0173 0246. The reading of **ϩ**¹⁰⁰ is either the **κ** or the 056 reading.

⁷³ **3:17a** txt ἀνυπόκριτος **ϩ**⁷⁴ **κ** A B C P Ψ 33 81 945 1175^T 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 ̅596 Antioch Dam Did Greg-Agr lat-f,v cop^{sa,bo} syr^h eth WH VS SBL TH NA29 { \ } // καὶ ἀνυπόκριτος **ϩ**¹⁰⁰ K L 049 056 0142 93 307 323 1175^Z 1678 ps-Oec TR AN BG RP // *indeterminate* syr^p // lac **ϩ**²⁰ **ϩ**²³ **ϩ**⁵⁴ 048 0166 0173 0246.

⁷⁴ **3:17b** Or, "without showmanship." This Greek word ἀνυπόκριτος, the usual translation of which is "without hypocrisy," has the root word usually translated hypocrite. But hypocrite is one of the most mis-used English words from the Bible. In ancient Greek it meant "stage actor," or "play-acting," and in Jesus' teaching, it meant doing things for appearances' sake, outward show. Here in James the negative of it means "sincere," in the sense of not play-acting. One ancient Greek writer (Demetr. Eloc. 194) used this word ἀνυπόκριτος to mean "without drama." The BDAG lexicon, 3rd edition, says for ἀνυπόκριτος here, "pert. to being without pretense, *genuine, sincere*, lit. 'without play-acting'!..."

Jas 3:18 καρπὸς δὲ⁷⁵ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

¹⁸And a harvest of justice is planted, with peace, for those who make peace.⁷⁶

Chapter 4

Jas 4:1 Πόθεν πόλεμοι καὶ πόθεν ⁷⁷ μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;

¹Where do battles and quarrels between you come from? Is it not from this: your pleasures that are making war inside your members?⁷⁸

Jas 4:2 ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε. οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς·

²You covet, yet you do not have. You kill and strive for, and cannot obtain. You keep on quarreling and battling. You do not have, because you do not ask.

Jas 4:3 αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.

³And you ask, and do not receive, because you ask badly, so you may spend it in your pleasures.

⁷⁵ **3:18a** txt δε ϙ⁷⁴ ⲛ² A B C L P 056 0142 33 81 323 945 1175 1241 1243 1505 1611 1735 1739 1852 2080 2138^Z 2298 2344 2805 Ʃ596 Antioch Dam Greg-Agr WH VS BG SBL TH NA29 {} // δε ο ⲛ* Ψ // δε τῆς K 049 93 307 1448 1678 2492 ps-Oec TR AN RP // omit 2138^T arm Dam // lac ϙ²⁰ ϙ²³ ϙ⁵⁴ ϙ¹⁰⁰ 048 0166 0173 0246.

⁷⁶ **3:18b** Debrunner in BDF §191(4) in the section about Dative of Agent, says, "καρπὸς...σπείρεται τοῖς ποιοῦσιν εἰρήνην is a *dat. commodi*; cf. Lk 18:31, 1 P 5:9 (§188(1))". This means he is saying that the harvest of peace comes as a benefit, reward, convenience, for or to, those who made peace. Yet those who are making peace, are also the ones planting; they are planting for themselves their reward. So it is difficult to convey all that meaning in concise English Bible text.

⁷⁷ **4:1a** txt και πόθεν ϙ¹⁰⁰ ⲛ (A) B C P (Ψ) 33 81 307 945 1175 1241 1243 1448 1505 1611 1678 (1735) 1739 1852 2138 2298 (2344) 2492 2805 Ʃ596 lat-s, f syr^h cop^{bo} Antioch (Cyr) WH VS SBL TH NA29 {} // και 049 056 0142 323 lat-v syr^p cop^{sa} TR AN BG RP // lac ϙ²⁰ ϙ²³ ϙ⁵⁴ ϙ⁷⁴ 048 0166 0173 0246. The witnesses in parentheses contain the second πόθεν but vary from the NA29 {} text in word sequence in some way, i.e., put ἐν ὑμῖν first.

⁷⁸ **4:1b** "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (Romans 7:23)

Jas 4:4 μοιχαλίδες,⁷⁹ οὐκ οἶδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστίν; ὃς ἐάν⁸⁰ οὖν βουληθῆ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται.

⁴You adulteresses, do you not know that love of the world means the enmity of God?⁸¹ Whoever chooses to be a friend of the world therefore is rendered an enemy of God.

Jas 4:5 ἢ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει· Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκισεν⁸² ἐν ἡμῖν;

⁵Or do you think the scripture says for no reason, "The Spirit whom *God* made to dwell in us craves possession of *us*, tending toward⁸³ jealousy"?⁸⁴

⁷⁹ **4:4a** txt μοιχαλίδες P¹⁰⁰ N* A B 33 81 1175^T 1241 1739 1852 lat-f,v syr^P WH VS SBL TH NA29 {A} // μοιχοὶ και μοιχαλίδες N² K L P Ψ 049 056 0142 945 1175^Z 1243 1448 1505 1611 1678 1735 2138 2298 2344 2492 2805 Phot ps-Oec syr^hmiss TR AN BG RP // indeterminate cop // lac P²⁰ P²³ P⁵⁴ P⁷⁴ C 048 0166 0173 0246

⁸⁰ **4:4b** txt ὃς ἐάν οὖν B P 945 1175 1739 2298 2805 WH VS SBL TH NA29 {} // ἐάν οὖν N* // ὃς ἐάν 81 1241 1448 1505 1611 1852 2138 596 Antioch Cyr Dam ps-Oec // ὃς ἄν L 056 0142 33 323 1243 2344 2492 // ὃς ἄν οὖν N² A K Ψ 049 1678 1735 TR TG AN BG RP // ὃς οὖν ἄν syr^h // indeterminate lat syr^P cop // lac P²⁰ P²³ P⁵⁴ P⁷⁴ C 048 0166 0173 0246.

⁸¹ **4:4c** "These...confessed that they were strangers and pilgrims on the earth...looking for a better country,...therefore God is not ashamed to be called their God." (Hebrews 11:13-16) "Love not the world, neither the things that are in the world. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of possessions, is not of the Father, but is of the world." (1 John 2:16) "If the world hates you, be assured that it hated me first, before you. If you were of the world, the world would like its own; but because you are not of the world, and indeed rather I have chosen you out of the world, for this the world hates you." (John 15:18,19)

⁸² **4:5a** txt κατώκισεν P⁷⁴ N B Ψ 049 93 1241 1739 2805 WH SBL TH NA29 {B} // κατώκησεν K L P 056 0142 33 945 1243 1448 1505 1611 1678 1735 1852 2138 2298 2344 2492 Nil-Anc ps-Oec TR AN VS BG RP // indeterminate A 81 1175 lat syr cop // lac P²⁰ P²³ P⁵⁴ P¹⁰⁰ C 048 0166 0173 0246. Two factors make some witnesses indeterminate: 1, itacism made the two words sound alike, and 2, the languages of the early translations could not easily convey the causative meaning of κατώκισεν. Which latter also is the only instance of the verb κατοικίζω in the New Testament. So, copyists were more likely to unconsciously replace the rarer word with the more common, than vice versa.

⁸³ **4:5b** Or, "craves possession of us, approaching envy."

⁸⁴ **4:5c** God says of himself that he is a jealous God: Ex. 20:5; 34:14; Zech. 8:2

Jas 4:6 μείζονα δὲ δίδωσιν χάριν· διὸ λέγει· Ὁ θεὸς⁸⁵ ὑπερηφάνους ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν.

⁶But he gives more grace. Accordingly⁸⁶ it says, "God opposes the proud, but gives grace to the humble."

Jas 4:7 ὑποτάγητε οὖν⁸⁷ τῷ θεῷ· ἀντίστητε⁸⁸ τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν·

⁷Submit yourselves therefore to God. Fight against the devil, and he will flee from you.

Jas 4:8 ἐγγίσατε τῷ θεῷ, καὶ ἐγγιεῖ ὑμῖν. καθάρισατε χεῖρας, ἀμαρτωλοί, καὶ ἀγνίσατε καρδίας, δίψυχοι.

⁸Move closer to God, and he will move closer to you. Cleanse your hands, O sinners, and purify your hearts, O double-minded.

⁸⁵ **4:6a** txt ὁ θεὸς \mathfrak{P}^{74vid} \aleph A B K Ψ 049 *rell.* Greek lat syr cop TR WH AN VS BG RP SBL TH NA29 {} // θεὸς 1739^T // ὁ κύριος 056 0142 5 254 319 378 623^C 876 945 1066 1490 1765 1831 1832 2080 2243 2494 \mathfrak{E} 93 \mathfrak{H} 21 \mathfrak{H} 38 \mathfrak{I} 141 \mathfrak{I} 1440 \mathfrak{L} 2087 Antioch // omit διὸ λέγει· Ὁ θεὸς ὑπερηφάνους ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν L P 81 180 431 459 1842 2774 // lac \mathfrak{P}^{20} \mathfrak{P}^{23} \mathfrak{P}^{54} \mathfrak{P}^{74} C 048 0166 0173 0246 631 1846 2180 \mathfrak{L} 60 \mathfrak{L} 156 \mathfrak{L} 170 \mathfrak{L} 422 \mathfrak{L} 623 \mathfrak{L} 1126 \mathfrak{L} 1442. Compare 1 Peter 5:5. The Septuagint says in Prov. 3:34 κύριος ὑπερηφάνους ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν. James and Peter were certainly not quoting the Hebrew Bible; look at Proverbs 3:34 in Hebrew and your English translation. James and Peter apparently quoted the Septuagint exactly except θεὸς for κύριος. This I am saying for the benefit of those who claim that section of the Septuagint was not completed until after the time of the apostles. Note the case of homoioteleuton in L P where δε δίδωσιν χάριν in the first part of the verse was confused with the δε δίδωσιν χάριν in the last part of the verse.

⁸⁶ **4:6b** About the Greek word διὸ Blass says in BDF §451(5), "Διό (διόπερ) is properly used to introduce a subordinate relative clause (from δι' ὅ), but this limitation has been lost." The BDAG lexicon defines διὸ as: "inferential conjunction, **therefore, for this reason.**" I am writing this footnote because someone objected that I had used the English word "thus" to render the Greek word διὸ. But Webster's Dictionary says the definition of "thus" includes: "because of this or that : hence, consequently, accordingly." But I love my critics for caring about the accuracy of my work, and I did conclude that it would be more accurate to render διὸ as "accordingly" here, even though I like the brevity of the word "thus." I do not think it accurate to render it "therefore" here.

⁸⁷ **4:7a** txt ὑποτάγητε οὖν \aleph A B K L P 049 33 81 323 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 lat-v syr cop Cyr Nil-Anc ps-Oec TR WH AN VS BG RP SBL TH NA29 {} // ὑποτάγητε Ψ 056 0142 \mathfrak{E} 96 lat-s,t geo Max-Conf // lac \mathfrak{P}^{20} \mathfrak{P}^{23} \mathfrak{P}^{54} \mathfrak{P}^{74} C 048 0166 0173 0246.

⁸⁸ **4:7b** txt ἀντίστητε K L P Ψ 5 93 1241 1243 1678 2080 2492 \mathfrak{L} 596 cop^{sa} and-cr Cyr Dam Did Iei Marc-Er Nil-Anc Or ps-Oec TR AN BG DP // ἀντίστητε οὖν 321 456 2344 // και ἀντίστητε 631f lat-s // ἀντίστητε δε \aleph A B 049 056 0142 33 81 307 945 1175 1448 1505 1611 1735 1739 1852 2138 2298 2805 lat-f,v syr^h cop^{bo} Max-Conf WH VS RP SBL TH NA29 {} // lac \mathfrak{P}^{20} \mathfrak{P}^{23} \mathfrak{P}^{54} \mathfrak{P}^{74} C 048 0166 0173 0246. The reading without δε is older (Origen, 3rd century). And the variety of the particles or conjunctions added to αντιστητε lead me to believe that the reading of αντιστητε by itself is original.

Jas 4:9 ταλαιπωρήσατε καὶ πενήθησατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μετατραπήτω⁸⁹ καὶ ἡ χαρὰ εἰς κατήφειαν·

⁹Be distressed and mourn and wail. Change your laughter into lamentation, and your joy into gloom.

Jas 4:10 ταπεινώθητε ἐνώπιον τοῦ κυρίου,⁹⁰ καὶ ὑψώσει ὑμᾶς.

¹⁰Humble yourselves in the sight of the Lord, and he will lift you up.⁹¹

¶Jas 4:11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ ἢ⁹² κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητῆς νόμου ἀλλὰ κριτῆς.

¹¹Do not denigrate each other, brethren. Someone who denigrates a brother or condemns his brother is denigrating the law and condemning the law. Now if you are condemning the law, you are not being a doer of the law, but a judge instead.

⁸⁹ **4:9** txt μετατραπήτω ℘¹⁰⁰ B P 945 1175 1241 1243 1448* 1505 1611 1739 1852 2080 2138**vid* 2298 2492 ℓ596 WH SBL NA29 {} // μεταστραφήτω Ⲡ A K L Ψ 049 056 0142 33 81 323 1448^c 1678 1735 2138^c 2344 2805 Am-Ep Antioch ps-Oec TR VS AN BG RP TH // *indeterminate* lat syr cop // lac ℘²⁰ ℘²³ ℘⁵⁴ ℘⁷⁴ C 048 0166 0173 0246.

⁹⁰ **4:10a** txt τοῦ κυρίου ℘¹⁰⁰ L 049 056 93 323 1448 2492 2805 ps-Oec TR AN BG RP NA29 {} // τοῦ θεοῦ 945 1241 1739 2298 cop^{boPtAc} slav // κυρίου Ⲡ A B K P Ψ 0142 33 81 307 1175 1243 1505 1611 1678 1735 1852 2138 2344 ℓ596 Hes-H or WH VS SBL TH // lac ℘²⁰ ℘²³ ℘⁵⁴ ℘⁷⁴ C 048 0166 0173 0246. The balance of the Coptic witnesses are indeterminate as to the article, as also are lat-s,f,v,t, and the latter even as to κυρίου / θεοῦ.

⁹¹ **4:10b** Job 5:11 יְשׁוּם שְׂפָלִים לְקָרוֹם: וְקִדְרִים. שְׁנִבּוּ יֵשׁוּ.

⁹² **4:11** txt ἢ ℘¹⁰⁰ Ⲡ A B P Ψ 33 81 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 ℓ596 Dam lat-v cop^{sa^{mss},bo} syr^{ph} WH VS SBL TH NA29 {} // καὶ K L 049 056 0142 93 307 323 1678 Antioch ps-Oec lat-s,f cop^{sa^{mss}} eth TR AN BG RP // lac ℘²⁰ ℘²³ ℘⁵⁴ ℘⁷⁴ C 048 0166 0173 0246

Jas 4:12 εἷς ἐστὶν ὁ νομοθέτης⁹³ καὶ κριτὴς⁹⁴ ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ δὲ τίς εἶ, ὁ κρίνων τὸν πλησίον;⁹⁵

¹²There is only one lawmaker and judge who is able to save or to damn. Who then are you, condemning another?

⁹³ **4:12a** txt ὁ νομοθέτης **Ν** A K L Ψ 049 056 0142 33 81 1241^C 1505 1611 1735 1739 2138 2298 2344 Antioch Cyr Dam Did ps-Oec TR VS AN BG RP TH NA29 {} // νομοθέτης **℘**⁷⁴ **℘**¹⁰⁰ B P 88 1175 1241* 1243 1448 1852 2492 2805 Cyr WH SBL // *indeterminate* lat syr cop // lac **℘**²⁰ **℘**²³ **℘**⁵⁴ C 048 0166 0173 0246

⁹⁴ **4:12b** txt νομοθέτης και κριτης (**℘**¹⁰⁰) **Ν** A B P Ψ 056 0142 18 35 81 307 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2080 2138 2298 2344 2492 2805 596 lat-f,v cop^{sa,bo} syr^{p,h} eth Antioch Cyr Dam Did WH AN VS BG SBL TH NA29 {} // και ὁ κριτης (**℘**¹⁰⁰) 467 643 1848 // νομοθέτης κριτης 631 // νομοθέτης **℘**⁷⁴ K L 049 93 468 522 ps-Oec TR RP // lac **℘**²⁰ **℘**²³ **℘**⁵⁴ C 048 0166 0173 0246. The papyrus 100 is partially lacking right here but does have the word κριτης. I placed parentheses around it because it is just indeterminate as to whether it contains the article with it. The Versions are not determinate about the presence of the article, but are, when it comes to the main issue, και κριτης. Except lat-s is listed as completely indeterminate.

⁹⁵ **4:12c** txt ὁ κρίνων τὸν πλησίον **℘**⁷⁴ **Ν** A B P Ψ 33 81 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 596 WH SBL TH NA29 {} // ὁ κρίνων _____ **℘**¹⁰⁰ // ὃς κρίνει τὸν πλησίον VS // ὃς κρίνει τὸν ἕτερον L 049 056 0142 ps-Oec TR AN BG RP // ὃς κρίνει τὸν ἕτερον ὅτι οὐκ ἐν ἀνθρώπῳ ἀλλ' ἐν θεῷ τὰ διαβήματα ἀνθρώπου κατευθύνεται K 307 1678 // lac **℘**²⁰ **℘**²³ **℘**⁵⁴ C 048 0166 0173 0246

¶

¶ Jas 4:13 Ἔγγε νῦν οἱ λέγοντες· Σήμερον καὶ αὐριον πορευσόμεθα⁹⁶ εἰς τήνδε τὴν πόλιν καὶ ποιήσομεν⁹⁷ ἐκεῖ ἐνιαυτὸν⁹⁸ καὶ ἐμπορευσόμεθα⁹⁹ καὶ κερδήσομεν¹⁰⁰

¹³Come now, you who say, "We will travel today and tomorrow to that particular city, and spend a year there, and do business and make a profit,"

⁹⁶ **4:13a** txt

καὶ αὐριον πορευσόμεθα K P 1175 1243 1678^T 1852 1596^T Cyr Greg-Agr AN DP

___ αὐριον πορευσόμεθα ϩ¹⁰⁰

καὶ αὐριον πορευσόμεθα A L 049 056 0142 1448 1505 1611 1678^Z 2138 2492 1596^Z ps-Oec TR BG RP

ἡ αὐριον πορευσόμεθα X B 323 945 1739 2298 2344 lat-f,v (syr^P eth for ἡ) cop^{sa,bo} WH VS SBL TH NA29 {\}

ἡ αὐριον _____α ϩ⁷⁴

ἡ αὐριον πορευσόμεθα Ψ 33 81 1241 1735 2805 lat-s

lac ϩ²⁰ ϩ²³ ϩ⁵⁴ C 048 0166 0173 0246

⁹⁷ **4:13b** txt ποιήσομεν ϩ¹⁰⁰ B P 323 945 1739 2298 2344 lat-s,f,v cop^{sa,bo} Cyr Greg-Agr WH AN SBL TH NA29 {\} // ποιήσωμεν X A K L Ψ 049 056 0142 81 1175 1241 1243 1448 1505 1611 1678 1735 1852 2138 2492 2805 ps-Oec TR TG VS BG RP // *indeterminate* syr^{P,h} // lac ϩ²⁰ ϩ²³ ϩ⁵⁴ ϩ⁷⁴ C 048 0166 0173 0246

⁹⁸ **4:13c** txt ἐνιαυτὸν X B P 307 945 1241 1243 1678 1739 2298 2492 lat-s,f,v cop^{sa,bo} WH SBL TH NA29 {\} // ἐνιαυτὸν ἕνα A K L Ψ 049 056 0142 33 81 323 1175 1448 1505 1611 1735 1852 2138 2344 2805 lat-hi syr^{P,h} Cyr Greg-Agr ps-Oec TR AN VS BG RP // lac ϩ²⁰ ϩ²³ ϩ⁵⁴ ϩ⁷⁴ ϩ¹⁰⁰ C 048 0166 0173 0246

⁹⁹ **4:13d** txt ἐμπορευσόμεθα ϩ¹⁰⁰*vid* X A B P 33 323 945 1175 1243 1739 2298 2344 1596* lat-v cop^{sa,bo}^{Pt} Cyr Greg-Agr WH AN VS SBL TH NA29 {\} // ἐμπορευσόμεθα K L Ψ 049 056 0142 81 307^Z 1448 1505 1611 1735 1852 2138 2492 2805 1596^C lat-s,hi ps-Oec TR BG RP // πορευσόμεθα 307^T 999 1241 1678 // *indeterminate* (but not with 1241) lat-f cop^{sa,bo}^{Pt} // *indeterminate* syr // lac ϩ²⁰ ϩ²³ ϩ⁵⁴ ϩ⁷⁴ C 048 0166 0173 0246

¹⁰⁰ **4:13e** txt κερδήσομεν X A B P 323 945 1175 1243 1739 2298 2344 lat-f,v cop^{sa} Cyr Greg-Agr WH AN VS SBL TH NA29 {\} // κερδήσωμεν K L Ψ 049 056 0142 33 81 1241 1448 1505 1611 1678 1735 1852 2138 2492 2805 lat-s,hi ps-Oec TR BG RP // *indeterminate* syr^{P,h} cop^{bo} // lac ϩ²⁰ ϩ²³ ϩ⁵⁴ ϩ⁷⁴ ϩ¹⁰⁰ C 048 0166 0173 0246

Jas 4:14 οἵτινες οὐκ ἐπίστασθε τὸ ¹⁰¹ τῆς αὔριον ποία¹⁰² ἡ ζωὴ ὑμῶν ἀτμὶς γάρ ἐστε ἢ ¹⁰³ πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ ¹⁰⁴καὶ ἀφανιζομένη·

¹⁴you who¹⁰⁵ have no solid knowledge of tomorrow. What is your life? You are a vapor that appears a little while and then is gone.

Jas 4:15 ἀντὶ τοῦ λέγειν ὑμᾶς· Ἐὰν ὁ κύριος θελήσῃ, καὶ ζήσομεν καὶ ποιήσομεν¹⁰⁶ τοῦτο ἢ ἐκεῖνο.

¹⁵The thing for you to say instead is, "If the Lord wills, we will even be alive and do this or that."¹⁰⁷

¹⁰¹ **4:14a** txt τὸ τῆς αὔριον **κ** **κ** **λ** **ψ** 049 056 0142 1735 2805**vid* Greg-Agr ps-Oec TR AN VS BG RP SBL TH NA29 {} // τῆς αὔριον **B** lat-s WH // τὰ τῆς αὔριον (Prov. 27:1) **A** **P** 33 81 1175 1241 1243 1448 1505 1611 1739 1852 2138 2298 2344 2492 2805^c syr^h // *indeterminate* syr^p cop^{sa,bo} // lac **ϣ**²⁰ **ϣ**²³ **ϣ**⁵⁴ **ϣ**⁷⁴ **C** 048 0166 0173 0246. The readings of **ϣ**¹⁰⁰ and lat-f,v could support either of the readings containing two articles.

¹⁰² **4:14b** txt ποία **κ**^{txt} **B** 1448 1505 1611 1852 2138 lat-s syr^h cop^{sa,bo}^{mss} Dam WH SBL TH **◆** NA29 {} // ποία γάρ **ϣ**⁷⁴ **ϣ**¹⁰⁰ **κ**^Z **A** **κ** **λ** **ψ** 049 056 0142 33 81 945 1175 1241 1243 1735 1739 2298 2344 2492 2805 (lat-f *autem*) (lat-v *enim est*) syr^p cop^{bo} Greg-Agr ps-Oec TR AN VS BG RP TH **◆** // lac **ϣ**²⁰ **ϣ**²³ **ϣ**⁵⁴ **C** 048 0166 0173 0246.

¹⁰³ **4:14c**

ἀτμὶς γὰρ ἐστε ἢ 81 1243 1852 2492 lat-hier? syr^h VS SBL TH NA29 {**B**}

ἀτμὶς γὰρ ἐστε **B** 323 945 1175 1739 2298 lat-Jer? WH

ἀτμὶς γὰρ ἔσται ἢ **κ** **ψ** 049 056 0142 1448 1505 1611 2138 ps-Oec lat-s? AN RP

ἀτμὶς ἔσται ἢ **A**

ἀτμὶς γὰρ ἔσται **P** 1241 lat-s?

ἀτμὶς γὰρ ἐστὶν ἢ **L** 5 319 468 2080 Dam Greg-Agr cop^{sa?} cop^{bo}^{mss?} TR BG

ἀτμὶς ἐστὶν ἢ 33 1735 2344 lat-v? cop^{bo?}

ἀτμὶς γὰρ ἐστὶν 2805 **l**596 cop^{sa?} cop^{bo}^{mss?}

ἢ **κ**

indeterminate syr^p

lac **ϣ**²⁰ **ϣ**²³ **ϣ**⁵⁴ **ϣ**⁷⁴ **ϣ**¹⁰⁰ **C** 048 0166 0173 0246

¹⁰⁴ **4:14d** ἔπειτα καὶ **κ** **A** **B** **ψ** 81 307 468 945 1175 1241 1448*^f 1678 1735 1739 1852 2344 2805 **l**596 Dam lat-s,f,v^{mss} WH VS SBL TH NA29 {} // ἔπειτα δε 0142 631 1448^c ps-Oec cop^{sa} TR // ἔπειτα δε καὶ **κ** **λ** **ψ** 049 056 33 93 323 1243 2298 2492 Greg-Agr AN RP // ἔπειτα 18 35 522 1505 1611 2080 2138 lat-v cop^{bo} syr^h BG // καὶ 61 syr^p // lac **ϣ**²⁰ **ϣ**²³ **ϣ**⁵⁴ **ϣ**⁷⁴ **ϣ**¹⁰⁰ **C** 048 0166 0173 0246

¹⁰⁵ **4:14e** The word οἵτινες without γάρ makes the vapor clause the explanation of why we cannot know what kind of day tomorrow will be. Our life is a vapor; we are the kind of creature that does not have the tools or ability to get solid information (ἐπίσταμαι) about tomorrow, since our very lives are unsure and unsolid.

¹⁰⁶ **4:15a** txt ζήσομεν καὶ ποιήσομεν (fut ind) **κ** **A** **B** **P** 945 2138 lat-f AN SBL TH NA29 {} // ____ καὶ ποιήσομεν **ϣ**¹⁰⁰ // ζήσωμεν καὶ ποιήσομεν 323 1175 1739 2344 // ζήσομεν καὶ ποιήσομεν 1243 // ζήσωμεν καὶ ποιήσομεν (aor subj) **κ** **λ** **ψ** 049 056 33 81 1241 1448 1505 1611 1678 1735 1852 2298 2464 2492 2805 Greg-Agr ps-Oec TR BG RP // ζήσωμεν ποιήσομεν lat-v cop^{sa}^{mss,bo} Cyr // *indeterminate* syr^{p,h} // lac **ϣ**²⁰ **ϣ**²³ **ϣ**⁵⁴ **ϣ**⁷⁴ **C** 048 0166 0173 0246

¹⁰⁷ **4:15b** See Luke 12:20

Jas 4:16 νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονεῖαις ὑμῶν· πᾶσα καύχησις τοιαύτη πονηρὰ ἐστίν.

¹⁶But as it is you are vaunting your own selves with your presumptuous words. All such boasting is evil.

Jas 4:17 εἰδότες οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῶ ἐστίν.

¹⁷So, he who has learned the good to do and does not do it, for him it is sin.

Chapter 5

Jas 5:1 Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαῖς ὑμῶν ταῖς ἐπερχομέναις.

¹Come now you wealthy people, weep with loud wailing over the hard times which are coming for you.

Jas 5:2 ὁ πλοῦτος ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν,

²Your wealth is become corrupt, and your clothes are moth-eaten.

Jas 5:3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν¹⁰⁸ ὡς πῦρ. ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις.

³Your gold and silver are tarnished, and their corrosion will be a testimony to you, and eat your bodies like fire. You have stored it up in the last days.¹⁰⁹

¹⁰⁸ **5:3a** txt omit **ℵ*** B K L 049 056 0142 323 945 1241 1243 1678 1735 1739 2298 2492 lat-s,f,v cop^{bo} syr^p eth^{ms} Anast-S Antioch ps-Oec TR AN WH AN RP SBL TH NA29 {} // ὁ ἰὸς **ℵ**² A P Ψ 33 81 1175 1448 1505 1852 2138 2344 2805 cop^{sa} syr^h eth^{mss} Dam VS // ὁ ἰὸς ον 1611 // lac **℞**²⁰ **℞**²³ **℞**⁵⁴ **℞**⁷⁴ C 048 0166 0173 0246.

¹⁰⁹ **5:3b** Some interpreters in history have thought it is fire the rich have stored up in the last days, and others supply the subject "wealth." I think the verb is simply referring to the already mentioned topic, gold and silver. Something else to take note of in light of James' practice of using the same word two different times in two different contexts, is his use of the word ἰὸς here, translated usually in this verse as "corrosion" or "rust" but in 3:8 usually as "poison." Both poison and corrosion are chemical processes upon something. Fire is as well.

The Catholic Letters

Jas 5:4 ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμηςάντων τὰς χώρας ὑμῶν ὁ ἀπεστερημένος¹¹⁰ ἀφ' ὑμῶν κράζει, καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαῶθ εἰσεληλύθασιν.¹¹¹

⁴Behold, the wage is crying out, which was for the laborers who sickled your fields, which you deprived them of.¹¹² And the cries of those who worked the harvest have gone into the ears of Yehovah Sabaōth.

Jas 5:5 ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας ὑμῶν¹¹³ ἐν ἡμέρᾳ σφαγῆς.

⁵You have lived in luxury and excessive comfort on the earth. You have fattened your hearts in the day of slaughter.

Jas 5:6 κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον. οὐκ ἀντιτάσσεται ὑμῖν;

⁶You have passed sentence on, you have killed the righteous. He does not resist you.¹¹⁴

¹¹⁰ **5:4a** txt ἀπεστερημένος A B² K L P Ψ 049 056 0142 33 81 323 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 syr^h Cyr Dam Did ps-Oec TR AN VS BG RP TH NA29 {\} // ἀψυστερημένος **κ** B* TG WH SBL // *indeterminate* lat-f,v cop^{sa,bo} syr^p // lac **ϣ**²⁰ **ϣ**²³ **ϣ**⁵⁴ **ϣ**⁷⁴ C 048 0166 0173 0246.

¹¹¹ **5:4b** txt εἰσεληλύθασιν **κ** L Ψ 049 056 0142 33 323 945 1241 1448 1611 1678 1735 1739 2138 2298 2344 2805 TR AN VS BG RP SBL NA29 {\} // εἰσεληθασιν K // εἰσελήλυθαν B P 81 1175 1243 2492 WH TH // εἰσεληλυθεισαν 048^{vid} 4 mins // εἰσεληλυθεν A 1852 Dam // ἐληλύθασιν 1505 // lac **ϣ**²⁰ **ϣ**²³ **ϣ**⁵⁴ **ϣ**⁷⁴ C 048 0166 0173 0246.

¹¹² **5:4** As for criticism of my ending a sentence with a preposition, this criticism is "something up with which I will not put."

¹¹³ **5:5** txt

ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς **κ*** B 33 1852 lat-s,f,v^{mss} cop^{sa,bo,ac} ps-Oec WH SBL TH NA29 {\}

ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς P

ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέραις σφαγῆς A

ἐθρέψατε τὰς σάρκας ὑμῶν ἐν ἡμέρᾳ σφαγῆς lat-v^{mss} (*membra*)

ἐθρέψατε τὰς σάρκας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς Ψ syr^p

ἐθρέψατε τὰς καρδίας ὡς ἐν ἡμέρᾳ σφαγῆς 1241

omit 056 0142

ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς **κ**² K L 048^{vid} 049 81 323 945 1175 1243

1448 1505 1611 1678 1735 1739 2138 2298

2344 2492 2805 syr^h Antioch Cyr Dam

ps-Oec TR AN VS BG RP

lac **ϣ**²⁰ **ϣ**²³ **ϣ**⁵⁴ **ϣ**⁷⁴ C 048 0166 0173 0246

The phrase "fattened your hearts in the day of slaughter" is parallel to the phrase in v. 3 "hoarded it in the last days." The word ὡς does not belong here.

¹¹⁴ **5:6** Or also possibly, "He does not meet you face to face." The word ἀντιτάσσω literally means to place himself opposite you. It can be literal, that is, stand across from you facing you, or it can be figurative, place himself in opposition to you, working against you. If we insist that this is a double entendre referring both to Christ and to other righteous people in general, then "face to face" is not suitable, since Christ did meet those condemning him

The Catholic Letters

¶ Jas 5:7 Μακροθυμήσατε οὖν, ἄδελφοί, ἕως τῆς παρουσίας τοῦ κυρίου. ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ¹¹⁵ ἕως λάβῃ προίμιον¹¹⁶ καὶ ὄψιμον.¹¹⁷

7Patiently endure therefore brethren, until the coming of the Lord. Behold, the farmer expects the valuable fruit of the earth, waiting patiently on it until it gets the early and the latter *rain*.

face to face.

¹¹⁵ **5:7a** txt αὐτῷ ϩ⁷⁴ Ⲙ A B P Ψ 048 81 94 307 468 522 621 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2805 ƪ596 Antioch ps-Oec TR WH AN VS SBL TH NA29 {\\} // αὐτόν 049 056 0142 93 323 2492 BG RP // *indeterminate* lat syr cop // lac ϩ²⁰ ϩ²³ ϩ⁵⁴ C 33 0166 0173 0246

¹¹⁶ **5:7b** txt αὐτῷ ϩ⁷⁴ B 048 945 1241 1739 2298 lat-v cop^{sa} WH SBL TH NA29 {\\} // καρπὸν Ⲙ 1175 lat-f cop^{bo} syr^h Antioch // ὑετὸν A K L P Ψ 049 056 0142 33 81 93 307 323 468 522 621 1243 1448 1505 1611 1678 1735 1852 2138 2344 2492 2805 ƪ596 lat-v^{mss} ps-Oec TR [VS] AN BG RP // ὑετὸν *placed after* ἕως 436 1067 1409 2541 // lac ϩ²⁰ ϩ²³ ϩ⁵⁴ C 0166 0173 0246

¹¹⁷ **5:7c** (Greek witnesses only)

ἐπ' αὐτῷ ἕως λάβῃ	προίμιον καὶ ὄψιμον	B* WH SBL TH NA29 {B}*
ἐπ' αὐτῷ ἕως λάβῃ	π...μον καὶ ὄψιμον	048
ἐπ' αὐτῷ ἕως λάβῃ	πρώϊμον καὶ ὄψιμον	ϩ ⁷⁴ B ² 945 1241 1739
ἐπ' αὐτῷ ἕως ἂν λάβῃ	πρώϊμον καὶ ὄψιμον	2298
ἐπ' αὐτῷ ἕως λάβῃ ὑετὸν	προίμιον καὶ ὄψιμον	A 81 1735 2805 ps-Oec
ἐπ' αὐτῷ ἕως λάβῃ ὑετὸν	πρώϊμον καὶ ὄψιμον	94 307 1448 1852 2344
ἐπ' αὐτῷ ἕως λαβοὶ ὑετὸν	πρώϊμον καὶ ὄψιμον	1678
ἐπ' αὐτῷ ἕως ἂν λάβῃ ὑετὸν	προίμιον καὶ ὄψιμον	P 1243 ps-Oec
ἐπ' αὐτῷ ἕως λάβῃ [ὑετὸν]	προίμιον καὶ ὄψιμον	VS
ἐπ' αὐτῷ ἕως λάβῃ ὑετὸν	πρώϊμον καὶ ὄψιμον	AN
ἐπ' αὐτῷ ἕως ἂν λάβῃ ὑετὸν	πρώϊμον καὶ ὄψιμον	1505 1611 2138 TR
ἐπ' αὐτῷ ἕως ἂν λάβῃ καρπὸν τὸν	προίμιον καὶ ὄψιμον	Ⲙ*
ἐπ' αὐτῷ ἕως ἂν λάβῃ καρπὸν	προίμιον καὶ ὄψιμον	Ⲙ ² Antioch
ἐπ' αὐτῷ ἕως ἂν λάβῃ ὑετὸν	ὄψιμον καὶ πρόϊμον	Ψ
ἐπ' αὐτῷ ἕως ἂν λαβοὶ ὑετὸν	ὄψιμον καὶ πρόϊμον	ƪ596
lac. ὑετὸν	πρ..... καὶ ὄψιμον	33
ἐπ' αὐτῷ ἕως οὗ λάβῃ ὑετὸν	πρ..μον καὶ ὄψιμον	468
ἐπ' αὐτῷ ἕως λάβῃ καρπὸν	προίμιον καὶ ὄψιμον	1175
ἐπ' αὐτῷ ἕως ἂν λαβοὶ ὑετὸν	πρώϊμον ὄψιμον	522
ἐπ' αὐτῷ ἕως οὗ λαβοὶ ὑετὸν	πρώϊμον καὶ ὄψιμον	621
ἐπ' αὐτόν ἕως ἀν λάβῃ ὑετὸν	πρώϊμον καὶ ὄψιμον	323 2492 BG
ἐπ' αὐτόν ἕως λάβῃ ὑετὸν	πρώϊμον καὶ ὄψιμον	K L 049 056 0142 93 RP
lac		ϩ ²⁰ ϩ ²³ ϩ ⁵⁴ C 0166 0173

Some manuscripts not having *υετον* (rain) consequently understand the farmer as the subject of λάβῃ and therefore read, "he waits patiently until he receives the early and the later crop." *The UBS 6 rates the reading without *υετον* as {B}, versus λαβῃ *υετον* only, and not considering all the other words shown above.

The Catholic Letters

Jas 5:8 μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν.

⁸You must be patient as well, make your hearts steadfast, because the coming of the Lord is approaching.

Jas 5:9 μὴ στενάζετε, ἀδελφοί, κατ' ἀλλήλων,¹¹⁸ ἵνα μὴ κριθῆτε· ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν.

⁹Do not grumble against one another, brethren, lest you be judged. Behold, the judge stands almost at the door.

¹¹⁸ 5:9 txt ἀδελφοί κατ' ἀλλήλων B P Ψ (048?) 945 1241 1448 1505 1611 1739 1852 2138 2298 lat-f,v syr^h WH VS SBL TH NA29 { } // ἀδελφοί κατὰ ἀλλήλων (048?) 630 // ἀδελφοί μου κατ' ἀλλήλων A (048?) 33 81 1175 1735 2344 2805 Antioch // κατ' ἀλλήλων ἀδελφοί L 049 323 1243 2492 syr^p ps-Oec TR AN BG RP // κατὰ ἀλλήλων ἀδελφοί Ⲛ // κατ' ἀλλήλων K 056 0142 307 1678 Phot // lac P²⁰ P²³ P⁵⁴ C (048) 0166 0173 0246. The uncial 048 reads here only φo, but because of where those letters are positioned it probably reads as the uncial B, or with the uncial A, or the minuscule 630, that is, those readings that have the word ἀδελφοί first before the other words.

Jas 5:10 ὑπόδειγμα λάβετε, ἀδελφοί,¹¹⁹ τῆς κοκοπαθείας καὶ τῆς μακροθυμίας ¹²⁰ τοὺς προφήτας, οἱ ἐλάλησαν ἐν τῷ ὀνόματι κυρίου.¹²¹

¹⁰Receive for use as a pattern, brethren, the suffering of ill treatment and the patience of the prophets who spoke in the name of the Lord.

¹¹⁹ **5:10a** txt ἀδελφοί A B P Ψ 33 945 1175 1241 1243 1448 1505 1611 1739 2080 2138 2344 2492 2805 lat-f,v syr^h cop^{sa,bo} WH VS BG SBL TH NA29 {\} // ἀδελφοί μου Ⲭ K L 049 056 0142 81 323 1678 1735 1852 2298 syr^p (TR) AN RP // omit Antioch // lac Ɔ²⁰ Ɔ²³ Ɔ⁵⁴ Ɔ⁷⁴ C 048 0166 0173 0246 Ɔ596. But it's not this simple. See next footnote on the variant in fuller context.

¹²⁰ **5:10b** There are 26 variants in the witnesses, but below are the more important ones:
 ὑπόδειγμα λάβετε ἀδελφοί τῆς κακοπαθείας καὶ τῆς μακροθυμίας B² 945 1175 1241 1243
 1448 1505 1611 1739 2080 2138 2492 VS BG TH NA29 {\}
 ὑπόδειγμα λάβετε ἀδελφοί τῆς κακοπαθείας καὶ τῆς μακροθυμίας B* P WH SBL UBS4
 ὑπόδειγμα λάβετε, ἀδελφοί μου, τῆς κακοπαθείας καὶ τῆς μακροθυμίας K L P 049 056 0142
 81 323 1678 2298 AN RP

ὑπόδειγμα ἀδελφοί τῆς κακοπαθείας καὶ τῆς μακροθυμίας ἔχετε A Ψ 33 2344 2805
 ὑπόδειγμα λάβετε ἀδελφοί τῆς καλοκαγαθίας καὶ τῆς μακροθυμίας ἔχετε Ⲭ²
 ὑπόδειγμα λάβετε ἀδελφοί τῆς καλοκαγαθίας καὶ τῆς μακροθυμίας Ⲭ*
 ὑπόδειγμα ἐλάβετε ἀδελφοί τῆς κακοπαθείας καὶ τῆς μακροθυμίας 1852
 ὑπόδειγμα λάβετε ἀδελφοί μου, καὶ τῆς μακροθυμίας ps-Oec TR
 ὑπόδειγμα λάβετε ἀδελφοί τῆς μακροθυμίας καὶ τῆς κακοπαθείας syr^p
 ὑπόδειγμα λάβετε τῆς κακοπαθείας καὶ τῆς μακροθυμίας eleven minuscules, Antioch
 ἀδελφοί ὑπόδειγμα λάβετε τῆς κακοπαθείας καὶ τῆς μακροθυμίας Lect.

lac Ɔ²⁰ Ɔ²³ Ɔ⁵⁴ Ɔ⁷⁴ C 048 0166 0173 0246 Ɔ596
¹²¹ **5:10c** txt ἐν τῷ ὀνόματι κυρίου B P 307 1243 1448 1678 2080 2298 2492 WH VS BG SBL TH NA29 {\} // ἐν τῷ ὀνόματι τοῦ κυρίου 323 522 945 1175 1241 1505 1611 1739 2138 2805 // ἐν ὀνόματι κυρίου Ⲭ Chrys // ἐν τῷ ὀνόματι αὐτοῦ 1852 // τῷ ὀνόματι κυρίου A K L Ψ 049 056 0142 33 81 1735 2344 ps-Oec TR AN RP // lac Ɔ²⁰ Ɔ²³ Ɔ⁵⁴ Ɔ⁷⁴ C 048 0166 0173 0246 Ɔ596. The Syriac and Coptic versions are indeterminate as to the word ἐν (the meaning of the text is the same with or without ἐν). The Latin f and v indicate the presence of some kind of preposition.

Jas 5:11 ἰδοὺ μακαρίζομεν τοὺς ὑπομείναντας¹²² τὴν ὑπομονὴν ἰὼβ ἠκούσατε, καὶ τὸ τέλος κυρίου εἶδετε, ὅτι πολὺσπλαγχνός ἐστιν ὁ κύριος¹²³ καὶ οἰκτίρων.

¹¹Behold we consider fortunate those who patiently endure. You have heard about the patience of Job, and seen the Lord's result, how the Lord is full of compassion and merciful.

¶

Jas 5:12 Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ ὄρκον· ἦτω δὲ ὑμῶν τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ, ἵνα μὴ ὑπὸ κρίσιν¹²⁴ πέσητε.

¹²But above all, my brethren, do not swear, either by heaven, or by the earth, or any other oath. Rather, your "Yes" should be "Yes" and your "No" be "No," or you may fall under judgment.¹²⁵

Jas 5:13 Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τις; ψαλλέτω.

¹³Is anyone among you suffering? He should pray. Is anyone cheerful? He should sing praises.

¹²² **5:11a** txt ὑπομείναντας **Ν** **A** **B** **P** **Ψ** 33^{vid} 81 945 1175 1241 1735 1739 2298 2344 2492 2805 lat-f,v cop^{sa,bo} WH VS SBL TH NA29 {} // ὑπομένοντας K L 049 056 0142 323 1243 1448 1505 1611 1678 1852 2138 ps-Oec TR AN BG RP // *indeterminate* syr // lac **℘**²⁰ **℘**²³ **℘**⁵⁴ **℘**⁷⁴ C 0166 0173 0246 1596. The reading ὑπομείναντας is an aorist (punctiliar) participle, and ὑπομένοντας is a linear participle. One could correctly render both of these as "those who patiently endure." There is no indication of time- past, present, future in either of them, since they are not in the indicative mood. The "aorist" participle means those who endure at some point in time unspecified.

¹²³ **5:11b** txt ἐστιν ὁ κύριος **Ν** **A** **P** **Ψ** (048) 33 81 945 1175 1243 1448*^{vid} 1505 1611 1735 1739 1852 2138 2298 2344 2805 (lat syr cop) Dam ps-Oec TR WH AN VS SBL TH NA29 {} // ἐστιν κύριος B (048 lat syr cop) // ἐστιν K L 049 056 0142 323 1241 1448^c 1678 BG RP // lac **℘**²⁰ **℘**²³ **℘**⁵⁴ **℘**⁷⁴ C 048 0166 0173 0246 1596. The witnesses in parentheses indicate the presence of κύριος but are not decisive about the presence of the article.

¹²⁴ **5:12** txt ὑπὸ κρίσιν πέσητε **Ν** **A** **B** 048^{vid} 33^{vid} 93 945 1241 1739 2344 Dam Eus lat-v lat-rell^{vid} WH SBL TH NA29 {} // [εἴς] ὑπὸ κρίσιν πέσητε VS // ὑπὸ κρίσιν ἐμπέσητε 048^{vid} 2805 lat-v^{mss} lat-rell^{vid} // εἴς ὑπὸ κρίσιν πέσητε K L P Ψ 049 056 0142 81 323 1175 1243 1505 1678 1735 2298 Antioch ps-Oec TR AN BG RP // εἴς ὑπὸ κρίσιν ἐμπέσητε 1448 1611 1852 2138 // lac **℘**²⁰ **℘**²³ **℘**⁵⁴ **℘**⁷⁴ C 0166 0173 0246 1596.

¹²⁵ **5:12b** The phrase ὑπὸ κρίσιν πέσητε here as in the NA29 {} text, rendered "fall under judgment" means to "fall under the category of," those who are judged. The Byzantine reading εἴς ὑπὸ κρίσιν πέσητε means "so that you not fall into hypocrisy." The NA29 {} reading is the more difficult one. I wonder if it was an idiom that perhaps had become obsolete. The only difference between the two readings in the all-caps, no spaces and no punctuation format of the uncial manuscripts, is the presence or absence of the word εἴς.

Jas 5:14 ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες αὐτὸν ἐλαίῳ¹²⁶ ἐν τῷ ὀνόματι τοῦ κυρίου·

¹⁴Is anyone among you ill? He should call the elders of the church to him, and they should pray over him, anointing him with oil in the name of the Lord.

Jas 5:15 καὶ ἡ εὐχή τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος· κὰν ἀμαρτίας ἦ πεποιηκώς, ἀφεθήσεται αὐτῷ.

¹⁵And the prayer of faith will heal the ailing, and the Lord will raise him. And if he has committed sin, it will be forgiven him.

Jas 5:16 ἐξομολογεῖσθε οὖν¹²⁷ ἀλλήλοις τὰς ἀμαρτίας¹²⁸ καὶ εὐχεσθε¹²⁹ ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.

¹⁶Confess your sins then one to another, and pray for one another, so you may be healed. The fully operating prayer¹³⁰ of a righteous person is able to accomplish much.

¹²⁶ **5:14** txt αὐτὸν ἐλαίῳ X A K L 049 056 0142 81 323 945 1241 1448 1505 1611 1678 1735 1739 1852 2298 2344 2492 2805 (lat-v cop^{samss,bo} syr^{pmss}) Anast-S Chrys Cyr Dam Eustr ps-Oec TR AN VS BG RP SBL TH NA29 {} // αὐτὸν ἐν ἐλαίῳ Ψ 2138 // ἐλαίῳ B P 1175 1243 lat-s,f cop^{samss} arm Dam WH // lac P²⁰ P²³ P⁵⁴ P⁷⁴ C 048 0166 0173 0246 33 596.

¹²⁷ **5:16a** txt ἐξομολογεῖσθε οὖν X A B K P 048^{vid} 81 397 945 1175 1241 1243 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 lat-v syr^h cop^{sa,bo} WH VS SBL TH NA29 {} // ἐξομολογεῖσθε L Ψ 049 056 0142 323 1448 2805 syr^{pmss} eth arm Anast-S Dam Did Eus Iei Phot ps-Oec TR AN BG RP // indeterminate syr^{pmss} // lac P²⁰ P²³ P⁵⁴ P⁷⁴ C 0166 0173 0246 33 596

¹²⁸ **5:16b** txt τὰς ἀμαρτίας X A B P Ψ 048^{vid} 33^{vid} 81 1175 1243 1735 1852 2344 2492 2805 (lat-f,v) Eus Phot WH VS SBL TH NA29 {} // τὰς ἀμαρτίας ὑμῶν 945 1241 1505 1611 1739 2138 syr^h Did // τὰς ἀμαρτίας αὐτῶν 522 // τὰς ἀμαρτίας ἑαυτῶν 5 623 2464 // τὰ παραπτώματα K 049 056 0142 323 1448 1678 Anast-S Dam Iei Or ps-Oec TR AN BG RP // τὰ παραπτώματα ὑμῶν L 2298 syr^P // indeterminate cop // lac P²⁰ P²³ P⁵⁴ P⁷⁴ C 0166 0173 0246 33 596

¹²⁹ **5:16c** txt εὐχεσθε X K L P 056 0142 *rell. Gk.* Anast-S Dam Iei Phot ps-Oec TR AN VS BG RP SBL TH NA29 {} // εὐχασθε 049 93 665 Bars Zach-H // προσεύχεσθε A B 048^{vid} 436 1067 1409 2541 WH // indeterminate lat syr cop // lac P²⁰ P²³ P⁵⁴ P⁷⁴ C 0166 0173 0246 197 319 365 1066 2180 596 623 11442/2

¹³⁰ **5:16d** Prayer would not be "fully operating" if one or some of the following conditions exist: 1.) the one praying is "doubting at all," James 1:6 and many other passages of scripture; (2) the one praying has unconfessed sin, as it says in many scripture passages such as Psalm 66:18; (3) a married man's prayers may be hindered if he is not treating his wife like it is layed out in 1 Peter 3:7. Matthew 5:23,24 says "Therefore, if you are offering your gift at the altar and there you remember that your brother has something against you, leave your gift there in front of the altar, and first go be reconciled to your brother, and then come and offer your gift." This does not mention prayer specifically, but I think it applies, as God is not interested in what you are bringing to him if you are not interested in what you brother has against you. This is not a complete list, but are some examples of what might cause prayer to not be "fully operating."

Jas 5:17 Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθῆς ἡμῖν, καὶ προσευχῆ προσηύξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ·

¹⁷Elijah was a human, subject to the same frailties as we are.¹³¹ And he prayed the prayer for it not to rain, and no rain fell on the land for a period of three years and six months.

Jas 5:18 καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκεν¹³² καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.

¹⁸And he prayed again, and the sky gave rain, and the land sprouted up its fruit.

¶

Jas 5:19 Ἀδελφοί μου,¹³³ εἴάν τις ἐν ὑμῖν πλανηθῆ ἀπὸ τῆς ἀληθείας καὶ ἐπιστρέψῃ τις αὐτόν,

¹⁹My brethren, if any among you wanders away from the truth and someone turns him back around,

¹³¹ **5:17** This Greek word ὁμοιοπάθης is also used very similarly in Acts 14:15 where Paul and Barnabas were being worshiped by the people as if they were gods, and Paul said Barnabas and himself were “humans of like passions” as they were. It carries in both contexts a nuance of weakness, mortality, impotence.

¹³² **5:18** txt ὑετὸν ἔδωκεν B K L P 048^{vid} 049 056 0142 81 1175 1243 1448 1505 1611 1852 2138 2492 2805 syr^h ps-Oec TR WH AN VS BG RP SBL TH NA29 {\} // ἔδωκεν ὑετὸν A Ψ 33 945 1241 1735 1739 2298 2344 TG // ἔδωκεν τὸν ὑετὸν κ cop^{bo}mss // lac P²⁰ P²³ P⁵⁴ P⁷⁴ C 0166 0173 0246 l596. The Latin witnesses indicate the word sequence of the 2nd and 3rd readings. The balance of the Syriac and Coptic witnesses are indeterminate.

¹³³ **5:19** txt Ἀδελφοί μου P⁷⁴ κ A B K P Ψ 048 056 0142 81 307 945 1175 1241 1243 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 lat-s,f,v syr^h Andr-Cr WH VS SBL TH NA29 {\} // Ἀδελφοί L 049 93 323 1448 Did ps-Oec TR AN BG RP // indeterminate syr^p cop // lac P²⁰ P²³ P⁵⁴ C 0166 0173 0246 33 l596.

Jas 5:20 γινωσκέτω¹³⁴ ὅτι ὁ ἐπιστρέψας ἀμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν¹³⁵ ἐκ θανάτου καὶ καλύψει πλῆθος ἀμαρτιῶν.

²⁰he should know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.

¹³⁴ 5:19,20 txt

καὶ ἐπιστρέψῃ τις αὐτόν γινωσκέτω ὅτι A K P lat-s,v syr^p cop^{bo} And-Cr Did ps-Oec TR AN VS BG RP SBL TH NA29 {B}^{*}

καὶ ἐπιστρέψῃ τις αὐτόν γινωσκειτω ὅτι **Σ** 2544

καὶ ἐπιστρέψῃ τις αὐτόν γινώσκετε ὅτι B 69 88 WH

καὶ ἐπιστρέψῃτε αὐτόν γινώσκετε ὅτι 1505 1890 2138 2495 syr^h

καὶ ἐπιστρέψῃτε αὐτόν γινωσκέτω ὅτι 1611

ἐπιστρέψατε αὐτόν ὅτι Ψ

καὶ ἐπιστρέψῃ τις αὐτόν **Ϟ**⁷⁴ lat-f cop^{sa}

lac **Ϟ**²⁰ **Ϟ**²³ **Ϟ**⁵⁴ C 048 0166 0173 0246 33 197 319 365 400 1066 1838 2180 1596 1623 11441/1

^{*}The UBS6 rates the reading γινωσκειτω οτι as {B} versus γινώσκετε alone versus *omit*, and not considering all the other words shown.

¹³⁵ 5:20b txt

ἐκ θανάτου Ψ 049 056 0142 81 93 323 945 1175 1241 1243 1448 1505 1852 2492 2805 TR TG AN BG RP

ἐκ θανάτου αὐτοῦ **Ϟ**^{74vid} B 1524 1611 2138

αὐτοῦ ἐκ θανάτου **Σ** A P 048^{vid} 33 307 1678 1735 1739 2298 2344 Cyr Did WH VS SBL TH NA29 {C}

lac **Ϟ**²⁰ **Ϟ**²³ **Ϟ**⁵⁴ **Ϟ**⁷⁴ C 0166 0173 0246 1596.

I like the reading without αὐτοῦ because it eliminates the ambiguity of who the referent is—the one turning the sinner, or the sinner. But the evidence also indicates the spuriousness of αὐτοῦ because of the various places it is found in the manuscripts. On the other hand, the very reason I like it without αὐτοῦ may have been the motive for editing for clarification at some point in the transmission of the text. Allen Wikgren prefers the reading ἐκ θανάτου αὐτοῦ "from death itself," saying, "Non-recognition of the intensive use of αὐτός could explain the omission or transposition. In this position, also, omission might easily be accidental in some witnesses." The majority of the UBS committee thought the reading of **Σ** P best explained the rise of the others, for the reason I had already thought of before I read their commentary, that is, to clarify the ambiguity.

A Few Comments on James

My brethren, you can find great pleasure studying the Epistle of James.

The Epistle of James contains many instances of its author using the same Greek word twice or multiple times. See if you can find these, for starters:

Lifting / raising

Lowering / humbling

replete

accomplish

face

The Epistle of James also contains many instances where its author contrasts two different things. For example:

Bad giving; i.e., of temptation

Good giving

corrupt wealth

eternal wealth

changing light

steady light

Very informative is to do a word study of some of the Greek words James uses multiple times. For example, 3 times he uses these words that have the same root:

James 1:8 A double-minded man is ἀκαταστατος - **unstable** in all his ways

James 3:8 The tongue is a ἀκατάστατον κακον - **volatile** menace.

James 3:16 Where there is envy and rivalry, there is ἀκαταστασία – **disorder**

Table of Witnesses to James Cited Herein

MS	Date	Alt	Location
ϐ ²⁰	III	P. Princeton Am 4117	Princeton, N.J., Univ. Libr., Papyrus Collect., P. Princeton Am 4117
ϐ ²³	Early III	<u>Oxyrhynchus Papyrus 1229</u>	Urbana, Univ. of Ill., Class. and Europ. Culture Mus., G. P. 1229
ϐ ⁵⁴	V/VI	Princeton Papyrus 15	Princeton, N.J., Univ. Libr., Papyrus Collect., Garrett (former deposit) 7742
ϐ ⁷⁴	VII	P. Bodmer XVII	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
ϐ ¹⁰⁰	III/IV	<u>P. Oxy. LXV 4449</u>	Oxford, Ashmolean Museum
κ	IV	01	London, the British Library, Add. 43725
κ ¹	IV-VI		
κ ²	VII		
A	V	02	London, British Library, Royal 1 D. VIII
B	IV	03	Vatican Library, Vat. gr. 1209
B ¹	IV		
B ²	VI- VII		
C	V	04	Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus
C ¹	V		
C ²	VI		
C ³	IX		
K	IX	018 BYZ	Moscow, Hist. Mus., V. 93, S. 97
L	IX	020 BYZ	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	BYZ	Athos, Lavra, A' 88
056	X	BYZ	Paris, Bibl. Nat., Gr. 201
0142	X	BYZ	Munich, Bayerisch Staatsbibl., Gr. 375
0166	V		Heidelberg, Inst. f. Papyrologie der Univ., P. Heid. Inv. G 1357
0173	V		Florence, Bible. Medicea Laur., PSI 5
0246	VI		Cambridge, Westminster Coll. s.n.
33	IX		Paris, Bibl. Nat., Gr. 14

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81	1044		London, Brit. Libr., Add. 20003, 57 fol. (Act); Alexandria, Griech. Patriarchat, 59, 225 fol.
(93)	X	BYZ	sometimes cited, especially when different from BYZ
(307)	X	BYZ	Paris, Bibl. Nat., Coislin Gr. 25, cited when different from BYZ
323	XII		Geneva, Bibl. publ. et univ., Gr. 82
945	XI		Athos, Dionysiu, 124 (37)
1175	X		Patmos, Joannu, 16
1241	XII		Sinai, St. Catherine's Monastery, Gr. 260
1243	XI		Sinai, St. Catherine's Monastery, Gr. 262
1448	XIV		Athos, Lavra, A' 13
1505	XII		Athos, Lavra, B' 26
1611	XI		Athen, Nat. Bibl., 94
1678	XIV		Athos, Panteleimonos, 770
1735	X		Athos, Lavra B' 42
1739	X		Athos, Lavra B' 64
1852	XIII		Uppsala, Univ.-Bibl., Ms. Gr. 11
2080	XIV		Sometimes cited, when different from BYZ
2138	1072		Moscow, Univ. 2 (Gorkij-Bibl. 2280)
2298	XII		Paris, Bibl. Nat., Gr. 102
2344	XI		Paris, Bibl. Nat., Coislin Gr. 18, fol. 170-230
2492	XIV		Sinai, St. Catherine's Monastery; Gr. 1342, fol. 1-178
2805	X/XI		Athens, Studitu, 1
1596	1146	BYZ	
Symbol	DATE	Versional Manuscripts	
lat-s	VII	Old Spanish text; principal witnesses: Ms. 67 - it' (7th century), PRIS (Priscillian), PS-AU spe (the Pseudo-Augustinian Speculum), BACH (Bacharius); also PS-AM fi (Libellus fidei); perhaps IS (Isidore); also reconstructed from T+F (cf. VL p. 6)	
lat-f	ca. 830	The Text of Ms. 66 (earlier ff, ca. 830); also IN (Innocentius), CHRO (Chromatius), HI (Hieronymus) in some passages; besides CAr (Cassiodor).	
lat-v	var. IV-VI	Vulgata, earliest witnesses: HI (Hieronymus, 420), PEL (Pelagius, 418), CAn (Cassian), RUF (Rufinus), AMst (Ambrosiaster, IV). Mss.: all except 66 and 67 (List: VL	

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		p. 6), which show influences by the texttypes G and T.
lat-t	VI-VIII	Readings in the Spanish-(Gallic)-Irish Vulgate tradition (cf. VL p. 6). Parts of S and F attested also by Vulgate witnesses and also the rest of the non-V readings of the same Vulgate witnesses other than errors and the like (cf. VL p. 60*). Principal witnesses: 32- it ^w , 53, and families Δ and Σ, where they differ from V; also AU (Augustine), QU (Quodvultdeus), FU (Fulgentius), CAR, RUF, HI.
lat-g	VI	- Peculiar readings of 53, it ^s , alone or with 32, it ^w , and G, and the equally valuable peculiar readings of these two witnesses or of 251 (cf. VL p. 64*). In effect, readings supported by 53, or 32 53 G, or 32 G, or 251.
lat-a	V	Readings either peculiar to Augustine, or first attested by him (cf. VL p. 65*).
syrP	V	Syriac Peshitta
syr ^h	616	Syriac Harklensis
cop ^{sa}	III-X	Sahidic Coptic; there are many fragments, plus later editions
cop ^{bo}	IX var	Bohairic Coptic; there are many fragments, plus later editions
cop ^{ac}	var.	Achmimic Coptic (or Akhmimic)
eth	500	Ethiopic
		CHURCH FATHERS:
Anast-S	VI	Anastasius Sinaita
Andr-Cr	VIII	Andreas Cretensis
Antioch	VII	Antiochus Monachus
Apoll	IV	Apollinaris Laodicensis
Ath	IV	Athanasius Alexandrinus
Aug	430	Augustine
Bars	V	Barsanuphius et Iohannes
Bas	IV	Basiliius Caesariensis
Chrys	V	Iohannes Chrysostomus
Claim	VII	Iohannes Climacus
Cyr	V	Cyrellius Alexandrinus,
Cyr-H	IV	Cyrellius Hierosolymitanus
Dam	VIII	Iohannes Damascenus
Did	IV	Didymus Alexandrinus
Ephiph	V	Epiphanius Constantiensis
Eus	IV	Eusebius Caesariensis
Eustr	VI	Eustratius Constantinopolitanus

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Flav-C	V	Flavianus Constantinopolitanus
Greg-Agr	VII	Gregorius Agrigentinus
Greg-Naz	IV	Gregorius Nazianzenus
Hes-H	V	Hesychnus Hierosolymitanus
Iei	VI	Iohannes Ieiunator
Ioh-Phil	VI	Iohannes Philoponus
Isid	V	Isidorus Pelusiota
Marc-Er	V	Marcus Eremita
Max-Conf	VII	Maximus Confessor
Nil-Anc	V	Nilus Ancyranus
Or	III	Origenes
Phot	IX	Photius
Procop	VI	Procopius Gazaeus
ps-Caes	?	Pseudo-Caesarius; not included in apparatus due to date being unknown
ps-Max-Conf	?	Pseudo-Maximus Confessor; not included in apparatus due to date being unknown
ps-Oec	IX?	Pseudo-Oecumenius; of little value, as he is associated with the IX cent. Byz uncials already in apparatus
Zach-H	VII	Zacharias Hierosolymitanus

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Pure Byzantine Readings in James

Vs	RP text	1 st Grk	Date	Non-Greek MS if earlier	NA29 text (except where noted)	1st Grk MS	Date
1:5	οὐκ	K	IX		μή	κ	IV
1:19 a	Ὡστε	K	IX		Ἴστε	B	IV
1:25 a	οὗτος οὐκ	K	IX	syrh - VII	οὐκ	B	IV
1:26	ἐν ὑμῖν	K	IX	Cyril - V	omit	B	IV
2:3b	αὐτῷ	K	IX	syrP - V	omit	B	IV
2:4	καὶ (NA29)	K	IX		omit (NA27)	κ	IV
2:10	τηρήσει	K	IX		τηρήσῃ	B	IV
2:10	πταίσει	K	IX	Iohannes Climacus, VII	πταίσῃ	B	IV
2:11	μοιχεύσεις	181	X*		μοιχεύσης	B	IV
2:11	φονεύσεις	181	X*		φονεύσης	B	IV
2:11	μοιχεύσεις	2464	IX		μοιχεύεις	B	IV
2:11	φονεύσεις	2464	IX		φονεύεις	B	IV
2:17	ἔργα ἔχη	L	IX		ἔχη ἔργα	B	IV
2:18	ἐκ τῶν ἔργων σου	K	IX	lat-c, v?	χωρὶς τῶν ἔργων	B	IV
2:19	ὁ θεός εἰς ἐστίν	L	IX	Cyril - V	εἰς ἐστίν ὁ θεός	B	IV
2:24	τοίνυν	K	IX	lat-Pel, v?	omit	B	IV
3:3	πρὸς	K	IX	syrh - VII	εἰς	B	IV
3:6	οὕτως	K	IX	syrhA	omit	B	IV
3:8	δύναται ἀνθρώπων δαμάσαι	L	IX	Cyril - V	δαμάσαι δύναται ἀνθρώπων	ϑ ²⁰	III
3:9	θεὸν	K	IX	lat-v, IV/V	κύριον	ϑ ²⁰	III
3:12	οὐδεμία πηγὴ ἀλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ	K	IX		οὔτε ἀλυκὸν γλυκὺ ποιῆσαι ὕδωρ	B	IV
3:18	τῆς	K	IX		omit	B	IV
4:1	omit	K	IX	syrp - V	πόθεν	ϑ ¹⁰ o	III/IV
4:5	κατώκησεν	K	IX	Nilus Ancyranus,	κατώκισεν	B	IV

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				V			
4:11	καί	K	IX	Antiochus Monachus VII	ἤ	Ϟ ¹⁰ _o	III/IV
4:12	ὃς κρίνεις τὸν ἕτερον	L	IX		ὁ κρίνων τὸν πλησίον	B	IV
4:13	ἐμπορευσώμεθα	K	IX	lat-s, VII	ἐμπορευσόμεθα	Ϟ ¹⁰ _o	III/IV
4:13	κερδήσωμεν	K	IX	lat-s, VII	κερδήσομεν	B	IV
4:14	ἔσται	K	IX	lat-s, VII	ἔστε	B	IV
4:14	δὲ	K	IX	Gregorius Agrig., VII	<i>omit</i>	B	IV
5:7	αὐτόν	049	IX		αὐτῷ	B	IV
5:9	κατ' ἀλλήλων ἀδελφοί	L	IX	syrp, V	ἀδελφοί κατ' ἀλλήλων	B	IV
5:10	μου	K	IX	syrp, V	<i>omit</i>	B	IV
5:11	ὑπομένοντας	K	IX		ὑπομείναντας	B	IV
5:11	<i>omit</i>	K	IX		ὁ κύριος	Ϟ	IV
5:12	εἰς ὑπόκρισιν	K	IX	Antiochus, VII	ὑπὸ κρίσιν	B	IV
5:16	<i>omit</i>	L	IX	Didymus, IV	οὖν	B	IV
5:16	τὰ παραπτώματα	K	IX	Origen, III	τὰς ἀμαρτίας	B	IV
5:19	<i>omit</i>	L	IX	Didymus, IV	μου	B	IV

The First Epistle of Peter

ΠΕΤΡΟΥ Α

Chapter 1

1Pe 1:1 Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας,¹³⁶

¹Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Diaspora in Pontus, Galatia, Cappadocia, Asia and Bithynia,

1Pe 1:2 κατὰ πρόγνωσιν θεοῦ πατρός, ἐν ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

²elect according to the foreknowledge of God the Father by sanctification of the Spirit for obedience and the sprinkling of the blood of Jesus Christ; may grace and peace be multiplied to you.

1Pe 1:3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,

³Blessed be the God and Father of our Lord Jesus Christ, who according to the greatness of his mercy has given us second birth, into the hope of salvation, because of the resurrection of Jesus Christ from the dead,

1Pe 1:4 εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς

⁴into an inheritance that is incorruptible, unimpaired, and unfailing, reserved in heaven for you,

1Pe 1:5 τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοιμῆν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.

⁵who are being guarded by the power of God, through faith, for the salvation made ready to be revealed in the end time,

¹³⁶ **1:1** There is a complete absence of the Greek definite article in this whole verse. With place names, the article is used only for special reasons. Here in 1:1 the addressees are being characterized and are the focus. The fact that they are sojourners is the emphasis, the focus is on their being aliens to, their not belonging, in these places being mentioned.

The Catholic Letters

1Pe 1:6 ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ δέον ἐστὶν λυπηθέντας ¹³⁷ ἐν ποικίλοις πειρασμοῖς,

⁶in which you exult, though you still have distress for a little while if necessary in various trials,

1Pe 1:7 ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον¹³⁸ χρυσοῦ τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὔρεθῇ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν¹³⁹ ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

⁷which happen so that the testing of your faith, much more valuable than gold which perishes, but is tested through fire, may be found out to result in praise and glory and honor when Jesus Christ is revealed,

¹³⁷ 1:6 txt

δέον ἐστὶν λυπηθέντας L 307 623^T 1175 1243 1735 2464 2805 NA29 {}

δέον ἐστὶν λυπηθέντος 459*

δέον ἐστὶν λυπηθέντας ἡμᾶς 048^{vidf} Max-Conf

δέον λυπηθέντας κ*

δέον λυπηθέντες B syr^{hT} Clem Did^v TG SBL

δέον [ἐστὶν] λυπηθέντες WH

δέον ἐστὶν λυπηθέντες ϩ⁷² κ² A C K P Ψ 049 33 459^C 623^Z 1739 lat-v (cop) TR AN VS BG RP TH

δέον.....pertristitiam lat-s

indeterminate syr^p (but definitely does not have δέον ἐστὶν)

lac ϩ⁷⁴ ϩ⁸¹ 093 0206 0247 0285 ℓ1575

¹³⁸ 1:7a txt πολυτιμότερον ϩ⁷² ϩ⁷⁴ κ² A B C K P^{vid} Ψ 048 049 623 1175 1243 1735 2464 did^v or^T WH AN VS SBL TH NA29 {} // πολὺ τιμιώτερον L 33 307 1739 2805 Am Clem Or^{ms} TR BG RP // indeterminate lat syr cop // lac ϩ⁸¹ 093 0206 0247 0285 ℓ1575

¹³⁹ 1:7b txt δόξαν καὶ τιμὴν ϩ⁷² ϩ⁷⁴vid κ² A B C Ψ 33 307 623 1175 1243 1735 2464 2805 lat-s,v,t cop^{sa^{ms},bo} Or WH VS BG SBL TH NA29 {} // εἰς δόξαν καὶ τιμὴν syr^{p,h} // τιμὴν καὶ εἰς δόξαν K L P 049 RP // τιμὴν καὶ δόξαν 0142 1739 TR AN // δόξαν cop^{sa^{ms}} Clem // lac ϩ⁸¹ 093 0206 0247 0285 ℓ1575. The uncial 048 has 13 letters visible, does not include εἰς, and reads either the NA29 reading or the TR reading.

1Pe 1:8 ὃν οὐκ ἰδόντες ¹⁴⁰ ἀγαπάτε, εἰς ὃν ἄρτι μὴ ὀρώντες πιστεύοντες δὲ ἀγαλλιᾶσθε¹⁴¹ χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξαμένῃ,

⁸whom you love without having seen;¹⁴² in whom you believe, still not having looked upon; yet you exult with a joy that is indescribable and full of glory,

1Pe 1:9 κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν¹⁴³ σωτηρίαν ψυχῶν.

⁹obtaining for yourselves the goal of your faith: the salvation of your souls.

1Pe 1:10 Περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηραύνησαν προφηταὶ οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες,

¹⁰About which salvation the prophets, who prophesied about the grace that was coming to your benefit, sought out and researched,

1Pe 1:11 ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρούμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας·

¹¹trying to find out exactly¹⁴⁴ which time or what kind of time the spirit of Christ in them was indicating, when he testified beforehand to the sufferings of Christ and these glorious things that come after.

¹⁴⁰ **1:8a** txt ἰδόντες \mathfrak{P}^{72} \aleph B C 048^{vid} 1175 1739 lat-v,t cop^{sa} syr^{p,h} Cyr Ir-lat WH SBL TH NA29 {} // εἰδότες A K L P Ψ 049 33 307 623 1243 1735 2464 2805 lat-a cop^{bo} Clem TR AN VS BG RP // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 093 0206 0247 0285 ℓ 1575. I would translate both these variants (aorist vs. perfect) into English as "without having seen."

¹⁴¹ **1:8b** txt ἀγαλλιᾶσθε *rell. Greek* Clem Cyr TR AN VS BG RP SBL TH NA29 {} // ἀγαλλιᾶτε B C^{*vid} 1175 1852 WH // ἀγαλλιᾶσεσθε Ir-lat // χαίρετε 1827 // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 365 1881 ℓ 156 ℓ 590 ℓ 938 ℓ 1126 ℓ 1141 ℓ 1281 ℓ 1442S ℓ 1575.

¹⁴² **1:8c** Compare John 20:29, μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες, "Blessed are those believing without having seen."

¹⁴³ **1:9** txt +ὑμῶν \mathfrak{P}^{72} \aleph A B C K L P Ψ 048 049 33 307 623 1175 1243 1735 1739 2464 2805 lat-v,t syr^{p,h} cop^{bo} eth TR AN VS BG RP SBL TH NA29 {} // omit B lat-a cop^{sa} Ath Clem Cyr Did WH // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 093 0206 0247 0285 ℓ 1575. There is arguably no difference in meaning.

¹⁴⁴ **1:11** The BDF grammar § 298(2) says this combining of τίς and ποῖος may be a tautology for emphasis.

1Pe 1:12 οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν¹⁴⁵ δὲ διηκόνουν αὐτά, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν πνεύματι¹⁴⁶ ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

¹²It was shown to them it was not for themselves but for you they were being stewards of these things, which have now been announced to you through those who evangelized you in the Holy Spirit sent from heaven. Which things the angels wish they could look into.

¶1Pe 1:13 Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες τελείως ἐλπίζατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

¹³Therefore, girding up the loins of your mind, being completely sober,¹⁴⁷ place your hope on the grace being brought to you at the revelation of Jesus Christ.¹⁴⁸

1Pe 1:14 ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις,

¹⁴Like obedient children, not fashioning yourselves to the longings you had in your former ignorance,

1Pe 1:15 ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,

¹⁵but rather, in accordance with the holy one who called you, you must become holy as well, in all your conduct,

¹⁴⁵ **1:12a** txt ὑμῖν (“y’all”) \mathfrak{P}^{72} \aleph A B C K L P Ψ 049 0142 33 307 623 1175 1243 1735 1739 2464 2805 lat-v,t syr^h cop^{sa,bo} geo WH AN VS BG RP SBL TH NA29 {} // ἡμῖν (“us”) lat-hi syr^p arm Bas-Sel Cyr TR // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 093 0206 0247 0285 l1575.

¹⁴⁶ **1:12b** txt +ἐν \aleph C K L P 049 0142 307 623^Z 1175 1243 1739 lat-s cop^{sa^{ms},bo} TR AN VS BG RP NA29 {} // omit \mathfrak{P}^{72} A B Ψ 33 623^T 2464 2805 lat-c,v,t Cyr Did WH SBL TH // indeterminate syr cop^{sa^{ms}} // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 l1575.

¹⁴⁷ **1:13a** The Greek says νήφοντες τελείως ἐλπίζατε, “being sober completely hope.”

“being completely sober, hope” Syriac SBL TNIV

“being sober, hope completely” AN VS RP BG TYN ASV DRB WEB WEY EMTV GEN GNB ISV NASB ESV NIV NRSV

“be sober, and hope to the end” KJV

“being fully sober, set your hope completely” NET

¹⁴⁸ **1:13b** While most interpreters read this phrase ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ as “the grace being brought to you when Jesus Christ is revealed” (as a future event), some read it as “the grace being offered to you with the revelation of Jesus Christ,” such as the Darby translation, and Tyndale. Tyndale says “the grace brought unto you by the declaring of Jesus Christ.” The reason I went with a future event, is because that is how Peter uses this same phrase ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ earlier in this epistle, at 1:7, “may be found out to result in praise and glory and honor when Jesus Christ is revealed.”

1Pe 1:16 διότι γέγραπται Ἅγιοι ἔσεσθε,¹⁴⁹ ὅτι ἐγὼ ἅγιος ¹⁵⁰

¹⁶because it is written: "You shall be holy, because I am holy."

1Pe 1:17 Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε·

¹⁷And if you invoke as Father him who without respect to faces judges the work of each person, spend this time of your sojourning in fear,

1Pe 1:18 εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου,

¹⁸knowing it was not with corruptible things, silver or gold, that you were redeemed from the futile way of life passed on to you from your ancestors,

1Pe 1:19 ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ,

¹⁹but rather with blood very dear,¹⁵¹ as of a lamb without blemish or defect, *the blood* of Christ,

¹⁴⁹ **1:16a** txt ἔσεσθε P⁷² N A B C Ψ 33 307 623 1175 1243 1735 2464 2805 lat-v Clem WH SBL TH NA29 {} // γένεσθε K P 049 0142 1739 TR // γίνεσθε L AN VS BG RP // lac P⁷⁴ P⁸¹ 048 093 0206 0247 0285 l1575. The lat-s,t syr^{p,h} cop^{sa,bo} versions support γένεσθε or γίνεσθε.

¹⁵⁰ **1:16b** txt

γέγραπται	Ἅγιοι	ἔσεσθε	ὅτι	ἐγὼ	ἅγιος	A* TH NA29 {}
γέγραπται	Ἅγιοι	ἔσεσθε	διότι	ἐγὼ	ἅγιος	N Clem
γέγραπται	Ἅγιοι	ἔσεσθε	διότι	ἐγὼ	ἅγιος	εἶμι P ⁷²
γέγραπται	Ἅγιοι	ἔσεσθε	ὅτι	ἐγὼ	ἅγιος	εἶμι A ² C 307 2464 2805 lat-v
γέγραπται	Ἅγιοι	ἔσεσθε	διότι	καγὼ	ἅγιος	λέγει κύριος εἶμι 1175
γέγραπται	Ἅγιοι	ἔσεσθε	ὅτι	καγὼ	ἅγιος	εἶμι 623
	Ἅγιοι	ἔσεσθε	ὅτι	ἐγὼ	ἅγιος	εἶμι 33 1243
γέγραπται	ὅτι	Ἅγιοι	ἔσεσθε	ὅτι	ἐγὼ	ἅγιος B SBL
γέγραπται	ὅτι	Ἅγιοι	ἔσεσθε	ὅτι	ἐγὼ	ἅγιος εἶμι Ψ
γέγραπται	[ὅτι]	Ἅγιοι	ἔσεσθε	ὅτι	ἐγὼ	ἅγιος [εἶμι] WH
γέγραπται	Ἅγιοι	γίνεσθε	ὅτι	ἐγὼ	ἅγιος	εἶμι L AN VS BG RP
γέγραπται	ὅτι	Ἅγιοι	γένεσθε	ὅτι	ἐγὼ	ἅγιος εἶμι 049*
γέγραπται	Ἅγιοι	γένεσθε	ὅτι	ἐγὼ	ἅγιος	εἶμι K P 049 ^C 1739 TR
		lac				P ⁷⁴ P ⁸¹ 048 093 0206 0247 0285

¹⁵¹ **1:19** I have realized that my American readers do not understand this rendering, though in the rest of the English speaking world, the word "dear" is a synonym of "expensive" or "precious." For example, my math teach in 3rd grade, who was a Maori from New Zealand, Dean Samuels, when he saw a fancy pen I had, said, "That must have been dear." Yet, in American English, dear still overlaps in meaning with precious, when referring to a person we love.

1Pe 1:20 προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων¹⁵² δι' ὑμᾶς

²⁰foreknown before the foundation of the world, but manifested in the latter of times for your sakes,

1Pe 1:21 τοὺς δι' αὐτοῦ πιστοὺς¹⁵³ εἰς θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.

²¹who by way of him are believers in God, the one who has raised him from the dead and given him glory; so your faith and hope are in God.

1Pe 1:22 Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας¹⁵⁴ εἰς φιλαδελφίαν ἀνυπόκριτον ἐκ καθαρᾶς καρδίας¹⁵⁵ ἀλλήλους ἀγαπήσατε ἐκτενωῶς,

²²Having purified your souls by obedience to the truth toward brotherly love, love one another earnestly from a pure heart,

1Pe 1:23 ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος θεοῦ καὶ μένοντος¹⁵⁶

²³having been regenerated, not by corruptible seed but by incorruptible, through the living and abiding word of God;

¹⁵² **1:20** txt ἐσχάτου τῶν χρόνων **κ*** A B C 33 307 623 1243 1739 2464 syr^h cop^{sa}ms^{ss},bo WH VS SBL TH NA29 {} // ἐσχάτου του χρόνου **κ*** Ψ // ἐσχάτων τῶν χρόνων K L P 049 0142 1735 2805 Max-Conf TR AN BG RP // ἐσχάτων χρόνων **ϕ**⁷² // ἐσχάτων τῶν ἡμέρων 1175 // ? cop^{sa}ms // lac **ϕ**⁷⁴ **ϕ**⁸¹ 048 093 0206 0247 0285 ℓ1575.

¹⁵³ **1:21** txt πιστοὺς A B 307^Z 1735 WH SBL TH♦ NA29 {} // πιστεύοντας **ϕ**⁷² **κ** C K L P Ψ 049 0142 307^T 623 1175 1243 1739 2464 2805 TR AN VS BG RP TH♦ // πιστεύσαντας 33 // lac **ϕ**⁷⁴ **ϕ**⁸¹ 048 093 0206 0247 0285 ℓ1575.

¹⁵⁴ **1:22a** txt omit **ϕ**⁷² **κ** A B C Ψ 33 1243 1739 2464 2805 lat-v syr^{p,h} cop^{sa},bo eth WH VS SBL TH NA29 {A} // διὰ πνεύματος K L P 049 0142 307 623 1175 1735 lat-s TR AN BG RP // lac **ϕ**⁷⁴ **ϕ**⁸¹ 048 093 0206 0247 0285 ℓ1575.

¹⁵⁵ **1:22b** txt καθαρᾶς καρδίας **κ*** *rell. grk.* lat-t syr^{p,h} cop^{sa},bo TR [WH] AN VS BG RP TH NA29♦ // καρδίας A B 1852 lat-v TG SBL NA29♦ // καρδίας ἀληθινῆς **κ**² lat-c,s // lac **ϕ**⁷⁴ **ϕ**⁸¹ 048 093 0206 0247 0285 ℓ156 ℓ590 ℓ938 ℓ1126 ℓ1442S ℓ1575.

¹⁵⁶ **1:23** txt omit **ϕ**⁷² **κ** A B C Ψ 33 1243 1735 1739 2464 2805 Did lat-v syr^h cop^{sa},bo eth WH VS SBL TH NA29 {} // +εἰς αἰῶνα 623 // +εἰς τοὺς αἰῶνας arm // +εἰς τὸν αἰῶνα K L P 049 0142 307 1175 Did lat-s syr^p TR AN BG RP // lac **ϕ**⁷⁴ **ϕ**⁸¹ 048 093 0206 0247 0285 ℓ1575. Note: though I listed lat-s and syr^p with the TR and RP, they do not attest to the presence or absence of the article.

1Pe 1:24 διότι πᾶσα σὰρξ ὡς¹⁵⁷ χόρτος, καὶ πᾶσα δόξα αὐτῆς ¹⁵⁸ ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ¹⁵⁹ ἐξέπεσεν·

²⁴because all flesh is like grass, and all its glory like the flower of grass. The grass dries up, and its flower falls off,

1Pe 1:25 τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα. τοῦτο δὲ ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

²⁵but the word of the Lord abides for ever. And this is the word that was announced to you.

Chapter 2

1Pe 2:1 Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις¹⁶⁰ καὶ φθόνους καὶ πάσας καταλαλιάς,

¹Putting away therefore all malice, and all guile and pretenses, and envies and all slanders,

¹⁵⁷ **1:24a** txt a- ὡς P⁷² B C K L P 049 0142 623 1175 1243 2464 2805 TR WH AN VS BG RP SBL TH NA29 {} // b- ὡσει N* // c- omit N² A Ψ 33 307 1735 1739 lat-s syrP^{mss,hT} // a/b lat-v,t syrP^{mss,hmg} cop^{sa,bo} arm // lac P⁷⁴ P⁸¹ 048 093 0206 0247 0285 f1575.

¹⁵⁸ **1:24b** txt a- δόξα αὐτῆς P⁷² N² A B C 33 307 623 1175 1243 1735 1739 2464 2805 syr^{hms} WH VS SBL TH NA29 {} // b- δόξα αὐτοῦ N* // c- δόξα σαρκός lat-t // d- δόξα ἀνθρώπου K L P Ψ 049 0142 lat-c arm TR AN BG RP // a/b lat-s,v syrP^{hms} cop^{sa,bo} geo eth // lac P⁷⁴ P⁸¹ 048 093 0206 0247 0285 f1575. The phrase δόξα ἀνθρώπου is probably an assimilation to the LXX of Isaiah 40:6.

¹⁵⁹ **1:24c** txt omit P⁷² N A B Ψ 33 623 1735 2464 2805 lat-v syrP^h arm WH VS SBL TH NA29 {} // +αὐτοῦ C K L P 049 0142 307 1175 1243 1739 (lat-s) geo TR AN BG RP // indeterminate cop^{sa,bo} eth // lac P⁷⁴ P⁸¹ 048 093 0206 0247 0285 f1575.

¹⁶⁰ **2:1** txt

ὑποκρίσεις καὶ φθόνους P⁷² N* N³ A C K P Ψ 049 0142 33 307 623 1243 1735 1739 2805 lat-v syr^{hms} Antioch TR AN VS BG RP SBL TH NA29 {}

ὑποκρίσεις καὶ φθονου L

ὑποκρίσεις καὶ φ_____ 2464

ὑποκρίσεις καὶ φόνους 1175

ὑποκρίσεις καὶ φθόνον arm

ὑπόκρισιν καὶ φθόνους N² syr^{hms} WH

ὑπόκρισιν καὶ φονους B

τιν ὑπόκρισιν καὶ φθόνον lat-a,s syrP geo Clem

(τιν) ὑποκρίσεις cop^{sa} 31

indeterminate cop

lac P⁷⁴ P⁸¹ 048 093 0206 0247 0285 f1575.

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1Pe 2:2 ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ ἀξήθητε εἰς σωτηρίαν,¹⁶¹

²as newborn babes, desire the pure spiritual milk, so you may grow by it to salvation,

1Pe 2:3 εἴπερ ¹⁶² ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος.

³since you have tasted that the Lord indeed is good.

1Pe 2:4 Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον

⁴To whom approaching, a living stone, by humans on the one hand rejected, on the other hand chosen by God as precious,

1Pe 2:5 καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε¹⁶³ οἶκος πνευματικὸς εἰς ¹⁶⁴ ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους θεῷ¹⁶⁵ διὰ Ἰησοῦ Χριστοῦ·

⁵you yourselves also as living stones are being built as a spiritual house for a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ;

¹⁶¹ **2:2** txt +εἰς σωτηρίαν \mathfrak{P}^{72f} (εἰ σωτηριαν) \aleph A B C K P Ψ 0142 307 623 1175 1243 1735 1739 2464 2805 lat-c,s,v syr^{p,h} cop^{sa,bo} arm geo Clem Cyr Did Isid WH [AN] VS BG SBL TH NA29 {A} // omit L 049 Antioch TR RP // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

¹⁶² **2:3** txt

εἴπερ ἐγεύσασθε \aleph^2 C K L P 049 0142 Ψ 33^{vid} 307 623 1175 1243 1739 2464 2805 lat-c,s Cyr TR AN VS BG RP

εἴ(περ) ἐγεύσασθε κ. εἶδετε syr^p (Psalm 34:8; but Ps. 33:9 in LXX: γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ κύριος)

εἰ ἐγεύσασθε \mathfrak{P}^{125} \aleph^* A B 1735 lat-v Clem WH SBL TH NA29 {\}

εἰ ἐγεύσασθε ἐπιστεύσατε \mathfrak{P}^{72}

εἰ ἐπιστεύσατε lat-hi

lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

¹⁶³ **2:5a** txt οἰκοδομεῖσθε \mathfrak{P}^{72} A* B K L P Ψ 049 1175 1243 1735 Eus Or TR WH AN BG RP SBL TH NA29 {\} // ἐποικοδομεῖσθε \aleph A^c C 0142 307 623 1739 2464 2805 lat-v Cyr Did Procop VS // συνοικοδομεῖσθε lat-c // ἀνοικοδομεῖσθε Did // indeterminate rell. lat syr cop // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 33 ℓ 1575.

¹⁶⁴ **2:5b** txt +εἰς \mathfrak{P}^{72} \aleph A B C Ψ 307 623 1243 1735f 1739 2805 lat-s,t syr^h cop^{sa^{mss},bo} Cyr Eus Or WH VS SBL TH NA29 {\} // omit K L P 049 0142 1175 2464 lat-v Clem TR AN BG RP // indeterminate syr^p cop^{sa^{mss}} // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 33

¹⁶⁵ **2:5c** txt θεῷ \aleph^* A B C Ψ 1739 Or SBL TH NA29 {\} // τῷ θεῷ \mathfrak{P}^{72} \aleph^2 307 623 1175 1735 2464 2805 Did TR [WH] AN [VS] BG RP // indeterminate lat syr cop // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 33 ℓ 1575.

1Pe 2:6 διότι περιέχει ἐν γραφῇ¹⁶⁶ Ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαίον ἐκλεκτὸν¹⁶⁷ ἔντιμον, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυθῆ.

⁶because it is contained in scripture: "Behold I lay in Zion a chosen precious corner foundation stone, and the person believing on it will be by no means disappointed."

1Pe 2:7 ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπειθοῦσιν ¹⁶⁸ δὲ λίθος ¹⁶⁹ ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας

⁷To you therefore who believe, value, but to those refusing to believe, it is a stone the builders rejected. This one turns out to be for the head of the corner,

1Pe 2:8 καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν¹⁷⁰ τῷ λόγῳ ἀπειθοῦντες· εἰς ὃ καὶ ἐτέθησαν.

⁸yet also a stone of stumbling, and a rock of downfall for those who stumble at the word by disobeying, to which in fact they have been appointed.¹⁷¹

¹⁶⁶ **2:6a** txt

διότι περιέχει ἐν γραφῇ **¶**⁷² **κ** A B Ψ 33^{vid} 307 623^T 2464 WH VS SBL TH NA29 { }

διότι περιέχει ἐν γραφῇ 1735

διότι περιέχει ἐν τῇ γραφῇ K L P 049 0142 623^Z AN RP

διότι περιέχει ἡ γραφῇ C 1175 1243 1739 BG

διότι περιέχει ἡ γραφῇ 2805

διό καὶ περιέχει ἐν τῇ γραφῇ TR

lac

¶⁷⁴ **¶**⁸¹ 048 093 0206 0247 0285 33 $\{$ 1575.

¹⁶⁷ **2:6b** txt ἀκρογωνιαίον ἐκλεκτὸν **¶**⁷² (ἐγλεκτὸν) **κ** A K L P Ψ 049 0142 623 1735 1739 2464 2805 syr^h geo eth Hes-H TR AN VS BG RP SBL TH NA29 { } // ἐκλεκτὸν ἀκρογωνιαίον B C 307 1175 1243 arm WH // lac **¶**⁷⁴ **¶**⁸¹ 048 093 0206 0247 0285 33 $\{$ 1575. Other versional witnesses are indeterminate.

¹⁶⁸ **2:7a** txt ἀπειθοῦσιν A K L P 049 0142 307 1735 2805 syr^p TR AN BG RP // ἀπιστοῦσιν **¶**⁷² **κ** B C Ψ 623 1175 1243 1739 2464 syr^h arm geo Hes-H WH VS SBL TH NA29 { } // indeterminate $\{$ 1575 lat-s,v cop^{sa,bo} // lac **¶**⁷⁴ **¶**⁸¹ 048 093 0206 0247 0285 33. The word ἀπειθέω means just that: disobeying by not believing.

¹⁶⁹ **2:7b** txt λίθος **¶**⁷² **κ**² A B C^{*} 623 2805 $\{$ 1575 Hes-H lat-a,v syr^h cop^{bo} arm geo WH SBL TH NA29 { } // λίθον **κ**^{*} C² K L P Ψ 049 0142 307 1175 1243 1735 1739 2464 lat-s cop^{sa} eth TR AN VS BG RP // indeterminate syr^p // lac **¶**⁷⁴ **¶**⁸¹ 048 093 0206 0247 0285 33.

¹⁷⁰ **2:8a** txt οἱ προσκόπτουσιν **¶**⁷² **κ**^{*} A B C² K L P Ψ 049 0142 1735 2805 $\{$ 1575 TR WH AN VS BG RP SBL TH NA29 { } // οἱς προσκόπτουσιν cop^{sa}miss // οἱ προσκόψουσιν **¶**¹²⁵ cop^{bo} // ὅσοι προσκόπτουσιν C^{*}307 623 1175 1243 1739 2464 syr^h Hes-H // οἱ καὶ προσκοπτουσιν **κ**² // lac **¶**⁷⁴ **¶**⁸¹ 048 093 0206 0247 0285 33.

¹⁷¹ **2:8b** "Behold, this one is being laid down to cause the stumbling or rising of many in Israel, and to be a sign that will be continually denounced." Luke 2:34

1Pe 2:9 Ὑμεῖς δὲ γένος ἐκλεκτόν, βασιλεῖον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς·

⁹But you are a chosen race, a royal priesthood, a holy nation, a people for a treasured possession, so you may proclaim the virtues of him who called you out of darkness into his marvelous light;

1Pe 2:10 οἱ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠληθμένοι νῦν δὲ ἐλεηθέντες.

¹⁰who before were not a people, but now are a people of God; ones who were not pitied, but now are pitied.

1Pe 2:11 Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι¹⁷² τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·

¹¹Beloved, I exhort you: as sojourners and aliens, abstain from fleshly lusts, which war against the soul;

1Pe 2:12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν,¹⁷³ ἵνα, ἐν ᾧ καταλαλοῦσιν¹⁷⁴ ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες¹⁷⁵ δοξάσωσι τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

¹²having your conduct good among the gentiles, in order that while they denounce you as evil-doers, by observing your good works they may glorify God in the day of visitation.

¹⁷² **2:11** txt ἀπέχεσθαι N B K Ψ 049 307 1175 1739 2464 lat-c,v,t cop^{sa,bo} Clem Cyr TR WH VS BG RP SBL TH NA29 {} // ἀπέχεσθε P⁷² A C L P 0142 33 623 1243 1735 2805 lat-k syr^h Cyr AN // indeterminate l1575 syr^p // lac P⁷⁴ P⁸¹ 048 093 0206 0247 0285.

¹⁷³ **2:12a** txt ἐν τοῖς ἔθνεσιν ἔχοντες καλήν N A Bf C Ψ 307 623 1175 1735 1739 2805 lat-v,t geo Clem TR WH VS SBL TH NA29 {} // ἐν τοῖς ἔθνεσιν καλήν ἔχοντες P⁷² 1243 arm // ἔχοντες καλήν ἐν τοῖς ἔθνεσιν K L P 049 0142 AN BG RP // indeterminate lat-k,c syr^{p,1} cop^{sa,bo} eth // lac P⁷⁴ P⁸¹ 048 093 0206 0247 0285 33 l1575.

¹⁷⁴ **2:12b** txt καταλαλοῦσιν P⁷² N A B C K Ψ 049 0142 1175 1735 1739 Clem^T TR WH AN VS BG RP SBL TH NA29 {} // καταλαλωσιν L P 307 623 1243 2464 2805 Clem^{ms} // indeterminate lat syr cop // lac P⁷⁴ P⁸¹ 048 093 0206 0247 0285 33 l1575.

¹⁷⁵ **2:12c** a-txt ἐποπτεύοντες P⁷² N B C 307 1175 1243 1739 arm geo WH VS SBL TH NA29 {} // b-ἐποπτεύσαντες A K L P Ψ 049 0142 33 623 1735 2464 Clem TR AN BG RP // υποπτεύσαντες 2805 // a/b lat syr cop // lac P⁷⁴ P⁸¹ 048 093 0206 0247 0285 l1575.

1Pe 2:13 Ὑποτάγητε ¹⁷⁶ πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον· εἴτε βασιλεῖ ὡς ὑπερέχοντι,

¹³Submit to every human authority for the Lord's sake, whether to a king as he is highly placed,

1Pe 2:14 εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν

¹⁴or to governors; as *they are* the Lord's agent for vengeance on evil-doers and praise of well-doers;

1Pe 2:15 (ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποιούντας φιμοῦν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν)·

¹⁵because so is the will of God: by doing good to silence the ignorance of foolish people;

1Pe 2:16 ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς θεοῦ δοῦλοι.¹⁷⁷

¹⁶as free, yet not having the freedom for a pretext for wrongdoing, but for being servants of God.

1Pe 2:17 πάντας τιμῆσατε, τὴν ἀδελφότητα ἀγαπᾶτε,¹⁷⁸ τὸν θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.

¹⁷Value all persons, love the brotherhood, fear God, honor the king.

1Pe 2:18 Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς σκολοῖς.

¹⁸House slaves, submit yourselves in all fear to your masters, not only to good and forbearing ones but also to the harsh.

1Pe 2:19 τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν θεοῦ¹⁷⁹ ὑποφέρει τις λύπας πάσῃων ἀδίκως·

¹⁹For this gains favor if because of consciousness of God anyone bears up under griefs they are suffering unjustly.

¹⁷⁶ **2:13** txt omit Φ^{72} \aleph A B C Ψ 33 1243 1735 ℓ 1575 lat-c,v syr^p cop^{sa,bo} Antioch Eus Nil-Anceth WH VS SBL TH NA29 {} // +οὖν K L P 049 0142 307 623 1175 1739 2464 2805 syr^h Antioch TR AN BG RP // lac Φ^{74} Φ^{81} 048 093 0206 0247 0285.

¹⁷⁷ **2:16** txt θεοῦ δοῦλοι Φ^{72} \aleph B C K Ψ 307 623 1175 1739 2464 WH VS SBL TH NA29 {} // δοῦλοι 049* // δοῦλοι θεοῦ A L P 049^c 0142 33 1243 1735 2805 Clem TR AN BG RP // indeterminate lat syr cop arm geo // lac Φ^{74} Φ^{81} 048 093 0206 0247 0285 ℓ 1575.

¹⁷⁸ **2:17** txt ἀγαπᾶτε Φ^{72} \aleph A B C Ψ 049^c 0142 33 307 623 1175 1243 1735 1739 2805 TR WH AN VS SBL TH NA29 {} // ἀγαπήσατε K L 049* 2464 BG RP // indeterminate lat syr cop eth // lac Φ^{74} Φ^{81} 048 093 0206 0247 0285 ℓ 1575.

¹⁷⁹ **2:19** txt συνείδησιν θεοῦ \aleph A² B K L P 049 0142 623 1735 2464 2805 Anast-S lat-s,v,t cop^{sa,bo} TR WH AN VS BG RP SBL TH NA29 {} // συνείδησιν ἀγαθῆν θεοῦ Φ^{72} // συνείδησιν θεοῦ ἀγαθῆν A* 33 // συνείδησιν ἀγαθῆν C Ψ 307 1175 1243 1739 syr arm geo // lac Φ^{74} Φ^{81} 048 093 0206 0247 0285 ℓ 1575

1Pe 2:20 ποῖον γὰρ κλέος εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιούντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῶ.¹⁸⁰

²⁰For what glory is it if when sinning and buffeted for it you endure? But if when doing good and suffering for it you endure, this gains favor with God.

1Pe 2:21 εἰς¹⁸¹ τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν¹⁸² ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ·

²¹For you were called to this, because Christ also suffered, on your behalf, leaving for you an example that you should follow in his steps;

1Pe 2:22 ὃς ἀμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ·

²²he who did no sin, neither was any guile found in his mouth;

1Pe 2:23 ὃς λοιδορούμενος οὐκ ἀντελοιδῶρει, πάσχων οὐκ ἠπεῖλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως·

²³who when being insulted, did not insult in return; who when suffering mistreatment made no threat, but committed himself over to him who judges righteously;

1Pe 2:24 ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν· οὐ τῷ μώλωπι¹⁸³ ἰάθητε.

²⁴who himself in his body carried our sins up onto a tree, in order that by dying to sins, we might live to righteousness; by whose bruise you have been healed.

¹⁸⁰ **2:20** txt θεῶ ϩ⁷² ϩ^{81vid} Ⲛ B C K L P Ψ 049 0142 33 307 623 1735 2464 2805 Cyr Dam TR WH AN VS RP SBL TH NA29 {} // τῷ θεῶ A 1175 1243 1739 BG // lac ϩ⁷⁴ ϩ⁸¹ 048 093 0206 0247 0285 1575.

¹⁸¹ **2:21a** txt εἰς τοῦτο γὰρ ἐκλήθητε ϩ⁸¹ Ⲛ A B C K L P Ψ 049 0142 33 307 623 1175 1243 1735 2464 2805 lat-c,v syr^{p,h} cop^{sa,bo} arm^{mss} eth TR WH AN VS RP SBL TH NA29 {} // εἰς τοῦτο γὰρ καὶ ἐκλήθητε ϩ⁷² 1739 1575 Cyr arm^{mss} BG // lac ϩ⁷⁴ 048 093 0206 0247 0285.

¹⁸² **2:21b** txt a- ἔπαθεν ὑπὲρ ὑμῶν ὑμῖν B C^{vid} 1175 1739 1575 syr^h WH VS SBL TH NA29 {A} // b- ἔπαθεν περὶ ὑμῶν ὑμῖν ϩ⁷² A 1735 geo:A1 // c- ἀπέθανεν ὑπὲρ ὑμῶν ὑμῖν ϩ^{81vid} Ⲛ Ψ cyr^T Dam // d- ἔπαθεν ὑπὲρ ἡμῶν ὑμῖν K L P 049 0142 33 cop^{sa,ms} AN BG RP // e- ἀπέθανεν ὑπὲρ ἡμῶν ὑμῖν 307 623 2464 Cyr^{mss} // f- ἔπαθεν ὑπὲρ ἡμῶν ἡμῶν 1243 2805 cop^{bo} TR // g- ἀπέθανεν ὑπὲρ ἡμῶν ἡμῖν syr^p Cyr // a/b/d lat-k,c // a/b lat-v cop^{sa,ms} eth // lac ϩ⁷⁴ 048 093 0206 0247 0285.

¹⁸³ **2:24** txt omit ϩ⁷² ϩ^{81vid} Ⲛ² A B C K Ψ 33 307 623 1175 1243 1735 1739 2464 2805 1575 lat-c,v arm geo WH VS SBL TH NA29 {} // +αὐτοῦ Ⲛ* L P 049 0142 syr^{p,h} eth TR AN BG RP // indeterminate cop // lac ϩ⁷⁴ 048 093 0206 0247 0285.

1Pe 2:25 ἦτε γὰρ ὡς πρόβατα πλανώμενοι,¹⁸⁴ ἀλλ' ἐπεστράφητε¹⁸⁵ νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.¹⁸⁶

²⁵For you were like sheep wandering astray, but now you have returned to the shepherd and overseer of your souls.

Chapter 3

1Pe 3:1 Ὁμοίως αἱ γυναῖκες¹⁸⁷ ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσιν¹⁸⁸ τῷ λόγῳ διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται

¹Likewise wives, submit yourselves to your own husbands, in order that even if any of them disobeys the word, they will be gained without a word by the conduct of their wives,

¹⁸⁴ **2:25a** txt πλανώμενοι \aleph A B 623 1175 1735 2464 2805 ℓ 1575 syr^{p,h} ps-Dion-AI WH VS SBL TH NA29 {} // πλανώμενα \mathfrak{P}^{72} arm TR AN BG RP // omit ἦτε γὰρ ὡς πρόβατα πλανώμενοι 1243 // indeterminate \mathfrak{P}^{81} lat cop // lac \mathfrak{P}^{74} 048 093 0206 0247 0285.

¹⁸⁵ **2:25b** txt ἐπεστράφητε \mathfrak{P}^{72} A B K L Ψ 049 0142 33 307 623 2464 2805 ℓ 1575 ps-Dion-AI^V TR WH AN VS BG RP SBL TH NA29 {} // ἐπεστρ[]τε \mathfrak{P}^{81} // ἐπιστράφητε \aleph P // ἐπεστρέψατε C 1243 1739 // ἐπιστρέψατε 1175 // lac \mathfrak{P}^{74} 048 093 0206 0247 0285. The witnesses lat-v syr^p cop^{sa,ms} support one of the readings starting with ἐπε. The lat-t syr^h cop^{sa,ms,bo} witnesses support one of the readings that start with ἐπι.

¹⁸⁶ **2:25c** txt ὑμῶν \mathfrak{P}^{72} \aleph A B C K P Ψ 33 307 623 1175 1739 ℓ 1575 lat-v,t syr^{p,h} cop^{sa,bo} TR WH AN VS RP SBL TH NA29 {} // ἡμῶν L 049 0142 1243 2464 2805 BG // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285.

¹⁸⁷ **3:1a** txt αἱ γυναῖκες \mathfrak{P}^{72} \aleph^2 K L P C Ψ 049 093 0142 33 1175 1243 1739 2464 2805 TR AN [VS] BG RP TH \blacklozenge NA29 {} // γυναῖκες \mathfrak{P}^{81} \aleph^* A B WH SBL TH \blacklozenge // δὲ καὶ αἱ γυναῖκες 307 // lac \mathfrak{P}^{74} 048 0206 0247 0285. The witnesses lat-a,v and cop^{sa,ms} indicate the absence of any conjunction, but are indeterminate as to presence of the article. The witnesses lat-t syr^{p,h} cop^{sa,ms,bo} indicate the presence of a conjunction, but are indeterminate as to the presence of the article. And as is often the case, manuscript 1678 all by itself gives us clues as to all the variants that ever existed. Manuscript 1678 is especially important in the Apocalypse of John, the book of Revelation.

¹⁸⁸ **3:1b** txt

a καὶ εἴ τινες ἀπειθοῦσιν \mathfrak{P}^{72} \aleph A Ψ 093 33 307 623 (2464) 2805 TR AN VS BG RP SBL TH NA29 {}

b εἴ καὶ τινες ἀπειθοῦσιν C K 0142 1175 1243 1739

c εἴ τινες ἀπειθοῦσιν \mathfrak{P}^{81vid} B syr^h cop^{sa,bo} WH

d οἵτινες ἀπειθοῦσιν syr^p

a/b lat-v

a/b/c lat-a,s,t

lac \mathfrak{P}^{74} 048 0206 0247 0285.

1Pe 3:2 ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνήν ἀναστροφὴν ὑμῶν.

²when they observe your pure conduct, mixed with reverence *for them*.¹⁸⁹

1Pe 3:3 ὦν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος,

³Whose adornment let it not be the outward, of the plaiting of hair, wearing of gold ornaments, or the decoration of putting on clothing,

1Pe 3:4 ἀλλ' ὁ κρυπτός τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ πραέως καὶ ἡσυχίου¹⁹⁰ πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελής.

⁴but rather of the hidden person of the heart, adorned with the incorruptible beauty of a meek and quiet spirit, which *adornment* in the eyes of God is very high priced.

1Pe 3:5 οὕτως γάρ ποτε καὶ αἱ ἅγαι γυναῖκες αἱ ἐλπίζουσαι εἰς θεὸν¹⁹¹ ἐκόσμου ἐαυτάς, ὑποτασσόμεναι τοῖς ἰδίῳις ἀνδράσιν,

⁵For indeed that is historically how holy women hoping in God have adorned themselves, submitting to their own husbands;

1Pe 3:6 ὡς Σάρρα ὑπήκουσεν¹⁹² τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα· ἥς ἐγενήθητε τέκνα ἀγαθοποιούσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

⁶like how Sarah obeyed Abraham, calling him master.¹⁹³ Whose daughters you have become, doing good, and not fearing any terror.¹⁹⁴

¹⁸⁹ **3:2** Ephesians 5:33, "and the wife see that she reverence her husband."

¹⁹⁰ **3:4** txt a- πραέως καὶ ἡσυχίου \mathfrak{P}^{72} \aleph^{2} K L 049 33 623 Ath Clem Did VS SBL TH NA29 {} \| b- πραέος καὶ ἡσυχίου A C P 0142 Ψ 093 307 1243 1735 1739 2805 AN BG \| πραέος καὶ ἡσυχίου TR RP \| c- πραέος ἡσυχίου \aleph^{*f} \| d- πραέως καὶ ἡσυχου 1175 \| e- ἡσυχίου καὶ πραέως B cop^{bo} WH \| πραέως syr^p \| a/d syr^h cop^{sa} \| a/d/e lat-a,s,v,t \| lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 0206 0247 0285 ℓ 1575.

¹⁹¹ **3:5** txt εἰς θεὸν \mathfrak{P}^{72} A B C Ψ 33 307 1175 1735 1739 WH VS SBL TH NA29 {} \| εἰς τὸν θεὸν 1243 \| ἐπὶ τὸν θεὸν \aleph 0142 2464 TR AN BG \| ἐπὶ θεὸν K L P 049 623 2805 RP \| indeterminate lat syr cop \| lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

¹⁹² **3:6a** txt ὑπήκουσεν \mathfrak{P}^{72} A C K L P 049 0142^c 33 307 623 1175 1735 1739 1243 2464 2805 TR AN VS BG RP SBL TH NA29 {} \| ὑπήκουεν B Ψ 0142* WH \| indeterminate lat syr cop \| lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

¹⁹³ **3:6b** Genesis 18:12, "after I am grown old shall I have this pleasure, with my master being old as well?" The Hebrew for "my master" is אֲדֹנָי

¹⁹⁴ **3:6b** Or also possibly, "not fearing with any hysteria." The word ἡ πτόησις can mean both "how" one is fearing, that is, fearing "with" hysteria, or it can mean fearing "what causes" the hysteria, i.e., terrifying people, terrifying events or terrifying reports. The only other time this word is used in the Bible is in the Septuagint in Proverbs 3:25, where it is the latter use- do not be afraid of the thing that causes terror.

1Pe 3:7 Οἱ ἄνδρες ὁμοίως συνοικοῦντες κατὰ γνώσιν, ὡς ἀσθενεστέρω σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοις¹⁹⁵ χάριτος ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

⁷Likewise husbands, dwelling together according to knowledge: as to a more delicate vessel, assigning to the woman a special care,¹⁹⁶ and like you are co-heirs of the gracious privilege of life, so that your prayers will not be hindered.

1Pe 3:8 Τὸ δὲ τέλος πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὐσπλαγχοὶ, ταπεινόφρονες,¹⁹⁷

⁸Finally, everyone, be all of one mind, sympathetic, loving the brethren, compassionate, humble-minded,

1Pe 3:9 μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας τοῦναντίον δὲ εὐλογοῦντες, ὅτι¹⁹⁸ εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.

⁹not returning evil for evil, or insult for insult, but instead blessing, because to this you were called, so you might inherit blessing.

¹⁹⁵ **3:7a** txt συγκληρονόμοις \mathfrak{P}^{81} B² 33 623 1243 1739 2464 2805 lat-a,s,v,t syr^P arm geo WH VS SBL TH NA29 {} // συνκληρονόμοις \mathfrak{P}^{72} \aleph^2 B* 1175 // συνκληρονομους \aleph^* // συγκληρονόμοι K L P Ψ 307 lat-hi cop^{sa,bo} TR AN BG RP // συνκληρονόμοι A C // *indeterminate* syr^h // lac \mathfrak{P}^{74} 048 093 0206 0247 0285 ℓ 1575.

¹⁹⁶ **3:7b** This is what the BDAG lexicon says τιμὴν means in this context. Τιμή is the word for "value," here as in careful handling, like how you would hold a fragile and valuable vase when you are carrying it.

¹⁹⁷ **3:8** txt ταπεινόφρονες \mathfrak{P}^{72} \mathfrak{P}^{81vid} \aleph A B C Ψ 056 0142 33 307^A 623 1175 1243 1735 1739 2464 2805 lat-s,v,t syr^{p,h} cop^{bo} eth Antioch Clem WH VS SBL TH NA29 {A} // φιλόφρονες ταπεινόφρονες L // φιλόφρονες K P 049 307^T TR AN BG RP // ? cop^{sa} // lac \mathfrak{P}^{74} 048 093 0206 0247 0285 ℓ 1575.

¹⁹⁸ **3:9** txt omit \mathfrak{P}^{72} \mathfrak{P}^{81} \aleph A B C K Ψ 33 307* 623 1175 1243 1735 1739 2464 2805 lat-s,v,t syr^{p,ht} cop^{sa,bo} eth Antioch WH VS SBL TH NA29 {} // +εἰδότες L P 049 0142 307^C syr^{hmg} TR AN BG RP // lac \mathfrak{P}^{74} 048 093 0206 0247 0285 ℓ 1575.

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1Pe 3:10 ὁ γὰρ θέλων ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν γλῶσσαν ¹⁹⁹ ἀπὸ κακοῦ καὶ χεῖλη ²⁰⁰ τοῦ μὴ λαλήσαι δόλον,

¹⁰For "He who wants to love life and see good days must restrain his tongue from evil, and his lips, to speak no guile;

1Pe 3:11 ἐκκλινάτω δὲ ²⁰¹ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν·

¹¹and he must turn aside from evil, and do good, and seek peace, and pursue it.

1Pe 3:12 ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακά.

¹²For the eyes of the Lord are on the righteous, and his ears open to their petition; but the face of the Lord is against those who do evil."

1Pe 3:13 Καὶ τίς ὁ κακῶσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ ²⁰² γένησθε;

¹³And who is going to harm you if you become devotees of good?

1Pe 3:14 ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε,

¹⁴But, if you do suffer indeed because of righteousness, you become blessed ones. And do not fear their intimidations, or be troubled.

¹⁹⁹ **3:10a** txt omit \mathfrak{P}^{72} \mathfrak{P}^{81} A B C Ψ 33 623^T 1175 1243 1735 1739 2805 WH VS SBL TH NA29 {} // +αὐτοῦ \aleph K L P 049 0142 307 623^L 2464 lat-s,v,t syr^{p,h} cop^{sa,bo} TR AN BG RP // lac \mathfrak{P}^{74} 048 093 0206 0247 0285 ℓ 1575.

²⁰⁰ **3:10b** txt omit \mathfrak{P}^{72} \mathfrak{P}^{81vid} \aleph A B C K Ψ 33 623 1175 1243 1735 1739 2464 2805 syr^h geo WH VS SBL TH NA29 {} // +αὐτοῦ L P 049 0142 307 lat-s,v,t syr^p cop^{sa,bo} arm eth TR AN BG RP // lac \mathfrak{P}^{74} 048 093 0206 0247 0285 ℓ 1575. The added possessive pronouns here and in the previous variant may be a conformation to the Septuagint Psalm 33:14 which says παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ καὶ χεῖλη σου. But in Koine Greek the definite article could serve as a possessive pronoun. The first translations of the Greek New Testament, into Latin, Coptic, and Peshitta Syriac, would add the possessive pronoun in order to accurately render the meaning of the Greek definite article.

²⁰¹ **3:11** txt δε \mathfrak{P}^{72} A B C* 1175 1243 2805 lat-s,v,t syr^h WH VS SBL TH NA29 {} // omit \aleph C² Ψ K L P 049 0142 33 307 623 1735 1739 2464 syr^p cop^{sa,bo} arm geo TR AN BG RP // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575. Perhaps the reading without δε is conforming the quotation to the LXX in which Psalm 34:27 reads ἐκκλινον ἀπὸ κακοῦ...

²⁰² **3:13** txt ζηλωταὶ \mathfrak{P}^{72} \aleph A B C Ψ 049 623 1175 1243 1735 1739 2464 2805 lat-a,s,v,t syr^{p,h} cop^{sa,bo} eth WH VS SBL TH NA29 {} // μιμηταὶ K L P 0142 307 lat-v^{ms} TR AN BG RP // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 33 ℓ 1575. The lone Vulgate manuscript listed with Byz reads: si boni imitatores fuerimus "if we are good imitators."

1Pe 3:15 κύριον δὲ τὸν Χριστὸν²⁰³ ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἕτοιμοι²⁰⁴ αἰεὶ πρὸς ἀπολογίαὶν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, ·

¹⁵Instead, dedicate in your hearts Christ as Lord, always prepared for a speech in response to anyone who asks you the reason for the hope that is in you;

1Pe 3:16 ἀλλὰ²⁰⁵ μετὰ πραΰτητος καὶ φόβου, συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλεῖσθε,²⁰⁶ καταισχυρθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφὴν.

¹⁶only with humility and respect,²⁰⁷ having a good conscience, in order that while you are spoken against, the ones abusing you may be shamed by your good conduct in Christ.

1Pe 3:17 κρεῖττον γὰρ ἀγαθοποιῶντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιῶντας.

¹⁷For it is better to suffer while doing good, if the will of God wills, than while doing evil.

²⁰³ **3:15a** txt Χριστον ϙ⁷² Ⲙ A B C Ψ 33 1175 1243 1739 2464 2805 lat-s,v,t syr^h cop^{sa,bo} Clem WH VS SBL TH NA29 {B} // θεον K L P 049 0142 307 623lat-v^{mss} Did TR AN BG RP // lac ϙ⁷⁴ ϙ⁸¹ 048 093 0206 0247 0285 ℓ1575. Acc. to the UBS textual commentary the phrase “the Lord God” was far more familiar to scribes than κύριον τον Χριστον, so they subconsciously wrote κύριον τον θεον.

²⁰⁴ **3:15b** txt omit ϙ⁷² Ⲙ A B C Ψ 33 307 623 1175 1243 1735 1739 2464 2805 lat-s,v,t syr^h cop^{sa,bo} WH VS SBL TH NA29 {} // δε K L P Ψ 049 0142 Clem TR AN BG RP // indeterminate syr^p // lac ϙ⁷⁴ ϙ⁸¹ 048 093 0206 0247 0285 ℓ1575.

²⁰⁵ **3:15c/16a** txt ἀλλὰ ϙ⁷² Ⲙ A B C Ψ 33 623 1175 1243 1735 1739 2464 2805 lat-v,t syr^h cop^{sa,bo} arm geo Clem WH VS SBL TH NA29 {} // omit K L P 049 0142 lat-s syr^p eth TR AN BG RP // lac ϙ⁷⁴ ϙ⁸¹ 048 093 0206 0247 0285 ℓ1575.

²⁰⁶ **3:16b** txt a- καταλαλεῖσθε ϙ⁷² B Ψ 1175 1739 syr^{ht} geo Clem VS SBL TH NA29 {A} // b- καταλαλοῦσιν ὑμᾶς arm // c- καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν (thinking of 2:12) Ⲙ A C K P 049 33 Antioch TG AN BG // καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν RP // d- καταλαλῶσιν ὑμῶν ὡς κακοποιῶν L 0142 623 1243 1735 2464 2805 TR // e- καταλαλῶσιν ὑμᾶς ὡς κακοποιῶν 307 // f- καταλαλοῦσιν // a/b lat-s,v cop^{sa} // b/f syr^{hmg} // c/d lat-t syr^{p,ha} cop^{bo} // lac ϙ⁷⁴ ϙ⁸¹ 048 093 0206 0247 0285 ℓ1575.

²⁰⁷ **3:16c** Place “with humility and respect” in v. 15: TR, AT, RP, KJV, NASB, NIV, Place “with humility and respect” in v. 16: NRSV, TG, WH, VS, SBL, NA29

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1Pe 3:18 ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν,²⁰⁸ δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς²⁰⁹ προσαγάγη τῷ θεῷ, θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι·

¹⁸Because indeed Christ died once for sins, the righteous on behalf of the unrighteous, that he might bring you to God, being put to death in the flesh, but made alive in the spirit,

1Pe 3:19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν,

¹⁹in which also he²¹⁰ preached, when he went to the spirits that were in prison,

²⁰⁸ **3:18a** txt

a- περὶ ἁμαρτιῶν	ἔπαθεν	B K P 049 0142 TR AN BG RP SBL TH♦ NA29 {B}
b- περὶ ἁμαρτωλῶν	ἔπαθεν	Cyr ^{ms} lat-c
c- περὶ ἁμαρτιῶν ὑπὲρ ὑμῶν	ἔπαθεν	1678 geo
d- περὶ ἁμαρτιῶν ὑπὲρ ἡμῶν	ἔπαθεν	L 307 2464 2805 TH♦
e- περὶ ἁμαρτιῶν	ἀπέθανεν	Cyr TG WH
f- ὑπὲρ ἁμαρτιῶν	ἀπέθανεν	Cyr
g- περὶ ἁμαρτιῶν	ἡμῶν ἀπέθανεν	C* <i>vid</i> syr ^p cop ^{sa} ms ^{ss}
h- περὶ ἁμαρτιῶν ὑπὲρ ἡμῶν	ἀπέθανεν	ℵ ² C ² 0285 33 <i>vid</i> 623 1175 1243 1739 Did VS
i- ὑπὲρ ἁμαρτιῶν	περὶ ἡμῶν ἀπέθανεν	Cyr
j- περὶ τῶν ἁμαρτιῶν ὑπὲρ ἡμῶν	ἀπέθανεν	ℵ*
k- περὶ ἁμαρτιῶν ὑπὲρ ὑμῶν	ἀπέθανεν	Ⅎ ⁷² A 1735
l- ὑπὲρ ἁμαρτιῶν ὑπὲρ ὑμῶν	ἀπέθανεν	1505
m- περὶ ὑμῶν ὑπὲρ ἁμαρτιῶν	ἀπέθανεν	Ψ
n- ὑπὲρ ἁμαρτωλῶν	ἀπέθανεν	Cyr ^{ms} Did
o- ὑπὲρ ἡμῶν	ἀπέθανεν	arm ^{ms}
	e/f	lat-k,v cop ^{bo} ms ^{ss}
	e/f/g	lat-a,t
	h/i/j	cop ^{bo} eth
	h/j	syr ^h
	k/l	arm ^{ms}

lac Ⅎ⁷⁴ Ⅎ⁸¹ 048 093 0206 0247 ℓ1575.

This phrase is very relevant to making sense of where Peter talks about having the same mind as Christ, “that he who has suffered in the flesh **is finished** with sin.”

²⁰⁹ **3:18b** txt ὑμᾶς Ⅎ⁷² B P Ψ 049 0285 1175 1243 lat-t syr^{p,h}T cop^{sa}ms^{ss} arm WH RP SBL TH NA29 {C} // ἡμᾶς ℵ² A C K L 0142 33 307 623 1739 2464 2805 lat-k,a,v syr^hmg cop^{sa}ms^{ss,bo} geo Cyr Did Petr-Al TR TG TD AN VS BG // *omit* ℵ* // lac Ⅎ⁷⁴ Ⅎ⁸¹ 048 093 0206 0247 ℓ1575. The UBS commentary: “...copyists would have been more likely to alter the second person to the first person (as more inclusive) than vice versa.”

²¹⁰ **3:19** There have been some scholars (i.e. J. J. Greisbach, J. R. Harris, J. Moffat, E. J. Goodspeed) that suggested a conjectural emendation of “Enoch” here preaching to the spirits in prison, where they suggest ἐν ᾧ καὶ here was originally **ΕΝΩΚΑΙΕΝΩΧ**. But that, according to the UBS commentary, would “break the continuity of the argument by introducing an abrupt and unexpected change of subject from that of ver. 18.”

1Pe 3:20 ἀπειθήσασιν ποτε ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ εἰς ἣν ὀλίγοι,²¹¹ τοῦτ' ἔστιν ὀκτώ ψυχαί, διεσώθησαν δι' ὕδατος.

²⁰to people who disobeyed long ago when the patience of God was waiting in the days of Noah while an ark was being prepared, in which a few, that is, eight souls, were saved through water.

1Pe 3:21 ὁ²¹² καὶ ἡμᾶς ἀντίτυπον νῦν ²¹³ σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ρύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,

²¹Which is a shadow of the baptism that saves us now also, (not the removing of dirt off the flesh, but the response toward God of a good conscience) through the resurrection of Jesus Christ,

1Pe 3:22 ὅς ἐστιν ἐν δεξιᾷ τοῦ θεοῦ²¹⁴ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

²²who is at the right hand of God, having gone into heaven, with angels and authorities and powers made subordinate to him.

²¹¹ **3:20** txt ὀλίγοι \mathfrak{P}^{72} \aleph A B 049 623 1735 2464 2805 lat-k,c,v,t Or WH SBL TH NA29 {} || ὀλίγοι C K L P Ψ 0142 0285 307 1175 1243 1739 syr^h Cyr TR AN VS BG RP || *indeterminate* syr^P cop^{sa,bo} || lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 33 ℓ 1575.

²¹² **3:21a** txt ὁ \aleph^2 A B C K L P Ψ 049 0142 0285 33 307 623 1243 1735 1739 2464 2805 lat-k,v,t syr^h Cyr TR WH AN VS BG RP SBL TH NA29 {} || ὁ ? || ὅς 1175 || *omit* \mathfrak{P}^{72} \aleph^* || $\hat{\omega}$ 1501 syr^P || οὐ 1127 al || ὡς cop^{bo}? Aug? || lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 33 ℓ 1575

²¹³ **3:21b** txt

καὶ ἡμᾶς ἀντίτυπον νῦν σώζει C L Cyr TR

καὶ ὑμᾶς ἀντίτυπον νῦν σώζει \mathfrak{P}^{72} A B P Ψ 049 0285c 623 1175 1243 1739 2805 syr^h WH VS SBL TH NA29 {}

ἀντίτυπον νῦν καὶ ἡμᾶς σώζει K 0142 307 AN BG RP

καὶ ὑμᾶς νῦν ἀντίτυπον σώζει \aleph

καὶ ὑμᾶς ἀντίτυπον σώζει 0285* 2464

lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 33 ℓ 1575

²¹⁴ **3:22** txt τοῦ θεοῦ *rell. Greek* TR AN [VS] BG RP TH \blacklozenge NA29 {} || θεοῦ \aleph^* B Ψ WH SBL TH \blacklozenge || *indeterminate* lat syr cop || lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 18* ℓ 156 ℓ 1126 ℓ 1442S ℓ 1575 pr.

Chapter 4

1Pe 4:1 Χριστοῦ οὖν παθόντος ²¹⁵ σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε, ὅτι ὁ παθὼν σαρκὶ ²¹⁶ πέπαιται ἁμαρτίας, ²¹⁷

¹Therefore Christ having suffered in the flesh, you also arm yourselves of the same mind, that someone who has suffered in the flesh is finished with sin, ²¹⁸

1Pe 4:2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίας ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον.

²to the result that, the time he still has left in the flesh he lives not for human desires any longer, but rather for the will of God.

²¹⁵ **4:1a** txt omit \mathfrak{P}^{72} B C Ψ 049* 0285 1243 1739 lat-v,t cop^{sa} geo Nest^T WH VS SBL TH NA29 {A} // ὑπὲρ ὑμῶν \aleph^* 049^C syr^P // ὑπὲρ ἡμῶν \aleph^2 A K L P 0142 33^{vid} 307 623 1175 1735 2464 2805 lat-a syr^h cop^{bo} arm eth Anast-A Anast-S Apoll Ath Cyr Did Ephiph Leont-H Marcell Nest^{mss} Thdrt TR AN BG RP // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 ℓ 1575. The UBS textual commentary: “The reading that best explains the others is παθόντος, which is strongly supported by In order to express the idea more fully some copyists added ὑπὲρ ἡμῶν . . . , while others added ὑπὲρ ὑμῶν Had either of the latter readings been original, no adequate reason can account for the absence of the prepositional phrase from the best representatives of both the Alexandrian and the Western types of text.”

²¹⁶ **4:1b** txt σαρκὶ \mathfrak{P}^{72} \aleph A B C L Ψ 049 307 623 1175 1243 1735 1739 2464 2805 WH VS BG SBL TH NA29 {\} // ἐν σαρκὶ K P 0142 TR AN RP // indeterminate lat syr cop // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 33 ℓ 1575.

²¹⁷ **4:1c** txt πέπαιται ἁμαρτίας \mathfrak{P}^{72} \aleph^* A C 307 623 1175 1243 1735 1739 2464 2805 TR AN VS BG RP SBL TH NA29 {\} // πέπαιται ἀπὸ ἁμαρτίας 049 056 0142 // πέπαιται ἁμαρτίας (assim. to following ἁμαρτίας) \aleph^2 B Ψ WH // indeterminate lat-a,v,t syr^P // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 33 ℓ 1575. The coptic and syriac Harklean versions could be considered to agree with all of the above readings except that of B.

²¹⁸ **4:1d** Peter does not here mean to imply that Jesus had “stopped sinning” or had ever sinned, but rather that he had “dealt with sin once for all,” that he had finished taking care of the problem of sin, by means of his suffering and death; see 3:18.

1Pe 4:3 ἀρκετὸς γὰρ ²¹⁹ ὁ παρεληλυθὼς χρόνος τὸ βούλημα ²²⁰ τῶν ἐθνῶν κατειργάσθαι,²²¹ πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρίαις.

³For enough is the time lost away for you to have carried out the goal of the Gentiles, having gone on in promiscuity, lusts, debaucheries, carousals, drinking bouts, and serving idols.

1Pe 4:4 ἐν ᾧ ξενίζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες·

⁴In which since you are not joining them running in the same excess of indulgence, they think it strange,²²² denigrating you.

²¹⁹ 4:3a txt

ὁ παρεληλυθὼς χρόνος	℘ ⁷² ℞ ² B Ψ 33 623 ^T 1243 1739 2464 2805 lat-v,t syr ^{p,h} cop ^{sa} Clem VS SBL TH NA29 {\}
ὁ παραλελυθὼς χρόνος	A
ὑμῖν ὁ παρεληλυθὼς χρόνος	℞* 1175 lat-a cop ^{bo} BG
ἡμῖν ὁ παρεληλυθὼς χρόνος	C 623 ^Z lat-hi
ὁ παρεληλυθὼς χρόνος τοῦ βίου	1735
ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου	K L P 049 0142 307 TR RP
ὑμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου	AN
lac	℘ ⁷⁴ ℘ ⁸¹ 048 093 0206 0247 0285 ℓ1575

I think the phrase τοῦ βίου possibly arose from an ad-lib or paraphrasing from memory by Clement, or also possibly by a misunderstanding of, then conflation/accretion of the Latin *ambulaverunt* or *ambulantes* in the phrase following.

²²⁰ 4:3c txt βούλημα ℘⁷² ℞ A B C Ψ 307 623 1175 1243 1735 1739 2464 2805 Clem VS SBL TH NA29 {\} // θέλημα K L P 049 0142 TR AN BG RP // versions indeterminate // lac ℘⁷⁴ ℘⁸¹ 048 093 0206 0247 0285 33 ℓ1575.

²²¹ 4:3d txt a- κατειργάσθαι πεπορευμένους ℘⁷² A B 623 1735 1739 2464 Clem VS SBL TH NA29 {\} // b- κατεργάσασθαι πεπορευμένους K L P Ψ 049 0142 307 TR AN BG RP // c- κατειργάσθαι πορευομένους ℞ cop^{sa} // d- κατεργάσασθαι πορευομένους cop^{bo} // e- κατεργάσασθαι πεπορευμένους 1501 // f- κατεργάσασθαι πορευθέντας 2544 // g- κατειργάσασθε πεπορευμένους C^{vid} 2805 // h- ἐργάσασθαι πεπορευμένους 2718 // i- εἰργάσασθε πεπορευμένους 1175 1243 // a/b/e/f/h lat-v *consummandam qui ambulaverunt* // a/c/d/f/h lat-a *perfecisse ambulantes* // a/f/h lat-t *consummatum qui ambulaverunt* // either omission of κατειργάσθαι or abridged translation syr^p // indeterminate syr^h // lac ℘⁷⁴ ℘⁸¹ 048 093 0206 0247 0285 33 ℓ1575.

²²² 4:4 Or also possibly, “they feel awkward, denigrating you.”

1Pe 4:5 οἱ ἀποδώσουσιν λόγον τῷ ἐτοίμως ἔχοντι κρίναι²²³ ζῶντας καὶ νεκρούς·

⁵They will have to give an explanation to the one that is about to judge the living and the dead.

1Pe 4:6 εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι.

⁶It is for that reason as well²²⁴ that the gospel is preached²²⁵ to the dead.²²⁶

On the one hand so they might be judged according to humans in the flesh; on the other hand in the hope they might live according to God in the Spirit.

1Pe 4:7 Πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε οὖν καὶ νήψατε εἰς²²⁷ προσευχάς·

⁷Now the end of all things has drawn near. Be soberminded therefore, and be sober for prayers.

²²³ **4:5** a- ἐτοίμως ἔχοντι κρίναι N A C² 307 623 1175 1243 1735 2464 2805 TR AN VS BG RP SBL TH NA29 {} \| b- ἐτοίμως κρίνοντι B C^{*vid} WH \| c- ἐτοίμως κρινουντι Ψ \| d- ἐτοίμως κρινοντι 2138 \| e- ἐτοίμω κριναι Ϝ⁷² 1739 \| a/b/c/d/e syr^p \| a/e lat-v,t cop^{sa,bo} \| b/c syr^h \| lac Ϝ⁷⁴ Ϝ⁸¹ 048 093 0206 0247 0285 33 ℓ1575.

²²⁴ **4:6a** The Greek word και here means “as well.” Because in this verse Peter gives two reasons why the gospel is preached to the dead.

²²⁵ **4:6b** This εὐηγγελίσθη is a “gnomic aorist,” as Peter also uses in 1:24 for “dries up,” and “falls off,” and elsewhere. See BDF §333.

²²⁶ **4:6c** The term “the dead” here, in context, means people who are not born again. The same way Jesus used it when he said, “Let the dead bury their own dead.” The unbelievers mentioned in 4:4 will have to give an account for how they interacted with you- that is this verse’s connection to the previous verses. Your interaction with a non-believer may accomplish for God one of two things: either help God be justified in condemning them (because they heard the gospel from you and have absolutely no excuse), or on the other hand it may help God in saving them. The idea that the gospel can be preached to those in Hades and either condemn them or save them, is contrary to the rest of scripture. Here, the gospel is being preached in the hope they might be saved. But there is no such hope for someone to be saved who is already in Hades. Romans 6:23 says “it is appointed unto man once to die, and after that the judgment.” In the story of the Rich man and Lazarus in Luke 16, the rich man was in the partition of Sheol / Hades that was for the condemned, and Lazarus was in the partition for the righteous. Abraham rebuffed the rich man’s request for relief. That man got no more chances. Of course you are going to believe in the gospel once you are burning in hell. But the deal from God is that you have to repent and believe before you die, while you are still alive in the flesh. You don’t get any more chances after you die. This applies to Old Testament era people like the rich man and Lazarus, as well as New Testament era people.

²²⁷ **4:7** txt omit Ϝ⁷² N A B Ψ 33 307 623 1175 1243 1739 2464 2805 Marc-Er VS SBL TH NA29 {} \| +τὰς K L P 049 0142 1735 TR AN BG RP \| indeterminate lat syr cop \| lac Ϝ⁷⁴ Ϝ⁸¹ C 048 093 0206 0247 0285 ℓ1575.

1Pe 4:8 πρὸ πάντων ²²⁸ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη²²⁹ καλύπτει²³⁰ πλήθος ἀμαρτιῶν·

⁸Above all else have fervent love between each another, because love covers a multitude of sins.

1Pe 4:9 φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμοῦ²³¹

⁹Be hospitable to one another without grumbling.

1Pe 4:10 ἕκαστος καθὼς ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ·

¹⁰According to how each person has received a gift, minister it to each other as good stewards of the manifold grace of God:

1Pe 4:11 εἴ τις λαλεῖ, ὡς λόγια θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς ²³² χορηγεῖ ὁ θεός· ἵνα ἐν πᾶσιν δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.²³³

¹¹if anyone speaks, as the oracles of God; if anyone serves, as by the power that God supplies; such that in everything God will be glorified, through Jesus Christ, whose is the glory and the power for ever and ever. Amen.

1Pe 4:12 Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένη ὡς ξένου ὑμῖν συμβαίνοντος,

¹²Beloved, do not be surprised at the fiery trial happening with you to test you, as if it is an odd co-incident,

²²⁸ **4:8a** txt omit \mathfrak{P}^{72} \aleph *Avid* B Ψ 33 lat-a,v,t VS SBL TH NA29 {} // +δὲ K L P 049 0142 307 623 1175 1243 1735 1739 2464 2805 lat-s syr^h cop^{sa^{mss},bo} Antioch TR AN BG RP // *indeterminate* syr^p // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

²²⁹ **4:8b** txt omit \mathfrak{P}^{72} \aleph A B K L P Ψ 049 33 307 623 1175 1735 2464 2805 TR WH VS RP SBL TH NA29 {} // +ἡ 0142 1243 1739 Antioch Dor-Gaz AN BG // *indeterminate* lat syr cop // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

²³⁰ **4:8c** txt καλύπτει A B K Ψ 0142 33 307 623 1175 1243 1735 1739 2464 2805 lat-a,c,s,v,t Antioch Did Dor-Gaz VS BG SBL TH NA29 {} // καλύψει \mathfrak{P}^{72} \aleph L P 049 TR AN RP // *indeterminate* cop syr // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

²³¹ **4:9** txt γογγυσμοῦ \mathfrak{P}^{72} \aleph A B Ψ 0142 33 623 1175 1243 1735 1739 2464 2805 lat-s,v,t syr^{p,h} Antioch VS SBL TH NA29 {} // γογγυσμῶν K L P 049 307 TR AN BG RP // *indeterminate* cop^{sa,bo} // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

²³² **4:11a** txt ἧς \mathfrak{P}^{72} \aleph A B Ψ 0142 33 307 623 1175 1243 1735 1739 2464 2805 lat-v,t syr^{p,h} cop^{sa,bo} Antioch Apoll TR VS SBL TH NA29 {} // ὡς K L P 049 AN BG RP // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

²³³ **4:11b** txt εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν \aleph A B K L P Ψ 049 0142 33 307 TR WH AN VS RP SBL TH NA29 {} // εἰς τοὺς αἰῶνας· ἀμήν \mathfrak{P}^{72} 623 1175 1243 1735 1739 2464 2805 syr^{p^{mss},h} cop^{sa^{mss},bo^{ptv}} BG // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

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1Pe 4:13 ἀλλὰ καθὼ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι.

¹³but rather rejoice; inasmuch as you are sharing in the sufferings of Christ in order that you may also rejoice in the revelation of his glory, exulting.

1Pe 4:14 εἰ ὄνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης²³⁴ καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται.²³⁵

¹⁴If you are reproached because of the name of Christ, blessed are you. That means the spirit of glory, which is the Spirit of God, is resting upon you!

1Pe 4:15 μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτῃς ἢ κακοποιὸς ἢ ὡς ἄλλοτριεπίσκοπος·

¹⁵Certainly none of you should be suffering as a murderer or a thief or an evildoer, or as a pryer into other people's business;

²³⁴ **4:14a** txt omit \mathfrak{P}^{72} B K L Ψ 049 lat-v syr^p Anast-S Clem Cyr TR WH BG RP SBL TH NA29 {B} // καὶ τῆς δυναμεως \aleph^2 Antioch arm // καὶ τῆς δυναμεως αὐτου \aleph^* eth // καὶ δυνάμεως A P 0142 33 307 623 1175 1243 1735 1739 2464 2805 Ath Thdrt AN VS // καὶ δυνάμεως αὐτοῦ 94 // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

²³⁵ **4:14b** txt

a ἀναπαύεται \aleph^* B 1739^{mg^{vid}} Clem Thdrt WH VS SBL TH NA29 {B}

b ἐπαναπαύεται A 1243 lat-v

c ἐπαναπέπνυται \mathfrak{P}^{72} \aleph^2

d ἀναπέπνυται 33 623 1175 1739^T 2464 Anast-S Cyr

a/b/c/d syr^{p,h} eth

c/d cop^{sa^{ms},bo}

e ἀναπέμπεται 049

f ἀναπαύεται κατὰ δὲ ὑμᾶς δοξάζεται 307^T

g ἀναπέπνυται κατὰ δὲ ὑμᾶς δοξάζεται 307^Z

h ἀναπαύεται κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται K L P 0142 TR AN BG RP

i ἀναπέπνυται κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται 2805

j ἀναπαύεται κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται Ψ lat-t

k ἀναπαύεται κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται lat-k

i/j cop^{sa^{ms},bo^{ms}}

lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

The UBS textual commentary: "Although it is possible that the words [κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται] may have been accidentally omitted because of parablepsis (-εται . . . -εται), the Committee thought it far more probable that they were added as an explanatory gloss on the preceding reference to the spirit of glory. Of the several forms of the verb, the perfect tense and the forms compounded with ἐπ- appear to be secondary developments, arising from a desire to strengthen and clarify the form ἀναπαύεται (\aleph^* B 056 0142 1739 al)."

1Pe 4:16 εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῷ μέρει τούτῳ.²³⁶

¹⁶but if it is for being a Christian, let him not be downcast, but praise God because of this.

1Pe 4:17 ὅτι ὁ καιρὸς²³⁷ τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀφ’ ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ;

¹⁷Because the time *has come* for judgment to begin, starting with the household of God. And if firstly with us, what will be the fate of those disobeying the gospel of God?

1Pe 4:18 καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβῆς καὶ ἁμαρτωλὸς ποῦ φανέται;

¹⁸And if the righteous person is barely saved, where will the ungodly and the sinner appear?

1Pe 4:19 ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ²³⁸ πιστῷ κτίστῃ παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιίᾳ.²³⁹

¹⁹So then those suffering according to the will of God should commit their souls over to a faithful creator, all the while doing good.

²³⁶ **4:16** txt τῷ μέρει τούτῳ K L P 049 0142 307 TR AN BG RP NA29 {C} // τῷ ὀνόματι τούτῳ P⁷² N A B Ψ 33 623 1175 1243 1739 2464 2805 Cyr lat syr cop arm geo eth TD WH VS SBL TH // lac P⁷⁴ P⁸¹ C 048 093 0206 0247 0285 ℓ1575. Both of these variant readings actually mean something similar, along the lines of “in this behalf.” For example, when a prophet speaks “in the name” of God, he is speaking “in behalf” of God.

²³⁷ **4:17** txt ὁ καιρὸς P⁷² B K L P Ψ 049 0142 623 1175 1243 1735 1739 2464 2805 Antioch Bas Or TR AN BG RP SBL TH NA29 {} // [ὁ] καιρὸς WH VS // καιρὸς N A 33 307 Bas Isid Max-Conf // indeterminate lat syr cop eth // lac P⁷⁴ P⁸¹ C 048 093 0206 0247 0285 ℓ1575.

²³⁸ **4:19a** txt omit P⁷² N A B Ψ 33 623^T 1175 1243 1735 1739 2464 2805 lat-v,t cop^{sa,bo} Ath Procop WH TD VS SBL TH NA29 {} // +ὡς K L P 049 0142 307 623^Z lat-hil syr^{p,h} TR AN BG RP // lac P⁷⁴ P⁸¹ C 048 093 0206 0247 0285 ℓ1575.

²³⁹ **4:19b** txt ἀγαθοποιίᾳ N B K L P 049 0142 307 syr^h cop^{sa,bo} TR WH AN BG RP SBL TH NA29 {} // ἀγαθοποιίαις P⁷² A Ψ 33 623 1175 1243 1735 1739 2464 2805 lat-v,t syr^p VS // lac P⁷⁴ P⁸¹ C 048 093 0206 0247 0285 ℓ1575.

Chapter 5

1Pe 5:1 Πρεσβυτέρους οὖν τοὺς ²⁴⁰ ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός,

¹I, being a co-elder, and a witness of the sufferings of Christ, and a sharer also of the glory about to be revealed, the elders among you therefore I exhort:

1Pe 5:2 ποιμάνετε τὸ ἐν ὑμῖν ποιμνιον τοῦ θεοῦ, ἐπισκοποῦντες²⁴¹ μὴ ἀναγκαστῶς ἀλλ' ἐκουσίως κατὰ θεόν,²⁴² μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως,

²shepherd the flock of God among you, overseeing not from compulsion but voluntarily for God, not from greed for money, but from amateur zeal;

1Pe 5:3 μηδ' ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου·

³not as exercising lordship over your charges, but being examples for the flock.

1Pe 5:4 καὶ φανερωθέντος τοῦ ἀρχιποιμένου κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

⁴And when the chief shepherd appears, you will receive the unfading crown of glory.

²⁴⁰ **5:1** txt οὖν τοὺς **κ** Ψ 307^{cvid} 623 1175 1611 1735 2464 2805 (syr) cop^{sa}mss TD VS TH // τοὺς K L P 049 0142 33 307* 1243 1739 ℓ1575 Did TR AN BG RP NA29 {} // οὖν **ϣ**⁷² A B syr^h** TG WH SBL // lac **ϣ**⁷⁴ **ϣ**⁸¹ C 048 093 0206 0247 0285.

²⁴¹ **5:2a** txt ἐπισκοποῦντες **ϣ**⁷² **κ**² A Ψ 049 0142 33 307 623 1243 1735 1739 2464 2805 ℓ1575 TR AN VS BG RP SBL TH NA29 {C} // ἐπισκοπεύοντες 1175 // *rell.* lat syr^{p,h} cop^{bo} read as one of the first two readings // omit **κ*** B cop^{sa} eth Anast-S Did TD WH // lac **ϣ**⁷⁴ **ϣ**⁸¹ C 048 093 0206 0247 0285.

²⁴² **5:2b** txt α- κατὰ θεόν **ϣ**⁷² **κ** A P Ψ 33 623 1175 1243^{cvid} 1735 1739 2464 2805 Antioch TD VS SBL TH NA29 {} // b- κατὰ τον θεόν 1243* // c- omit B K L 049 0142 307 syr^p Anast-S TR WH AN BG RP // a/b lat-v,t syr^h cop^{sa,bo} eth // ? lat-s // lac **ϣ**⁷⁴ **ϣ**⁸¹ C 048 093 0206 0247 0285.

1Pe 5:5 ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις. πάντες δὲ ἀλλήλοις ²⁴³ τὴν ταπεινοφροσύνην ἐγκομβώσασθε, ὅτι Ὁ θεὸς²⁴⁴ ὑπερηφάνους ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν.

⁵Likewise, young people, submit yourselves to the older people. And everyone, tie on the apron of humility toward one another, because God opposes the proud and gives grace to the humble.

1Pe 5:6 Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ,²⁴⁵

⁶Be humbled therefore under the mighty hand of God, so he may exalt you in *his* time,

1Pe 5:7 πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ²⁴⁶ ὑμῶν.

⁷casting every worry of yours onto him, because it matters to him about you.

²⁴³ **5:5a** txt omit \mathfrak{P}^{72} \aleph A B 33 623^T 1175 1243 1739 2464 2805 lat-s,v,t syr^P cop^{sa,bo} Antioch TD WH VS SBL TH NA29 {} // ὑποτασσόμενοι K L P 049 0142 307 623^Z 1735 syr^h TR AN BG RP // ἀγαπήσατε Ψ // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285.

²⁴⁴ **5:5b** txt ὁ θεὸς *rell. grk.* TR AN VS BG RP SBL TH NA29 {} // [ὁ] θεὸς WH // θεὸς \mathfrak{P}^{72} B 33 630 1718 // ὁ κύριος 429 522 630 1718 // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 156 ℓ 1126 ℓ 14425 pr. With the article, this whole exact sentence is found in James 4:6: Ὁ θεὸς ὑπερηφάνους ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν. Without the article here, it is not. The LXX in Prov. 3:34 is κύριος ὑπερηφάνους ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

²⁴⁵ **5:6** txt omit \mathfrak{P}^{72} \aleph B K L 049 0206 307 1175 1243 1739 syr^h cop^{sa} arm geo^{Pt} Antioch Did Or TR WH AN VS BG RP SBL TH NA29 {} // +ἐπισκοπῆς A P 0142 33 623 1735 2464 2805 syr^{hA} cop^{bo} geo^{Pt} // +ἐπισκοπῆς ὑμῶν Ψ // indeterminate lat-s,v,t syr^P eth // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0247 0285 ℓ 1575. See 2:12 for ἐπισκοπῆς.

²⁴⁶ **5:7** txt περὶ \mathfrak{P}^{72} \aleph A B K L P 049 0142 0206^{vid} 307 623 1175 1243 1735 1739 2464 2805 Antioch Cyr-sc TR WH AN VS RP SBL TH NA29 {} // ὑπερ 33 syr^h BG // indeterminate lat syr^P cop // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0247 0285 ℓ 1575.

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1Pe 5:8 νήψατε, γρηγορήσατε. ὁ ἀντίδικος²⁴⁷ ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν τινα καταπιεῖν²⁴⁸

⁸Be sober, be alert. Your adversary, the devil, is like a lion walking about, seeking someone to devour;

1Pe 5:9 ὧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι²⁴⁹ ἐπιτελεῖσθαι.

⁹whom you resist firmly in the faith, knowing that the same kind of suffering is being imposed upon your brethren in the world.

²⁴⁷ **5:8a** txt ὁ ἀντίδικος **ℵ*** A B K P 049* 0142 0206 307 1735 syr^{pms} WH AN VS RP SBL TH NA29 {} // ὅτι ὁ ἀντίδικος **℘**⁷² **ℵ**² L Ψ 049^c 33^{vid} 623 1175 1243 1739 2464 2805 lat-k,v,t syr^{pms},h cop^{sa,bo} arm geo eth Anast-S Antioch Chrys Cyr Cyr-H TR BG // lac **℘**⁷⁴ **℘**⁸¹ C 048 093 0247 0285 ℓ1575.

²⁴⁸ **5:8b** txt a- τινα καταπιεῖν **ℵ**² K L P 049 307 623 1243 1739 2464 2805 lat-k cop^{bo} arm Eus^{ms} VS BG SBL TH NA29 {} // ao- τινα καταπειν **ℵ*** // b- καταπιεῖν τινα Or // cf- τινα καταπει 0142 33^{vid} 1735 Did Or^{ms} // d- τινα καταπίη **℘**⁷² A lat-a,s,v,t geo eth Anast-S Antioch ast-s Ath Chrys Cyr Cyr-H^T Cyr-H^{ms} Did Eus Evagr Isid Marc-Er Nil-Anc Or Procop TR AN RP // e- καταπιεῖν B Ψ 1175 Cyr-H^{ms} Or WH // eo- καταπειν 0206^{vid} // a/d syr^{p,h} // lac **℘**⁷⁴ **℘**⁸¹ C 048 093 0247 0285 ℓ1575.

²⁴⁹ **5:9** txt

a- τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι **ℵ**^{2vid} A P Ψ 049 33 307 623 1735 1739 2464 2805 TR AN VS BG RP TH♦ NA29 {}

b- τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι 0206 (ms 93 reads ἡμῶν here & ms 0206 could possibly as well)

c- τῇ ἐν κόσμῳ ἀδελφότητι ὑμῶν K 0142 1175 1243

τῇ ἐν [τῷ] κόσμῳ ὑμῶν ἀδελφότητι WH

d- τῇ ἐν τῷ κόσμῳ ὑμῶν ἀδελφότητι **℘**⁷² **ℵ**^{*f} (την) B TG TD SBL TH♦

e- τῇ ἐν τῷ κόσμῳ ἀδελφότητι L syr^h

a/c/d lat-v,t cop^{samss}

indeterminate syr^p cop^{samss,bo}

lac **℘**⁷⁴ **℘**⁸¹ C 048 093 0247 0285 ℓ1575

1Pe 5:10 ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ,²⁵⁰ ὀλίγον παθόντας αὐτὸς καταρτίσει,²⁵¹ στηρίξει, σθενώσει, θεμελιώσει.

¹⁰But the God of all grace, who called you²⁵² into his eternal glory in Christ, he himself whenever you suffer a little will adjust you, confirm, strengthen, found you.

1Pe 5:11 αὐτῷ τὸ κράτος²⁵³ εἰς τοὺς αἰῶνας²⁵⁴ ἀμήν.

¹¹The power is with him for ever. Amen.

1Pe 5:12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθὴ χάριν τοῦ θεοῦ· εἰς ἣν στήτε.²⁵⁵

¹²It was by way of Silvanus, a brother who is faithful by my reckoning, that I have written to you with a few words, exhorting you, and bearing witness that this grace in which you stand is the true grace of God.

²⁵⁰ **5:10a** txt ἐν Χριστῷ **ℵ** 0206^{vid} cop^{sa} syr^h TD SBL TH♦ NA29 {} // ἐν τῷ Χριστῷ B // ἐν Χριστῷ Ἰησοῦ **℘**⁷² A K L P Ψ 33 307 623 1175 1243 1735 1739 2464 2805 lat-v,t syr^{p,hA} cop^{bo} eth TR [WH] AN VS BG RP TH♦ // lac **℘**⁷⁴ **℘**⁸¹ C 048 093 0247 0285 ℓ1575.

²⁵¹ **5:10b** txt καταρτίσει στηρίξει σθενώσει θεμελιώσει **ℵ** 33 623^T 1243f 1739^T 2464 2805 (cop^{sa}mss,bo) arm VS SBL TH NA29 {} // καταρτίσει στηρίξει θεμελιώσει **℘**⁷²(*vidf) 1175 lat-t (syr^p) // καταρτίσει στηρίξει σθενώσει A B Ψf 0206^{vidf} lat-v cop^{sa}mss TG WH // καταρτίσει ὑμᾶς στηρίξει σθενώσει θεμελιώσει 623^Z 1739^Z (cop^{sa}mss,bo) AN // καταρτίσαι ὑμᾶς στηρίξει σθενώσει θεμελιώσει K L P 049 0142 307 1735 RP // καταρτίσαι ὑμᾶς στηρίξει σθενώσει θεμελιώσει TR BG // lac **℘**⁷⁴ **℘**⁸¹ C 048 093 0247 0285 ℓ1575. The verb form καταρτίσαι is supported by syr^h

²⁵² **5:10c** txt ὑμας **℘**⁷² **ℵ** A B K L P Ψ 33 307 1175 1243 1735^C 1739 it^{h,q} vg^{mss} syr^h cop^{sa,bo} arm eth geo RP TH NA29 {A} // ἡμας 1735* 2492 it^{ar,t,z} vg syr^p cop^{bo}mss Did TR

²⁵³ **5:11a** txt τὸ κράτος A B Ψ (0206 lat-v,t ? re τὸ) geo TD WH SBL TH NA29 {B} // κράτος **℘**⁷² (0206 lat-v,t ? re τὸ) // ἡ δόξα κράτος K 049 0142 // τὸ κράτος καὶ ἡ δόξα 33 623 1175 1243 1739 2464 syr^h cop^{bo} arm // ἡ δόξα cop^{sa}mss // ἡ δόξα καὶ τὸ κράτος **ℵ** L P 307 1735 2805 (cop^{sa}mss ? re articles) TR AN VS BG RP // ἡ δόξα καὶ τὸ κράτος καὶ ἡ τιμὴ syr^p // lac **℘**⁷⁴ **℘**⁸¹ C 048 093 0206 0247 0285 ℓ1575.

²⁵⁴ **5:11b** txt εἰς τοὺς αἰῶνας **℘**⁷² B 307 cop^{bo} arm WH NA29 {} // εἰς τοὺς αἰῶνας τῶν αἰώνων **ℵ** A K L P Ψ 049 0142 0206^{vid} 33 623 1175 1243 1735 1739 2464 2805 Cyr-H lat-v,t cop^{sa,bo}mss syr^{p,h} geo eth TR AN VS BG RP TH // lac **℘**⁷⁴ **℘**⁸¹ C 048 093 0206 0247 0285 ℓ1575.

²⁵⁵ **5:12** txt a- εἰς ἣν στήτε **℘**⁷² **ℵ** A B 33 623 1175 1243 1735 1739 2805 lat-v cop^{sa}mss,bo WH VS SBL TH NA29 {} // b- εἰς ἣν ἐστήκατε K L P 049 307f (*την) TR AN BG RP // c- εἰς ἣν στήκατε 2464 // d- εἰς ἣν ἔσπε syr^h // e- εἰς ὃν ἐστήκατε 0142 // f- εἰς ἣν αἰτεῖτε Ψ // b/c lat-t cop^{sa}mss,bo syr^p // lac **℘**⁷⁴ **℘**⁸¹ C 048 093 0206 0247 0285 ℓ1575.

1Pe 5:13 ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ καὶ Μᾶρκος ὁ υἱὸς μου.

¹³The church of fellow chosen ones in Babylon greets you, and also Mark my son.

1Pe 5:14 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ Ἰησοῦ.^{256 257}

¹⁴Greet one another with a kiss of “agape” love. Peace be unto you, all who are in Christ Jesus.

1 Peter Endnote #1 Unwritten Implications

Peter sometimes leaves the reader to supply the finish of a thought, particularly an object of a verb.

3:2 when they observe your pure conduct, mixed with reverence *for them*.

4:4 they think it’s weird, denigrating *you*.

4:10 according to how each person has received a gift, minister *it* to each other...

5:6 so he may exalt you in *his* time.

2 Pet 3:9 some consider *it* loitering

1 Peter Endnote #2 Peculiar Aorists

The First Epistle of Peter contains several of what some have called “peculiar aorists.” Yet, they seem peculiar only to us of modern times or other languages, since the primary meaning of the ancient Greek tense was not time- past, present or future, but instead, “kind of action.” These instances of aorist below by Peter, do not mean past or present or future, and I suppose what may be peculiar about them, is they do not even express “kind of action,” but simply that they happen. Though the English words “dries up” and “falls” sound like present time to us, that is not what is

²⁵⁶ **5:14a** txt ἐν Χριστῷ Ἰησοῦ Ν Κ Λ Ρ 049 0142 307 623 1175 1243 1735 1739 2805 lat-t syr^h cop^{sa}ms,bo Anast-A TR AN [VS] BG RP NA29♦ // ἐν Χριστῷ Α Β Ψ 33^{vid} 2464 lat-v cop^{sa}ms,bo^{ms} syr^p WH SBL TH NA29♦ // omit/lack εἰρήνη to end ℘⁷² // lac ℘⁷⁴ ℘⁸¹ C 048 093 0206 0247 0285 33 {1575}.

²⁵⁷ **5:14b** txt omit ℘⁷² Α Β Ψ 1175 1243 1739* lat-v cop^{sa,bo} eth WH VS SBL TH NA29 {} // +ἀμῖν Ν Κ Λ Ρ 049 0142 307 623 1735 1739^C 2464 2805 lat-t syr^{p,h} cop^{bo}ms eth^{ms} TR AN BG RP // lac ℘⁷⁴ ℘⁸¹ C 048 093 0206 0247 0285 33 {1575}.

conveyed. What is conveyed is simply that it happens at some point. It is the same with the gospel “is preached” to the dead. The focus is not at what time it is preached, or how often or continuously it is preached, but simply that it gets preached to the dead, for the reasons Peter then states. These aorists are probably what the BDF grammar calls “gnomic aorists.” BDF §333.

1Pe 1:24 διότι πάντα σὰρξ ὡς χόρτος, καὶ πάντα δόξα αὐτῆς ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν·

²⁴because all flesh is like grass, and all its glory like the flower of grass. The grass dries up, and its flower falls off,

1Pe 3:6 ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα· ἥς ἐγενήθητε τέκνα ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

⁶like how Sarah obeyed Abraham, calling him lord; whose daughters you have become, doing good, and not fearing any terror.

(Many translators render this aorist ἐγενήθητε as “whose daughters you are.” Or, “whose daughters you will become.”)

1Pe 4:6 εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι.

⁶It is for that reason as well the gospel is preached to the dead. On the one hand so they might be judged according to humans in the flesh; on the other hand in the hope they might live according to God in the Spirit.

Principal Witnesses to 1 Peter

MS	Date	Alt	Location
ⲡ ⁷²	III/IV		
ⲡ ⁷⁴	VII	P. Bodmer XVII	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
ⲡ ⁸¹	IV		
ⲡ ¹²⁵	III/IV	P.Oxy. 4934	
Ⲙ	IV	01	London, the British Library, Add. 43725
Ⲙ ²	IV-VI	1 st corrector	
Ⲙ ³	VII	2 nd corrector	
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
C ¹	V		
C ²	VI		
C ³	IX		
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
093	VI		
0142	X		Munich, Bayerisch Staatsbibl., Gr. 375
0206	IV		
0247	VI		
0285	VI		
33	IX		Paris, Bibl. Nat., Gr. 14
307	X		Paris, Bibl. Nat., Coislin Gr. 25
623	1037		Vatican Libr., Vat. gr. 1650
1175	X		Patmos, Joannu, 16
1243	XI		Sinai, St. Catherine's Monastery, Gr. 262
1735	X		Athos, Lavra B' 42
1739	X		Athos, Lavra B' 64
2464	IX		Patmos, Joannu, 742
2805	X/XI		Athens, Studitu, 1
ℓ1575	VIII		

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		LATINS:	
lat-s	VII	it ^l	Old Spanish text from African sources; principal witnesses: Ms 67 (7 th Century), PRIS (Priscillian), PS-AU spe (the Pseudo-Augustinian Speculum)
lat-k	III		Old text of Carthage at the time of Cyprian (CY)
lat-v	IV/V		Vulgata, a thorough revision following the Greek text; earliest witnesses: HI (Hieronymus), PEL (Pelagius), Caelestius
lat-t	VI	(65) it ^z	Later text, attested in the 5 th /6 th cent. in Africa, Spain, Gaul, and Ireland, Italy; readings in the Vulgate tradition; in some instances ahead in FU (Fulgentius), Facundus (FAC), Epiphanius Scholasticus (EP-SC), Ambrose (AM), Rufinus (RUF), Augustine (AU)
lat-a	V		Readings either peculiar to Augustine, or first attested by him (cf. VL p. 65*).
lat-c	?		Pseudo-Hilary, <i>Apologia</i> (PS-HIL ap); later African texts related to K, particularly quotations in AU, if their text is also found in other witnesses; parts of 271
55	V	it ^h	1 Pet 4:17 - end
67	VII	it ^l	1Pet 1:1-7; 1:22- 2:9; 3:1-14
64	VI/VI I	it ^r	1Pet 1:8-19; 2:20- 3:7; 4:10-end
53	VI	it ^s	1Pet 1:1-18; 2:4-10
32	VI	it ^w	1Pet 2:18-25; 3:8-18; 4:7-9,18,19
65	VIII	it ^z	1 Pet 2:9- 4:15
t	VII- IX	it ^t	
			Other Versions
cop ^{sa}	III-X	Sahidic Coptic	There are many small fragmentary manuscripts, & later editions
cop ^{bo}	IX	Bohairic Coptic	There are many small fragmentary manuscripts, & later editions
syr ^p	V	Syriac Peshitta	
syr ^h	VII	Harklean Syriac	
arm	V/VI	Armenian	
geo	V/VI	Georgian	
eth	500	Ethiopic	

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		CHURCH FATHERS: Note: I did not cite any writer whose date is unknown
Am	IV	Amonas Antonii discipulus
anast-a	VI	Anastasius I Antiochenus
Anast-S	VI	Anastasius Sinaita
Andr-Cr	VIII	Andreas Cretensis
Antioch	VII	Antiochus Monachus
Apoll	IV	Apollinaris Laodicensis
ast-a	V	Asterius Amasenus
ast-s	IV	Asterius Sophista/Anonymus?
Ath	IV	Athanasius Alexandrinus
Aug	430	Augustine
Bars	V	Barsanuphius et Iohannes
Bas	IV	Basilius Caesariensis
Bas-sel	V	Basilius Seleuciensis
Chrys	V	Iohannes Chrysostomus
Clem	<215	Clement of Alexandria
Cyr	V	Cyrillius Alexandrinus,
Cyr-H	IV	Cyrillius Hierosolymitanus
Dam	VIII	Iohannes Damascenus
Did	IV	Didymus Alexandrinus
Dion-Al	III	Dionysius Alexandrinus
Dor-Gaz	VI	Dorotheus Gazaeus
Ephiph	V	Epiphanius Constantiensis
Eus	IV	Eusebius Caesariensis
Eustr	VI	Eustratius Constantinopolitanus
Evagr	IV	Evagrius Ponticus
Flav-C	V	Flavianus Constantinopolitanus
Greg-Agr	VII	Gregorius Agrigentinus
Greg-Naz	IV	Gregorius Nazianzenus
Hes-H	V	Hesychius Hierosolymitanus
Hes-S	?	Hesyschius Sinaita
Iei	VI	Iohannes Ieiunator
Ioh-Phil	VI	Iohannes Philoponus
Isid	V	Isidorus Pelusiota
Jer	V	Jerome, but he is also accounted for as lat-hi or the Vulgate
leont-h	VI	Leontius Hierosolymitanus

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Marcell	IV	Marcellus of Ancyra
Marc-Er	V	Marcus Eremita
Max-Conf	VII	Maximus Confessor
Nest	V	Nestorius
Nil-Anc	V	Nilus Ancyranus
or	III	Origenes
petr-al	IV	Petrus Alexandrinus
Phot	IX	Photius
Procop	VI	Procopius Gazaesus
ps-acac-c	?	Pseudo-Acacius Constantinopolitanus; not included in apparatus due to date being unknown
ps-Caes	?	Pseudo-Caesarius; not included in apparatus due to date being unknown
ps-Dion-Al	III	Pseudo-Dionysius Alexandrinus
ps-Oec	IX?	Pseudo-Oecumenius; of little value, as he is associated with the IX cent. Byz uncials already in apparatus
Thdrt	V	Theodoretus Episc. Cyri
Zach-H	VII	Zacharias Hierosolymitanus

Pure Byzantine Greek Variants in 1 Peter

Vs	RP text	1 st	Dt	Non-Greek	NA29 (except where noted)	1st Grk MS	Date
1:7	πολὺ τιμώτερον	L	IX	Origen, III	πολυτιμότερον	ϡ ⁷²	III/I V
1:7	τιμὴν καὶ εἰς δόξαν	K	IX		δόξαν καὶ τιμὴν	ϡ ⁷²	III/IV
1:16	γίνεσθε	L	IX		ἔσεσθε	ϡ ⁷²	III/IV
1:20	ἐσχάτων τῶν χρόνων	K	IX	Maximus Confessor, VII	ἐσχάτου τῶν χρόνων	B	IV
1:22	διὰ πνεύματος	K	IX	lat-s, VII	<i>omit</i>	ϡ ⁷²	III/IV
1:23	εἰς τὸν αἰῶνα	K	IX	Didymus, IV	<i>omit</i>	ϡ ⁷²	III/IV
1:24	δόξα ἀνθρώπου	K	IX	Aug. V	δόξα αὐτῆς	ϡ ⁷²	III/IV
2:2	<i>omit</i>	L	IX	Antioch. VII	εἰς σωτηρίαν	ϡ ⁷²	III/IV
2:5	<i>omit</i>	K	IX	lat-v, IV/V	εἰς	ϡ ⁷²	III/IV
2:6	τῇ	K	IX		<i>omit</i>	ϡ ⁷²	III/IV
2:12	ἔχοντες καλήν ἐν τοῖς ἔθνεσιν	K	IX		ἐν τοῖς ἔθνεσιν ἔχοντες καλήν	κ	IV
2:13	οὖν	K	IX	Antioch., syr ^h VII	<i>omit</i>	ϡ ⁷²	III/IV
2:17	ἀγαπήσατε	K	IX		ἀγαπάτε	ϡ ⁷²	III/IV
2:21	ὑπὲρ ἡμῶν ὑμῖν	K	IX	(cop ^{sa} m ^s date?)	ὑπὲρ ὑμῶν ὑμῖν	B	IV
3:5	ἐπὶ θεόν	K	IX		εἰς θεόν	ϡ ⁷²	III/IV
3:7	συγκληρονόμοι	K	IX	lat-hi, IV/V	συγκληρονόμοις	ϡ ⁸¹	IV
3:8	φιλόφρονες	K	IX		ταπεινόφρονες	ϡ ⁷²	III/IV
3:9	εἰδότες	L	IX	syr ^h margin, date?	<i>omit</i>	ϡ ⁷²	III/IV
3:10a	αὐτοῦ	K	IX	lat-v, IV/V	<i>omit</i>	ϡ ⁷²	III/IV
3:10b	αὐτοῦ	L	IX	lat-v, IV/V	<i>omit</i>	ϡ ⁷²	III/IV
3:13	μιμηταὶ	K	IX	(vg ^{ms}) <i>si boni imitator es fuerimu</i>	ζηλωταὶ	ϡ ⁷²	III/IV

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				s "if we are good imitators."			
3:15	θεόν	K	IX	Didymus, IV	Χριστόν	ϣ ⁷²	III/IV
3:15	δὲ	K	IX	Clem III	<i>omit</i>	ϣ ⁷²	III/IV
3:15/16	<i>omit</i>	K	IX	syrP, V	ἀλλὰ	ϣ ⁷²	III/IV
3:21	ἀντίτυπον νῶν καὶ ἡμᾶς σφύζει	K	IX		καὶ ἡμᾶς ἀντίτυπον νῶν σφύζει	ϣ ⁷²	III/IV
4:1	ἐν	K	IX		<i>omit</i>	ϣ ⁷²	III/IV
4:3	τοῦ βίου	K	IX		<i>omit</i>	ϣ ⁷²	III/IV
4:3	θέλημα	K	IX		βούλημα	ϣ ⁷²	III/IV
4:3	κατεργάσασθαι πεπορευμένους	K	IX		κατειργάσθαι πεπορευμένους	ϣ ⁷²	III/IV
4:7	τάς	K	IX		<i>omit</i>	ϣ ⁷²	III/IV
4:8	δὲ	K	IX	lat-s, VII cop ^{sa} mss, date?	<i>omit</i>	ϣ ⁷²	III/IV
4:9	γογγυσμῶν	K	IX		γογγυμοῦ	ϣ ⁷²	III/IV
4:11	ὡς	K	IX		ἥς	ϣ ⁷²	III/IV
4:14	ἀναπαύεται κατὰ μὲν αὐτοῦς βλασφημεῖται κατὰ δὲ ἡμᾶς δοξάζεται	K	IX		ἀναπαύεται	B	IV
4:16	μέρει (NA29)	K	IX		ὀνόματι (NA27)	ϣ ⁷²	III/IV
4:19	ὡς	K	IX	syrP, V	<i>omit</i>	ϣ ⁷²	III/IV
5:5	ὑποτασσόμενοι	K	IX	Antioch., VII	<i>omit</i>	ϣ ⁷²	III/IV
5:10	καταρτίσαι ὑμᾶς στηρίζει σθενώσει θεμελιώσει	K	IX		καταρτίσει στηρίζει σθενώσει θεμελιώσει	κ	IV
5:12	ἐστήκατε	K	IX	(syrP) V	στήτε	ϣ ⁷²	III/IV

The Second Epistle of Peter

ΠΕΤΡΟΥ Β

Chapter 1

2Pe 1:1 Συμεών²⁵⁸ Πέτρος δούλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ·

¹Simon Peter, a servant and an apostle of Jesus Christ, to those who have obtained along with us equally precious faith by means of the righteousness of our God and Savior Jesus Christ,

2Pe 1:2 χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν.²⁵⁹

²grace and peace be multiplied to you, through the knowledge of God and of Jesus our Lord,

²⁵⁸ **1:1** txt Συμεών **Ν** A K L P 049 0142 33 307 665^Z 1175 1448 1735 1739 1852 2298 2423 arm geo AN VS BG RP SBL TH NA29 {B} // Συμεών 1127 // Σίμων **Ϟ**⁷² B Ψ 5 623 665^T 1241 1243 2464 2805 cop^{sa,bo} eth TR WH // lac **Ϟ**⁷⁴ C 048 0156 0247

²⁵⁹ **1:2** txt

a- τοῦ θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν B C K 049 665 1448 2423 TR WH AN VS BG RP SBL TH NA29 {\}

b- θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν 43

c- τοῦ θεοῦ καὶ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν **Ν** A L 307 1241 1735 1739 2298 cop^{bo}

d- τοῦ θεοῦ ἡμῶν καὶ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν 0209 eth

e- τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν 5 33 623

f- τοῦ θεοῦ καὶ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ cop^{bo}mss

g- τοῦ θεοῦ καὶ σωτῆρος Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν 0142 {596

h- τοῦ θεοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν **Ϟ**⁷²

i- τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ lat-s syr^{ph,h} cop^{sa,vid}

j- τοῦ κυρίου ἡμῶν P Ψ 1175 1852 2464 2805 lat-v

k- τοῦ θεοῦ ἡμῶν 1243 lat-ps-hil-a

c/e- lat-t

lac **Ϟ**⁷⁴ 048 0156 0247

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2Pe 1:3 Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ,²⁶⁰

³as his divine power has given to us all things pertaining to life and godliness, through the knowledge of him who called us to his own glory and virtue,

²⁶⁰ 1:3 txt ἰδίᾳ δόξῃ καὶ ἀρετῇ N A C P Ψ 33 307 1241 1243 1735 1739 1852 2298 2805 lat-s,v,t syr^{ph,h,pal} cop^{sa,bo} arm eth geo Did VS SBL TH NA29 {B} // διὰ δόξης καὶ ἀρετῆς ℘⁷² B K L P 049 0142 5 623 665 1175 1448 2423 2464 cop^{V^{vid}} ps-Oec TR WH AN BG RP // διὰ δόξης 0209^{vid} // lac ℘⁷⁴ 048 0156 0247

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2Pe 1:4 δι' ὧν τὰ τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδῶρηται,²⁶¹ ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.²⁶²

through which he has given to us precious and very great promises, in order that through these you might become partakers of the divine nature, having escaped the corruption that is in the world from lust.

²⁶¹ 1:4a txt

τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδῶρηται B (0209) 1448 1852 WH SBL NA29 {}
 τίμια ἡμῖν καὶ μέγιστα ἐπαγγέλματα δεδῶρηται X K L 049 0142 (0209) 665 2423 ps-Oec AN
 BG RP TH

τίμια καὶ μέγιστα ἐπαγγέλματα ἡμῖν δεδῶρηται P⁷²
 μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδῶρηται 2805 TR
 μέγιστα ὑμῖν καὶ τίμια ἐπαγγέλματα δεδῶρηται A 1735
 μέγιστα καὶ τίμια ἡμῖν ἐπαγγέλματα δεδῶρηται C P 5 33 307 623 1175 1243 1739 2298 2464
 DidV TG VS

μέγιστα καὶ τίμια ὑμῶν ἐπαγγέλματα δεδῶρηται Ψ 1241
 lac P⁷⁴ 048 0156 0209 0247

²⁶² 1:4b txt

a- τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς A B WH VS SBL TH NA29 {}
 b- τὴν ἐν τῷ κόσμῳ ἐπιθυμίαν φθορᾶς X
 c- τὴν ἐν τῷ κόσμῳ ἐπιθυμίαν φθορᾶν P⁷²
 d- τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς 1852
 e- τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς K L Pf 049 0142 0209 307 665 1448 1735 2423
 ps-Oec TR AN BG RP
 f- τῆς ἐν κόσμῳ ἐν ἐπιθυμίαις φθορᾶς 1838
 g- τῆς ἐν κόσμῳ ἐπιθυμίᾳ φθορᾶς 2344
 h- τῆς ἐν κόσμῳ ἐπιθυμίᾳ φθορᾶς 33^{vid} cop^{samss,bo,v}
 i- τῆς ἐν κόσμῳ ἐπιθυμίᾳ καὶ φθορᾶς C Ψ 5 623 1175 1241 1243 1739 2298 2464 2805
 j- τὴν ἐν κόσμῳ ἐπιθυμίαν φθορᾶς 61
 ...in cupiditate perditae vitae lat-s
 ...concupiscentiae corruptionem lat-v
 a/e/f/g lat-s,v,t syr^{ph}
 b/j cop^{samss}
 d/i syr^h
 lac P⁷⁴ 048 0156 0247

2Pe 1:5 καὶ αὐτὸ τοῦτο δὲ²⁶³ σπουδὴν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,

⁵But especially for that very reason, bringing to bear all diligence, add to your faith virtue, and to virtue knowledge,

2Pe 1:6 ἐν δὲ τῇ γνῶσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,

⁶and to knowledge self-control, and to self-control endurance, and to endurance godliness,

2Pe 1:7 ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην·

⁷and to godliness brotherly friendship, and to brotherly friendship add love.

2Pe 1:8 ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργούς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσην·

⁸For these things abounding in you make you not barren or unfruitful in the knowledge of our Lord Jesus Christ.

2Pe 1:9 ὧ γὰρ μὴ πάρεστιν ταῦτα, τυφλός ἐστιν μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν.²⁶⁴

⁹For someone in whom these things are not present is blind, being short-sighted, forgetful of receiving the cleansing of his sins in the past.

2Pe 1:10 διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιῆσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε·

¹⁰Therefore instead, brethren, be diligent to make your calling and election sure,²⁶⁵ for by doing these things you will never fail.

²⁶³ **1:5** txt καὶ αὐτὸ τοῦτο δὲ \mathfrak{P}^{72} B C* K L P 049 0142 0209 665 1175 2423 ps-Oec TR WH AN RP SBL TH NA29 {} // καὶ αὐτὸ δὲ τοῦτο \aleph C² Ψ 5 33 307 623 1241 1448 1739 1852f 2464 2805 syr^{phms,h} VS BG // αὐτὸ δὲ τοῦτο syr^{phms} cop^{sams} // καὶ αὐτὸ δὴ τοῦτο cop^{sams} // καὶ αὐτὸ τοῦτο 1243 2298 cop^{bo} arm // καὶ αὐτοὶ δὲ A 1735 lat-s,t eth // ὑτοὶ δὲ lat-v // lac \mathfrak{P}^{74} 048 0156 0247. There seems to be something extra or out of place in the Greek text here. DeBrunner, §290(4), says the καὶ αὐτὸ may be corrupted from κατ' αὐτὸ. The ESV, NIV and NRSV read "For this very reason." The KJV translates it "And beside this..." Tyndale: "And hereunto." Geneva: "Therefore ..."

²⁶⁴ **1:9** txt ἁμαρτιῶν \mathfrak{P}^{72} B C L P 049 0209 33 665 1448 1852 2423 2464 Marc-Er ps-Oec TR WH AN VS BG RP TH NA29 {} // ἁμαρτημάτων \aleph A K Ψ 0142 5 307 623 1175 1241 1243 1735 1739 2298 2805 TG SBL // lat syr cop *indeterminate* // lac \mathfrak{P}^{74} 048 0156 0247.

²⁶⁵ **1:10** txt

a- σπουδασατε βεβαιαν υμων την κλησιν και εκλογην ποιησθαι

b- σπουδασατε βεβαιαν υμων την κλησιν και εκλογην ποιησθε

c- σπουδασατε δια των καλων εργαων βεβαιαν υμων την κλησιν και εκλογην ποιησθαι

d- σπουδασατε ινα δια των καλων εργαων βεβαιαν υμων την κλησιν και εκλογην ποιησθε

e- σπουδασατε ινα δια των καλων εργαων υμων βεβαιαν υμων την κλησιν και εκλογην ποιησθε

2Pe 1:11 οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

¹¹For thus will be richly supplied to you entry into the eternal kingdom of our Lord and savior Jesus Christ.

2Pe 1:12 Διὸ μελλήσω²⁶⁶ ἀεὶ ὑμᾶς ὑπομιμνήσκω περὶ τούτων, καίπερ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείᾳ.

¹²Wherefore I intend to remind you always about these things, even though you know them and are confirmed in the truth that has come.

2Pe 1:13 δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει,

¹³And I deem it right, as long as I am in this tent, to rouse you by a reminder,

2Pe 1:14 εἰδὼς ὅτι ταχινὴ ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι·

¹⁴knowing that soon is the putting off of my tent, as indeed our Lord Jesus Christ has made clear to me,

2Pe 1:15 σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι.

¹⁵but I will strive to have you also after my departure always make mention of these reminders.

f- σπουδασατε ινα δια των καλων εργαων βεβαιαν υμων την κλησιν και εκλογην ποιησησθε
g- σπουδασατε ινα δια των καλων υμων εργαων βεβαιαν υμων την κλησιν και εκλογην ποιησθε

a- Ɔ⁷² B C K L P 049 056 0142 0209 1448 1739 2298 ps-Oec Ambrose TR AN BG RP SBL TH NA29 {A}

b- 1241 1243

c- arm^{mss}

d- Ɔ Ψ 5 307 623 1852 2464 2805 it^{ar,z} arm^{mss} geo

e- 1735

f- 1175

g- A

d/f syr^h cop^{sa,bo>}

f/g vg it^h syr^{ph}

lac Ɔ⁷⁴ 048 0156 0247

²⁶⁶ 1:12 txt a- διὸ μελλήσω Ɔ A B C P 1243 1739 2805 cop^{bo} arm^{mss} geo:A WH VS SBL TH NA29 { } // b- διὸ μέλλω 1175 // c- διὸ οὐ μελλήσω Ɔ⁷² Ψ // d- διὸ οὐ μελλήσω 1611* // e- διὸ οὐκ ἀμελήσω K L 049 0142 0209 5 307 623 665 1448 1611^c 1735 1852 2298 2423 2464 ps-Oec TR AN BG RP // f- διότι οὐκ ἀμελήσω 6 // a/b/c lat-v eth // e/f lat-t syr^{ph} cop^{sa} // lac Ɔ⁷⁴ 048 0156 0247 33.

2Pe 1:16 Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος.

¹⁶For it is not after the fashion of skillfully fabricated stories we have made known to you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of that majesty.

2Pe 1:17 λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιαῦδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης· Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν,²⁶⁷ εἰς ὃν ἐγὼ εὐδόκησα—

¹⁷For after receiving honor and glory from God the Father, what a voice was brought for him by that majestic glory: “This is my beloved Son, in whom I am well pleased.”

2Pe 1:18 καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθείσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει.²⁶⁸

¹⁸And we heard this voice, produced from heaven, when we were with him on the holy mountain.

2Pe 1:19 καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες ὡς λύχνῳ φαίνοντι ἐν ἀσχημῶ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν·

¹⁹And we have a more sure word of prophecy, to which you would do well to take heed, as to a lamp shining in a dismal place, until the daylight shines through, and the Light Bearer dawns in your hearts,

2Pe 1:20 τοῦτο πρῶτον γινώσκοντες ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται,

²⁰knowing this first of all, that no prophecy of scripture arises from personal illumination,²⁶⁹

²⁶⁷ **1:17** txt a- Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν \mathfrak{P}^{72} B cop^{sams} WH SBL NA29 {B} // b- Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός \aleph A C¹ K L 049 0209 Ψ 5 33 307 623 665 1241 1243 1448 1735 1739 1852 2298 2423^Z 2464 2805 syr^{ph,h} slav ps-Oec TR AN VS BG RP TH // c- Οὗτός ἐστιν ὁ υἱός μου ἀγαπητός 2423^T arm geo // d- Οὗτός ἐστιν ὁ υἱός ὁ ἀγαπητός 0142 // e- Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός οὗτος ἐστιν P 1175 cop^{sa^{ms},bo} // Οὗτός ἐστιν ὁ υἱός μου οὗτος ἐστιν C^{*vid} // b/c lat-v,t // b/c/d cop^{sa^{ms}} // lac \mathfrak{P}^{74} 048 0156 0247.

²⁶⁸ **1:18** txt ἁγίῳ ὄρει \mathfrak{P}^{72} B C^{*} 33 1175 1243 1852 SBL TH \blacklozenge NA29 {} // τῷ ὄρει τῷ ἁγίῳ \aleph A C³ K L P Ψ 049 0142 0209^{vid} 5 307 623 665 1241 1448 1735 1739 2298 2423 2464 2805 ps-Oec TR AN VS BG RP TH \blacklozenge // indeterminate lat syr cop // lac \mathfrak{P}^{74} 048 0156 0209 0247.

²⁶⁹ **1:20** The Greek word means “explanation,” but prophecies do not start with explanation; they have to arise first. I think this means “illumination,” for example, in the sense of how Joseph or Daniel were able to *understand* dreams, so as to tell and explain the meaning. It is what must happen before interpretation, and that is why I did not use the word interpretation.

2Pe 1:21 οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη προφητεία ποτέ,²⁷⁰ ἀλλ' ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι.²⁷¹

²¹for no prophecy was ever brought by the will of a human being, but rather men spoke from God as they were carried along by the Holy Spirit.

Chapter 2

2Pe 2:1 Ἐγένοντο δὲ καὶ ψευδοπροφήται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἰρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινήν ἀπώλειαν·

¹But false prophets have also arisen among the people, as there will be false teachers among you as well. Such people will introduce destructive personal opinions,²⁷² and contradicting the master who purchased them, bring upon themselves swift damnation.

2Pe 2:2 καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται·

²And many will follow their loose ways, because of whom, the way of truth will be disparaged.

²⁷⁰ **1:21a** txt a- προφητεία ποτέ B C K P 33 307 1175 1243 1448 WH VS SBL TH NA29 {} \| b- ἡ προφητεία ποτέ \mathfrak{P}^{72} 1852 \| c- ποτέ προφητεία \aleph A L Ψ 049 0209 5 623 665 1241 1735 1739 2423 2464 2805 ps-Oec TR AN BG RP \| d- ποτέ ἡ προφητεία 2298 \| e- προφητεία 0142 \| a/b syr^h \| a/b/c/d lat-v,t cop^{sa,v} \| a/c cop^{bo} \| c/d syr^{ph} \| lac \mathfrak{P}^{74} 048 0156 0247.

²⁷¹ **1:21b** txt a- ἀπὸ θεοῦ ἄνθρωποι \mathfrak{P}^{72} B P 1175 1241 1243 1739 1852 2298 arm WH SBL TH NA29 {B} \| b- ἄγιοι θεοῦ ἄνθρωποι \aleph K L 049 0142 Ψ 5 33 307 623 1448 1735 2423 2464 2805 TR AN BG RP \| c- οἱ ἄγιοι θεοῦ ἄνθρωποι 665 ps-Oec TR-Steph \| d- ἄγιοι τοῦ θεοῦ ἄνθρωποι A \| e- ὑπὸ θεοῦ ἄνθρωποι 2718 \| f- ἀπὸ θεοῦ ἄγιοι ἄνθρωποι C \| g- ἄγιοι ἀπὸ θεοῦ ἄνθρωποι 81 VS \| h- ἄγιοι ὑπὸ θεοῦ ἄνθρωποι 254 \| i- ἄγιοι ἄνθρωποι 431 cop^{sa}ms \| j- ἄγιοι θεοῦ προφήται geo \| ? cop^{sa}ms,bo,v \| a/e syr^h \| b/c/d lat-v,t syr^{ph} \| b/c/d/f/g cop^{sa}ms \| lac \mathfrak{P}^{74} 048 0156 0209 0247

²⁷² **2:1** This Greek word αἰρέσεις, from which we get the transliterated word “heresies,” means “personal choices,” goes along with the “personal illumination” in 1:20. It means people making up their own beliefs, based not on the authority of God-inspired prophets and apostles, but based on their own personal choice. Another source of such destructive beliefs is a person being inspired by Satan. There is such a thing as “doctrines of demons.” Peter himself right here gives us a good definition of such destructive personal beliefs or heresies: any belief which contradicts our master Jesus Christ and his apostles.

2Pe 2:3 καὶ ἐν πλεονεξία πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.²⁷³

³And in covetousness they will defraud you²⁷⁴ with baseless²⁷⁵ teachings. Whose sentence from of old was never idle, nor is their damnation sleeping.²⁷⁶

2Pe 2:4 Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειροῖς²⁷⁷ ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους,²⁷⁸

⁴For if God did not spare the angels who sinned, but transferred them down to Tartarus, being kept in pits of deep darkness for judgment day,

²⁷³ **2:3a** txt νυστάζει P⁷² N A B C P 5 623 665 1175 1241 1243 1735 1852 2298 2423 lat-v,t Anast-S ps-Oec Pall TR WH VS SBL TH NA29 {} // νυστάζει K L 049 0142 Ψ 5 33 307 1448 1739 2464 2805 lat-s cop^{sams,bo,v} AN BG RP // *indeterminate* 0209 syr^{ph,h} // lac P⁷⁴ 048 0156 0209 0247

²⁷⁴ **2:3b** Lidell & Scott: II.4.- make gain of, overreach, cheat you; Bauer, p. 324, 3: in the sense of misrepresenting merchandise, they exploit you; BDF §148(1) defraud you. (They will exploit *your* greed and materialism. Exploiting would make no sense if it was their own greed and materialism they were exploiting. Jesus himself warned in his parables that desires for things, materialism, would choke out the seed and fruit from our lives.) In his parables he taught that many people will be deceived and led astray because of their own materialism, and the seductiveness of wealth. In modern American Christianity, materialism certainly must be the most socially accepted sin. Indeed, Christian men are chastised if they are not materialistic enough, as if there is a Christian obligation that they provide so much for their families that their family becomes richer than 99% of all families that existed in the history of the planet. James tells us that temptation only works because of our own desires, which get led out and enticed.

²⁷⁵ **2:3c** Liddel & Scott: molded, formed; or, metaph.: fabricated, feigned, forged, counterfeit. Bauer: “mentally constructed without a basis in fact.”

²⁷⁶ **2:3d** Isaiah 28:8 (Septuagint only) A curse will devour his counsel, for his counsel is for the sake of greed.

²⁷⁷ **2:4a** txt σειροῖς (pits, caves) A B C WH TH // b- σιροῖς (pits, caves) N lat-t // a- σειραῖς (chains) P⁷² K L P 049 0142 5 33 307 623 665 1175 1241 1243 1448 1735 1739 1852 2298 2423 2464 2805 lat-v syr^{ph} cop^{bo,v} arm geo Cyr Did Procop ps-Oec TR AN VS BG RP SBL NA29 {C} // a/b syr^h // lac P⁷⁴ 048 0156 0209 0247. The parallel passage in Jude 6 says δεσμοῖς, bonds / chains.

²⁷⁸ **2:4b** txt a- τηρουμένους P⁷² B C* K L P 049 0142 307 665 1175 1241 1243 1448 1739 1852 2298 2423 2464^Z syr^h Procop WH AN VS BG RP SBL TH NA29 {} // b- τετηρημένους ps-Oec TR // c- κολαζομένους τηρεῖν N A Ψ 5 623 1735 2464^T 2805 // d- κολαζομένους τηρεῖσθαι 33 syr^{ph,hA} Pilox: “and he handed them over, that they should be kept for the judgment of torture” // e- βασιανιζομένους τηρεῖν lat-v? // f- τηρουμένους κολαζομένους τηρεῖν C² // c/d lat-t cop^{sa,bo} // lac P⁷⁴ 048 0156 0209 0247.

2Pe 2:5 καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ' ²⁷⁹ ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας,

⁵and the ancient world he did not spare, when he brought a flood upon a world full of wicked people, except for Noah, one of eight he protected, herald of righteousness,

2Pe 2:6 καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῇ κατέκρινεν,²⁸⁰ ὑπόδειγμα μελλόντων ἀσεβεῖν²⁸¹ τεθεικώς,

⁶and the cities of Sodom and Gomorrah he condemned to ruin, reducing them to ashes, setting them as an example to those about to²⁸² be ungodly,

2Pe 2:7 καὶ δίκαιον Λῶτ καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς ἔρρύσατο—

⁷and rescued righteous Lot, who was overwhelmed by the behavior of them unrestrained in sensuality,

2Pe 2:8 βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν—

⁸(for that righteous man, though he lived among them, seeing and hearing day after day their lawless acts grated on his righteous soul)

²⁷⁹ 2:5 txt ἀλλ' \mathfrak{P}^{72C} K P Ψ 0142 5 33 307 623 1175^C 1243 1448 1739 1852 2298 2423 2464 2805 TR BG NA29 {} // ἀλλὰ \mathfrak{P}^{72*} \aleph A B C L 049 665 1175* 1735 AN VS SBL RP TH // lac \mathfrak{P}^{74} 048 0156 0209 0247

²⁸⁰ 2:6a txt καταστροφῇ κατέκρινεν \aleph A C² K L 049 0142 Ψ 5 33 307 623 665 1448 1735 2298 2423 2464 2805 ps-Oec lat-v,t syr^{ph,h} cop^{sa,void} TR AN VS BG RP SBL TH NA29 {} // κατέκρινεν \mathfrak{P}^{72T} B C* 1175 1241 1243 1739 cop^{bo} WH // κετέστρεψεν P 1852 // κατεπρησεν \mathfrak{P}^{72Z} // lac \mathfrak{P}^{74} 048 0156 0209 0247.

²⁸¹ 2:6b txt ἀσεβεῖν \aleph A C K L Ψ 049 0142 5 33 307 623 665 1241 1448 1735 1739 2298 2423 2464 2805 lat-v,t cop^{sa} ps-Oec TR AN VS BG RP TH NA29 {C} // ἀσεβέσιν \mathfrak{P}^{72} B P 1175 1243 1852 syr^{ph,h} arm eth geo WH SBL // ἀσεβῶν cop^{bo} // lac \mathfrak{P}^{74} 048 0156 0209 0247.

²⁸² 2:6c or “intending to” be ungodly. In my electronic copy of the Septuagint, there are 36 occurrences of μέλλω with an infinitive verb following, like we have here. In Brenton’s English translation of those thirty-six, 11 are rendered something like “about to”; 6 are rendered a simple future; 5 are rendered something like “wanting to” or “intending to”; 5 are rendered something like “expected to”; 5 are rendered “going to”; and 4 are rendered “ready to.” Sodom and Gomorrah should give pause to someone contemplating living like those cities did. Someone intending to be ungodly, or wanting to be ungodly. They haven’t done it yet. There are 3 instances of μέλλω by itself without an infinitive following, that Brenton renders: “lingering,” 4 Maccabees 6:23, “delaying,” 4 Macc 9:1; and “rising,” Prov 15:18.

2Pe 2:9 οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι,²⁸³ ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν,

⁹the Lord certainly knows how to deliver the godly out of trial, but store up the unrighteous for punishment on the day of judgment,

2Pe 2:10 μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους καὶ κυριότητος καταφρονούντας. Τολμηταί, αὐθάδεις, δόξας οὐ τρέμουσιν, βλασφημοῦντες,

¹⁰and especially those running after the flesh in defiling lust, and who despise authority. Bold, over-bearing, they do not tremble as they insult higher powers,

2Pe 2:11 ὅπου ἄγγελοι ἰσχυῖ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ' αὐτῶν [παρὰ κυρίῳ]²⁸⁴ βλάσφημον κρίσιν.

¹¹whereas angels who are much more able and powerful do not bring against them an accusation that is disparaging.

2Pe 2:12 οὗτοι δέ, ὡς ἄλογα ζῶα γεγεννημένα φυσικὰ²⁸⁵ εἰς ἄλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται,²⁸⁶

¹²But these, like unreasoning beasts of instinct, are born for capture and death: hurling invective about things in which they are not knowledgeable. In the manner of their demise, these also will be destroyed,

²⁸³ **2:9** txt a- εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι **Ν**² A B C K L P Ψ 049 5 33 307 623 665 1241 1243 1735 1739 2423 2464 2805 ps-Oec TR WH AN VS RP SBL TH NA29 {\} // b- εὐσεβεῖς ἐκ πειρασμῶν ῥύεσθαι **Ν**^{*} 0142 1175 1448 1852 2298 BG // c- εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι **Ϟ**⁷² Anast-S // d- εὐσεβεῖς ἐκ πειρασμῶν ῥύεσθαι Antioch // ? cop^{sa}ms,v // a/c cop^{sa}ms // a/b/c/d cop^{sa}ms,bo^{mss} // a/c lat-v syr^{ph}mss // b/d syr^{ph}ms,h cop^{bo} // lac **Ϟ**⁷⁴ 048 0156 0209 0247.

²⁸⁴ **2:11** txt κατ' αὐτῶν A 33 1448^T 1735 2464 2805 lat-v syr^{ph}ms,h cop^{sa,bo,v}id SBL NA29♦ // καθ' ἑαυτῶν Ψ // κατ' αὐτῶν παρὰ κυρίῳ **Ν** B C K L P 049 665 1175 1243 1448^Z 1739 1852 2298 2423 ps-Oec TR AN VS BG RP TH NA29♦ // κατ' αὐτῶν παρὰ κυρίου **Ϟ**⁷² 0142 5 307 623 1241 lat-t syr^{ph}mss,h^A // lac **Ϟ**⁷⁴ 048 0156 0209 0247.

²⁸⁵ **2:12a** txt a- ζῶα γεγεννημένα φυσικὰ **A**^{*} B C P 1175 1243 1735 1739 WH VS SBL TH NA29 {\} // b- ζῶα φυσικὰ γεγεννημένα Ψ // c- ζῶα γεγεννημένα φυσικὰ **Ν** A^C 33 1241 1448^{*} 1852 2298 2464 2805 syr^h BG // d- ζῶα φυσικὰ γεγεννημένα K L 049 0142 5 623 665 1448^C ps-Oec TR AN RP // e- ζῶα γεγεννημένα 94 307 1678 // f- ζῶα γεγεννημένα 2423 // g- ζῶα φυσικὰ **Ϟ**⁷² lat-v // h- ζῶα γεγεννημένοι φυσικὰ syr^{ph} cop^{bo} // a/b/c/d lat-a,s cop^{sa,v}id // lac **Ϟ**⁷⁴ 048 0156 0209 0247.

²⁸⁶ **2:12b** txt καὶ φθαρήσονται **Ϟ**^{72f} **Ν**^{*} A B C^{*} P Ψ 33^{vid} 1175 1241 1739 1852 2298 lat-v syr^h WH SBL TH NA29 {\} // καὶ καταφθαρήσονται VS // καταφθαρήσονται **Ν**² C² 5 307 623 665 1243 1448 1735 2423 2464 2805 lat-s syr^{ph} cop^{sa,bo} ps-Oec TR AN BG RP // lac **Ϟ**⁷⁴ 048 0156 0209 0247.

The Catholic Letters

2Pe 2:13 ἀδικούμενοι²⁸⁷ μισθὸν ἀδικίας, ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφῆν, σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν²⁸⁸ συνευωχούμενοι ὑμῖν,

¹³suffering injury as the wages of doing injury. When they eat a communal meal with you, they are blights and sores, in their delusion, reveling, thinking it is partying²⁸⁹ in the daytime for pleasure;²⁹⁰

2Pe 2:14 ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος²⁹¹ καὶ ἀκαταπαύστους ἀμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες, κατάρας τέκνα,

¹⁴having eyes full of adultery, and who cannot cease from sin, enticing unsure souls, having a heart trained on material gain, inheritors of doom.

²⁸⁷ **2:13a** txt ἀδικούμενοι \mathfrak{P}^{72} \aleph^* B P Ψ 1175 1243 1852 2805 syr^{ph} arm SBL TH \blacklozenge NA29 {B} // κομιούμενοι \aleph^2 A C K L 5 33 307 623 665 1241 1448 1735 1739 2298 2423 2464 lat-s,v syr^h cop^{sa,bo} eth geo TR AN VS BG RP TH \blacklozenge // lac \mathfrak{P}^{74} 048 0156 0209 0247.

²⁸⁸ **2:13b** ἀπάταις αὐτῶν \mathfrak{P}^{72} \aleph C K L P 33 307 665 1175 1448 1735 1852 2298 2423 syr^{htxt} cop^{samss,bo} ps-Oec arm TR WH AN VS BG RP SBL TH NA29 {B} // ἀγνοίας αὐτῶν 1241f 1739 // ἀγάπαις αὐτῶν A B Ψ 5 623 2464 2805 lat-c,s,v syr^{ph,hmg} cop^{samss} eth // ἀγάπαις ὑμῶν 1243 geo // lac \mathfrak{P}^{74} 048 0156 0209 0247. The value of some of these variants is that we know the scribes had in mind the “agape feasts,” which in fact may be the scene here. (There is some question as to whether those were ever held in the daytime, or only in the evening.) The reading ἀπάταις means deceptions, which I interpret as self-deceptions, or delusions. This is one of the known usages of the word. See also that mss. 1241 and 1739 read ἀγνοίας, which is also more related to delusion.

²⁸⁹ **2:13c** Regarding this Greek word τρυφή (truphe), it is a word of eating. We must remember that the form of Greek with which the apostles were familiar was that of the Greek Old Testament, the Septuagint, or LXX. This word τρυφή was used for “Dainties, delicacies” in Gen. 49:20; “fatness,” in Psalm 36:8, etc. There are many more, but the picture we get is “living it up with food, indulging in luxurious meals and delicacies.” This is why I rendered it “partying.” If you look at all the uses of the word in the LXX, a majority of them have to do with feasting. This is another strong clue that Peter is describing the subjects’ attitude toward the communal meal or agape feast mentioned in the same verse.

²⁹⁰ **2:13d** cf. Jude 12, “feasting without reverence.” They think the fellowship feasts or “agape” feasts are “partying in the daytime for pleasure.” The parallel passage in Jude helps us understand what Peter is saying. The point of the phrase ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφῆν is surely to describe their attitude toward the communal meal or perhaps the breaking of bread / communion. See previous footnote on the meaning of the word τρυφή.

²⁹¹ **2:14** txt a- μοιχαλίδος \mathfrak{P}^{72} B C K L P 049 0142 5 307 623 665 1175 1241 1243 1448 1735 1739 1852 2298 2423 2464 2805 ps-Oec TR AN VS BG RP SBL TH NA29 {\} // b- μοιχαλείας \aleph A 33 // c- μοιχείας Ψ 2344 // b/c lat syr cop // lac \mathfrak{P}^{74} 048 0156 0209 0247.

2Pe 2:15 καταλιπόντες²⁹² εὐθεΐαν ὁδὸν ἐπλανήθησαν, ἑξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσόρ²⁹³ ὃς μισθὸν ἀδικίας ἠγάπησεν

¹⁵Leaving the right path, they have gone astray, following in the path of Balaam son of Bosor, who loved the payment from unrighteousness,²⁹⁴

2Pe 2:16 ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγξάμενον ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν.

¹⁶but received a rebuke for his transgression. A donkey, that has not speech, reigned in the madness of the prophet, by speaking up with a human voice.

²⁹² **2:15a** txt a- καταλιποντες P⁷² B² C P Ψ 048^{vid} 5 307 1241 1243 1448 1735 1739 1852 2298 2423 syr^{ph,h} ps-Oec TR AN BG RP SBL NA29 {} // b- καταλειποντες N A B* 049 33 623 2464 2805 VS TH // omit 1175 // a/b lat cop // lac P⁷⁴ 0156 0209 0247.

²⁹³ **2:15b** txt του βαλααμ του βοσορ P⁷² N² A^C C K L Ψ 048 5 307 623 1175 1241 1243 1448 1735 1739 1852 2298^Z 2423 2464 2805 lat-v syr^h geo ps-Oec TR AN VS RP SBL TH NA29 {A} // του βαλααμ του βοσορ P 2298^T // (του) βαλααμ του βοσερ cor^{bo^{ms}} // illegible A* // του βαλααμ του βεωρ B lat-v^{ms,t} syr^{ph} cor^{sa} arm WH // (του) βαλααμ του βαγωρ cor^{bo^{ms}} // του βαλααμ του βεωροσορ N* // lac P⁷⁴ 0156 0209 0247 665.

²⁹⁴ **2:15c** The elders of Moab and Midian came to Balaam offering to pay a fee, (Numbers 22:7) or payment, an “honor” (24:11) to be paid to Balaam if he would come with them and curse the Israelites. Balaam inquired of God, and God told him not to go with the men, and not to curse Israel. But Balaam kept re-inquiring of God, in prayer that is wicked, (wicked prayer, because he already had received the answer, but did not like the answer), Balaam kept inquiring of God, even looking for omens (24:1) by sacrificing at different places, apparently hoping that God might change his mind, and then Balaam could earn the fee after all. Certainly, that fee would be a payment from unrighteousness. The thing to note is, that Balaam was a true prophet of Yehovah, and he rightly spoke only what Yehovah told him to speak; yet he is eternally damned because of his heart, because his heart kept hoping to earn some money that was wrong to earn. Motives count to God, not just deeds. Balaam’s heart loved money too much.

2Pe 2:18 ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις²⁹⁸ τοὺς ὀλίγως ²⁹⁹ ἀποφεύγοντας³⁰⁰ τοὺς ἐν πλάνῃ ἀναστρεφόμενους,

¹⁸For by uttering high sounding but worthless words they entice through the untempered desires of the flesh those just escaping the ones who live in error,

2Pe 2:19 ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γὰρ τις ἦττηται, τούτῳ δεδούλωται.³⁰¹

¹⁹promising them freedom, themselves being slaves of seduction. For by whatever someone has been defeated, to that he has become a slave.

²⁹⁸ **2:18a** txt a- ἀσελγείαις \mathfrak{P}^{72} \aleph A B C K L 049 0142 5 33 307 623 1448 1735 2423 2464 TR AN VS RP SBL TH NA29 {} // b- ἀσελγείας P Ψ 1175 1241 1243 1739 1852 2298 lat-v,t syr^{ph,h} BG // c- καὶ ἀσελγείαις 61 1874 // d- ἐν ἀσελγείαις 2805 cop^{sa,bo} ps-Oec // a/b 048 // lac \mathfrak{P}^{74} 0156 0209 0247 665.

²⁹⁹ **2:18b** txt a- ὀλίγως (just recently, or just barely) \mathfrak{P}^{72} \aleph^2 A B Ψ 33 436 623^T 2464* 2805 Jer Aug WH VS SBL // b- ὀλιγον (adv) 104 459 522 1505 2344 al // a/b lat-a,v,t syr^{ph,h} cop^{sa,bo} // c- ὄντως (truly) \aleph^* C K L P 048 049 0142 5 307 623^Z 1175 1243 1448 1735 1739 1852 2298 2423 2464^c ps-Oec TR AN BG RP TH NA29 {C} // d- ὄντας 1241 // lac \mathfrak{P}^{74} 0156 0209 0247 665. The SBL text reads “those just escaping.” The RP text reads, “those having truly escaped.” The NA29 text reads, “those truly escaping.” In my opinion, the reading ὄντως ἀποφυγόντας is an attempt to bring v. 18 into more clear agreement with v. 20, and so is what is called an orthodox corruption. NASB: those who barely escape; ESV: those who are barely escaping; NIV/TNIV: people who are just escaping; NRSV: people who have just escaped; Weym: men who are just escaping; GW: people who have just escaped; KJV: those that were clean escaped; and the Murdock translation from Syriac says “them who have almost abandoned.”

³⁰⁰ **2:18c** txt ἀποφεύγοντας \mathfrak{P}^{72} (* ἀποφθεγγοντας) \aleph A B C Ψ 5 33 623 1243 1735 1739 1852 2298 2464 2805 syr^{ph,h} VS SBL TH NA29 {} // ἀποφυγόντας K L P 049 0142 307 1175 1448 2423 cop^{sa,bo} TR AN BG RP // indeterminate 048 lat-v,t // lac \mathfrak{P}^{74} 0156 0209 0247 665.

³⁰¹ **2:19** txt δεδούλωται \mathfrak{P}^{72} \aleph^* B cop^{sa,bo} WH TH NA29 {} // καὶ δεδούλωται \aleph^2 A C K L P Ψ 048 049 0142 5 33 307 623 1175 1241 1243 1448 1735 1739 1852 2298 2423 2464 2805 lat-a,v,t syr^{ph,h} Adam Anast-S Andr Antioch Ephiph Genn Ioh-Mos Phot ps-Oec TR [TG] AN VS BG RP SBL // lac \mathfrak{P}^{74} 0156 0209 0247 665.

2Pe 2:20 εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ³⁰² τούτοις δὲ πάλιν ἐμπλακέντες ἡττώνται, γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων.

²⁰For if after having escaped the moral corruptions of the world through the knowledge of the Lord and Savior Jesus Christ they are but again entangled, defeated by them, their latter state has become worse for them than their former.

2Pe 2:21 κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ὑποστρέψαι ³⁰³ ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς·

²¹For it would have been better for them not to have known the path of righteousness, than though knowing it, to turn back from the holy commandment that was delivered to them.

³⁰² **2:20** f- κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ B K 049 307 2423 it^z lat-v^{mss} ps-Oec TR WH AN BG RP SBL TH ECM2 NA29 {} // a- κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ \mathfrak{P}^{72} \aleph A C P Ψ 048^{vid} 0142 5 33 623 1175 1243 1448 1735 1739 1852 2298 2464 lat-v,t syr^h arm (eth) geo slav Pelag Aug VS ECM1 // b- κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ σωτῆρος (ἡμῶν) cop^{sa} syr^{phmss} // c- κυρίου καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ 94 104 syr^{phmss} // d- κυρίου καὶ σωτῆρος ὑμῶν Ἰησοῦ Χριστοῦ 1241 // e- κυρίου ἡμῶν Ἰησοῦ Χριστοῦ L 459 cop^{bo} Anast-S // g- κυρίου Ἰησοῦ Χριστοῦ 6 2805 // a/c cop^v // e/g syr^{phmss} // lac \mathfrak{P}^{74} 048 0156 0209 0247 665. The presence or absence of the possessive pronoun ἡμῶν does not necessarily make a difference in translation of this phrase into English, since the definite article τοῦ can also be translated as “our.” The reading of Codex Vaticanus is probably original. I own the ECM1, so that is why these variants are arranged like this; but I adopt the reading of ECM2.

³⁰³ **2:21** txt a- ὑποστρέψαι ἐκ \mathfrak{P}^{72} B C P 307 1175 1241 1739 2298 WH SBL TH NA29 {} // b- ἐπιστρέψαι ἐκ K L 1448 2423 Anast-S TR AN BG RP // c- πάλιν ἐπιστρέψαι ἐκ 1243 // d- πάλιν ὑποστρέψαι ἐκ 2718 // e- ἐπιστρέψαι εἰς τὰ ὀπίσω ἐκ 398 arm // f- ἐπιστρέψαι εἰς τὰ ὀπίσω ἀπὸ 254 2652 // g- εἰς τὰ ὀπίσω ἐπιστρέψαι ἀπὸ 1611 2138 geo // h- ὑποστρέψαι εἰς τὰ ὀπίσω ἀπὸ 1852 2805 // i- εἰς τὰ ὀπίσω ἀνακάμψαι ἐκ 104 459 // j- εἰς τὰ ὀπίσω ἀνακάμψαι ἀπὸ \aleph A Ψ 048^{vid} 5 33 623 1735 2464 Cyr VS // k- εἰς τὰ ὀπίσω ὑποστρέψαι ἐκ 321^Z // a/b lat-s cop^{sa}mss,bo // c/d cop^v // c/d/g/i/j/k lat-v,t // e/ff/g/h/i/j/k cop^{sa}mss eth // g/i/j/k syr^{ph,h} // lac \mathfrak{P}^{74} 048 0156 0209 0247 665.

2Pe 2:22 συμβέβηκεν ³⁰⁴ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας· Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καὶ ἵγς λουσαμένη εἰς κυλισμὸν³⁰⁵ βορβόρου.

²²The definition of that true proverb is met in them: “A dog returns to its vomit, and a sow after washing herself to rolling in the filth.”³⁰⁶

Chapter 3

2Pe 3:1 Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολὴν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν,

¹This now, beloved, is the second epistle I write to you in which³⁰⁷ I rouse your sincere minds by a reminder,

2Pe 3:2 μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν³⁰⁸ ἐντολῆς τοῦ κυρίου καὶ σωτῆρος,

²to recall the statements spoken in the past by the holy prophets, and the direction from the Lord and Savior through your apostles,

³⁰⁴ **2:22a** txt συμβέβηκεν \mathfrak{P}^{72} \aleph^* A B 048^{vid} 33 lat-s,t cop^{sa} Cyr Did WH SBL TH NA29 {} // συμβέβηκεν δὲ \aleph^2 C K L P Ψ 049 0142 5 307 623 1175 1241^{vid} 1243 1448 1735 1739 1852 2298 2423 2464 2805 syr^{ph,h} ps-Oec TR AN [VS] BG RP // συμβέβηκεν γὰρ lat-v cop^{bo} Anast-S Cyr // lac \mathfrak{P}^{74} 0156 0209 0247 665. . The verb is the perfect tense of “meet.” They meet the definition.

³⁰⁵ **2:22b** txt κυλισμὸν \mathfrak{P}^{72} B C* 1175 1241 1243 1739 1852 2298 WH SBL TH NA29 {} // κύλισμα \aleph A C² K L P Ψ 048 049 0142 5 307 623 1448 1735 2423 2464 2805 Anast-S Cyr Did ps-Oec TR AN VS BG RP // *indeterminate* lat syr cop // lac \mathfrak{P}^{74} 0156 0209 0247 665.

³⁰⁶ **2:22c** The verb κυλισμὸν “rolling” was used of the dung beetle how it rolled a ball of dung. In turn, the word usually rendered “mire” or mud, means more exactly, “sullied mud, filth.” That is, mud that has dung in it. There is a nuance here that is supposed to revulse the Jewish sense of cleansing; and for this, presence of dung is required. Moreover, there is a parallelism intended with the vomit of a dog, to mention another bodily secretion this time of the pig; again, to revulse the Jewish cleanness. And both dogs and pigs are unclean and despised animals; so much more their secretions.

³⁰⁷ **3:1** The “in which” is plural, so what follows applies to both epistles.

³⁰⁸ **3:2** txt a- ὑμῶν \mathfrak{P}^{72} \aleph A B C K L P 048 049 0156 307 1175 1243 1735* 2423 lat-v WH AN VS BG RP SBL TH NA29 {} // b- ἡμῶν Ψ 0142 5 623 1448 1735^C 1852 2298 2464 2805 syr^h ps-Oec TR // c- omit 323 945 1241 1739 1881 2344 cop^{sa,bo} // a/b syr^{ph} // lac \mathfrak{P}^{74} 0209 0247 33 665.

2Pe 3:3 τούτο πρῶτον γινώσκοντες ὅτι ἐλεύσονται ἐπ' ἐσχάτων³⁰⁹ τῶν ἡμερῶν ἐν ἐμπαιγμονῇ³¹⁰ ἐμπαίχται κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι

³knowing this first of all, that there will come in the last days mockers, conducting themselves according to their own desires,

2Pe 3:4 καὶ λέγοντες· Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως.

⁴and saying with scorn,³¹¹ "Where is the promise of his coming? Because from the time our fathers passed away, everything continues like it was from the beginning of creation."

2Pe 3:5 λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας ὅτι οὐρανοὶ ἦσαν ἔκπαλαι καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ τοῦ θεοῦ λόγῳ,

⁵For this escapes them on purpose, that the heavens existed long ago, and the earth from water and through water was put together by the word of God,

2Pe 3:6 δι' ὃν³¹² ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπόλετο·

⁶by which *also* the then world perished when it was flooded with water;³¹³

³⁰⁹ **3:3a** txt a- ἐσχάτων P⁷² N A B C³ Ψ 048^{vid} 0156 5 623 1175 1241 1243 1735 1739 2298 2464 2805 Anast-S Antioch lat-v cop^{sa,bo} WH AN VS SBL TH NA29 {} // b- ἐσχάτου K L P 049 0142 307 1448 1852 2423 ps-Oec TR BG RP // c- ἐσχάτω C* // b/c lat-t syr^{ph,h} cop^v // lac P⁷⁴ 0209 0247 33 665.

³¹⁰ **3:3b** txt a- ἐν ἐμπαιγμονῇ N A B Ψ 048^{vid} 307 1241f (ἐν μπαιγμονῇ) 1735 2805 lat-v WH VS SBL TH NA29 {} // b- ἐμπαιγμονῇ C P 0156 5 623 1175 1243 1852 2298 // b2- ἐνπαιγμονῇ P⁷² 1739 // c- ἐμπαιγμονῆς 1611 syr^h // d- ἐν ὑμῖν 330 // e- omit K L 049 0142 1448 2423 2464 cop^{bo,ms} Anast-S ps-Oec TR AN BG RP // ? cop^{sa,ms} // a/b lat-t cop^{sa,ms,bo,v,vid} // a/b/b2/c 33 // a/b/c syr^{ph} // lac P⁷⁴ 048 0209 0247 33 665. Perhaps the shorter reading is from scribal familiarity with Jude 18. Note that all the versions (early translations into other languages), except one lone Bohairic manuscript, attest to the longer reading. One factor that could have contributed to this phrase getting lost is Peter's style of having his modifying phrases frequently being separated by a large distance in the text from their referents.

³¹¹ **3:4** The phrase "with scorn" is rendered from the Greek words ἐν ἐμπαιγμονῇ found in v. 3. That is Peter's style: he forms very long sentences, and sometimes his modifying phrases can be separated by great distance from what they are modifying.

³¹² **3:6a** txt δι' ὃν (acc. sing. masc. rel. pronoun) P 1175 lat-v^{ms} Aug NA29 {C} // δι' ὧν (gen. pl. rel. pronoun) P⁷² N A B C K L Ψ 048 049 0142 0156 5 33 307 623 1241 1243 1448 1735 1739 1852 2298 2423 2464 2805 lat-v,t syr^{ph,h} cop^{sa,bo,v} ps-Oec TR WH AN VS BG RP SBL TH // διο 61 // lac P⁷⁴ 0209 0247 665.

³¹³ **3:6b** Peter is saying the scoffers know perfectly well that everything has not stayed the same way as it was at the beginning of creation. They are intentionally passing over how the earth was radically changed by the flood. (e.g., only after the flood were there 4 seasons, and only after the flood was there rain and erosion, and only after the flood, as a result of rains, erosions, and shorter growing seasons, was man given permission to eat animals. Before the flood, man was allowed only to eat plants. The scoffers are willfully

2Pe 3:7 οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ³¹⁴ λόγῳ τεθησαυρισμένοι εἰσὶν περὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

⁷and the present heavens and earth by the same word are reserved for fire, kept until the day of judgment and destruction of ungodly people.

2Pe 3:8 Ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ κυρίῳ ὡς χίλια ἔτη καὶ χίλια ἔτη ὡς ἡμέρα μία.

⁸But this one thing must not escape you, beloved, that with the Lord, one day is like a thousand years, and a thousand years like one day.

2Pe 3:9 οὐ βραδύνει κύριος³¹⁵ τῆς ἐπαγγελίας, ὡς τινες βραδύτητα ἡγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς,³¹⁶ μὴ βουλόμενός τινας ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

⁹The Lord of that promise is not loitering, as some consider it³¹⁷ loitering. Instead, he is being very patient toward us, not wanting anyone to perish, but rather all to come to repentance.

ignoring the book of Genesis.

³¹⁴ **3:7** txt a- τῷ αὐτῷ λόγῳ \mathfrak{P}^{72} A B P Ψ 0156 33 1175 1241 1739 1852 2298 2805 Did lat-v,t cop^{sa,bo} arm geo TR-Beza-1598, Elz-1624, Scriv-1894 WH VS SBL TH NA29 {} // b- τῷ αὐτοῦ λόγῳ \aleph C K L 049 0142 5 307 623 2464 syr^{ph,h} cop^v eth^{mss} Complutensian Polyglot AN BG RP // c- omit 808 eth^{mss} // d- αὐτοῦ λόγῳ TR-Eras-1516, Steph-1550, Scriv-1887 // a/b 048 // lac \mathfrak{P}^{74} 0209 0247 665.

³¹⁵ **3:9a** txt κύριος \mathfrak{P}^{72} \aleph A B C P Ψ 048 0156 33 307 623^T 1175 1241 1243 1739 1852 2805 Did WH VS SBL TH NA29 {} // ὁ κύριος K L 049 0142 5 623^Z 1448 1735 2298 2423 2464 ps-Oec TR AN BG RP // indeterminate lat syr cop // lac \mathfrak{P}^{74} 0209 0247 665.

³¹⁶ **3:9b** b- εἰς ἡμᾶς K L 049 307 slav ps-Oec TR AN BG RP // a- εἰς ὑμᾶς \mathfrak{P}^{72} B C P 048^{vid} 0142 0156 1175 1241 1243 1448 1735 1739 2298 2805 arm geo WH VS SBL TH NA29 {C} // c- δι' ὑμᾶς \aleph A Ψ 5 33 623 1852 2464 lat-s,v,t syr^{ph,h} cop^{sa} eth // d- δι' ἡμᾶς 522 et al // e- ἐφ' ὑμᾶς 1890 // a/e cop^{bo,void} // lac \mathfrak{P}^{74} 0209 0247 665. I am not saying εἰς ἡμᾶς is the original reading. I am just going with it.

³¹⁷ **3:9c** A similar expression using this verb ἡγέομαι is found in James 1:2, Πᾶσαν χαρὰν ἡγήσασθε, where all translations add an implied object of the verb, "it." Consider it joy. Why not here? "Some consider it loitering."

2Pe 3:10 ἥξει δὲ ἡμέρα³¹⁸ κυρίου ὡς κλέπτῃς³¹⁹ ἐν ἧ οἱ οὐρανοὶ³²⁰ ῥοιζήδον παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσεται,³²¹ καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαίσεται.

¹⁰But the day of the Lord will come like a thief, in which the heavens will pass away with a roar, and the elements be dissolved by fervent heat, and the earth and the works in it will be completely burned up.³²²

³¹⁸ **3:10a** txt ἡμέρα \mathfrak{P}^{72} B C Ψ 048 049 0156 33 623 1241 1739 2298 2464 2805 Cyr WH VS SBL TH NA29 { \ } // ἡ ἡμέρα \aleph A K L P 0142 5 307 1175 1243 1448 1735 1852 2423 Cyr ps-Oec TR AN BG RP // *indeterminate* lat syr cop // lac \mathfrak{P}^{74} 0209 0247 665.

³¹⁹ **3:10b** txt κλέπτῃς \mathfrak{P}^{72} \aleph A B P Ψ 048 0156 5 33 623 1175 1241 1243 1735 1739 1852 2464 2805 Cyr lat-s,v,t syr^{ph} cop^{sa,bo,v^{vid}} arm eth WH VS SBL TH NA29 { \ } // κλέπτῃς ἐν νυκτί C K L 049 0142 307 1448 2298 2423 lat-t^{mss} syr^h ps-Oec TR AN BG RP // lac \mathfrak{P}^{74} 0209 0247 665.

³²⁰ **3:10c** txt οἱ οὐρανοὶ \mathfrak{P}^{72} A B C P 0156 307 1175 1241 1243 1448 1739 1852 2298 2423 Cyr ps-Oec TR WH VS RP SBL TH NA29 { \ } // οὐρανοὶ \aleph K L Ψ 048 049 0142 5 33 623 1735 2464 2805 Cyr AN BG // *indeterminate* lat syr cop // lac \mathfrak{P}^{74} 0209 0247 665.

³²¹ **3:10d** txt a- λυθήσεται \mathfrak{P}^{72} \aleph B C P 048^{vid} 307 1175 1243 2080 Cyr WH VS SBL TH NA29 { \ } // b- λυθήσονται A K L Ψ 0142 5 33 623 1241 1448 1735 1739 1852 2298 2423 2464 2805 Cyr ps-Caes ps-Oec TR AN BG RP // c- omit στοιχεῖα δὲ καυσούμενα λυθήσεται/λυθήσονται 049 // a/b 0156 lat syr cop // lac \mathfrak{P}^{74} 0209 0247 665.

³²² **3:10e** txt f- κατακαίσεται (will be burned up) A L 048 049 33 81 307 436 442 1611 1739^{mss} 2080 2298 2344 2423 syr^{h^{txt}} (eth) geo Aug Cyr ps-Oec TR TD AN BG RP // g- κατακαίσονται 5 623 1243 1735 2492 2805 // h- καησονται 2464 // a- οὐχ εὑρεθήσεται (will be found no more) syr^{ph^{mss}} cop^{sa,cv^{vid}} NA29 {D} // b- εὑρεθήσεται \aleph B K P (1175, but transposed; see below) 1241 1448 1739^T 1852 syr^{ph^{mss},h^{mss^{mss}}} WH VS SBL TH // c- εὑρεθήσονται 398 arm^{mss} // d- εὑρεθήσεται λυόμενα (found destroyed, broken up) \mathfrak{P}^{72} // e- ἀφανισθήσονται C (will disappear) arm^{mss} // omit speculum // omit καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα οὐχ εὑρεθήσεται / κατακαίσεται Ψ it^Z lat-v Jer^{vid} Pelag // καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὑρεθήσεται *transposed* to 3:11 following λυομένων 1175 // ? lat-s,v // b/d 0156 // f/g lat-t // f/g/h cop^{bo} eth // lac \mathfrak{P}^{74} 0209 0247 665. I now quote Jan Krans from Facebook: Gerd Mink discusses the conjecture in “Problems of a Highly Contaminated Tradition: the New Testament. Stemmata of Variants as a Source of a Genealogy for Witnesses,” in *Studies in Stemmatology II* (ed. Pieter van Reenen and August A. den Hollander; Amsterdam: Benjamins, 2004), pp. 13-85, p. 27: “... the ECM records the witnesses of erroneous readings as witnesses for the variants which they represent, albeit defectively. There is even an example where the best witnesses omit a negation (1 Peter 3:10/48-50). Although the preceding passage speaks of the passing away of the heavens, and the dissolution of the elements, and the following verses presuppose the dissolution of heaven and earth (for a new heaven and a new earth are waited for), quite superior witnesses here have the reading ‘the earth and all the works that are therein will be found (εὑρήσονται [sic; εὑρεθήσεται])’, when logic demands ‘will not be found (οὐχ εὑρεθήσονται [sic])’. The meaning, as a result, is extremely problematic; to my mind the reading does not make sense and must therefore be erroneous. Unquestionably, the hyparchetype of all these witnesses did not have the negation. Now, there are two variants (ἀφανισθήσονται ‘they will disappear’, and κατακαίσεται ‘they will be burned up’), which presuppose and express more graphically a text containing the negation: οὐχ εὑρεθήσονται [sic] ‘they will not be found’. Although it is not preserved in any Greek manuscript, it is probable that the

2Pe 3:11 Τούτων οὖν³²³ πάντων λυομένων ποταπούς δεῖ ὑπάρχειν³²⁴ ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις,

¹¹Since all these things are being dissolved, what kind of people is it requisite to be, in holy way of life, and godliness,

initial text had the negation. Even if these variants which indirectly confirm the negation did not exist, the assumption should still be that the initial text contained the negation required by the sense of the text, even though the negation is not in the graphemic representation of the archetype. To my mind, this is an almost unavoidable conjecture." Now this was not the first emendation proposed for this verse; according to the BDAG lexicon, the emendation was proposed of "καὶ γῆ κατὰ (for καὶ γῆ καὶ τὰ) ἐν αὐτῇ ἔργα εὐρεθήσεται (cp. PsSol 17:8) 'and the earth will be judged according to the deeds done on it' (FDanker, ZNW 53,'62,82-86)." Many current translations in rendering the NA26/SBL reading τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται interpret the verb εὐρεθήσεται (εὐρίσκω) as "discover, expose, lay bare." That is probably the main objection I have seen from people to this emendation; that is: "why not translate the text without the negation as 'be exposed'? The reason why not is covered in Gerd Mink's statement above: because the previous material in the text had already said that the earth and heaven would no longer exist. If the earth doesn't exist at all, how are the works of the earth exposed? They just don't exist. Exposed as temporary maybe? Perhaps scribes had in mind 1 Cor. 3:10-15, where Paul says everyone's works will be tried by fire, and be "revealed," ἀποκαλύπτω, whether gold, silver, precious stones, wood, hay or stubble. If the works are good, they will last through the fire. But that is not what we have here. The works will vanish. This is more the idea of the humbling of man's pride- the towers he has built, and the seven wonders of the world, they will be found no more. Like Babylon in Rev. 18:21: Βαβυλῶν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῆ ἔτι - great city Babylon will be thrown down, and never more be found. Or, Psalms of Solomon 13:11 ἀμαρτωλοὶ δὲ ἀρθήσονται εἰς ἀλώλειαν, καὶ οὐχ εὐρεθήσεται μνημόσυνον αὐτῶν ἔτι- but sinners shall be taken away into destruction, and their memorial shall never be found. Whereas in the LXX also, for the idea of "laid bare," the word ἀποκαλύπτω is used, as in Ezekiel 13:14- καὶ ἀποκαλυφθήσεται τὰ θεμέλια αὐτοῦ- "so that the foundation thereof shall be discovered..."

³²³ **3:11a** a- f- οὖν πάντων **κ** A K L Ψ 048 049 33 307 1448 1735 2423 2805 ps-Oec lat-v,t syr^{ph},hmss^{mg},hmst^{xt} cop^{sams,bo} TR AN BG RP TH // οὕτως πάντων B 1241 1739 1852 2298 syr^hmsst^{xt} WH VS SBL NA29 {} // b- οὕτως πάντως **Ϟ**⁷² // c- δε πάντων 5 623 2464 Cyr lat-t^{ms} // d- δε οὕτως πάντων C // e- δε οὕτως ἀπάντων P 0142 // eo- δ οὕτως ἀπάντων 1175 // g- οὖν οὕτως πάντων 81 // h- οὖν πάντων οὕτως cop^{sa}ms^{ss} // i- οὕτως 1243 // j- οὖν οὕτως 1831 // πάντων οὕτως cop^v // πάντων cop^{bo}ms^{ss} // ? lat-s but definitely omit οὕτως // a/c/d/e/eo/ff/g **Ϟ**⁷⁴ // lac **Ϟ**⁷⁴ 0156 0209 0247 665. There is a marginal note in some Harklean mss beside οὖν, to the addition of γάρ.

³²⁴ **3:11b** txt ὑπάρχειν **Ϟ**^{72*} **Ϟ**⁷⁴oid B 1175 vg^{ms} DP // ὑπάρχειν ἡμᾶς **κ*** 5 2464 // ὑπάρχειν ὑμᾶς **Ϟ**^{72c} **κ*** A C K L P Ψ 048^{oid} 33 307 623 1241 1735 1739 1852 2298 2423 2805 lat-a,v,t syr^{ph,h} cop^{sa} ps-Oec TR [WH] AN VS BG RP SBL TH NA29 {} // ὑμᾶς ὑπάρχειν 629 642 // ὑπάρχειν ἑαυτοῦς 2718 cop^v // παρέχειν ἑαυτοῦς 1243 // indeterminate lat-s cop^{bo} // lac **Ϟ**⁷⁴ 0156 0209 0247 665. In view of Peter's tendency to sometimes leave subjects/objects unsaid, and in view of the variety of additions, I strongly think that the original text lacked ὑμᾶς or ἡμᾶς or ἑαυτοῦς.

2Pe 3:12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα τήκεται·

¹²looking forward to and cheering on the arrival of the day of God, by which it is *all* melted, the heavens to be dissolved by fire and the elements by burning up?

2Pe 3:13 καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

¹³And we are looking forward, according to his promise, to a new heaven and a new earth, in which righteousness is at home.

2Pe 3:14 Διό, ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ,

¹⁴Wherefore, beloved, looking forward to these things, be diligent to be found by him at peace, from being pure and blameless.

2Pe 3:15 καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἠγείσθε, καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθείσαν αὐτῷ ³²⁵ σοφίαν ἔγραψεν ὑμῖν,

¹⁵And consider the patience of our Lord to be salvation,³²⁶ just as also our beloved brother Paul has written to you according to the wisdom given to him,

³²⁵ **3:15a** txt δοθείσαν αὐτῷ P⁷² K² A B C K P 048 0142 5 33 307 623 1175 1241 1243 1448 1735 1739 1852 2298 2423* 2464 2805 Phot lat-v,t WH VS SBL TH NA29 {} // δοθειαν αὐτω N* // αὐτῷ δοθείσαν L 049 2423^c ps-Oec TR AN BG RP // δοθείσαν ἐν αὐτῷ Ψ // *indeterminate* syr cop // lac P⁷⁴ 0156 0209 0247 665.

³²⁶ **3:15b** Romans 2:4

2Pe 3:16 ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς³²⁷ λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν αἷς³²⁸ ἔστιν δυσνόητά τινα, ἃ οἱ ἄμαθεῖς καὶ ἀστηρίκτοι στρεβλώσουσιν³²⁹ ὡς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.

¹⁶as also in all his epistles, talking in them about these things, in which are some things hard to understand, which untaught and unstable persons distort, as they do also the rest of the scriptures, to their own destruction.

2Pe 3:17 ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ,

¹⁷You therefore, beloved, knowing this ahead of time, guard yourselves so that you not be led away by the error of unprincipled persons and fall from your own firm conviction,

2Pe 3:18 αὐξάνετε³³⁰ δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῶ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. Ἀμήν.

¹⁸but grow in grace and in the knowledge of our lord and savior Jesus Christ. To him be glory both now and for ever. Amen.³³¹

³²⁷ **3:16a** txt a- ταῖς ἐπιστολαῖς **κ** K L P 049 0142 307 1241 1243 1448 1735 1739 1852 2298 2423 2805 TR AN BG RP SBL NA29 {} // b- ἐπιστολαῖς **ϕ**⁷² A B C Ψ 5 33 623 2464 TH // c- ταῖς ἐπιστολαῖς αὐτοῦ syr^{ph} cop^{sams,bo} // a/b lat-v,t syr^h cop^{samss,bo} // lac **ϕ**⁷⁴ 048 0156 0209 0247 665.

³²⁸ **3:16b** txt αἷς ἔστιν δυσνόητά **ϕ**⁷² **κ** B Ψ 5 623 1175 1852 2464 2805 (cop^{sa,bo}) WH VS SBL TH NA29 {} // αἷς εἰσιν δυσνόητά A 33 1448 1735 // αἷς δυσνόητά εἰσιν 1241 1739 2298 // οἷς ἔστιν δυσνόητά C K L 049 0142 307 1243 2423 TR AN RP // οἷς τιν δυσνόητά P // οἷς εἰσιν δυσνόητά BG // **ϕ**⁷⁴ αἷς ----- // indeterminate lat syr // lac 048 0156 0209 0247 665.

³²⁹ **3:16c** txt a- στρεβλώσουσιν **ϕ**⁷² C*^{vid} P 1175 1241 1243 1739 1852 2298* NA28 // b- στρεβλοῦσιν **κ** A B K L Ψ 049 0142 5 33 307 623 1448 1735 2298^c 2423 2464 2805 ps-Oec lat-v,t cop^{sa,bo} TR WH AN VS BG RP SBL TH // c- στρεβλωσιν C² // a/b syr^{ph,h} // lac **ϕ**⁷⁴ 048 0156 0209 0247 665.

³³⁰ **3:18a** txt a- αὐξάνετε **κ** A B K L Ψ 049 33 1241 1243 1448 1735 1739 1852 2298 2423 ps-Oec TR WH AN VS RP SBL TH NA29 {} // b- αὐξάνεσθε **ϕ**⁷² C P 307 1175 2805 // c- αὐξάνητε 5 623 2464 BG // d- αὐξάνησθε 468 1678 // e- αὐξανοῖτε 0142 // a/b lat syr cop // lac **ϕ**⁷⁴ 048 0156 0209 0247 665.

³³¹ **13:18b**

καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος	Ἀμήν	ϕ ⁷² κ A C L P 049 0142 33 307 1448 1735
		1739 ^c 1852 2423 2805 cop ^{bopt} TR [TG] AN VS BG RP SBL TH
νῦν καὶ εἰς ἡμέραν αἰῶνος	Ἀμήν	K Ψ 2464
νῦν καὶ αἰεὶ καὶ εἰς τοῦς αἰῶνας τῶν αἰῶνων	Ἀμήν	5 623
καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος		B 1175 1243 1739* 2298 WH NA29 {C}
καὶ νῦν καὶ εἰς ἡμέρας αἰῶνος		1241 syr ^h
καὶ νῦν καὶ εἰς ἡμέρας αἰῶνος	Ἀμήν	(cop ^{sa})
?	Ἀμήν	syr ^{ph} cop ^{bopt} (but def. include Ἀμήν)
lac		ϕ ⁷⁴ 048 0156 0209 0247 665.

The Catholic Letters

Table of Witnesses Witnesses to 2 Peter

MS	Date	Alt	Location
ⲓ ⁷²	III/IV		
ⲓ ⁷⁴	VII	P. Bodmer XVII	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
Ⲙ	IV	01	London, the British Library, Add. 43725
Ⲙ ²	IV-VI		
Ⲙ ³	VII		
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
C ¹	V		
C ²	VI		
C ³	IX		
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
0142	X		Munich, Bayerisch Staatsbibl., Gr. 375
0156	VIII	3:2-10	
0209	VII	BYZ	
0247	VI		
5	XIII		
33	IX		Paris, Bibl. Nat., Gr. 14
307	X		Paris, Bibl. Nat., Coislin Gr. 25
623	XI		
665	XIII	BYZ	
1175	X		Patmos, Joannu, 16
1241			
1243	XI		Sinai, St. Catherine's Monastery, Gr. 262
1448	XII		
1735	X		Athos, Lavra B' 42
1739	X		Athos, Lavra B' 64
1852	XIII		
2298	XII		
2423	XIII	BYZ	
2464	IX		Patmos, Joannu, 742
2805	X/XI		Athens, Studitu, 1

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			Witnesses to 2 Peter, continued
		LATINS:	
lat-s	V/V I		Old Spanish text from African sources: PRIS (Priscillian), BACH, ORO, PS-AU spe (the Pseudo-Augustinian Speculum); scattered readings in Spanish Vulgate MSS
lat-v	IV/ V	vg	Vulgate, “a thorough revision following the Greek text; earliest witnesses: PEL (Pelagius), PS-AU, hyp”.
lat-t	V- VII	it ^w it ^h it ^r	Later text, attested in the 5 th /6 th cent. in Africa, Spain, Gaul, and Ireland, Italy; 32 55 64; readings in the Vulgate tradition; particularly CS; AU, QU, FU (Fulgentius), FAC (Facundus), SALV; Car, EP-SC (Epiphanius Scholasticus)
lat-c	V?		“Later African texts related to K”, scattered readings in AU; QU, PS-VIG var.
55	V	it ^h	2 Pet 1:1- 2:7
64	VI/ VII	it ^r	2Pet 1:1-4
32	VI	it ^w	2Pet 1:13-21
t	VII- IX	it ^t	2Pet 1:5-8,10-11; 1:20- 2:8; 3:1- end
			COPTIC
cop ^{sa}	vari ous		Sahidic Coptic
cop ^{bo}	vari ous		Bohairic Coptic
cop ^v	vari ous		The “V” dialect of Coptic was a form between Fayyumic and Middle Egyptian. Transcription from R. Kasser and H.-M. Schenke.
			CHURCH FATHERS:
Am	IV		Amonas Antonii discipulus
anast-a	VI		Anastasius I Antiochenus
Anast- S	VI		Anastasius Sinaita
Andr- Cr	VIII		Andreas Cretensis
Antioc h	VII		Antiochus Monachus
Apoll	IV		Apollinaris Laodicensis
ast-a	V		Asterius Amasenus
ast-s	IV		Asterius Sophista/Anonymus?
Ath	IV		Athanasius Alexandrinus

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Aug	430	Augustine
Bars	V	Barsanuphius et Iohannes
Bas	IV	Basilius Caesariensis
Bas-sel	V	Basilius Seleuciensis
Chrys	V	Iohannes Chrysostomus
Clem	<215	Clement of Alexandria
Cyr	V	Cyrillius Alexandrinus,
Cyr-H	IV	Cyrillius Hierosolymitanus
Cyr-sc	VI	Cyrillius Scythopolitanus
Dam	VIII	Iohannes Damascenus
Did	IV	Didymus Alexandrinus
Dor- Gaz	VI	Dorotheus Gazaesus
Ephiph	V	Epiphanius Constantiensis
Eus	IV	Eusebius Caesariensis
Eustr	VI	Eustratius Constantinopolitanus
Evagr	IV	Evagrius Ponticus
Flav-C	V	Flavianus Constantinopolitanus
Greg- Agr	VII	Gregorius Agrigentinus
Greg- Naz	IV	Gregorius Nazianzenus
Hes-H	V	Hesychius Hierosolymitanus
Hes-S	?	Hesychius Sinaita
Iei	VI	Iohannes Ieiunator
Ioh- Phil	VI	Iohannes Philoponus
Isid	V	Isidorus Pelusiota
Jer	V	Jerome, but he is also accounted for as lat-hi or the Vulgate
leont-h	VI	Leontius Hierosolymitanus
Marcel l	IV	Marcellus of Ancyra
Marc- Er	V	Marcus Eremita
Max- Conf	VII	Maximus Confessor
Nest	V	Nestorius
Nil- Anc	V	Nilus Ancyranus
or	III	Origenes
petr-al	IV	Petrus Alexandrinus
Phot	IX	Photius

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Procop	VI	Procopius Gazaeus
ps-acac-c	?	Pseudo-Acacius Constantinopolitanus
ps-Caes	?	Pseudo-Caesarius
ps-Dion-Al	III	Dionysius Alexandrinus
ps-Max-Conf	?	Pseudo-Maximus Confessor
ps-Oec	?	Pseudo-Oecumenius
Thdrt	V	Theodoretus Episc. Cyri
Zach-H	VII	Zacharias Hierosolymitanus

Endnote on 2 Peter 3:10 variant

κατακαίσεται versus οὐχ εὐρεθήσεται

I now quote Jan Krans from Facebook: Gerd Mink discusses the conjecture in “Problems of a Highly Contaminated Tradition: the New Testament. Stemmata of Variants as a Source of a Genealogy for Witnesses,” in *Studies in Stemmatology II* (ed. Pieter van Reenen and August A. den Hollander; Amsterdam: Benjamins, 2004), pp. 13-85, p. 27: “... the ECM records the witnesses of erroneous readings as witnesses for the variants which they represent, albeit defectively. There is even an example where the best witnesses omit a negation (1 Peter 3:10/48-50). Although the preceding passage speaks of the passing away of the heavens, and the dissolution of the elements, and the following verses presuppose the dissolution of heaven and earth (for a new heaven and a new earth are waited for), quite superior witnesses here have the reading ‘the earth and all the works that are therein will be found (εὐρεθήσονται [sic; εὐρεθήσεται])’, when logic demands ‘will not be found (οὐχ εὐρεθήσονται [sic])’. The meaning, as a result, is extremely problematic; to my mind the reading does not make sense and must therefore be erroneous. Unquestionably, the hyparchetype of all these witnesses did not have the negation. Now, there are two variants (ἀφανισθήσονται ‘they will disappear’, and κατακαίσεται ‘they will be burned up’), which presuppose and express more graphically a text containing the negation: οὐχ εὐρεθήσονται [sic] ‘they will not be found’. Although it is not preserved in any Greek manuscript, it is probable that the initial text had the negation. Even if these variants which indirectly confirm the negation did not exist, the assumption should still be that the initial text contained the negation required by the sense of the text, even though the negation is not in the graphic representation of the archetype. To my mind, this is an almost unavoidable conjecture.” Now this was not the first emendation proposed for this verse; according to the BDAG lexicon, the emendation was proposed of “καὶ γῆ κατὰ (for καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται (cp. PsSol 17:8) ‘and the earth will be judged according to the deeds done on it’ (FDanker, ZNW 53, 62, 82-86).” Many current translations in rendering the NA26/SBL

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reading τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται interpret the verb εὐρεθήσεται (εὕρισκω) as "discover, expose, lay bare." That is probably the main objection I have seen from people to this emendation; that is: "why not translate the text without the negation as 'be exposed'? The reason why not is covered in Gerd Mink's statement above: because the previous material in the text had already said that the earth and heaven would no longer exist. If the earth doesn't exist at all, how are the works of the earth exposed? They just don't exist. Exposed as temporary maybe? Perhaps scribes had in mind 1 Cor. 3:10-15, where Paul says everyone's works will be tried by fire, and be "revealed," ἀποκαλύπτω, whether gold, silver, precious stones, wood, hay or stubble. If the works are good, they will last through the fire. But that is not what we have here. The works will vanish. This is more the idea of the humbling of man's pride- the towers he has built, and the seven wonders of the world, they will be found no more. Like Babylon in Rev. 18:21: Βαβυλῶν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῆ ἔτι - great city Babylon will be thrown down, and never more be found. Or, Psalms of Solomon 13:11 ἁμαρτωλοὶ δὲ ἀρθήσονται εἰς ἀπώλειαν, καὶ οὐχ εὐρεθήσεται μνημόσυνον αὐτῶν ἔτι- but sinners shall be taken away into destruction, and their memorial shall never be found. Whereas in the LXX also, for the idea of "laid bare," the word ἀποκαλύπτω is used, as in Ezekiel 13:14- καὶ ἀποκαλυφθήσεται τὰ θεμέλια αὐτοῦ- "so that the foundation thereof shall be discovered..."

The First Epistle of John

ΙΩΑΝΝΟΥ Α

Chapter 1

1:1 Ὅ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς –

¹That which existed from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have examined, *talking* about the word of life,

1:2 καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν, καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν³³² τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν.

²even that life has been revealed, and we have seen *it*, and we are bearing witness and announcing to you eternal life, which was with the Father and has been revealed to us.

1:3 ὃ ἐωράκαμεν καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα³³³ μετὰ τοῦ πατρὸς, καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ.

³What we have seen and heard we are declaring to you also, so you too may have fellowship with us. And that fellowship of ours is with the Father, and with his son Jesus Christ.

³³² 1:2 *omit* τὴν ζωὴν K

³³³ 1:3 txt δὲ ἡ ἡμετέρα N A B C C K L Ψ 5 6 18 61 88 94 104 424 442 614 621 623 720 1243 1523
π Did Ps-Oec TR HF RP SBL TH NA29 {} // ἡ ἡμετέρα C* P 33 81 323 436 630 945 1241 1505
1611 1739 1852 1881 2138 2298 2344 syr^h cop^{sa} // lac P⁹ P⁷⁴ 048 0245 0296 2492.

1:4 καὶ ταῦτα γράφομεν ἡμεῖς, ³³⁴ ἵνα ἡ χαρὰ ἡμῶν³³⁵ ᾖ πεπληρωμένη.

⁴And these things we³³⁶ write, so our mutual joy may be full.

1:5 Καὶ ἔστιν αὕτη ἡ ἀγγελία³³⁷ ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.

⁵And this is the message that we have heard from him and announce to you: that God is light, and in him is no darkness at all.

1:6 Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκοτεῖ περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·

⁶If we say we are in fellowship with him, and are walking in darkness, we are lying, and not doing the truth.

³³⁴ **1:4a** txt ἡμεῖς **Ν** A*^{vid} B P Ψ 33 ℓ921 ith,l,r,w,z cop^{sams} SBL TH NA29 {B} // ὑμῖν A^c C K L 049 056 0142 6 42 18 81 88 104 181 322 323 326 330 424 436 442 451 614 621 623 629 630 720 945 1067 1175 1241 1243 1292 1409 1505 1523 1611 1735 1739 1844 1852 1877 1881 2138 2298 2344 2412 2464 2495 **Ⲛ** vg syr^{p,h,pal} cop^{sams,bo} arm eth Ps-Oec TR HF RP // lac **ⲡ**⁹ **ⲡ**⁷⁴ 048 0245 0296 1846 2492.

³³⁵ **1:4b** txt ἡμῶν **Ν** B L Ψ 049 1 18 35 43 69 88 180 181 252 319 321 322 326 398 400^c 436 522 607 617 1067 1175 1241 1409 1501 1729 1827 1837 1845 1874 1875 2423 2541 2774 *Lect itar,z* vg^{ww,st} cop^{sa} geo Stephens-1550 AT HF RP SBL TH♦ NA29♦ (Tyndale, Matthew's) // ἡ ἡμῶν 1609 // ὑμῶν A C K P 056 0142 5 6 33 61 81 88 93 94 104 206 218 254 307 330 365 378 400* 424 429 431 442 451 453 459 467 468 614 621 623 629 630 642 665 720 808 876 915 918 945 996 1127 1243 1270 1292 1297 1359 1448 1490 1505 1523 1524 1563 1595 1611 1661 1678 1718 1735 1739 1751 1799 1831 1832 1842 1844 1852 1877 1881 1890 2138 2147 2186 2200 2243 2298 2344 2374 2412 2464 2495 2544 2652 2805 2818 **Ⲛ** ℓ422 ℓ598 ℓ938 ℓ1021 it^t vg^{cl} syr^{h,pal} cop^{bo} arm eth slav Aug Bede Ps-Oec Erasmus-1516 Aldus Colinaeus Beza-1598 Elzevir-1624 Scrivener-1894 (Coverdale, Great Bible, Geneva, Bishops', KJV) TR TH♦ NA29♦ // ἡμῶν ἐν ὑμῖν syr^P // lac **ⲡ**⁹ **ⲡ**⁷⁴ 048 0245 0296 323 1836 1838 1846 2492. In the Greek (ἡμῶν), "our" joy here means the shared joy of both the apostles declaring the things and the joy of the recipients; shared together. The sharing of the joy is made possible by the declaration herein of the apostles to the readers. Thus we need to supply a word like "mutual," or it would not be an accurate English rendering, and may sound selfish on John and the apostles' part- "our" in English sounds like only the apostles.

For those who believe that the Greek New Testament was translated from the Syriac/Aramaic Peshitta, please explain how the Greek translator got either only ἡμῶν "our" or ὑμῶν "your" out of the Peshitta's "our joy in you may be complete." It appears far more likely that the Peshitta reading was an attempted conflation of the two Greek readings, and that therefore the Peshitta was a translation from the Greek.

³³⁶ **1:4c** This is a "literary plural" according to BDF §280.

³³⁷ **1:5** txt ἀγγελία **Ν**² A B K L 5 18 35^c 218 307 398 424* 453 621 623 642 808 1448 1735 **Ⲛ** HF RP SBL TH NA29 {} // ἐπαγγελία C P 33 35* 69 81 323 424^c 436 442 614 630 720 945 1067 1241 1243 1409 1505 1523 1524 1611 1739 1852 1881 2138 2298 2344 2541 2805 cop^{sams,bo} Ps-Oec TR // ἀπαγγελια **Ν*** 552 // αγαπη της επαγγελιας **Ν**¹ Ψ // lac **ⲡ**⁹ **ⲡ**⁷⁴ 048 0245 0296 2492. Scrivener states that the KJV follows neither the Stephens nor Beza TR here.

1:7 ἐὰν³³⁸ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ³³⁹ καθαρίζει ἡμᾶς ἀπὸ πάσης ἀμαρτίας.

⁷If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanses us from all sin.

1:8 ἐὰν εἴπωμεν ὅτι ἀμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια³⁴⁰ οὐκ ἔστιν ἐν ἡμῖν.³⁴¹

⁸If we say we have no sin, we deceive ourselves, and the truth is not in us.

1:9 ἐὰν ὁμολογῶμεν τὰς ἀμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῆ ἡμῖν τὰς ἀμαρτίας,³⁴² καὶ καθάριση ἡμᾶς ἀπὸ πάσης ἀδικίας.

⁹If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1:10 ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτόν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

¹⁰If we say we have not sinned, we are calling him a liar,³⁴³ and his word is not in us.

³³⁸ **1:7a** txt ἐὰν Ψ 6 322 323 424^c 945 1241 1243 1739 1881 it^{h,l,r,w,z}* cop^{bo}ms Cyr Jerome MaxConf NA29 {} // ἐὰν δὲ Ν Α Β C K L P 5 18 33 69^c 81 218 307 398 424* 436 442 453 614 621 623 630 642 720 808 1067 1409 1448 1505 1523 1524 1611 1735 1844 1852 2138 2298 2344 2492 2541 2805 vg syr^{p,h} cop^{sa} Clem Ps-Oec TR HF RP SBL TH // lac Ɔ⁹ Ɔ⁷⁴ 048 0245 0296 69* 1846.

³³⁹ **1:7b** (TST 53) txt L. 2: Ἰησοῦ τοῦ υἱοῦ αὐτοῦ Ν Β C P Ψ 206 322 323 429 630 945 1241 1505 1611 1739 1852 1881 2138 2200 2495 vgst syr^p cop^{sa,bo}ms Cl SBL TH NA29 {} // L. 2b: τοῦ Ἰησοῦ τοῦ υἱοῦ αὐτοῦ 2298 // L. 3: τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ 326 1837 // L. 7: τοῦ υἱοῦ αὐτοῦ 1243 // L. 1: Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ Α K L 049 056 0142 1 5 6 18 33 81 82 88 93 104 175 181 221 307 398 424 436 442 450 451 454 456 457 468 469 614 621 623 627 629 920 1067 1127 1175 1292 1409 1735 1862 1875 1891 2080 2127 2147 2344 2412 2464 2492 2541 2805 2818 Ɔ^h it^{t,w,z} vg^{cl,ww} syr^h** cop^{bo} TR HF RP // lac Ɔ⁹ Ɔ⁷⁴ 048 0245 0296 1678 1846. I like the number of words in the Majority Text, simply for the sake of rhythm in English.

³⁴⁰ **1:8a** txt ἡ ἀλήθεια Ν Α Β C K L P Ψ 5 6 33 81 323 424 436 442 621 623 720 1523 1241 1243 1739 1852 1881 2298 2344 2492 syr^p cop^{sa,bo} eth TR HF RP PK SBL TH NA29 {} // ἡ ἀλήθεια τοῦ θεοῦ 614 630 1505 1611 2138 2200 al syr^h // lac Ɔ⁹ Ɔ⁷⁴ 048 0245 0296 1846.

³⁴¹ **1:8b** txt οὐκ ἔστιν ἐν ἡμῖν Ν Β L Ψ 6 18 81 424 436 442 TR HF RP SBL TH NA29 {} // ἐν ἡμῖν οὐκ ἔστιν Α C K P 5 33 69 323 614 630 945 1241 1243 1505 1739 1852 1881 latt syr^h // lac Ɔ⁹ Ɔ⁷⁴ 048 0245 0296. Note that 614 630 1505 syr^h al add τοῦ θεοῦ before the phrase of the second reading. To me this makes the second reading dubious.

³⁴² **1:9** txt ἡμῖν τὰς ἀμαρτίας Α Β C K L P 6 18 33 323 424 436 1243 1739 1881 slav^{ms} AnastS PsOec TR HF RP SBL TH NA29 {} // τὰς ἀμαρτίας ἡμῶν 442 621 2544* Ɔ596 cop^{sa} // ἡμῖν τὰς ἀμαρτίας ἡμῶν Ν C Ψ 5 81 614 623 630 1505 1852 2138 2464 al vg^{cl,ww} syr^{p,h} cop^{bo} eth geopt Phot // τὰς ἀμαρτίας 1241 1661 slav^{mss} // lac Ɔ⁹ Ɔ⁷⁴ 048 0245 0296 1845* 1846.

³⁴³ **1:10** The traditional rendering, “make him a liar” is unacceptable, because God cannot be a liar, and he cannot be made a liar. To make someone a liar, means to turn him into a liar. But we cannot turn him into a liar. This sense of “call” for the Greek word ποιέω is the only

Chapter 2

2:1 Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε. καὶ ἔάν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον·

¹My children, these things I am writing to you so that you will not sin. And if anyone sins, we have an advocate with the Father, Jesus Christ the righteous;

2:2 καὶ αὐτὸς ἰλασμός ἐστιν περὶ τῶν ἀμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

²and he is the appeasement for our sins; and not for ours only, but also for *the sins* of the whole world.

2:3 Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἔάν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

³And by this we know that we have known him: if we keep his commandments.

2:4 ὁ λέγων ὅτι ³⁴⁴ Ἔγνωνκα αὐτόν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια³⁴⁵ οὐκ ἔστιν·

⁴Someone who says, “I know him,” and does not keep his commandments, is a liar, and the truth is not in him.

rendering that makes sense in some other verses as well, eg, “Either call a tree good and its fruit good, or call the tree bad and its fruit bad...” The TNIV says “we make him out to be a liar,” which rendering does work, because that means “as if to be, but he isn’t. But, “make him out to be a liar” is really a longer way of saying “call him a liar.” Some might object that we are not actually “saying” the word “liar” about him, so we are not “calling” him a liar. That is technically true, but not true in effect. We are in effect calling him a liar.

³⁴⁴ **2:4a** txt ὅτι **Ⲛ** A B Ψ 6 33 81 94 104 206 218 323 378 424^c 436 442 467 614 621 623 630 642 808 945 1067 1127 1241 1243 1409 1448 1505 1523 1524 1611 1735 1739 1842 1844 1852 2138 2200 2298 2344 2464 2492 2541 2805 syr^h arm geo^pt slav Cl^pt SBL TH NA29 {} // omit C K L P 049 5 18 35 69 307 398 424* 453 720 1678 1881 2374 **ⲙ** Cl^pt Lcf^pt PsOec TR HF RP // lac **ⲡ**⁷⁴ 048 0245 0296 1 1846. Many of the Latin, Coptic and Syriac mss cannot be said to support either variant, because of the nature of the word ὅτι.

³⁴⁵ **2:4b** txt καὶ ἐν τούτῳ ἡ ἀλήθεια B C K L 6 18 35 81 218 307 398 424 442 453 614 621 630 642 720 1241 1448 1611 1735 2138 2298 2344 2492 syr^{p,h} cop^{sa,bo} Cl PsOec TR HF RP SBL TH NA29 {} // καὶ ἡ ἀλήθεια ἐν τούτῳ 1881 // καὶ ἐν τούτῳ ἀλήθεια A P 33^{vid} 323 1243 1739 it^h vgst // ἐν τούτῳ ἀλήθεια Ψ // καὶ ἐν τούτῳ ἡ ἀλήθεια τοῦ θεοῦ 104 459 467 1842 eth slav // καὶ ἡ ἀλήθεια τοῦ θεοῦ **Ⲛ** // lac **ⲡ**⁹ **ⲡ**⁷⁴ 048 0245 0296 1846 2186.

2:5 ὃς δ' ἂν τηρῆ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελειώται. ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἔσμεν·

⁵But whoever keeps his word, that is the person in whom the love of God really is accomplished. By this we know that we are in him.

2:6 ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος περιεπάτησεν καὶ αὐτὸς οὕτως³⁴⁶ περιπατεῖν.

⁶Someone who claims to abide in him ought also to walk just as he walked.

2:7 Ἀγαπητοί,³⁴⁷ οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιάν, ἣν εἴχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος ὃν ἠκούσατε.³⁴⁸

⁷Beloved, I am not writing to you a new commandment, but an old commandment, that you have had from the beginning. The old commandment is the word that you have heard.

³⁴⁶ **2:6** txt οὕτως **ℵ C K P Ψ 6 18 81 94 104 206 307 322 323 424 442 614 629 630 720 945 1175 1241 1243 1292 1448 1505 1523 1524 1611 1678^{vid} 1739 1844 1852 1881 2138 2298 2464^{m8} Lect it^{(ar),l} syr^h (arm) (eth) geo slav Origen^{lat1/2} Jerome^{3/7} (Salvian) (Fulgentius^{1/2}) **ⲙ** TR RP TH NA29 {} // οὕτω AN HF BG // omit A B (L omit καὶ αὐτὸς οὕτως περιπατεῖν) 5 33 61 88 436 623 808 1067 1127 1409 1735 2344 2374 2464^{txt} 2541 2805 it^{t,w,z} vg Clement Origen^{lat1/2} Cyril; Cyprian Jerome^{4/7} Paulinus-Nola Pelagius Maximus Augustine Fulgentius^{1/2} WH SBL // lac **ⲡ**⁹ **ⲡ**⁷⁴ 048 0245 0296 1678 1846 2186.**

³⁴⁷ **2:7a** (TST 54) txt L. 2: Ἀγαπητοί **ℵ A B C P Ψ 5 6 33 81 88 104 181 218 254 307 321 322 323 326^C 431 436 442 453 459 467 614 621 623 629 630 642 720 808 915 918 945 1067 1127 1241 1243 1292 1359 1409 1505 1523 1524 1563 1611 1678 1718 1735 1739 1836 1842 1844 1852 1862 1875 1881 1891 2138 2200 2298 2344 2374 2412 2464 2495 2541 2544 2774 2805 2818** it^{h,l,r,w} vg syr^{p,h} cop^{sa,bo} arm slav SBL TH NA29 {} // L. 1: Ἀδελφοί K L 049 056 0142 1 18 35 61 82 93 94 175 206 221 326* 398 424 429 450 451 454 456 457 468 469 522 617 627 920 1175 1448 1490 1799 1831 1837 2080 2127 2243 2423 2492 **ⲙ** PsOec TR HF RP // lac **ⲡ**⁹ **ⲡ**⁷⁴ 048 0245 0296 1846 2186. The UBS Textual Commentary says that Ἀδελφοί, “which the author of 1 John almost never uses in the vocative (only in 3:13), crept into the Byzantine text of the present passage because of its customary usage as the introductory word in lectionary pericopes derived from the apostolos.”

³⁴⁸ **2:7b** (TST 55) txt L. 2: omit **ⲡ**^{74vid} **ℵ A B C P Ψ 5 6 33 88 218 322 323 424^C 431 436 442 456 621 623 642 808 915 945 1067 1241 1243 1359 1409 1563 1718 1739 1852 1881 2344 2374 2464 2541 2544* 2805 4596 latt syr^{p,h} cop^{sa,bo} arm eth Aug Cl^{lat} Theophylact SBL TH NA29 {} // L. 1: add ἀπ' ἀρχῆς K L 049 056 0142 1 18 35 61 81 82 93 94 104 175 181 206 221 254 307 321 326 378 424* 429 451 453 454 457 459 467 468 469 522 614 617 629 630 720 918 920 1127 1175 1292 1448 1490 1505 1523 1524 1611 1678 1735 1799 1831 1837 1839 1844 1875 1888 1891 2080 2147 2200 2243 2298 2412 2423 2492 2495 2652 2818 **ⲙ** PsOec TR HF RP // ? because of possible *h.t.* or *h.a.* 398 450 627 // lac **ⲡ**⁹ 048 0245 0296 33 1846 2138 2186.**

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2:8 πάλιν, ἐντολήν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.

⁸Yet, it is a new commandment I am writing to you, which is true in him and in you, since the darkness passes away and the true light keeps shining even now.³⁴⁹

2:9 ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.

⁹Someone who claims to be in the light, and hates his brother, is in darkness as of now.

2:10 ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν.³⁵⁰

¹⁰Someone who loves his brother is abiding in the light, and there is no cause of stumbling in him.³⁵¹

2:11 ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστίν, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.

¹¹But someone who hates his brother is in the darkness, and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

2:12 Γράφω ὑμῖν τεκνία, ὅτι ἀφένονται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

¹²To you children, I write:³⁵² “Your sins are forgiven you for his name’s sake.”

³⁴⁹ **2:8** The point that the light keeps shining even now, is that it puts new light on the old commandment; thus he can say that he is writing to us a commandment that is both old and new.

³⁵⁰ **2:10a** (TST 56) txt L. 1/2: σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν B K L P Ψ 049 1 6 18 33 82 88 93 104 175 181 206 221 307 322 323 326 398 424 429 436 450 442 451 454 456 457 468 469 614 621 627 629 630 920 945 1067 1127 1175 1241 1243 1292 1409 1505 1611 1678 1739 1852 1862 1875 1881 1891 2080 2127 2147 2200 2298 2344 2412 2492 2495 2541 2805 2818 Phot PsOec TR HF RP SBL TH NA29 {} \| L. 1/2B: σκάνδαλον οὐκ ἔστιν ἐν αὐτῷ Ⲛ A C 5 81 623 1735 2464 2544 \| B<-->A latt cop syrP \| L. 7: σκοτία ἐν αὐτῷ οὐκ ἔστιν 056 0142 \| lac Ɔ⁹ Ɔ⁷⁴ 048 0245 0296 1846 2138.

³⁵¹ **2:10b** I sought my soul, but my soul I could not see.
I sought my God, but my God eluded me.
I sought my brother and I found all three.
by Anonymous

³⁵² **2:12** This is the pattern in 1 John for the use of γράφω ὅτι – It is about WHAT he is writing to them, thus, “I am writing to tell you that...” or “I am writing to you as follows...” not “I am writing to you because...”. John explained in the opening few verses why he is writing. The first epistle of John is meant to be assuring, and give us joy and confidence

2:13 γράφω ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς. γράφω ὑμῖν νεανίσκοι, ὅτι νενικήκατε³⁵³ τὸν πονηρόν.

¹³To you fathers, I write: “You know him who existed from the beginning.”

To you young men, I write: “You have overcome the evil one.”

2:14 ἔγραψα³⁵⁴ ὑμῖν παιδία ὅτι ἐγνώκατε τὸν πατέρα. ἔγραψα ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς. ἔγραψα ὑμῖν νεανίσκοι, ὅτι ἰσχυροί ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

¹⁴I have written to you children that you have known the Father. I have written to you fathers that you have known him who existed from the beginning. I have written to you young men that you are strong and the word of God abides in you and you have overcome the evil one.

2:15 Μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ·

¹⁵Love not the world, neither the things that are in the world. If someone loves the world, the love of the Father is not in him.

before Him. John is telling them WHAT things to know FOR CERTAIN, and is assuring his readers that they CAN KNOW some things for certain, and he tells them HOW TO KNOW some things for certain. Young men, you HAVE conquered the evil one. (Much like Ephesians says in chapters 1-3 what God has done for you and where you now stand by his grace; and chapters 4-6 says now therefore walk in light of that which you are told you are, in the first 3 chapters.)

³⁵³ 2:13 txt “ye have overcome” Oxford KJV // “you have overcome” 1611 KJV

³⁵⁴ 2:14 (TST 57) txt L. 2: ἔγραψα \mathfrak{P}^{74vid} \aleph A B C L P Ψ 5 6 33 104 175 181 206 252 254 307 321 322 323 424^C 429 431 436 442 453 467 468 522 614 621 623 630 720 918 945 1067 1241 1243 1292 1409 1490 1501 1505 1523 1524 1609 1611 1678 1735 1739 1751 1799 1831 1838 1844 1852 1881 2080 2147 2200 2298 2344 2412 2464 2495 2541 2544* 2652 2774 2805 2818 $\{596\}$ $\{921\}$ $\{938\}$ $\{1141\}$ vg syr^p^{mss,h} cop^{sa,bo} arm eth Cyr Phot SBL TH NA29 {A} // L. 1: γράφω K 049 056 0142 1 18 81 82 88 93 94 218 221 326 378 398 424* 450 451 454 456 457 459 469 627 629 642 808 915 920 1127 1175 1359 1448 1718 1837 1862 1891 2127 2186 2243 2492 2544^C it^{h,l,r,w} syr^p^{mss} PsOec TR HF RP // *uncertain* 1875 2374 // *lac* \mathfrak{P}^9 048 0245 0296 1836 1846 2138. The Robinson/Pierpont and Textus Receptus texts begin v. 14 at ἔγραψα ὑμῖν, πατέρες, and the preceding sentence is in v. 13. The Codex K reading is probably the result of scribes thinking that John had not in fact written such a thing earlier. The two subsequent "I have writtens" John had clearly written in the verses previously, but not this first one. But what John is referring to is what he has written in the epistle as a whole. See the endnote at the end of this document for a longer treatment of this variant.

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2:16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκός, καὶ³⁵⁵ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία³⁵⁶ τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλὰ ἐκ τοῦ κόσμου ἐστίν.

¹⁶Because all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of possessions, is not of the Father but is of the world.

2:17 καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ,³⁵⁷ ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.³⁵⁸

¹⁷And the world passes away, along with the lust of it, but whoever does the will of God abides for ever.

2:18 Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι ³⁵⁹ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν.

¹⁸Children, it is the last hour, and just as you have heard that antichrist is coming, even now many antichrists have arisen; for which reason we know it is the last hour.

³⁵⁵ **2:16a** txt καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν 1611 KJV // ἡ ἐπιθυμία τῶν ὀφθαλμῶν Oxford KJV

³⁵⁶ **2:16b** txt ἀλαζονεία B¹ C 049 0142 5^C 6 18 35 218 307 323 398* 453 468 617 623 642 720 808 945 1067 1409 1448 1523 1524 1611 1739 1844 2298 2344 2423 2492 TR HF RP SBL NA29 {} // ἀλαζονία N A B* K L P Ψ 5* 33 398^C 436 442 621 1241 1243 1735 1852 1881 2541 2805 TH // lac P⁹ P⁷⁴ 048 0245 0296 1846 2138.

³⁵⁷ **2:17a** txt αὐτοῦ N B C K L Ψ 049 056 0142 18 35 81 88 94 104 181 218 307 326 330 424* 442 451 453 614 629 630 642 720 808 1448 1505 1523 1524 1611 1678 1735 1844 1877 2127 2298 2412 2492 2495 2652 M Lect ℓ1439m it^{ar,c,l,p,r,t,w,z} syr^{p,h} cop^{sa}mss,bo arm eth Cyprian Lucifer Didymus Augustine Antiochus John-Damascus PsOec TR HF RP SBL TH NA29 {} // omit A P 5 6 33 323 398 424^C 436 623 945 1067 1241 1243 1409 1739 2344 2464 2541 2805 vg cop^{sa}mss Antioch Origen // lac P⁹ P⁷⁴ 048 0245 0296 1846 2138.

³⁵⁸ **2:17b** add “just as God abides for ever.” (vg^{mss}) (cop^{sa} “that one”) Cyprian Lucifer Augustine

³⁵⁹ **2:18** txt ὅτι N* B C Ψ 5 398 436 522 621 623 665^C 1409 1739 1844 2544 2805 ℓ596 geo Origen^g Ps-DionysiusAl Epiphanius SBL TH NA29 {B} // ὁ A L 93 665* 1881 ℓ680^{1/2} // ὅτι ὁ N¹ K 6 18 33 35 81 94 104 218 307 322 323 424 442 453 468 614 630 642 720 808 945 1067 1175 1241 1243 1292 1448 1505 1523 1524 1611 1735 1852 2138 2298 2344 2464 2492 2541 M Lect arm (von Soden: ὅτι [ό]) Vog Merk TR HF RP // either ὅτι or ὅτι ὁ it^{ar,h,z} vg syr cop eth slav Irenaeus^{lat} Origen^{lat}; Cyprian Lucifer Tyconius Jerome Augustine Quodvultdeus // illegible P // lac P⁹ P⁷⁴ 048 0245 0296 1846 2652.

2:19 ἐξ ἡμῶν ἐξῆλθαν,³⁶⁰ ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν ἦσαν,³⁶¹ μεμενήκεισαν ἄν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες³⁶² ἐξ ἡμῶν.

¹⁹They went out from us, but were not of us. For had they been of us, they would have remained with us. But *they went out* so that they would be made apparent, that none of them are of us.

2:20 καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα.³⁶³

²⁰And you have an anointing from the Holy One, and know all.³⁶⁴

³⁶⁰ **2:19a** txt ἐξῆλθαν A B C latt syr^{p,h} Clem Cyr CyrH Did Epiph MarcEr PsOec SBL TH NA29 { \ } // ἐξῆλθον K K L P Ψ 5 6 18 33 81 323 424 436 442 468 614 617 621 623 630 720 1241 1243 1505 1523 1611 1739 1852 1881 2138 2298 2344 2492 **ⲙ** TR HF RP // <--> Ir^{lat} cop // lac **ⲡ**⁹ **ⲡ**⁷⁴ 048 0245 0296 1846.

³⁶¹ **2:19b** (TST 58) txt L. 2: ἐξ ἡμῶν ἦσαν B C Ψ 206 614 630 1292 1448 1505 1523 1524 1611 1844 1852 1881 2138 2147 2200 2412 2495 2652 syr^h arm Ambr SBL NA29 { \ } // L. 1: ἦσαν ἐξ ἡμῶν K A K L P 049 056 0142 1 5 6 18 33 81 82 88 93 104 175 181 221 307 322 323 326 398 424 429 436 442 450 451 454 456 457 468 469 621^c 623 627 629 720 920 945 1067 1127 1175 1243 1409 1678 1735 1739 1862 1875 1891 2080 2127 2298 2344 2464 2541 2805 **ⲙ** vg Ir^{lat} Tert Cl Cyr CryH Cyp Did Epiph FlavC Ir^{lat} MarcEr PsOec TR HF RP TH // L. 1B: ἦσαν ἐξ ὑμῶν 621* 1241 1729 2492 2818 // <--> syr^p cop eth // lac **ⲡ**⁹ **ⲡ**⁷⁴ 048 0245 0296 1836 1846.

³⁶² **2:19c** txt πάντες K A B C K L P Ψ 5 6 18 33 35 81 218 307 323 398 442 453 468 621 623 642 720 808 945 1241 1243 1523 1524 1735 1739 1844 1852 1881 2298 2344 2492 2805 vg it^{h,l,r,w} syr^h cop^{sa,bo} arm eth TR HF RP SBL TH NA29 { \ } // omit 206 429 436 522 630 1067 1292 1409 1490 1505 1611 1799 1831 2138 2200 2541 syr^p Epiph Ir^{lat} // lac **ⲡ**⁹ **ⲡ**⁷⁴ 048 0245 0296 996 1836 1846.

³⁶³ **2:20a** (TST 59) txt L. 1: πάντα A C K L 049 056 0142 1 5 6 18 33 81 82 88 93 104^c 175 181 206 221 307 322 323 326 424 429 **436 442** 450 451 454 456 457 **468** 469 614 621 623 627 629 630 720 920 945 1067 1127 1175 **1243** 1292 1409 1505 1523 1524 1611 1678 1735 **1739** 1862 1875 **1881** 1891 2080 2138 2147 2200 2298 2344 2412 2464 2492 2495 2541 2805 2818 **ⲙ** slav CyrH Did TR HF RP TH // L. 2: πάντες K B P Ψ 104* 398 459 1838 1842 **1852** syr^{p,h} cop^{sa} arm Jerome Hesychius SBL NA29 {B} // om. by h.t. or h.a.: 1241 // uncertain 2127 // <--> vg it^{h,l,r,w} cop^{bo} eth // lac **ⲡ**⁹ **ⲡ**⁷⁴ 048 0245 0296 1846. Some ECM editors consider the evidence for L. 1 and L. 2 to be of equal weight. Note that I have emboldened above the witnesses that the ECM says are 1st rank. Eleven of them support Reading One, and five of them support Reading Two. I suspect L. 2 may be an "orthodox corruption," meant to prevent a gnostic interpretation, as the UBS textual commentary also discusses.

³⁶⁴ **2:20b** Or, perhaps another rendering may be: "19They came out from us, but were not of us. For had they been of us, they would have remained with us. But, so they may be made apparent, that they all are not of us, 20you also have an anointing from the Holy One, and know all people." This would be reminiscent of John's statement about Jesus in the gospel of John 2:24,25, that Jesus knew all people, and did not need to have someone testify about a person, because he knew what was in the person. Thus, this is why John here says "you also have..." because Jesus did, and you also have it. The apostles did, and you also have it. But, the traditional rendering of this is an ellipsis [BDF § 448(7)] as follows: "but, *they went out from us*, so that they might be exposed that they all are not of us. And you have an

2:21 οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἶδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἶδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν.

²¹I have not written to you that you don't know the truth, but that you do know it. And that every lie is not of the truth.

2:22 Τίς ἐστὶν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.

²²Who is the liar, if not someone denying as follows, "Jesus is not the Anointed One"? This is antichrist, someone denying the Father and the Son.³⁶⁵

2:23 πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει.

²³Everyone who denies the Son, does not have the Father either. Someone who confesses the Son, has the Father as well.³⁶⁶

anointing from the Holy One and know all *things*." (There are no actual words in the Greek for the English words I put in italics here.) It isn't any harder to "know all people" than to "know all things." Indeed, there are fewer people than there are things. In the previous verse, v. 19, again the word "all" is problematic: "but so they may be made apparent, that they all are not of us." What good does "going out" do as a sign, if only some of them are thereby shown to be "not of us"? How still would you know who is who? For that "leaving" to be valuable, you would have to render this, "that they be made apparent, that NONE of them are of us." And then can John really be saying that ANYONE who leaves us is not of us? If so, what of Jesus' warning to the disciples that just because someone does not "follow along with us," does not mean they are not with us? (Luke 9:49,50 etc.)

³⁶⁵ **2:22** An example of such a denial is found in the Qu'ran: [9.30] And the Jews say: Uzair is the son of Allah; and the Christians say: The Messiah is the son of Allah; these are the words of their mouths; they imitate the saying of those who disbelieved before; may Allah destroy them; how they are turned away! [9.31] They have taken their doctors of law and their monks for lords besides Allah, and (also) the Messiah son of Marium and they were enjoined that they should serve one God only, there is no god but He; far from His glory be what they set up (with Him).

³⁶⁶ **2:23** (TST 60) L. 2: ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει Ɀ A B C P Ψ 5 33 206 307 322 326 398 429 436 442 468 614 621 623 630 918 1067 1127 1243 1292 1409 1505 1678 1735 1739 1852 1881 2138 2147 2080 2200 2298 2344 2412 2464 2495 2541 2818 vg syrP^h cop^{sa,bo} arm eth TR-Scriv SBL TH NA29 {A} // omit (h.t.) K L 049 056 0142 1 6 18 81 82 88 93 175 181 221 424* 450 451 454 456 457 469 627 629 920 945 1175 1241 1862 1875 1877 1891 2127 2492 2815 ps-Oec TR-Steph AN HF BG RP // lac Ɔ⁹ Ɔ⁷⁴ 048 0245 0296. The KJV does not follow the TR editions here; perhaps because the KJV followed the Great Bible OR Bishops Bible, or perhaps because the omission (as in the TR) is a clear case of homoioteleuton. The phrase is not found in Tyndale, Coverdale, Matthew's, nor 1560, 1599 Geneva Bibles; is found in the Great Bible, and the Bishops' Bible.

2:24 ὑμεῖς ³⁶⁷ ὁ ἠκούσατε ἀπ' ἀρχῆς ἐν ὑμῖν μενέτω· ἐὰν ἐν ὑμῖν μείνη ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.

²⁴You, what you have heard from the beginning, let it abide in you. If what you heard from the beginning abides in you, you also in the Son and in the Father will abide.

2:25 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν,³⁶⁸ τὴν ζωὴν τὴν αἰώνιον.

²⁵And this is the message that He announced to us: eternal life.

2:26 Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.

²⁶These things I have written to you because of those deceiving you.

2:27 καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ μένει ἐν ὑμῖν,³⁶⁹ καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκη ὑμᾶς· ἀλλ' ὡς τὸ αὐτοῦ³⁷⁰ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστὶν καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε³⁷¹ ἐν αὐτῷ.

²⁷And you, the anointing that you received from him, it abides in you, and you have no need that someone teach you. But rather, as that anointing from him has taught you concerning all things,³⁷² and is true and is not a lie, so also, just as it has taught you, you abide in him.

³⁶⁷ **2:24** txt ὑμεῖς **Σ** A B C P Ψ 6 33 323 424^c 614 630 945 1241 1243 1505 1611 1739 1852 2138 2298 lat-v,t cop^{sa}mss,(bo),v syr^h arm SBL TH NA29 {} // ὑμεῖς οὖν K L 049 056 0142 5 61 18 81 307 424* 623 1448 1735 2464 2492 2805 **ⲙ** cop^{sa}mss Aug TR HF RP // και υμεις 621 2344 1596 cop^{bo} syr^p // lac **ⲑ**⁹ **ⲑ**⁷⁴ 048 0245 0296.

³⁶⁸ **2:25** txt ἡμῖν **Σ** A C K L P Ψ 049 056 0142 18 33 69^c 81 88 104 181 322 323 326 330 424 436 614 629 630 945 1067 1175 1243 1292^c 1409 1505 1611 1735 1739 1844 1852 1877 2138 2298 2344 2412 2464 2492 2495 **ⲙ** Lect it^{ar,h,l,t} vg syr^{p,h} cop^{sa,bo} arm eth geo slav Ambr Aug TR HF RP SBL TH NA29 {} // ὑμῖν B 69* 241 451 1241 1292* 1881 2127 11441 it^{c*} vg^{mss} // lac **ⲑ**⁹ **ⲑ**⁷⁴ 048 0245 0296.

³⁶⁹ **2:27a** txt μένει ἐν ὑμῖν **Σ** A^c B C pc Cyr Did vgst SBL TH NA29 {} // μένει ἐν ἡμῖν A^{*vid} // ἐν ὑμῖν μένει K L 18 81 424* ps-Oec TR HF RP // μενετω ἐν ὑμῖν P Ψ 33 69 323 945 1241 1739 it vg^{cl,ww} // ἐν ὑμῖν μενετω 424^c 614 630 1505 syr^h // lac **ⲑ**⁹ **ⲑ**⁷⁴ 048 0245 0296.

³⁷⁰ **2:27b** txt τὸ αὐτοῦ **Σ** B C P Ψ 5 33 81 307 323 614 623 630 945 1241 1505 1611 1739 1852 2138 2298 2344 2464 2492 2805 (2495 -τὸ) (over 60 minuscules) lat-v,t syr^h cop^{sa,bo,v} eth arm Athanasius Aug^{pt} Cyr Did SBL TH NA29 {} // του αυτου 1243 // τὸ αὐτὸ A K L 049 056 0142 6 18 424 1448 1735 **ⲙ** Jerome Aug^{pt} Theophylact TR HF RP // lac **ⲑ**⁹ **ⲑ**⁷⁴ 048 0245 0296.

³⁷¹ **2:27c** txt a. μένετε (pres ind) **Σ** A B C P Ψ 5 33 81 323 614 630 945 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2464 2805 syr^{p,h} arm eth SBL TH NA29 {} // b. μενεῖτε (fut ind) K L 049 056 0142 6 18 307 424 cop^{sa}mss ps-Oec **ⲙ** TR HF RP // c. μεινατε (aor act imper) 88 // a. or c.: lat-v,t,c cop^{sa}mss,bo,v // lac **ⲑ**⁹ **ⲑ**⁷⁴ 048 0245 0296. All of these variants **may** be rendered as an English imperative.

³⁷² **2:27d** See John 16:13, "But when that one comes, the Spirit of truth, he will guide you in all the truth. For he will not speak from himself, but rather, whatever things he hears he

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2:28 Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα ἐὰν ³⁷³ φανερωθῆ σχώμεν ³⁷⁴ παρρησίαν καὶ μὴ αἰσχυρθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.

²⁸And now, children, abide in him, so that when he is revealed, we may have confidence, and not feel ashamed because of him at his coming.

2:29 ἐὰν εἰδῆτε³⁷⁵ ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι ³⁷⁶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

²⁹If you know that he is righteous, you know that everyone who practices righteousness is born of him.

will speak; and he will report to you the things that are coming.”

³⁷³ **2:28a** (TST 61) txt L. 2: ἐὰν **Κ** A B C P Ψ 5 33 81 322 323 623 945 1241 1243 1611 1735 1739 1852 1881 2298 2344 2464 2805 SBL TH NA29 {} // L. 1: ὅταν K L 049 056 0142 1 6 18 82 88 93 104 175 181 206 221 307 326 398 424 429 436 442 451 454 456 457 468 469 614 621 627 629 630 920 1067 1127 1175 1292 1409 1505 1678 1862 1875 1891 2080 2127 2138 2147 2200 2412 2541 2818 **ⲙ** ps-Oec TR HF RP // lac **ⲡ**⁹ **ⲡ**⁷⁴ 048 0245 0296 1846. The word ἐὰν is properly translated as “when” here. There is no translatable difference between these two variants.

³⁷⁴ **2:28b** (TST 62) txt L. 2: σχώμεν παρρησίαν (1st pl aor2 subj) **Κ**¹ A B C P Ψ 6 81 104 181 307 322 323 424^c 442 621 945 1241 1243 1678 1735 1739 1852 1875 1881 2298 2492 2818 SBL TH NA29 {} // L. 1: ἔχῳμεν παρρησίαν (1st pl pres subj) **Κ**^{*} K L 049 056 0142 5 18 33 82 93 175 206 221 326 398 424^{*} 429 436 450 451 454 457 468 614 623 627 629 630 920 1067 1292 1409 1505 1611 1862 1891 2080 2127 2138 2147 2200 2412 2495 2541 2805 **ⲙ** TR HF RP // L. 1B: 1 88 456 469 1127 1175 2344 2464 // lac **ⲡ**⁹ **ⲡ**⁷⁴ 048 0245 0296 1846.

³⁷⁵ **2:29a** txt εἰδῆτε (perf act subj 2nd pl) **Κ** B C 049 6 18 81 88 104 206 323 424^Z 429 436 1067 1127 1505 1611 1735 1739 1852 1881 2138 2200 2298 2492 2541 TR RP SBL TH NA29 {} // εἰδῆτε (aor act subj 2nd pl) A K L P Ψ 0142 5 33 69 93 181 307 326 330 398 424^T 442 614 621 623 629 1175 1241 1243 1875 2147 2344 2412 2464 2805 2818 cop^{bo} eth // οἰδατε (perf act ind 2nd pl) 468 // lac **ⲡ**⁹ **ⲡ**⁷⁴ 048 0245 0296 1846. The difference this makes in translation is you could render the perfect, “Since you know...”

³⁷⁶ **2:29b** txt omit B K L Ψ 049 056 0142 18 81 307 424 1243 2492 **ⲙ** it vg^{mss} syr^h cop^{sa}^{ms,bo} arm Ambr Aug TR HF RP SBL // καὶ **Κ** A C P 33 323 436 442 614 630 945 1241 1448 1505 1611 1735 1739 1852 2138 2298 2344 2464 2805 vg syr^P cop^{sa}^{mss} TH NA29 {} // lac **ⲡ**⁹ **ⲡ**⁷⁴ 048 0245 0296.

Chapter 3

3:1 ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ ἵνα τέκνα θεοῦ κληθῶμεν· καὶ ἐσμέν.³⁷⁷ διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς³⁷⁸ ὅτι οὐκ ἔγνω αὐτόν.

¹Behold what manner of love the Father has given to us, that we should be called children of God. And we are! The reason the world does not know us is this: it has not known him.

3:2 Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὐπω ἐφανερῶθη τί ἐσόμεθα. οἶδαμεν³⁷⁹ ὅτι ἐὰν φανερωθῆ ὅμοιοι αὐτῷ ἐσόμεθα. ὅτι ὁψόμεθα αὐτόν καθὼς ἐστίν.

²Beloved, now we are children of God, though it is not yet revealed what *exactly* we will be. We do know that when he is revealed, we will be like him. For we will see him just as he is.

3:3 καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτὸν καθὼς ἐκεῖνος ἀγνός ἐστιν.

³And everyone who has this hope on Him purifies himself just as that one is pure.

3:4 Πᾶς ὁ ποιῶν τὴν ἀμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἀμαρτία ἐστὶν ἡ ἀνομία.

⁴Everyone practicing sin is also practicing lawlessness, and sin is lawlessness.

³⁷⁷ **3:1a** (TST 63) txt L. 2: καὶ ἐσμέν \mathfrak{P}^{74vid} \aleph A B C P Ψ 5 6 33 81 104 206 307 322 323 398 424^c 429 436 442 614 621 623 629 630 945 1067 (1241 *om.* καὶ) 1243 1292 1409 1505 1611 1678 1735 1739 1852 1875 1881 2080 2138 2147 2200 2298 2344 2412 2464 2495 2541 (2805) 2818 it^{ar,h,l,z} vg syr^{(p),h} cop^{sa,bo} eth geo slav Justin^{vid}; Augustine SBL TH NA29 {B} // L. 1: *omit* K L 049 056 0142 1 18 82 88 93 181 221 326 424* 450 451 454 456 457 468 469 627 920 1127 1175 1862 1891 2127 2492 \aleph Lect ps-Oec vg^{ms} cop^{sa}ms TR HF RP // lac \mathfrak{P}^9 048 0245 0296 1846.

³⁷⁸ **3:1b** txt ἡμᾶς \mathfrak{P}^{74} \aleph^1 A B Ψ 33 307 323 614 630 945 1505 1739 *al* lat syr^{p,h} cop^{sa,bo} C^llat TR BG SBL TH NA29 {} // ὑμᾶς \aleph^* C K L P 81 93 424 436 442 1175 1241 1881 2344 \aleph vg^{mss} AN HF RP // lac \mathfrak{P}^9 048 0245 0296 1846.

³⁷⁹ **3:2** txt οἶδαμεν \aleph A B C P Ψ 33 81 323 945 1241 1739 *al* latt syr^h cop^{sa}mss Origen^{pt} SBL TH NA29 {} // οἶδαμεν δὲ K L 18 93 307 424 614 630 1505 \aleph syr^p cop^{sa}ms,bo Origen^{pt} TR HF RP // lac \mathfrak{P}^9 \mathfrak{P}^{74} 048 0245 0296 1846.

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3:5 καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη ἵνα τὰς ἁμαρτίας³⁸⁰ ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν.

⁵And you know that he was revealed so that sins be taken away, and there is no sin in him.

3:6 πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἐώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν.

⁶Everyone abiding in him does not sin. Everyone who keeps sinning has not seen him, neither known him.

3:7 Παιδιά,³⁸¹ μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν·

⁷Children, let no one deceive you: someone who practices righteousness is righteous just as that one is righteous.

3:8 ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

⁸Someone who practices sin is of the devil, for the devil has been sinning from the beginning. For this purpose the son of God has been revealed: To destroy the works of the devil.

3:9 Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται.

⁹Everyone born of God does not practice sin, because His seed abides in him, and it is not able to sin, because it is born from God.³⁸²

³⁸⁰ **3:5** txt ἁμαρτίας A B P 33 322 323 424^c 436 945 1067 1241 1243 1409 1735 1739 1852 1881 2344 2464 itr,^{l,z} vgst syr^h cop^{sa}ms,^{bo} arm eth Tert Aug SBL TH NA29 {B} // ἁμαρτίας ἡμῶν X C K L Ψ 049 056 0142 18 81 88 104 181 326 330 424* 451 614 630 1175 1292 1505 1611 1844 1877 2127 2138 2298 2412 2492 2495 π vgl,ww syr^p cop^{sa}mss,^{fay} geo slav Ath (von Soden: ἁμαρτίας [ἡμῶν]) TR HF RP // ἁμαρτίας τοῦ κόσμου 629 vgmss // lac P⁹ P⁷⁴ 048 0245 0296 1846. The majority of the UBS Committee regarded the reading ἁμαρτίας ἡμῶν to be a scribal assimilation to such passages as 2:2 and 4:10.

³⁸¹ **3:7** txt Παῖδιά A ^{vid} P Ψ 5 33 323 436 1241 1735 1739 1881 2344 syr^hmg NA29 {} // Τεκνία X B K L 81 424 630 1175 1505 1611 1852 syr^h TR WH RP SBL TH // Τεκνία μου 307 442 // lac P⁹ P⁷⁴ 048 0245 0296. Both Παῖδιά and Τεκνία can be translated as the English word "children."

³⁸² **3:9** It is a problem here for most Bibles, which say that a person born of God is not able to sin. The above is the only sensible and possible rendering of the Greek of this verse. John is in unity with Paul, in that he teaches there is a new man in us and an old man. Also in unity with Paul that we must continually make the decision to "put off the old man, and put on the new." The new is that part that came from the Father, just as we physically were born from our earthly father's sperm. That sperm was wholly our father, and not us. That sperm, that seed, was no part of us, but is from outside us. It cannot sin, but our old man can. BUT, do not think that I am saying that a Christian can be addicted to the same

sin every day for the rest of their life, as long as they repent every day. Not so. Anyone who has NOT been born again, and who does NOT have the Spirit, even they could do that. There is no evidence of the miracle of new birth in such a person. (John in 1 John 3:6 says "Everyone abiding in him does not sin. Everyone who keeps sinning has not seen him, neither known him.") In fact, if someone gets saved, and overcomes sin in their life for a few months or years right after they were saved, but then falls back into addiction to a sin, the apostle Peter says in 2 Peter 2:20,21: ²⁰For if after having escaped the moral corruptions of the world through the knowledge of the Lord and Savior Jesus Christ they are but again entangled, defeated by them, their latter state has become worse for them than their former. ²¹For it would have been better for them not to have known the path of righteousness, than though knowing it, to turn back from the holy commandment that was delivered to them." Jesus himself said that a servant who did not know the will of God and disobeyed, will receive few lashes, so to speak. But the servant who knew the will of God, and disobeyed, will receive many more lashes. Jesus also said in John 15:1-8 that he is the vine, we are the branches. If a branch that is in Me (a Christian who received the gospel, was born again, and received the Holy Spirit) does not bear fruit, he will cut off that branch and throw it in the fire. If we do not remain in the Spirit, walking in the Spirit, bearing fruit in the Spirit, we will bear no fruit and we will wither, and we will GO TO HELL, the fire, and be burned! For a Christian who backslides, the punishment in hell will be worse than for someone who was never a Christian! It is also like the parable of the 10 virgins. They all ten believed in the Lord, and were waiting for his return. But some did not get extra oil, and their lamp did not last all the way until the end. When they knocked on the Groom's door, the groom said "Go away, I do not know you." Jesus also said of the hypocrites, they have their inheritance in outer darkness. Who is a hypocrite? Someone living a double life. By most appearances, they are a Christian. But unknown to people, they have an addiction to their prevailing sin, with no victory over it, they are not an overcomer. These people GO TO HELL. Do not let that be you. And do not think that I teach Once Saved Always Saved. We are not fully saved until Jesus returns. Even the apostle Paul was afraid; he said he was severe with his body, keeping it in subjection, lest after preaching to others, he himself be disqualified. Yes, the Apostle Paul was afraid of being disqualified, afraid of running the race in vain. Yes you see, it is possible to run the race in vain. In another place, he said, "knowing therefore the terror of the Lord..." Friend, do you know the terror of the Lord? Jesus said, Fear the one who has the power to cast both soul and body into Gehenna, the lake of fire. Yes, I tell you, fear him." Hell is real, and it is worse than we can imagine. Sin should be a rare thing in a Christian's life. John here in his first epistle says, "But if anyone does sin, we have an advocate with the Father, Jesus Christ the Righteous." But practicing sin, doing the same sin the rest of your life, no. That is not at all something found in a Christian. Not a Christian that is going to enter heaven. Such a Christian will go to hell. If you still have an addiction to a sin, then stop everything, quit your job if you must! Fast and pray and seek the Lord, and mourn and wail, until you find the power of the Spirit and victory over your sin, and make sure you love your brother and your neighbor, and love God and seek him with all your heart, and offer the sacrifice of praise daily to God. Root out all bitterness as well, forgive everyone you have a grudge against, reconcile with everyone as much as possible. If you do not forgive others their sins, neither will your Father forgive you your sins. Jesus Christ the son of God said that, and Jesus Christ is as SERIOUS as HELL about his words! God is love. God is light. Unforgiveness is darkness. No person carrying darkness will enter Heaven. No person who is not characterized by holiness will enter heaven. No one who is a friend of the world will enter heaven. Be unspotted by the world. Jesus said, "My sheep hear my voice." Do you hear his voice, and do what he tells you to

3:10 ἐν τούτῳ φανερά ἐστὶν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.

¹⁰By this the children of God are evident versus the children of the devil: everyone who does not practice righteousness is not of God, and also someone who does not love his brother.

3:11 Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους·

¹¹Because this is the message which you have heard from the beginning: that we should love one another.

3:12 οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.

¹²Not like Cain, who was of the evil one, and killed his brother. And what was the reason he killed him? Because his own works were evil, and those of his brother were righteous.

3:13 μὴ θαυμάζετε,³⁸³ ἀδελφοί,³⁸⁴ εἰ μισεῖ ὑμᾶς ὁ κόσμος.

¹³Do not marvel, brethren, if the world hates you.

do? Paul said, "As many as are led by the Spirit of God, THEY are the sons of God." Does Jesus Christ know you? Is he directing your life, and not your natural human desires directing your life, like everyone in the world? These things are oil in your lamp. Be found doing these things when He returns, and definitely be not found defeated by a sin. Oh No, NO, be not found defeated by a sin when He returns.

³⁸³ **3:13a** txt μὴ A B K L 049 056 0142 5 18 33 81 88 104 181 326 436 442 451 614 630 1067 1175 1292 1409 1505 1611 1735 1844 1852 1877 2127 2138 2344 2412 2464 2495 **¶** Lect it^{h,w} vg syr^{ms,h} cop^{sa,bo,fay} geo slav Didymus Lucifer Jerome Paulinus-Nola Aug WH Vog Merk Bov NA25 TR AN BG HF RP SBL TH // καὶ μὴ **¶** C P Ψ 6 322 323 629 945 1241 1243 1678 1739 1881 2298 2492 it^{r,q,z} vg^{ms} syr^{p,mss} arm eth NA29 {} // lac **¶** **¶**⁷⁴ 048 0245 0296 1846.

³⁸⁴ **3:13b** txt ἀδελφοί **¶** A B C P Ψ 33 69 323 424^c 945 1241 1739 al Antioch lat-v,t SBL TH NA29 {} // ἀδελφοί μου K L 18 81 424* 614 630 1505 **¶** vg^{ms} syr^h TR HF RP // lac **¶** **¶**⁷⁴ 048 0245 0296 1846.

3:14 ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν³⁸⁵ μένει ἐν τῷ θανάτῳ.

¹⁴We know that we have crossed over out of death into life³⁸⁶ because we love the brethren. Someone who does not love his brother still abides in death.

3:15 πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ³⁸⁷ μένουσαν.

¹⁵Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

3:16 ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην,³⁸⁸ ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖναι.³⁸⁹

¹⁶By this we know love: because He laid down his life for us. And we ought to lay down our lives for the brethren.

³⁸⁵ **3:14** (TST 64) txt L. 1: ἀγαπῶν τὸν ἀδελφὸν C K L Ψ 049 1 5 6 18 81 82 88 93 104 175 181 221 307 326 424 450 451 454 456 457 468 469 627 920 1127 1175 1678 1735 1862 1875 1891 2080 2127 2147 2298 2818 **¶** Lect vg^{mss} slav Cassiodorus TR HF RP // L. 1C: ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ P 056 0142 206 429 436 442 614 621 630 1067 1292 1409 1505 1611 2138 2200 2412 2495 2541 it^{ar} vg^{mss} syr^{p,h} cop^{sa}^{mss} eth Tyconius // L. 2: ἀγαπῶν **Ⲙ** A B 33 322 323 398 623 629 945 1241 1243 1739 1852 1881 2344 2464 2492 2805 it^{h,q,r,w,z} vg cop^{sa}^{mss,bo,fay} arm geo Lucifer Augustine SBL TH NA29 {A} // lac **ⲡ**⁹ **ⲡ**⁷⁴ 048 0245 0296 1846.

³⁸⁶ **3:14** see John 5:24

³⁸⁷ **3:15** txt αυτω B K 049 18 33 69^{vid} 323 614 1241 al TR SBL NA29 {} // εαυτω A C L P Ψ 81 424 630 1505 1739 **¶** HF RP TH // lac **ⲡ**⁹ **ⲡ**⁷⁴ 048 0245 0296.

³⁸⁸ **3:16a** The KJV adds “of God” in italics, so the Compl. Polyglot, Beza 1589 and 1598 (not 1565), and 1582 Rheims translation.

³⁸⁹ **3:16b** txt θεῖναι **Ⲙ** A B C P 81 323 945 1241 1739 1852 al Did phil-c SBL TH NA29 {} // τιθέναι K L 18 424 614 630 1505 **¶** Marc-Er TR HF RP // omit Ψ // illeg 33 // lac **ⲡ**⁹ **ⲡ**⁷⁴ 048 0245 0296.

3:17 ὃς δ' ἂν ἔχη τὸν βίον τοῦ κόσμου, καὶ θεωρῆ³⁹⁰ τὸν ἀδελφὸν αὐτοῦ
χρεῖαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ
θεοῦ μένει³⁹¹ ἐν αὐτῷ;

¹⁷Now whoever has the substance of the world, and sees his brother having
need of it, and closes off his compassion from him, how does the love of God
abide in him?

3:18 Τεκνία,³⁹² μὴ ἀγαπῶμεν λόγῳ μηδὲ τῆ³⁹³ γλώσση, ἀλλ' ἐν³⁹⁴ ἔργῳ καὶ
ἀληθείᾳ,

¹⁸Children, we should love, not in word or tongue, but in action and truth,
3:19 καὶ ἐν τούτῳ³⁹⁵ γνωσόμεθα³⁹⁶ ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν
αὐτοῦ πείσομεν τὰς καρδίας³⁹⁷ ἡμῶν

¹⁹and by this we will know that we are of the truth, and will assure our
heart before him

³⁹⁰ **3:17a** txt θεωρῆ Ν A B C P Ψ 18 424^c 630 1739 TR HF RP SBL TH NA29 {} // θεωρεῖ K L 049
69 81 323 424^{*} 614 1241 1505 // *illeg* 33 // *lac* Ɔ⁹ Ɔ⁷⁴ 048 0245 0296. This verse contains
instances of the TR HF RP editions not following the conjunction of K and L. See also next
footnote.

³⁹¹ **3:17b** txt μένει 5 442 1175 1739^{NA28} 1852 1881 2492 Ɔ¹ TR HF RP SBL TH NA29 {} // μενει Ν
A B^{*} C P 1739^{Münster} 2464 // μενεῖ B² K L 81 307 1505 1611 1735 *cop*^{bo} // μενη Ψ 1243 // *lac* Ɔ⁹
Ɔ⁷⁴ 048 0245 0296 33.

³⁹² **3:18a** txt Τεκνία Ν A B P Ψ 81 323 424^c 630 1241 1505 1739 *lat-v,t syr^h* SBL TH NA29 {} //
Τεκνία μου K L 049 18 33^{vid} 69 424^{*} 614 1175 2298 Ɔ¹ *syr^p ps-Oec eth TR HF RP* // *lac* Ɔ⁹ Ɔ⁷⁴
048 0245 0296.

³⁹³ **3:18b** txt τῆ γλώσση A B C K L 18 323 424 614 630 1505 1739 AN HF BG RP SBL TH NA29 {}
// γλώσση Ν P Ψ 1 33 632 945 1241 1881 2464 *al TR* // *lac* Ɔ⁹ Ɔ⁷⁴ 048 0245 0296.

³⁹⁴ **3:18c** txt ἐν ἔργῳ Ν A B C L P Ψ 18 33^{vid} 81 323 424 614 630 1241 1505 1739 AN HF BG RP
SBL TH NA29 {} // ἔργῳ K TR // *lac* Ɔ⁹ Ɔ⁷⁴ 048 0245 0296.

³⁹⁵ **3:19a** καὶ ἐν τούτῳ Ν C K L P Ψ 049 18 81 88 104 181 322 323 330 424 451 945 1175 1241
1243 1739 1877 1881 2127 2298 2492 Ɔ¹ *Lect it^{q,r,w} syr^p cop^{sa,bo}ms arm eth slav Aug TR HF RP*
TH NA29 {} // ἐν τούτῳ A B 326 436 623 629 1067 1409 1735 2344 2464 *it^{ar,c,h,p,t,z} vg*
cop^{bo,fay} geo Clement SBL // καὶ ἐκ τούτου 614 630 1292 1505 1611 1844 1852 2138 2412 2495
// ἐκ τούτου *syr^h pc* // ἀλλ' ἐκ τούτου 206 429 // καὶ τούτων 056 0142 // *lac* Ɔ⁹ Ɔ⁷⁴ 048 0245
0296.

³⁹⁶ **3:19b** txt γνωσόμεθα Ν A B C P Ψ 81 322 323 424^c 436 945 1067 1241 1243 1292 1409 1505
1611 1735 1739 1881 2138 2298 2344 Ɔ596 *vg^{mss} arm eth geo Clement SBL TH NA29* {} //
γινώσκομεν K L 049 18 424^{*} 623 1175 2464 Ɔ¹ *Lect it^{ar,h,t,(z)} vg slav Augustine TR HF RP* //
γινωσκόμεθα 1844 1852 *it^q* // *lac* Ɔ⁹ Ɔ⁷⁴ 048 0245 0296.

³⁹⁷ **3:19c** txt τὰς καρδίας Ν A^c C K L P 5 33 81 307 424^{*} 614 623 630 1243 1505 1611 1852 2344
2464 *it^t vg syr^h Ɔ¹ TR HF RP TH* // τὴν καρδίαν A^{*} B Ψ 322 323 424^c 945 1241 1735 1739 1881
it^{h,r} cop^{sa,bo} Augustine SBL NA29 {} // *lac* Ɔ⁹ Ɔ⁷⁴ 048 0245 0296

3:20 ὅτι ἐὰν καταγινώσκη ἡμῶν ἡ καρδία, ὅτι³⁹⁸ μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.

²⁰that when our heart accuses, that God is greater than our heart, and he knows all.

3:21 Ἀγαπητοί, ἐὰν ἡ καρδία³⁹⁹ μὴ καταγινώσκη ἡμῶν,⁴⁰⁰ παρρησίαν ἔχομεν πρὸς τὸν θεόν,

²¹Beloved, when our heart does not accuse us, we have confidence with God,

3:22 καὶ ὃ ἐὰν αἰτῶμεν, λαμβάνομεν ἀπ'⁴⁰¹ αὐτοῦ, ὅτι τὰς ἐντολάς αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.

²²and whatever we ask, we receive from him, because we are keeping his commandments, and doing the things that are pleasing in his sight.

³⁹⁸ **3:20** txt *incl.* ὅτι **κ** B C K L Ψ 5 6 18 35 81 323 424 442 468 614 617 630 1505 1739 **π** syr^{p,h} cop^{sa}ms^{ss} TR RP WH NA29 {} // *omit* ὅτι A 33 61 218 326 436 629 642 808 1067 1127 1409 1827 1837 2344 2374 2541 latt cop^{sa}ms^{ss,bo} PsOec // lac **ϣ**⁹ **ϣ**⁷⁴ P 048 0245 0296 1241 1846 1875.

³⁹⁹ **3:21a** txt ἡ καρδία A B Ψ 33 322 323 424^c 436 945 1067 1241 1409 1735 1739 2344 vgst Or^{gr}1/3,lat2/4 (Methodius); Aug^{1/2} SBL TH // ἡ καρδία ὑμῶν 1505* *pc* // ἡ καρδία ἡμῶν **κ** C K L 049 056 0142 18 81 88 104 181 326 330 424* 451 614 629 630 1175 1243 1292 1505^c 1611 1844 1852 1877 1881 2138 2298 2412 2464 2492 **π** *Lect* it^{ar,q,r,t,w,z} vg^{cl,ww} syr^{p,h} C^{lat} Or^{pt} Did TR AN BG HF RP [WH] NA29 {} // lac **ϣ**⁹ **ϣ**⁷⁴ P 048 0245 0296. See the ἡμῶν in v. 19, which may have caused this one. In Greek the article could serve as the possessive pronoun, especially if the pronoun was already used, as it was in this case in the context in v. 20.

⁴⁰⁰ **3:21b** txt καταγινώσκη ἡμῶν **κ**¹ (**κ*** καταγινωσκω) (A κατακινώσκει) K L Ψ 049 056 0142 18 33 81 104 181 322 323 326 330 424^c 436 451 614 629 630 945 1067 1175 1243 1292 1409 1611 1735 1739 1844 1877 1881 2127 2138 2298 2344 2412 2492 **π** *Lect* it^{ar,q,w,z} vg syr^{p,h} cop^{sa,bo,fay} arm eth geo slav Clement^{lat} Methodius Didymus^{1/2} Hesychius^{lat}; Cyprian Jerome Augustine^{1/2} TR HF RP SBL TH // καταγινώσκη B^c (B* κατακεινώσκη) C 424* 1852 2464 1596 vg^{ms} Origen^{gr,lat} Didymus^{1/2} Augustine^{1/2} NA29 {} // καταγινώσκη ὑμῶν 1241 1505 2495 // lac **ϣ**⁹ **ϣ**⁷⁴ P 048 0245 0296.

⁴⁰¹ **3:22** txt ἀπ' **κ** A B C Ψ 33 81 323 614 630 1241 1505 1739 WH SBL TH NA29 {} // παρ' K L 049 18 69 307 424 1175 1448 2298 **π** TR HF RP // lac **ϣ**⁹ **ϣ**⁷⁴ P 048 0245 0296.

3:23 καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν⁴⁰² τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν.⁴⁰³

²³And this is his commandment: that we believe in the name of his son Jesus Christ, and that we love one another, just as he gave us commandment.

3:24 καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν.

²⁴And someone keeping his commandments is abiding in Him, and He in that person. And by this we know that we abide in him: by the Spirit which he has given to us.

Chapter 4

4:1 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπροφήται ἐξεληλύθασιν εἰς τὸν κόσμον.

¹Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.

4:2 ἐν τούτῳ γινώσκετε⁴⁰⁴ τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν,

²By this you know the spirit of God: every spirit that confesses that Jesus Christ has come in the flesh, is of God,

⁴⁰² **3:23a** (TST 65) txt L. 1/2: πιστεύσωμεν B K L 049 1 18 82 88 93 175 181 221 307 326 424* 450 454 456 627 920 1127 1175 1409 1678 1735 1862 1875 2080^c 2818 TR HF RP SBL NA29 {} // L. 1/2B: 2147 // L. 3: πιστεύωμεν **ⲛ** A C Ψ 056 0142 5 6 33 81 206 322 323 398 424^{c1,c2} 429 436 442 451 457 468 469 614 621 629 630 945 1241 1292 1505 1611 1739 1846 1852 1881 1891 2080* 2138 2200 2298 2412 2492 2495 2541 2805 TH // L. 3B: πιστεύομεν 0245 104 623 1067 1243 2127 2464 // illegible 2344 // lac **ⲡ**⁹ **ⲡ**⁷⁴ P 048 0296.

⁴⁰³ **3:23b** txt ἐντολὴν ἡμῖν **ⲛ** A B C Ψ 0245 33 81 323 614 630 1241 1505 1739 latt syr^{p,h} cop^{sa,bo} Lcf TR WH SBL TH NA29 {} // ἐντολὴν K L 049 18 424 642 1175 **ⲙ** HF RP // lac **ⲡ**⁹ **ⲡ**⁷⁴ P 048 0296.

⁴⁰⁴ **4:2** txt γινώσκετε (pres ind/imper act 3rd pl) **ⲛ**¹ A B C L Ψ ^c 33 424^c 614 945 1739 1852 1881 al syr^h Irenaeus^{lat} TR SBL TH NA29 {} // γινώσκεται (pres pass 3rd sg) K Ψ ^{*} 18 81 323 424* 1175 1241 1505 1735 **ⲙ** lat syr^p HF RP // γινώσκομεν (pres ind 1st pl) **ⲛ**^{*} 630 1611 // lac **ⲡ**⁹ **ⲡ**⁷⁴ P 048 0296.

4:3 καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ⁴⁰⁵ τὸν Ἰησοῦν⁴⁰⁶ χριστὸν ἐν σαρκὶ ἐληλυθότα⁴⁰⁷ ἐκ⁴⁰⁸ τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

³and every spirit that does not confess Jesus Christ has come in the flesh, is not of God. And this is antichrist, which you have heard that he⁴⁰⁹ was coming, and now is in the world already.

4:4 ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.

⁴You are of God, children, and have overcome him, because greater is he that is in you than he that is in the world.

4:5 αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει.

⁵They are of the world; therefore speak they of the world, and the world hears them.

⁴⁰⁵ **4:3a** txt μὴ ὁμολογεῖ TR HF RP SBL TH NA29 {A} // λύει it^{ar,z} vg; Ir^{1739mg} C^{1739mg} Or // lac $\mathfrak{P}^9 \mathfrak{P}^{74}$ P 048 0296.

⁴⁰⁶ **4:3b** (TST 66) txt L. 2: τὸν Ἰησοῦν A B Ψ 33 81 206 322 323 429 436 630 945 1067 1241 1409 1505 1611 1739 2138 2200 2298 2344 2495 vg cop^{bo} (eth) Ir^{1739mg} C^{1739mg} Or SBL TH NA29 {A} // L. 2b: 398 1881 2464 // L. 1: Ἰησοῦν Χριστὸν K 056 0142 5 6 18 82 175 181 221 330^c 424 442 450 454 457 459 469 623 627 629^c 920 1127 1243 1292 1735 1852 1862 1891 2080 2127 2492 2805 2818 HF RP // L. 1b: τὸν Ἰησοῦν Χριστὸν L 049 1 61 88 104 326 451 456 468 1175 1845 1875 Lect TR // L. 1c: τὸν Χριστὸν Ἰησοῦν 93 307 614 1678 1837 2147 2412 // L. 4: τον Χριστον 1846 // L. 5: Ἰησοῦν Κύριον \aleph // L. 7: τὸν υἱόν 2541 // Ἰησοῦν 1881 2464 // h.t. or h.a. 621 // lac $\mathfrak{P}^9 \mathfrak{P}^{74}$ C P 048 0156 0245 0296.

⁴⁰⁷ **4:3c** (TST 67) L. 1: add ἐν σαρκὶ ἐληλυθότα \aleph K L Ψ 049 056 0142 1 5 6 18 81 82 88 93 94 104 175 181 206 221 307 326 330 424 429 436 442 450 451 454 456 457 459 468 469 614 623 627 629^c 630 757 920 1067 1127 1175 1243 1292 1409 1505 1611 1678 1837 1845 1846 1852 1862 1875 1891 2080 2138 2127 2147 2200 2412 2464 2492 2495 2541 2805 2818 LeontH PsOec TR HF RP // L. 4: add ἐν σαρκὶ ἐληλυθεναι 33 2344 Thdrt // L. 2: lack A B 322 323 398 629* 720* 945 1241 1735 1739 1881 2298 it^r vg cop^{sa,bo} Cyr Irenaeus^{lat} Clement Origen Socrates SBL TH NA29 { } // h.t. or h.a. 621 // lac $\mathfrak{P}^9 \mathfrak{P}^{74}$ C P 048 0245 0296. The UBS textual commentary says, “A majority of the Committee considered it probable that the shortest reading τὸν Ἰησοῦν, which is supported by good representatives of both Alexandrian and Western types of text..., was expanded by copyists with additions derived from the previous verse (Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα). The variety of the supplements is a further indication that they are secondary modifications of the original text.” See next footnote.

⁴⁰⁸ **4:3d** txt ἐκ τοῦ θεοῦ \aleph A B Ψ 18 33 81 323 424^c 614 630 1505 TR HF RP SBL TH NA29 { } // τοῦ θεοῦ K L 049 323 424* 1241 1739 // lac $\mathfrak{P}^9 \mathfrak{P}^{74}$ C P 048 0245 0296. Here we have TR and RP agreeing with Sinaiticus and Vaticanus rather than with K and L. Thus the Majority Text duplicates the entirety of the phrase Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστὶν found in v. 2, even omitting the article τὸν, like in v. 2.

⁴⁰⁹ **4:3e** Like the beast of Revelation, this spirit of antichrist is both an “it” and a “him.”

4:6 ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν· ὁ γινώσκων τὸν θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου⁴¹⁰ γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

⁶We are of God. Someone who knows God hears us; someone who is not of God does not hear us. From this we recognize the spirit of truth versus the spirit of error.⁴¹¹

4:7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν.

⁷Beloved, let us love one another; for love is of God, and everyone who loves is born of God, and knows God.

4:8 ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν.

⁸Someone who does not love has not known God, for God is love.

4:9 ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ.

⁹To us the love of God was made known in this: that God sent his only begotten son into the world so we might be saved through him.

4:10 ἐν τούτῳ ἐστίν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν⁴¹² τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.

¹⁰Herein is love, not that we loved God, but that he loved us, and sent his Son as the appeasement for our sins.

4:11 Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.⁴¹³

¹¹Beloved, if that is how God loved us, we ought also to love one another.⁴¹⁴

⁴¹⁰ **4:6a** txt ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου N B K Ψ 18 33 323 424 630 1505 1739 πⁱ TR HF RP SBL TH NA29 {} // ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐν τούτῳ 81 // ἡμῶν καὶ ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου 614 // ἡμῶν, ἐν τούτῳ A // ὑμῖν, ἐν τούτῳ 1241 // ἡμῶν, ἐκ τούτου L // - ἐκ τούτου 048 (lacuna preceeding ἐκ τούτου; this is the 1st v. found in it) // lac ℘⁹ ℘⁷⁴ C P 0245 0296.

⁴¹¹ **4:6b** Or, "from this we recognize the true spirit versus the deceiving spirit."

⁴¹² **4:10** txt ἠγαπήκαμεν B Ψ 322 323 945 1241 1739 2298 eth SBL TH NA29 {} // ἠγαπήσαμεν N¹ A K L 18 33 81^{vid} 307 424 436 614 630 1067 1175 1243 1292 1409 1505 1611 1735 1844 1852 1881 2138 2344 2464 πⁱ Lect arm geo slav Philo-Carpasia TR HF RP // ἠγαπη_μεν 048 // ἠγαπησεν N* // lac ℘⁹ ℘⁷⁴ C P 0245 0296.

⁴¹³ **4:11** txt ἀγαπᾶν AN HF BG SBL TH NA29 {} // ἀγαπᾶν TR RP.

⁴¹⁴ **4:11b** The same "one another" we are supposed to love, is the people that Jesus died for. We ought to love that brother and sister because God loved that same brother or sister to the extent of giving his son's life for them.

4:12 θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν τετελειωμένη ἐστίν.⁴¹⁵

¹²No one has ever seen God. When we love one another, God abides in us, and his love is accomplished in us.

4:13 Ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

¹³By this we know that we are abiding in him and he in us: because he has given to us of his Spirit.

4:14 καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτήρα τοῦ κόσμου.

¹⁴And we have seen, and we bear witness, that the Father has sent the Son as savior of the world.

4:15 ὃς ἐὰν⁴¹⁶ ὁμολογήσῃ ὅτι Ἰησοῦς ἐστίν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ.

¹⁵Whoever confesses that Jesus is the son of God, God abides in that person, and that person in God.

4:16 καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει, καὶ ὁ θεὸς ἐν αὐτῷ μένει.⁴¹⁷

¹⁶And we have known and believed the love that God has in us. God is love; and someone who abides in love is abiding in God, and God in him.

4:17 ἐν τούτῳ, τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.

¹⁷In this, love is accomplished with us, so that in the day of judgment we may have confidence that just as that one is, we in this world also are.⁴¹⁸

⁴¹⁵ **4:12** (TST 68) txt L. 2: ἐν ἡμῖν τετελειωμένη ἐστίν \mathfrak{P}^{74vid} A 048^{vid} 5 69 206 322 323 429 436 442 614 621 623 630 945 1067 1243 1292 1409 1505 1611 1735 1739 1852 2138 2200 2298 2412 2464 2495 2541 vg SBL NA29 {} // L. 2c: τετελειωμενη ἐν ἡμῖν ἐστίν \aleph B 81 2805 WH TH // L. 3: ἐν ὑμῖν τετελειωμένη ἐστίν 629 // L. 4: τετελειωμένη ἐστίν ἐν ὑμῖν 1127 1729 // L. 5: τετελειωμένη ἐστίν 1241 // L. 7: ἐν ἡμῖν τετελειωται καὶ τετελειωμενη ἐστίν 33 // L. 1: τετελειωμένη ἐστίν ἐν ἡμῖν K L Ψ 049 056 0142 1 6 18 82 88 93 94 104 175 181 221 307 326 330 398 424 450 451 454 456 457 459 468 469 627 757 920 1175 1678 1837 1845 1846 1862 1875 1881 1891 2080 2127 2147 2344 2492 2818 \aleph syr^h TR AN BG RP // lac \mathfrak{P}^9 C P 0245 0296.

⁴¹⁶ **4:15** txt ἐὰν B 323 614 630 1505 1739 SBL TH NA29 {} // ἄν \aleph A K L 18 33 81 424 TR HF RP // omit Ψ // lac \mathfrak{P}^9 \mathfrak{P}^{74} C P 048 0245 0296.

⁴¹⁷ **4:16** txt αὐτῷ μένει \mathfrak{P}^9 \aleph B K L Ψ 81 323 424 1241 1505 1739 HF RP SBL TH NA29 {} // αὐτῷ A 33 614 623 1846 2298 2464 it^w vg TR // τῷ θεῷ μένει 048 630 // lac \mathfrak{P}^{74} C P 0245 0296.

⁴¹⁸ **4:17** The present tense of "we in this world also are" at first seems awkward, but upon meditation you realize it fits with "accomplished." We can be accomplished in love in the

4:18 φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.

¹⁸There is no fear in love, but perfect love casts out fear. Because fear has torment, and someone who is afraid is not accomplished in love.

4:19 ἡμεῖς ἀγαπῶμεν,⁴¹⁹ ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

¹⁹We can love, because he first loved us.

4:20 ἐάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ,⁴²⁰ ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἐώρακεν, τὸν θεὸν ὃν οὐχ ἐώρακεν οὐ δύναται ἀγαπᾶν.

²⁰If anyone says, "I love God," and he hates his brother, he is a liar. For someone who does not love his brother whom he has seen, cannot love God whom he has not seen.⁴²¹

4:21 καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

²¹And this commandment we have from him: that he who loves God must also love his brother.

present, before we see Him.

⁴¹⁹ **4:19** txt ἀγαπῶμεν $\mathfrak{P}^{74\text{vid}}$ A B 5 322 323 424^c 945 1241 1243 1739 1852 1881 2464 vgst,ww geo slav Augustine^{6/10} SBL TH NA29 {A} // ἀγαπῶμεν τὸν θεόν \aleph 048 33 81 326 436 614 629^{vid} 630 1067 1292 1409 1505 1611 1735 2138 2344 2412 2495 ϵ 598 ϵ 599 ϵ 844 it^w vg^{cl} syr^{p,h} cop^{bo} arm Augustine^{3/10} // ἀγαπῶμεν αὐτόν K L Ψ 049 056 0142 18 88 104 181 307 330 424* 451 1175 1678 1844 1846 1877 2127 2298 2492 \mathfrak{M} Lect Augustine^{1/10} TR HF RP // ἀγαπῶμεν ἀλλήλους it^{ar} vg^{mss} (eth) // οἶδαμεν cop^{sa,bo}mss // lac \mathfrak{P}^9 C P 0245 0296. UBS textual commentary: "Feeling the need of an accusative object after the verb, especially when it was (wrongly) taken to be the hortatory subjunctive, some copyists added τὸν θεόν and others αὐτόν." The variety of longer readings betrays their spuriousness, and the originality of the shorter reading.

⁴²⁰ **4:20a** txt μισῇ \aleph^* A B L 049 93 424^c 630 1243 1678 1739 1845 2298 TR HF RP SBL TH NA29 {} // μειση or μεισει \aleph^1 // μισει K Ψ 048 0142 5 6 18 33^{vid} 81 323 424*^{vid} 614 1127 1505 2344 2805 // illeg. 1241, but room for μισει // lac \mathfrak{P}^9 \mathfrak{P}^{74} C P 0245 0296. It is significant when 1678 parts from K.

⁴²¹ **4:20b** (TST 69) txt L. 2: οὐ δύναται "he cannot" \aleph B Ψ 6 206 322 323 424^c 429 442 621 630 1243 1505 1611 1739 1852 2138 2200 2495 syr^h cop^{sa} geo Origen Cyprian Lucifer Zeno SBL TH NA29 ♦ // L. 1: πῶς δύναται "how can he?" A K L 048 049 056 0142 1 5 18 33 81 82 88 93 94 104 175 181 221 307 326 330 398 424* 436 450 451 454 456 457 459 468 469 614 623 627 629 757 920 945 1067 1127 1175 1241 1292 1409 1678 1735 1837 1844 1845 1846 1862 1875 1877 1881 1891 2080 2147 2298 2344 2412 2464 2492 2541 2805 2818 \mathfrak{M} Lect itr,^{l,q,w} vg syr^p cop^{bo} arm eth slav Cyril; Ambrose Pelagius Augustine TR HF RP NA29 ♦ // L. 1b: 2127 // lac \mathfrak{P}^9 \mathfrak{P}^{74} C P 0245 0296. John elsewhere wrote an expression similar to the Majority Text reading here, but it is not the same construction: John 3:12 - εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;

Chapter 5

5:1 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ καὶ⁴²² τὸν γεγεννημένον ἐξ αὐτοῦ.

¹Everyone who believes that Jesus is the Anointed One is born of God, and everyone who loves the one who begat will also love someone begotten from him.

5:2 ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν.⁴²³

²By this we know that we love the children of God: when we love God and are doing his commandments.

5:3 αὕτη γάρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν,

³For this is love of God: that we keep his commandments. And his commandments are not heavy to bear,

5:4 ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.⁴²⁴

⁴because everyone who has been born of God overcomes the world. And this is the victory that overcomes the world: our faith.

⁴²² 5:1 txt καὶ τὸν A K L P 049 056 0142 18 81 88 104 181 322 323 330 424 436 451 614 629vid 630 945 1067 1175 1241 1243 1292 1409 1505 1611 1735 1739 1844 1846 1852 1877 1881 2127 2138 2298 2344 2412 2464 2492 2495 **¶** Lect vg^{cl} syr^{p,h} cop^{bo} arm eth slav Alexander^{vid} Cyril-Jerusalem; Hilary^{1/2} Maximus Fulgentius^{1/4} Cassiodorus TR HF RP SBL TH NA29 {} // καὶ τὸ **¶** 69 pc // τὸν B Ψ (048 το_) 33 62 326 2298 it^{ar,l,q,r} vg^{st,ww} cop^{sa,bo}ms geo Hilary^{1/2} Augustine Speculum Ps-Vigilius Vigilius Fulgentius^{3/4} // lac **¶** **¶**74 C 0245 0296.

⁴²³ 5:2 txt ποιῶμεν B Ψ 81 322 323 326 436 614 (623) 630 945 1067 1292 1409 1505 1611 1739 1844 1852 2138 2298 2344 2412 2464 2495 it^{ar,l,q,r} vg syr^{p,h} cop^{sa,bo} arm eth geo Lucifer Augustine SBL TH NA29 {} // τηρῶμεν (5:3) **¶** (A^{vid} τηρῶμεν ... τηρῶμεν omit by *homoioteuton*) K L P 049 056 0142 18 88 104 181 307 330 424 451 629 1175 1241 1243 1735 1846 1877 1881 2127 2492 **¶** Lect vg^{mss} slav TR HF RP // τηροῦμεν 048 // illeg. 33 // lac **¶** **¶**74 C 0245 0296. The word τηρῶμεν is found in all editions in the next verse.

⁴²⁴ 5:4 (TST 70) txt L. 1/2: πίστις ἡμῶν **¶** A B K* P Ψ 1 5 6 18 33 93 181 206 307 322 323 326 424^c 429 436 442 451 468 469 614 621 623 629 630 945 1067 1127 1243 1292 1409 1505 1611 1739 1846 1852 1875 2080 2138 2147 2200 2298 2344 2412 2464 2492 2495 2541 2805 2818 vg syr^{p,mss,h} cop^{sa,bo} TR AN BG RP SBL TH NA29 {} // L. 3: πίστις ὑμῶν K^c L 048 049 056 0142 81 82 88 104 175 221 398 424* 450 454 456 457 627 920 1175 1241 1735 1678 1862 1881 1891 2127 vg^{mss} syr^{p,mss} eth HF // uncertain 0296 // lac **¶** **¶**74 C 0245.

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5:5 τίς ⁴²⁵ ἔστιν ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἔστιν ὁ υἱὸς τοῦ θεοῦ;

⁵Who is overcomer of the world, except someone who believes that Jesus is the Son of God?

⁴²⁵ 5:5 txt ἔστιν A L Ψ 048 5 18 81 88 104 218 398 424* 436 459 623 642 720^C 808 1067 1175 1409 1735 1846 2464 2541 **ⲙ** vg cop^{sa}mss,bo^{mss} PsOec TR HF RP // δέ ἔστιν **Ⲡ** K P 0296 6 33 307 323 424^C 442 453 614 630 720* 945 1241 1243 1448 1505 1523 1611 1678 1739 1852 1881 2138 2186 2298 2344 2805 syr^h Cyr SBL TH NA29 {\} // ἔστιν δέ B // lac **ⲡ**⁹ **ⲡ**⁷⁴ C 0245. Many of the Syriac and Coptic manuscripts are such that they support either δέ ἔστιν or ἔστιν δέ, but not ἔστιν without δέ.

5:6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος,⁴²⁶ Ἰησοῦς Χριστός⁴²⁷ οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν ⁴²⁸ τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά⁴²⁹ ἐστιν ἡ ἀλήθεια.

⁶He is the one who came through water and blood, Jesus Christ. Not only by water, but by water and blood. And the Spirit is one⁴³⁰ bearing witness, because the Spirit is truth.

⁴²⁶ **5:6a** (TST 71) txt L. 1/2: δι' ὕδατος καὶ αἵματος B K L Ψ 049 056 0142 1 18 82 175 181 221 322 323 398 424 450 451 454 457 468 469 627 629 920 1175 1739^{txt} 1862 1875 1881 2127 2298 **π** TR RP SBL TH NA29 {A} // L. 3: δι' ὕδατος καὶ πνεύματος 945 1241 1739^{mg} 1891 1165 1170 1422 // δι' ὕδατος καὶ πνεύματος ἀγίου 1593 1617 11441 Cyril^{1/4} Ambrose // L. 4: δι' ὕδατος καὶ αἵματος καὶ πνεύματος A 6 93 104 206 307 424^c 429 436 1067 1127 1292 1409 1505 1611 1678 1735 1739^c 2080 2138 2147 2200 2344 2412 2495 2541 2805 2818 1598 vg^{mss} syr^h cop^{sa,bo} eth slav Cyril^{1/4} // L. 4b: δια ὕδατος καὶ αἵματος καὶ πνεύματος **κ** // L. 5: δι' ὕδατος καὶ πνεύματος καὶ αἵματος P 0296 5 81 88 442 621 623 630 1243 1844 1846 1852 2464 2492 1884 it^l vg^{mss} arm // L. 6: δι' ὕδατος καὶ αἵματος καὶ πνεύματος ἀγίου 326 // illegible 048 // Uncertain 33 (δι' ὕδατος καὶ αἵματος [καὶ πνεύματος]?) (L. 4) // lac **ϣ**⁹ **ϣ**⁷⁴ C 0245.

⁴²⁷ **5:6b** txt Ἰησοῦς Χριστός **κ** A B K L P Ψ 0296 18 81 323 614 630 1241 1505 1739 HF RP SBL TH NA29 {} // Ἰησοῦς ὁ Χριστός 424 syr^h TR // lac **ϣ**⁹ **ϣ**⁷⁴ C 048 0245 33.

⁴²⁸ **5:6c**

ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά B L 33 614 630 1505 it^r vg syr^h SBL NA29♦

ἐν ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά Ψ

ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ πνεῦμά **κ** K 18 **π** TR HF RP TH NA29♦
--αἵματι· καὶ τὸ πνεῦμά 0296

ἐν τῷ ὕδατι καὶ αἵματι· καὶ τὸ πνεῦμά 81

ἐν τῷ αἵματι καὶ ἐν τῷ ὕδατι· καὶ τὸ πνεῦμά P 69 323 945 1241 1739^{txt}

ἐν τῷ ὕδατι καὶ ἐν τῷ πνεύματι· καὶ τὸ πνεῦμά A pc
καὶ ἐν.....τὸ πνεῦμά 048

ἐν τῷ αἵματι καὶ ἐν τῷ πνεύματι· καὶ τὸ πνεῦμά 424^c pc

ἐν τῷ αἵματι καὶ ἐν τῷ ὕδατι καὶ πνεύματι· καὶ τὸ πνεῦμά 1739^{mg} (vg^{mss})

lacuna **ϣ**⁹ **ϣ**⁷⁴ C 0245

The difference between the NA29 and the Majority text is the presence or absence of the word ἐν, which makes no difference in meaning, since the dative case is indicated in the noun forms either way. This variant boils down do the minor difference between codex Aleph versus codex B.

⁴²⁹ **5:6d** ὅτι τὸ πνεῦμά TR HF RP NA29 {} // Vulgate and Latin tradition substitutes either "Christ" or "Jesus Christ," "Christ Jesus" or "Jesus."

⁴³⁰ **5:6e** Compare John 8:18, where John also uses the definite article in the same way. The point is that John is counting the witnesses. Because "every matter must be established by two or three witnesses."

5:7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες,⁴³¹

⁴³¹ 5:7-8 (TST 72) L. 1/2: txt *omit* ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἔν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ N A B K L P Ψ 048 049 056 0142 0296 1 2 3 4 5 6 18 35 36 38 42 43 51 57 62 69 76 81 82 88* 90 93 94 97 102 103 104 105 110 131 133 141 142 149 172 175 177^{txt} 180 181 189 201 203 204 205 206 209 216 218 221* 223 226 234 250 254 256 263 296 302 307 308 309 312 314 319 321 322 323 325 326 327 328 330 337 363 365 367 368 378 383 384 385 386 390 393 394 398 400 404 421 424 425 429* 431 432 436 440 442 444 450 451 452 453 454 456 457 458 459 460 462 464 465 466 467 468 469 479 483 489 491 496 498 506 517 522 547 582 592 601 602 603 604 605 606 607 608 614 615 616 617 618 619 620 621 622 623 624 625 627 628 630 631 632 633 634 635 636* 637 638 639 641 643 656 664 665 680 699 720 743 757 794 796 801 808 824 832 876 901 910 912 913 914 915 917 919 920 921 922 927 928 935 941 945 959 986 996 999 1003 1022 1040 1058 1066 1067 1069 1070 1072 1075 1094 1099 1100 1101 1102 1103 1104 1105 1106 1107 1115 1127 1149 1161 1162 1175 1241 1242 1243 1244 1245 1247 1248 1249 1250 1251 1270 1292 1297 1311 1315 1319 1352 1354 1359 1360 1367 1384 1390 1398 1400 1404 1405 1409 1424 1448 1456 1482 1490 1495 1501 1503 1505 1508 1509 1521 1523 1524 1548 1563 1573 1594 1595 1597 1598 1599 1609 1610 1611 1618 1619 1622 1626 1628 1636 1637 1642 1643 1646 1649 1656 1661 1668 1673 1678 1702 1704 1717 1718 1719 1720 1721 1722 1723 1724 1725 1726 1727 1728 1729 1730 1731 1732 1733 1735 1736 1737 1738 1739 1740 1741 1742 1743 1744 1745 1746 1747 1748 1749 1750 1751 1752 1753 1754 1757 1758 1761 1762 1763 1765 1767 1768 1769 1780 1827 1828 1829 1830 1831 1832 1835 1836 1837 1838 1839 1840 1841 1842 1843 1844 1845 1846 1847 1849 1850 1851 1852 1853 1854 1855 1856 1857 1858 1860 1861 1862 1863 1864 1865 1867 1868 1869 1870 1871 1872 1873 1874 1875 1876 1877 1880 1881 1882 1885 1886 1888 1889 1890 1891 1892 1893 1894 1895 1896 1897 1899 1902 1903 2080 2085 2086 2125 2127 2130 2131 2138 2143 2147 2180 2186 2191 2194 2197 2200 2218 2221 2242 2243 2255 2261 2279 2288 2289 2298 2344 2352 2356 2374 2378 2400 2401 2404 2412 2423 2431 2464 2466 2475 2483 2484 2492 2494 2495 2501 2502 2508 2511 2516 2523 2527 2541 2544 2554 2558 2587 2625 2626 2627 2652 2653 2674 2675 2691 2696 2704 2705 2712 2716 2718 2723 2736 2746 2774 2776 2777 2805 *Lect* it^{ar} vg^{st,ww} syr^{p,h} cop^{sa,bo} arm^{mss} eth geo slav Clement^{lat} (Origen^{lat}) Cyril Dam Ps-Oec Ps-Dionysius^{vid} (John-Damascus); Rebaptism Ambrose Augustine Quodvultdeus Facundus HF RP SBL TH NA29 {A} // *add* ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἔν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ (88^{mg} +καὶ bef. ὁ λόγος) 221^{mg} 2318 2473 arm with other minor variants) vg^{cl} TR [AN in smaller font & in italics] // *add* ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον· καὶ οὗτοι οἱ τρεῖς ἔν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ 918 // *add* ἐν οὐρανῷ: πατήρ, λόγος, καὶ πνεῦμα ἅγιον, καὶ οἱ τρεῖς εἰς τὸ ἔν εἰσιν καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ 177^{mg} // *add* ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον· καὶ οἱ τρεῖς ἔν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ 636^{mg} // *add* ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ 61 429^{mg} // *add* ἀπὸ τοῦ οὐρανοῦ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς 629 // *add* in terra, spiritus et aqua et sanguis (+ et hi tres unum sunt in Christo Iesu vg^{mss}; Spec). 8 et tres sunt, qui testimonium dicunt in caelo, pater, verbum (filius it^l vg^{mss}) et spiritus, et hi tres unum sunt (+ in Christo Iesu it^l vg^{mss}) it^{l,r} vg^{mss}; Speculum Varimadum Ps-Vigilius (Fulgentius) (Priscillian) (Cyprian) // illegible 33 1734

The Catholic Letters

⁷For there are three that bear witness,

5:8 τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.⁴³²

⁸the Spirit and the water and the blood, and these three agree.⁴³³

5:9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ὅτι ⁴³⁴ μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ.

⁹If we accept the witness of human beings, the witness of God is greater. For this is the witness of God that he has testified concerning his Son.

// lacuna $\mathfrak{P}^9 \mathfrak{P}^{74}$ C 0245 356 567 610 612 911? 997 1240 1277 1759 1859 2201 2799. There should be no doubt of the following trinity of facts: (1) that King James Onlyists do not believe in a Majority Text. (2) that the King James Version has some textual corruptions. (3) that the Johannine Comma is not original scripture.

⁴³² **5:8a** (TST 72 cntd.) txt L. 1/2: τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν \aleph A B K L P 048 049 056 0142 0296 1 5 6 18 81 82 88 93 104 175 181 221 307 322 323 326 398 424 442 450 451 454 457 468 469 614 621 623 627 630 920 945 1127 1175 1241 1243 1292 1505 1611 1735 1739 1846 1852 1862 1891 2080 2127 2138 2147 2200 2298 2344 2412 2492 2495 2805 2818 TR RP SBL TH NA29 {A} // L. 1/2b: 206 429 // L. 1/2e: τὸ πνεῦμα καὶ ὕδωρ καὶ τὸ αἷμα καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν 2464 // L. 1/2f: τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα οἱ τρεῖς εἰς τὸ ἓν εἰσιν Ψ // L. 1/2g: 1875 // L. 1/2h: 456 // L. 1/2i: 436 1067 1409 2541 // L. 1/2k: 1881 // L. 3: ἀπο τοῦ οὐρανοῦ πατήρ λόγος καὶ πνεῦμα ἅγιον καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς τὸ πνεῦμα τὸ ὕδωρ καὶ τὸ αἷμα 629 // illegibile 33 // lac $\mathfrak{P}^9 \mathfrak{P}^{74}$ C 0245.

⁴³³ **5:8b** Literally, “these three are as one,” which means, “these three agree.”

⁴³⁴ **5:9** txt ὅτι \aleph A B Ψ 5 6 33 323 424^c 623 945 1241 1243 1448*^{vid} 1505 1739 1852 2138 2344 2464 2492 2805 lat cop^{sa,bo} arm Cyr SBL TH NA29 {} // ἦν K L P 18 307 424* 630 1175 1611 1735 1881 \aleph eth Ps-Oec TR RP // ο ἦν 81 // lac $\mathfrak{P}^9 \mathfrak{P}^{74}$ C 048 0245 0296.

5:10 ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν⁴³⁵ ἐν αὐτῷ⁴³⁶ ὁ μὴ πιστεύων τῷ θεῷ⁴³⁷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

¹⁰Someone who believes in the Son of God has the witness in himself. But someone who does not trust in God has called him a liar, because he has not trusted the testimony that God has testified concerning his Son.

5:11 καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός,⁴³⁸ καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.

¹¹And this is the testimony: God has given to us eternal life, and that life is in his Son.

5:12 ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ⁴³⁹ τὴν ζωὴν οὐκ ἔχει.

¹²Someone who has the Son of God has life. Someone who does not have the Son of God does not have life.

⁴³⁵ **5:10a** txt μαρτυρίαν **κ** B K L P Ψ 0296 18 323 424* 614 630 1505 1678 1739 TR HF RP SBL TH NA29 { \ } // μαρτυρίαν τοῦ θεοῦ **ϣ**^{74vid} A 81 424^c 623 945 1241 2464 al latt // *illeg.* 33 // *lac* **ϣ**⁹ C 048 0245

⁴³⁶ **5:10b** txt ἐν αὐτῷ B¹ K 81 104 326 424* 436 442 468 629 1067 1175 1241 1409 1678 1735 1884 1852 1881^{txt} 2127 2344 **ⲙ** *Lect* syr^h cop^{bo} slav Cyril^{1/4} AN RP SBL NA29 {C} // ἐν αὐτῷ A B* L P 056 0142 *Lect* // ἐν αὐτῷ **κ** Ψ 049 0296 5 6 18 88 181 322 323 330 424^c 451 614 630 945 1243 1292 1505 1611 1739 1846 1877 1881^mg 2138 2412 2492 2495 2298 422 (41153) 41159 41441 4^{AD} itr,^{l,q} vg syr^p cop^{sa?} arm eth (geo) Augustine Cyril^{3/4} Ps-Oec Speculum TR BG TH // __ 33 // αὐτοῦ 4884 // *lac* **ϣ**⁹ **ϣ**⁷⁴ C 048 0245. Greek had a method of contracting αὐτῷ into αὐτῶ, with the rough breathing mark being the difference from αὐτῶ. Thus A B* L P 056 0142 could be in support of αὐτῶ. But Hellenistic Greek also evolved such that αὐτῶ with the smooth breathing could mean the same as αὐτῶ.

⁴³⁷ **5:10c** txt τῷ θεῷ **κ** B K L P Ψ 049 056 0142 0296 18 88 104 181 326 330 451 614 630 945 1175 1243 1292 1505 1611 1678 1735 1739^mg 1844 1846 1852 1877 1881 2127 2138 2298 2412 2492 2495 **ⲙ** *Lect* it^{l,r} syr^{p,h} cop^{boDt} slav Cyril; Augustine Varimadum TR HF RP SBL TH NA29 {A} // τῷ υἱῷ A 81 322 323 424 436 623 1067 1241 1409 1739^{txt} 2344 2464 itar vg syr^hm^g // τῷ ___ 048 // τῷ υἱῷ τοῦ θεοῦ 378 *pc* cop^{sa,boDt} arm // εἰς τὸν υἱὸν τοῦ θεοῦ // *Iesu Cristo* Speculum // -vg^{mss} // *lac* **ϣ**⁹ **ϣ**⁷⁴ C 0245 33.

⁴³⁸ **5:11** txt ἔδωκεν ἡμῖν ὁ θεός **κ** A K L P Ψ 048 5 81 424 436 468 1241 1243 1852 TR AN RP TH NA29 { \ } // ἔδωκεν ὁ θεός ἡμῖν B 0296 18 69 323 614 630 1505 1611 1739 1881 2492 syr^h BG SBL // *lac* **ϣ**⁹ **ϣ**⁷⁴ C 0245 33.

⁴³⁹ **5:12** txt τὸν υἱὸν τοῦ θεοῦ Oxford KJV, Stephens1550 TR RP NA29 { \ } // τὸν υἱὸν 1611 KJV.

5:13 Ταῦτα ἔγραψα ὑμῖν ⁴⁴⁰ ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, ⁴⁴¹ τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.

¹³I have written these things to you who believe in the name of the Son of God, so that you will know you have eternal life.

5:14 καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν.

¹⁴And this is the confidence that we have with him, that, if we ask for something that is in accordance with his will, he hears us.

5:15 καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν ὃ ἐὰν⁴⁴² αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν ἀπ' ⁴⁴³ αὐτοῦ.

¹⁵And if we know that he hears us, whatever we ask, we know that we have the petitions that we have asked of him.

5:16 Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἀμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἀμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ.

¹⁶If anyone sees his brother sinning a sin not to death, he shall ask, and *God* will give him life, for those not sinning to death. There is sin to death; I am not saying to ask about that.⁴⁴⁴

⁴⁴⁰ **5:13a** (TST 73a) txt L. 2: ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον (with variation) **Ν**² A B Ψ 5 6 33^{vid} 424^c 436 623 1067 1241* 1409 1505 1852 1735 1739 2138 2344 2464 2541 2805 SBL TH NA29 {} // L. 1: ὑμῖν *then transpose* τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ (with variation) **Ν*** K L P 049 056 0142 1 18 81 82 104 175 206 221 307 398 424* 429 442 450 451 454 468 469 614 627 630 920 945 1127 1175 1241^c 1292 1611 1846 1862 1875 1891 2080 2147 2200 2298 2412 2492 2818 **π** TR HF RP // lac **Ϟ**⁹ **ϙ**⁷⁴ C 048 0245 0296.

⁴⁴¹ **5:13b** (TST 74) txt L. 2: *omit* **Ν** A B 5 6 33 424^c 436 456 623 629 1067 1409 1505 1735 1852 2138 2344 2464 2541 2805 SBL TH NA29 {} // L. 1: *add* καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ K L P Ψ 056 0142 1 18 82 93 104 175 206 221 307 322 323 398 429 442 468 469 614 621 627 630 920 1175 1243 1292 1611 1862 1875 1881 2080 2147 2200 2298 2412 2495 2818 TR HF RP // L. 1b: 424* 1739 1846 // L. 1d: 049 81 450 451 454 457 945 1127 1891 2127 2492 // L. 4: *add* καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ θεοῦ 1241 // h.t. or h.a. 88 181 326 // lac **Ϟ**⁹ **ϙ**⁷⁴ C 048 0245 0296.

⁴⁴² **5:15a** txt ἐὰν **Ν*** K L P Ψ 5 6 18 81 323 424 442 614 621 623 630 1241 1505 1678 1739 1852 2344 2805 syr^h HF BG RP SBL TH NA29 {} // ἄν A B 0142 33 69 TR AN // lac **Ϟ**⁹ **ϙ**⁷⁴ C 048 0245 0296 104 1846.

⁴⁴³ **5:15b** txt ἀπ' **Ν** B 5 33 81 93 623 1243 1409 1852 SBL TH NA29 {} // παρ' A K L P Ψ 6 18 323 424 614 630 1241 1505 1678 1739 1846 2344 2805 **π** TR RP // lac **Ϟ**⁹ **ϙ**⁷⁴ C 048 0245 0296.

⁴⁴⁴ **5:16** See how a brother sinning is considered a rare thing. In this epistle John warns us not to be deceived. We must not think that because we have received grace and the blood of Jesus was shed for us, and we receive that forgiveness, that we can go on sinning, and willfully sin all our lives, and then right before death confess it all and repent, and think Jesus will know us. No, my friends, if that is what your life was, Jesus will say, "Depart from me; I never knew you." God is not mocked. Whatever a man sows, that shall he also reap.

5:17 πᾶσα ἀδικία ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον.

¹⁷All unrighteousness is sin, and there is sin not to death.

5:18 Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ⁴⁴⁵ τοῦ θεοῦ τηρεῖ ἑαυτὸν καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ.

¹⁸We know that everyone born of God does not practice sin, but instead what was generated of God keeps itself,⁴⁴⁶ and the evil one does not touch it.⁴⁴⁷

Someone who is born of God does not practice sin. Jesus said Be perfect, as your Father in heaven is perfect. John says yes that we might stumble sometimes. But you cannot keep on willfully sinning after you got saved. That makes you an even more wicked person that someone who was never saved. Jesus said that your punishment will be extra severe. Your punishment in hell. Peter said that someone who is saved, but then returns to a life of sin, the final fate of that person is worse than it would have been without being saved. Who do you think Jesus is referring to when he says that many will say to him on judgement day, "Lord, did we not cast out demons in your name, and in your name perform miracles? etc. Jesus will say to them, Depart from me you people who do wickedness! I never knew you." You cannot live a wicked life and expect to escape hell, the Lake of Fire. Just because you believe John 3:16 does not mean that if you live a sinful life, you will escape hell. The Devil believes John 3:16. Do not be deceived. And yes, for a brother, a believer, there is sin to death. It says so in this verse, 1 John 5:16. John 3:16 will not help you escape 1 John 5:16 if you live a willfully sinful life.

⁴⁴⁵ **5:18a** txt ὁ γεννηθεὶς ἐκ Ν Α Β Κ Λ Ρ Ψ 18 81 322 323 424 436 614 630 945 1067 1175 1241 1243 1292 1409 1611 1735 1739 1844 1846 1881 2298 2344 **¶** Lect arm eth geo slav TR AN HF BG RP SBL TH NA29 { } // ἐγεννήθη ὁ δὲ γεννηθεὶς ἐκ 33 // ἡ γέννησις 1505 1852 2138 it^{ar,l,q,t} vg (syr^h) cop^{bo} Chromatius Jerome Vigilus // ὁ γεγεννημενος ἐκ Origen // lac **¶** **¶**⁹ **¶**⁷⁴ C 048 0245 0296.

⁴⁴⁶ **5:18b** txt ἑαυτὸν Ν Α^c Κ Λ Ρ Ψ 049 056 0142 5 6 18 33 81 88 181 322 323 326 424 436 442 629 630 945 1067 1175 1241 1243 1292 1409 1611 1735 1739 1844 1846 1877 1881 2127 2298 2344 2464 2492 **¶** Lect arm eth geo slav Origen TR RP TH NA29 {C} // αυτον Α* Β* 1852 2138 vg // αὐτόν Β² 330 451 614 1505 1852 2138 2412 2495 it^{ar,l,t} vg Chromatius Jerome Vigilus SBL // lac **¶** **¶**⁹ **¶**⁷⁴ C 048 0245 0296 104. The UBS textual commentary: "The Committee understood ὁ γεννηθεὶς to refer to Christ, and therefore adopted the reading αὐτόν... Copyists who took ὁ γεννηθεὶς to refer to the Christian believer (although elsewhere John always uses ὁ γεγεννημένος, never ὁ γεννηθεὶς, of the believer) naturally preferred the reflexive ἑαυτόν..." Note though that both ἑαυτον and αὐτον can be reflexive in meaning.

⁴⁴⁷ **5:18c** I don't see this as the believer keeping himself (I agree that ὁ γεννηθεὶς is elsewhere not used of the believer, -in fact it is not used at all anywhere else in the Greek Bible, and I agree that it is not referring to the believer here), but more along the lines of Paul's teaching in Romans 7:15-25, that when I sin, it is not "I" who is sinning, but sin that dwells within me. Thus the idea that the new man, the new creation, the new generation in me born from God, does not sin, but the former man does, and is still present in me, trying to control my body, at war with the new man in me that was generated by God. The new generation, that part of me that was born from God, cannot sin; everything born of God does not sin. It is correct to expect the two different apostles to be in harmony with each other in their teachings, as they had the same teacher and the one and the same Holy Spirit. As in fact they are in agreement.

5:19 οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.

¹⁹We know that we are of God, and the whole world lies *captive* in⁴⁴⁸ the evil one.

5:20 οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει⁴⁴⁹ καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν⁴⁵⁰ τὸν ἀληθινόν⁴⁵¹ καὶ ἐσμέν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς θεός, καὶ ζωὴ αἰώνιος.⁴⁵²

²⁰And we know that the Son of God has come, and he has given us the understanding to know the truth. And we are in the truth, in his son Jesus Christ. He is the true God, and eternal life.

⁴⁴⁸ **5:19** The Greek phrase ἐν τῷ πονηρῷ κεῖται hints at helplessness and powerlessness or passivity of some kind, "in" the evil one. Something like "lies helpless, lies asleep, or lies dead." These were some of the meanings of the word κεῖμαι, according to the Liddell and Scott lexicon. But the word can also mean "situated in, exist." The word for "in" would indicate limits of the subjects' universe. There is a connotation of captivity and limitation. It is problematic to phrase this as simply "the whole world lies in the evil one," since today's schools, at least in the USA, allow students and English speakers to fail to understand the distinction between the intransitive form of the word, "lie," versus the transitive form, "lay." A great many Americans know English so poorly, that they might mis-understand the phrase "the whole world lies in the evil one" to mean, "the whole world 'tells lies,' 'deceives' in the evil one."

⁴⁴⁹ **5:20a** txt ἦκει TR HF RP SBL TH NA29 {} // add: "*et carnum induit nostri causa et passus est et resurrexit a mortuis; adsumpsit nos...*" ("[The Son of God came] and was clothed with flesh for our sake, and suffered, and arose from the dead; he adopted us...") vg^{mss} Julianus of Toledo

⁴⁵⁰ **5:20b** txt γινώσκωμεν B² K Ψ 5 18 323 424 623^c 630 1505 1739 1852 2298 2344 卐 TR AN HF BG RP SBL NA29 {} // γινώσκομεν X A B* L P 049 1 6 33 81 307 321 326 442 614 623* 1243 1678 1735 1845 1846 1881 2805 TH // lac P⁹ P⁷⁴ C 048 0245 0296 104 1241.

⁴⁵¹ **5:20c** txt τὸν ἀληθινόν X¹ B K L P 049 056 0142 18 81 88 330 424* 442 451 1243 1678 1877 2127 2492 Byz Lect TR AN BG RP SBL TH NA29 {} // το ἀληθινον X* it^{l,q} // τὸν ἀληθινόν θεόν A Ψ 5 6 33 181 323 326 424^c 436 614 630 945 1505 1739 1845 1846 1852 1881 2344 2412 2495 2805 (it^t) vg cor^{bopt} // τὸν θεὸν τὸν ἀληθινόν 629 // lac P⁹ P⁷⁴ C 048 0245 0296 104 1241.

⁴⁵² **5:20d** txt ζωὴ αἰώνιος X A B 33 323 424^c 1739 1241^{vid} pm AN RP SBL TH NA29 {} // ἡ ζωὴ αἰώνιος 049 1 1243 TR // ἡ ζωὴ ἡ αἰώνιος K L P 18 69 81 424* 614 630 945 1505 (1881) pm HF BG // ζωὴ αἰώνιος παρεχων Ψ // lac P⁹ P⁷⁴ C 048 0245 0296.

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5:21 Τεκνία, φυλάξατε ἑαυτὰ⁴⁵³ ἀπὸ τῶν εἰδώλων.⁴⁵⁴

²¹Children, keep yourselves from idols.

⁴⁵³ **5:21a** txt ἑαυτὰ **κ*** B L 6 323 424 1739 *pm* RP SBL TH NA29 {\} // ταυτα **ψ** // ἑαυτοὺς **κ¹** A K P 048 049**vid* 5 18 33 81 436 442 468 614 630 945 1505 1852 1881 *pm* Didymus TR AN HF BG // *lac* **ϣ⁹** **ϣ⁷⁴** C 0245 0296 1241.

⁴⁵⁴ **5:21b** (TST 75) txt L. 2: εἰδώλων. **κ** A B **ψ** 1 5 6 33 88 93 322 323 326 424^c 429 436 442 456 621 623 629 630 1067 1127 1243 1292 1409 1505 1611 1735 1739 1846 1881 2138 2200 2298 2344 2464 2492 2495 2541 {593 {596 {884 itar,l,q vg^{ww,st} syr^{p,h} cop^{sa,bo} arm eth geo Didymus; Speculum SBL TH NA29 {A} // L. 1: εἰδώλων. Ἀμήν. K L P 049 056 0142 18 81 82 175 181 206 221 307 398 424* 450 451 454 457 468 469 614 627 918 920 945 1175 1678 1844 1852 1862 1875 1877 1891 2080 2127 2147 2412 2805 2815 2818 2412 2805 2818 **ϣ¹** *Lect* vg^{cl} slav TR AN HF BG RP // *lac* **ϣ⁹** **ϣ⁷⁴** C 048 0245 0296 104 1241.

Principal Witnesses to 1 John

MS	Date	Alt	Location
᠑ ⁹	III	P. Oxy. 402	Cambridge, Mass., Harvard Univ., Semitic Mus., Inv. Nr. 3736
᠑ ⁷⁴	VII	P. Bodmer XVII	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
᠗	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
0142	X		Munich, Bayerisch Staatsbibl., Gr. 375
0245	VI		Birmingham, Selly Oak Coll., Mingana Georg. 7
0296	VI		Sinai, St. Catherine's Monastery, Σπ. ΜΓ 48, 53, 55
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	᠗	Paris, National Library Greek 47
33	IX		Paris, Bibl. Nat., Gr. 14
35	XI	᠗	Paris, BN, Cod. Coislin 20
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	᠗	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
206	XIII		London, Lambeth Palace, 1182
218	XIII		Vienna, Austria; Nat. Libr., Theol. gr. 23, NT: fol. 486-623
221	X	᠗	Oxford, Bodl. Libr., Canon. Gr. 110
307	X		Paris, Bibl. Nat., Coislin Gr. 25
322	XV		London, Brit. Libr., Harley 5620
323	XII		Genf, Bibl. publ. et univ., Gr. 20
326	X		Oxford, Lincoln Coll., Gr. 82

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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/X II		Vatican City, Vatican Library, Vat. gr. 367
442	XII/I II		Uppsala, Univ. Bibl., Gr. 1, p. 183-440
450	X	ⲙ	Vatican City, Vatican Libr., Vat. gr. 29
451	XI		Vatican City, Vatican Lib., Urb. gr. 3
453	XIV		Vatican Library, Barb. gr. 582
454	X	ⲙ	Florenz, Bibl. Medicea Laur., Plutei IV. 1
456	X		Florence, Bibl. Medicea Laur. Plutei 4.30
457	X	ⲙ	Florence, Bibl. Medicea Laur., Plutei IV. 29
468	XIII		Paris, Bibl. Nat., Gr. 101
469	XIII	ⲙ	Paris, Bibl. Nat., Gr. 102A
614	XIII		Mailand, Bibl. Ambros., E. 97 sup.
617	XI		Venedig, Bibl. Naz. Marc., Gr. Z. 546 (786)
621	XI		Vatican Libr., Vat. gr. 1270
623	1037		Vatican Libr., Vat. gr. 1650
627	X	ⲙ	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
720	1138		Vienna, Aust., Nat. Bibl., Theol. gr. 79, 80
808	XIV		Athens, Nat. Bibl., 2251
920	X	ⲙ	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)
1448	XIV		Athos, Lavra, A' 13
1505	XII		Athos, Lavra, B' 26
1523	XIII/ XIV		Vienna, Nat. Libr., Theol. gr. 141
1524	XIV		Vienna, Nat. Libr., Theol. gr. 150
1611	X		Athen, Nat. Bibl., 94
1678	XIV		Athos, Panteleimonos, 770
1735	X		Athos, Lavra B' 42
1739	X		Athos, Lavra B' 64
1844	XVI		Vatican Library, Vat. gr. 1227, fol. 256-305
1846	XI		Vatican Library, Vat. gr. 2099

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1852	XIII		Uppsala, Univ.-Bibl., Ms. Gr. 11
1862	IX-XI	ⲙ	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.
2080	XIV		Patmos, Ioannu, 12
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
2412	XII		Chicago, Univ. Libr., Ms. 922
2423	XIII		Durham, N.C., Duke Univ. Libr., Gr. 3
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
2805	XII/II I		Athens, Studitu, 1
2818	XII	36aK	Paris, Natl. Libr.; Coislin Gr. 20
UBS	YR	Beuron #	Old Latin Manuscripts
it ^h	V	55	1:8- 3:20
it ^l	VII	67	1:5- 2:10,14-16; 2:24- 3:12; 3:22- 4:18; 4:20-end
it ^q	VII	64	3:8-end
it ^w	VI	32	1:6,7; 2:6-11,15-17; 3:6-9,13-21; 4:9-21
it ^z	VII	65	1:1- 3:15

For the record, there are 517 hand-written Greek manuscripts containing at least some portion of the First Epistle of John, according to Text und Textwert.

Endnote on 1 John 2:12-14

There is a significant variation between the NA29 text and the Robinson/Pierpont text here, as follows.

First the NA29:

γράφω ὑμῖν τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.
γράφω ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.
γράφω ὑμῖν νεανίσκοι, ὅτι νενικήκατε τὸν πονηρὸν.

ἔγραψα ὑμῖν παιδία ὅτι ἐγνώκατε τὸν πατέρα.
ἔγραψα ὑμῖν πατέρες ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.
ἔγραψα ὑμῖν νεανίσκοι ὅτι ἰσχυροί ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρὸν.

Now the RP text:

γράφω ὑμῖν τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.
γράφω ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.
γράφω ὑμῖν νεανίσκοι, ὅτι νενικήκατε τὸν πονηρὸν.
γράφω ὑμῖν παιδία ὅτι ἐγνώκατε τὸν πατέρα.

ἔγραψα ὑμῖν πατέρες ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.
ἔγραψα ὑμῖν νεανίσκοι ὅτι ἰσχυροί ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρὸν.

The NA29 has two sets of 3 sayings. The RP has sets of 4 and 2, and begins verse 14 at the 5th saying rather than the 4th saying as the NA29 does. The NA29 says "to you I write" 3 times, and "to you I have written" 3 times. The RP text says "to you I write" 4 times, and "to you I have written" 2 times.

I propose the reason for this is some scribe changed the first "I have written," (ἔγραψα) to, "I write," (γράφω) because he saw this one "I have written" as a false statement. Since he was understanding the word ὅτι as a quotation mark, and not as meaning "because" like almost all English translations do.

I will show it in English as he understood ὅτι, so you can clearly see what I mean:

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To you children, I write: "Your sins are forgiven you for his name's sake."
To you fathers, I write: "You know him who existed from the beginning."
To you young men, I write: "You have overcome the evil one."

I have written to you children that you have known the Father.

I have written to you fathers that you have known him who existed from the beginning.

I have written to you young men that you are strong and the word of God abides in you and you have overcome the evil one.

The scribe saw the statement, "I have written to you children that you have known the Father," and thought it was false, since John had not stated such in the previous 3 sayings. So he changed it to "I write." (γράφω) Whereas all the other "I have writtens" match two previous "I write" statements.

As for me, I take the word ὅτι as a quotation mark, rather than meaning "because." And the seeming false statement is no problem to me, because John is simply previewing what he will write in the epistle as a whole, not limiting what he is referring to just to the few previous verses.

Supplement on the "Comma"

According to the footnotes of the UBS4 Greek New Testament, and *Text und Textwert* Vol. 3, there are only **5 Greek mss that contain the passage in the text itself:**

61 – XVI Century - Dublin, Trinity College, Ms. 30 (see 34 above)

629 – XIV Century – Vatican Library, Ottob. Gr. 298 (see 162 above)

918 – XVI Century – Escorial, Σ. I. 5

2318 – XVIII Century – Bucharest, Romania. Akad., 318 (234).

2473 – XVII Century – Athens, National Library, Taphu 545

Greek mss that contain the comma in the margin:

88 – XII Century, but written in the margin by a modern hand; Naples, National Library, Ms. II. A. 7

177 – XVII – XVIII hand; Bayerische Staatsbibliothek (Bavarian State Library); Cod. graec. 211

221 – X Century; Oxford, Bodleian Library, Canon. Gr. 110. I suspect the margin writing is a modern hand.

429 – XIV Century; Wolfenbüttel, Herzog August Bibliothek 16.7 A⁰

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636 – XV Century; Naples, National Library, Ms. II. A. 9

NOTE: Some KJV-only writers claim that there is a Greek manuscript named "Codex Wizanburgensis" that contains the Comma. But that is an 8th century Latin Vulgate manuscript, not Greek. Thanks to Jan Krans, who located it, we know that it is "nr. 99 of the Weissenburg collection in the Herzog August library in Wolfenbüttel ('Codex Guelferbytanus 99 Weissenburgensis'). It is the so-called 'Weissenburg Augustine', containing homilies by Augustine, in which also the Catholic Epistles, the Letters to Timothy, Titus and Philemon, and some other works are found (see Hans Butzmann, *Die Weissenburger Handschriften ...*, 1964, pp. 283-287)." Krans concludes: "It provides no more than an interesting part of the rather wild Latin-only transmission of the gloss." The Herzog August Library provides an image of part of the manuscript at this link: <http://www.hab.de/ausstellung/weissenburg/expo-15.htm>

Here is **the I John 5:7-8 passage** in Greek and English, from the NA29 and the Stephanus' 1550 edition, ignoring the issue of moveable NUs:

7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες [[ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσιν.

7 For there are three that bear witness: [[in heaven: the Father, the Word, and the Holy Spirit: and these three are one.

8 καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

8 And there are three that bear witness on earth:] the Spirit and the water and the blood; and these three are as one.⁴⁵⁵

Following is a critical apparatus, gathered from *Text und Textwert* vol. 3; and the UBS4 Greek New Testament:

omit ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ] A B K L P Ψ 048 049 056 0142 0296 1 2 3 4 5 6 18 35 36 38 42 43 51 57 62 69 76 81 82 88* 90 93 94 97 102 103 104 105 110 131 133 141 142 149 172 175 177^{txt} 180 181 189 201 203 204 205 206 209 216 218 221* 223 226 234 250 254 256 263 296 302 307 308 309 312 314 319 321 322 323 325 326 327 328 330 337 363 365 367 368 378 383 384 385 386 390 393 394 398 400 404 421 424 425 429* 431 432 436 440 442 444 450 451 452 453 454 456 457 458 459 460 462

⁴⁵⁵ that is, "these three agree."

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464 465 466 467 468 469 479 483 489 491 496 498 506 517 522 547 582 592 601 602
603 604 605 606 607 608 614 615 616 617 618 619 620 621 622 623 624 625 627 628
630 631 632 633 634 635 636* 637 638 639 641 643 656 664 665 680 699 720 743 757
794 796 801 808 824 832 876 901 910 912 913 914 915 917 919 920 921 922 927 928
935 941 945 959 986 996 999 1003 1022 1040 1058 1066 1067 1069 1070 1072 1075
1094 1099 1100 1101 1102 1103 1104 1105 1106 1107 1115 1127 1149 1161 1162 1175
1241 1242 1243 1244 1245 1247 1248 1249 1250 1251 1270 1292 1297 1311 1315 1319
1352 1354 1359 1360 1367 1384 1390 1398 1400 1404 1405 1409 1424 1448 1456 1482
1490 1495 1501 1503 1505 1508 1509 1521 1523 1524 1548 1563 1573 1594 1595 1597
1598 1599 1609 1610 1611 1618 1619 1622 1626 1628 1636 1637 1642 1643 1646 1649
1656 1661 1668 1673 1678 1702 1704 1717 1718 1719 1720 1721 1722 1723 1724 1725
1726 1727 1728 1729 1730 1731 1732 1733 1735 1736 1737 1738 1739 1740 1741 1742
1743 1744 1745 1746 1747 1748 1749 1750 1751 1752 1753 1754 1757 1758 1761 1762
1763 1765 1767 1768 1769 1780 1827 1828 1829 1830 1831 1832 1835 1836 1837 1838
1839 1840 1841 1842 1843 1844 1845 1846 1847 1849 1850 1851 1852 1853 1854 1855
1856 1857 1858 1860 1861 1862 1863 1864 1865 1867 1868 1869 1870 1871 1872 1873
1874 1875 1876 1877 1880 1881 1882 1885 1886 1888 1889 1890 1891 1892 1893 1894
1895 1896 1897 1899 1902 1903 2080 2085 2086 2125 2127 2130 2131 2138 2143 2147
2180 2186 2191 2194 2197 2200 2218 2221 2242 2243 2255 2261 2279 2288 2289 2298
2344 2352 2356 2374 2378 2400 2401 2404 2412 2423 2431 2464 2466 2475 2483 2484
2492 2494 2495 2501 2502 2508 2511 2516 2523 2527 2541 2544 2554 2558 2587 2625
2626 2627 2652 2653 2674 2675 2691 2696 2704 2705 2712 2716 2718 2723 2736 2746
2774 2776 2777 2805 *Lect itar* *vgst,ww* *syr^{p,h}* *cop(sa,bo)* *arm^{mss}* *eth geo slav* *Clement^{lat}*
(*Origen^{lat}*) (*Cyril*) *Ps-Dionysius^{vid}* (*John-Damascus*); *Rebaptism* *Ambrose* *Augustine*
Quodvultdeus *Facundus* *Erasmus* Eds. 1,2 HF RP NA29 {A}

lacuna P⁹ P⁷⁴ C 0245 122 *et al.* (If a MS does not contain 1 John, it will not be on this lacuna list.)

I see 5 general groupings of the Comma: (Erasmus' first two editions OMITTED the Comma.)

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Group One:

[[έν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ]], τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. 221^{m8} 2318 2473 vg^{cl} Stephens (88^{m8} matches this group except for moveable NUs, acc. to Scrivener. 221^{m8} and Stephens may differ in that regard as well; Stephens 1550 dropping the last NU.)

[[έν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσι οἱ μαρτυροῦντες ἐν τῇ γῆ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι. - 88^{m8}. (acc. to Scrivener)

[[έν τῷ οὐρανῷ, ὁ πατήρ, καὶ ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσι οἱ μαρτυροῦντες ἐν τῇ γῆ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι. - 88^{m8}. (acc. to Text und Textwert)

[[έν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ]], τὸ πνεῦμα καὶ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι. Erasmus 3

[[έν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ]], πνεῦμα, καὶ ὕδωρ, καὶ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. 918

[[έν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ πνεῦμα ἅγιον· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ]], τὸ πνεῦμα καὶ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι. Erasmus 4, 5

Group Two:

[[έν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ]], πνεῦμα, ὕδωρ, καὶ αἷμα. 61 (acc. to Text und Textwert)

[[έν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ]], τὸ πνεῦμα, ὕδωρ, καὶ αἷμα. 61 (acc. to Scrivener)

[[έν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσι οἱ μαρτυροῦντες ἐν τῇ γῆ]], τὸ πνεῦμα, τὸ ὕδωρ, καὶ τὸ αἷμα. 429^{m8}

Group Three:

[[έν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον· καὶ οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσι οἱ μαρτυροῦντες ἐν τῇ γῆ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. 636^{m8}

Group Four:

[[έν οὐρανῶ: πατήρ, λόγος, καὶ πνεῦμα ἅγιον, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ]] 177^{mg}

Group Five:

[[έν τῷ οὐρανῶ, ο πατήρ, καὶ ο λόγος, καὶ το ἅγιον πνεῦμα· καὶ οἱ τρεῖς εἰς το ἐν εἰσί. καὶ τρεῖς εἰσίν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς]], το πνεῦμα καὶ το ὕδωρ καὶ το αἷμα. Complutensian Polyglot (Yes, it is accented and breathed differently)

[[ἀπὸ τοῦ οὐρανοῦ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς]], τὸ πνεῦμα, τὸ ὕδωρ, καὶ τὸ αἷμα. 629

Now the Latins:

add in terra, spiritus et aqua et sanguis (+ et hi tres unum sunt in Christo Iesu *vg^{mss}*; *Spec*). 8 et tres sunt, qui testimonium dicunt in caelo, pater, verbum (filius *it^l vg^{mss}*) et spiritus, et hi tres unum sunt (+ in Christo Iesu *it^l vg^{mss}*) *it^{l,r} vg^{mss}*; *Speculum Varimadum Ps-Vigilius (Fulgentius) (Priscillian) (Cyprian)*

Lat-K reads: (7) *quia tres testimonium perhibent* (8) *spiritus et aqua et sanguis et isti tres in unum sunt [...]* *pater et filius et spiritus sanctus et tres unum sunt* "because three bear witness, spirit and water and blood, and these three are one [...] Father and Son and Holy Spirit, and the three are one" (This is a reconstruction based on an allusion by Cyprian.)

Lat-C reads: (7) *tres sunt qui testimonium dicunt in terra* (8) *spiritus aqua et sanguis et hi(i) tres unum sunt in Christo Iesu et tres sunt qui testimonium dicunt in caelo pater verbum et spiritus et hi(i) tres unum sunt* "There are three who bear witness on earth: spirit, water and blood, and these three are one in Christ Jesus. And there are three who bear witness in heaven: the Father, the Word and the Spirit, and these three are one."

Lat-T reads: (7) *quoniam tres sunt qui testificantur in terra* (8) *spiritus et aqua et sanguis et tres sunt qui testificantur in caelo pater et filius et spiritus sanctus et hi(i) tres unum sunt* "because there are three who bear witness on earth: spirit and water and blood, and three who bear witness in heaven: Father and Son and Holy Spirit, and these three are one."

Following is from the UBS textual commentary (Metzger, Bruce M., *A Textual Commentary on the Greek New Testament*, on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' *Greek New Testament*: Kurt

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Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren (Stuttgart, United Bible Societies, Corrected Edition, ©1975):

(A) EXTERNAL EVIDENCE.

(1) The passage is absent from every known Greek manuscript except four, and these contain the passage in what appears to be a translation from a late recension of the Latin Vulgate. These four manuscripts are ms. 61, a sixteenth century manuscript formerly at Oxford, now at Dublin; ms. 88, a twelfth century manuscript at Naples, which has the passage written in the margin by a modern hand; ms. 629, a fourteenth or fifteenth century manuscript in the Vatican; and ms. 635, an eleventh century manuscript which has the passage written in the margin by a seventeenth century hand.

(2) The passage is quoted by none of the Greek Fathers, who, had they known it, would most certainly have employed it in the Trinitarian controversies (Sabellian and Arian). Its first appearance in Greek is in a Greek version of the (Latin) Acts of the Lateran Council in 1215.

(3) The passage is absent from the manuscripts of all ancient versions (Syriac, Coptic, Armenian, Ethiopic, Arabic, Slavonic), except Latin; and it is not found (a) in the Old Latin in its early form (Tertullian, Cyprian, Augustine), or in the Vulgate (b) as issued by Jerome (codex Fulgensis [copied A.D. 541-46] and codex Amiatinus [copied before A.D. 716]) or (c) as revised by Alcuin (first hand of codex Vercellensis [ninth century]).

The earliest instance of the passage being quoted as a part of the actual text of the Epistle is in a fourth century Latin treatise entitled *Liber Apologeticus* (chap. 4), attributed either to the Spanish heretic Priscillian (died about 385) or to his follower Bishop Instantius. Apparently the gloss arose when the original passage was understood to symbolize the Trinity (through the mention of three witnesses; the Spirit, the water, and the blood), an interpretation which may have been written first as a marginal note that afterwards found its way into the text. In the fifth century the gloss was quoted by Latin Fathers in North Africa and Italy as part of the text of the Epistle, and from the sixth century onwards it is found more and more frequently in manuscripts of the Old Latin and of the Vulgate. In these various witnesses the wording of the passage differs in several particulars. (For examples of other intrusions into the Latin text of 1 John, see 2:17; 4:3; 5:6,20.)

(B) INTERNAL PROBABILITIES.

(1) As regards transcriptional probability, if the passage were original, no good reason can be found to account for its omission, either accidentally or

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intentionally, by copyists of hundreds of Greek manuscripts, and by translators of ancient versions.

(2) As regards intrinsic probability, the passage makes an awkward break in the sense.

For the story of how the spurious words came to be included in the Textus Receptus, see any critical commentary on 1 John, or Metzger, *The Text of the New Testament*, pp. 101 f.; cf. also Ezra Abbot, "I. John v.7 and Luther's German Bible," in *The Authorship of the Fourth Gospel and Other Critical Essays* (Boston, 1888), pp. 458-463. [End of quotation of the UBS commentary]

F. H. A. Scrivener (whom KJV advocates respect) speaks on the "Johannine Comma," in these excerpts from "A Plain Introduction to the Criticism of the New Testament," Volume Two, 4th Ed., Edited by Edward Miller, Wipf & Stock Publishers, Eugene, Oregon.

On Page 401 he says, "The authenticity of the words within brackets, will, perhaps, no longer be maintained by any one whose judgment ought to have weight"

In footnote 2 on p. 402, he says, "It is really surprising how loosely persons who cannot help being scholars, at least in some degree, will talk about codices containing this clause." He goes on to mention a Dr. Tatham, Rector of Lincoln College, Oxford, claiming the existence of a codex in the college library that contained it, but upon further investigation by fellow scholars, it had disappeared. Scrivener thinks Dr. Tatham had in mind Act 33, and had only assumed it contained it, because of this MS' connection to Codex Montfortianus.

On p. 403, about the text of the Comma, Scrivener repeats a maxim of Textual Criticism: "In general there is very considerable variety of reading (always a suspicious circumstance, as has already been explained)..."

I used this work by Scrivener to help collate above, what the various Erasmus editions read as far as variants within the Comma. As for the minuscules containing the comma, Scrivener only knew of 61 (he calls 34), 88mg (he calls 173), and 629 (he calls 162). He dismisses Codex Ravianus (gospels 110) as worthless.

Scrivener on p. 403 says he knew of 193 cursives which were witnesses to the omission of the Comma, plus "the extant uncials 01 A B K L P."

Scrivener says, "No printed edition, therefore, is found to agree with either 34 or 162 (173, whose margin is so very recent, only differs from the common text by dropping N EPHELKUSTIKON [moveable NU]), though on the whole 162 best suits

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the Complutensian: but the omission of the article in ver. 7, while it stands in ver. 8, proves that the disputed clause was interpolated (probably from its parallel Latin) by one who was very ill acquainted with Greek."

CONCERNING the story that Erasmus included the Comma into his 3rd through 5th editions based on a promise to do so if anyone could produce one Greek manuscript that contain it, here is an article by H. J. De Jonge, who has done the most research into it. It is a 623 KB PDF document: https://openaccess.leidenuniv.nl/retrieve/1699/279_050.pdf downloadable from Leiden University.

The Second Epistle of John

ΙΩΑΝΝΟΥ Β

1:1 Ὁ πρεσβύτερος ἐκλεκτῆ κυρία⁴⁵⁶ 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,⁴⁵⁷ and to her children; whom I love in the truth; and not only I, but also everyone who knows assuredly the truth,

⁴⁵⁶ **v. 1a** txt εκλεκτη κυρια *all extant Greek except a few minuscules* TR HF RP SBL TH ECM NA29 { } // τη εκλεκτη κυρια 180 436 1067 1409 2541 Cosmin // εκλεκτη τη κυρια 69 330 1243 2492 // lac \mathfrak{P}^{74} A 0232 104.

⁴⁵⁷ **v. 1b** There is much discussion in the reference books about the meaning of the word κυρια here. 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. Although it seems strange that John would not name the lady. Another theory is that her name was Electa: "to the lady Electa," or, "to the dear Electa." John could be speaking of either her natural children, or her spiritual children.

1:3 ἔσται μεθ' ἡμῶν χάρις⁴⁶⁰ ἔλεος εἰρήνη παρὰ⁴⁶¹ θεοῦ πατρός καὶ παρὰ⁴⁶² Ἰησοῦ Χριστοῦ⁴⁶³ τοῦ υἱοῦ τοῦ πατρός, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

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

1:4 Ἐχάρην λίαν ὅτι εὔρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν 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.

⁴⁶⁰ v. 3a txt ἔσται μεθ' ἡμῶν χάρις N 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 SBL TH NA29 {} // 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: Scriv, 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 P⁷⁴ 104 642.

⁴⁶¹ v. 3b txt παρὰ N¹ 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 SBL TH NA29 {} // ἀπὸ N* 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 P⁷⁴ 104 1241.

⁴⁶² v. 3c txt παρὰ N¹ A B K L P Ψ 048 049 0142 0232 5 6 33 323 642 1243 1678 1735 1739 1845 1846 1852 2344 2374 Π TR RP SBL TH NA29 {} // ἀπὸ 621 // omit N* 630 876 1292 1505 1611 1729 1832 1881 2138 2147 2200 2243 // lac P⁷⁴ C 69 104 1241.

⁴⁶³ v. 3d TST 76 txt 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 1596 it^l (itar vg Χριστοῦ Ἰησοῦ "Christ Jesus") vg^{mss} cop^{sa} eth geo Augustine Cassiodorus SBL TH NA29 {} // L. 2b: Χριστοῦ Ἰησοῦ "Christ Jesus" 326 629^{vid} 642 808 1127 1837 syr^{ph,mss} // L. 1: κυρίου Ἰησοῦ Χριστοῦ "the Lord Jesus Christ" N 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 Π Lect vg^{mss} (vg^{ms}) syr^{ph,mss,h} cop^{(bo),bo,mss} arm slav PsOec TR HF RP // L. 3: Χριστοῦ "Christ" 456 // omit καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ (h.a. or h.t. πατρός...πατρός) 218 1241 // lac P⁷⁴ C 69 104.

1:5 καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν γράφων σοι καινὴν⁴⁶⁴ ἀλλὰ ἦν εἶχομεν 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 ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ· αὕτη ἡ ἐντολή ἐστίν⁴⁶⁵ καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα⁴⁶⁶ ἐν αὐτῇ περιπατήτε.

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.

⁴⁶⁴ **v. 5** TST 77 txt 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 **Π** PsOec TR-Scriv AN BG RP NA29 {} // L. 1b: 451 456 // L. 4: γράφων σοι καινὴν 1 // γράφω σοι καινὴν 252 1523 1524 1844 TR-Steph1550 // L. 2: καινὴν γράφων σοι **Κ** 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 SBL TH // 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 **℘**⁷⁴ C 0232 104. There were some editions of the Textus Receptus that followed Minuscule Nr. 1, and therefore contained its erroneous reading.

⁴⁶⁵ **v. 6a** txt αὕτη ἡ ἐντολή ἐστίν 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 SBL TH NA29 {} // αὕτη ἐστίν ἡ ἐντολή αὐτοῦ (**Κ**) 1845 1846 eth // καὶ αὕτη ἡ ἐντολή ἐστίν 93 665 syr^{ph^{mss}} // αὕτη ἐστίν ἡ ἐντολή L P 6 18 94 104 181 218 424 614 1243 1523 1524 2374 2492 2805 **Π** Lucifer PsOec TR HF RP // αὕτη δὲ ἐστίν ἡ ἐντολή 048 467 // καὶ αὕτη ἐστίν ἡ ἐντολή 307 720* 1678 2412 2652 2818 // lac **℘**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.

⁴⁶⁶ **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 AN HF BG RP SBL TH NA29 {} // 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 **Κ** A 048^{vid} 0232 69 326 1735 1837 // ἵνα καθὼς ἠγαπήσατε ἀπ' ἀρχῆς 2464 // lac **℘**⁷⁴ 048 81 629 eth.

1:7 ὅτι πολλοὶ πλάνοι ἐξήλθον⁴⁶⁷ εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.

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

1:8 βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσητε⁴⁶⁸ ἃ εἰργασάμεθα⁴⁶⁹ ἀλλὰ μισθὸν πλήρη ἀπολάβητε.

⁸Watch yourselves, so that you not lose the things we have worked for, but receive *your* full reward.

⁴⁶⁷ **v. 7** txt ἐξήλθον "gone out" Ɔ⁷⁴ Ɔ B Ψ 048 0232 5 6 33 81 88 218 307 321 323 326^{mg} 400 424^c 436 442 453 467 614 621 623 630 642 720^{*vid} 808 915 918 1067 1127 1241 1243 1270 1292 1297 1359 1409 1505 1563 1595 1611 1678 1718 1735 (1739 ἐξήλθον) 1836 1838 1845 1846 1852 1881 2138 2147 2200 2344 2374 2412 2464 2492 2541 2652 2805 2818 {596 vg syr^{ph,h} cop^{sa} arm AnastS Ir^{lat} SBL TH NA29 { \ } // ἐξηλθαν A // εἰσήλθον "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 Ɔⁱ PsOec TR HF RP // ηλθον 93 665 cop^{bo} // lac Ɔ⁷⁴.

⁴⁶⁸ **v. 8a** TST 78 txt L. 2: ἀπολέσητε... ἀπολάβητε "you not lose...you receive" Ɔ¹ A^c (A* απολεση) 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 {596 {884 {1439 it^{ar,l} vg syr^{ph,h} cop^{sa,bo} arm eth geo (Ireanaeus^{lat}) Isidore; Lucifer WH SBL TH NA29 {A} // L. 2b: αποληθε... ἀπολάβητε Ɔ* 81 // L. 2c: απολέσηθε... ἀπολάβητε 1243 // L. 2e: απολεσηται..απολαβετε 33 1292 // L. 2g: απόλητε ... ἀπολάβητε 326* (326^c ἀπολήθειτε) // 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 Ɔⁱ Lect slav TR HF RP // αυτούς...απολέσωσιν...απολάβωμεν {883 // L. 1b: 330 451 469 // lac Ɔ⁷⁴ C. The majuscule 048 has lacuna for the second part of this variant, but reads ἀπολέσητε in the first part.

⁴⁶⁹ **v. 8b** txt εἰργασάμεθα "we have worked" B^c (B* 049^{*vid} 181 ηργασαμεθα) K L P 049^c 056 0142 18 69 93 104 254 330 424^{txt} 431 451 459 629 665 720^c 945 1175 1523 1524 1827^f 1836 1838^f 1842 1844 1852^{vid} 1877 2127 2186 (2492 ειργασόμεθα) Lect (1147 {603 ἐργασώμεθα) syr^{hmg} cop^{sa} mss[>] geo slav PsOec TR AN HF BG RP WH SBL NA29 {C} // εἰργάσασθε "you have worked" Ɔ A*f Ψ 048^{vid} 0232^{vid} 5 6 33 61 81 88 94 218 307 321 322 323 326 378 424^{mg} 436 442 453 467 (326^{txt} 614 2412 εἰργασθε) 617 621 623 630 642 720^{*vidf2} 808 876 915 918 (1067 2464 2652 Ir^{lat} ηργασασθε) 1127 1241 1243 1270 1292 1297 1359 1409 1505 1563 1595 1611 1678 1718 1735 1739 1751^f 1832 1837 1845 1846 1875 1881* 1881^c 2138 2147 2200 2243 2298 2344^{vid} 2374 2495 2544 2805 2818 {596 {884 {1439 it^{ar,l} vg syr^{ph,h} cop^{sa,bo} arm eth AnastastS Isidore; Lucifer TH // lac Ɔ⁷⁴.

1:9 πᾶς ὁ προάγων ⁴⁷⁰ καὶ μὴ μένων ἐν τῇ διδασχῇ τοῦ Χριστοῦ θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδασχῇ,⁴⁷¹ οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.⁴⁷²

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

1:10 εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδασχὴν 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.

⁴⁷⁰ **v. 9a** TST 79 txt L. 2: προάγων "going beyond" N A B 048 0232 vg cop^{sa,bo} eth WH SBL TH NA29 {} // 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 2344^{vid} 2374 2412 2464 2492 2495 2541 2718 2805 **π** it^l syr^{ph,h} arm AnastastS PsOec TR HF RP // lac **Ϟ**⁷⁴ 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 foul ball "long" and the other is "wide."

⁴⁷¹ **v. 9b** TST 80 txt διδασχῇ "teaching" N 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 **l**596 it^l vg syr^h cop^{sa} arm eth^{ms} Didymus WH SBL TH NA29 {} // διδασχῇ τοῦ Χριστοῦ "teaching of Christ" K L P 049^c 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 **π** Lect it^{ar} vg^{mss} syr^{phms*} cop^{bo} eth^{mss} geo slav Augustine^(vid?) PsOec TR HF RP // L. 4: διδασχῇ τοῦ κυριοῦ "teaching of the Lord" 1127 // unclar 049* // διδασχῇ αὐτοῦ "his teaching" vg^{mss} syr^{phmss,hA} Lucifer // δικαιοσύνη τοῦ Χριστοῦ "righteousness of Christ" **l**422 // lac **Ϟ**⁷⁴ C 049* 0232 206^{S*} 876*. The second clause διδασχῇ τοῦ Χριστοῦ was probably a mistake of the eye duplicating the first instance of it earlier in the verse.

⁴⁷² **v. 9c** txt καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει N B K L P Ψ 049 056 5 6 18 424 614 642 720 1292 1678 1845 1846 1852 2374 syr^{ph} PsOec TR AN HF BG RP WH SBL TH NA29 {} // καὶ τὸν πατέρα ἔχει καὶ τὸν υἱὸν 0142 630 1505 1611 1874 2138 2200 syr^h // ἔχει καὶ τὸν πατέρα καὶ τὸν υἱὸν 365 // καὶ τὸν υἱὸν καὶ τὸν πατέρα ἔχει A 33 (69) 81 323 442 1241 1243 1735 1739 2298 2344^{vid} **l**596 vg^{st,ww} // καὶ τὸν υἱὸν ἔχει καὶ τὸν πατέρα 1881 // lac **Ϟ**⁷⁴ 048 0232 876* 1523.

1:11 ὁ λέγων γὰρ⁴⁷³ αὐτῷ⁴⁷⁴ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

¹¹For 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 γενέσθαι ⁴⁷⁵ πρὸς ὑμᾶς καὶ στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ ἡμῶν⁴⁷⁶ ᾗ πεπληρωμένη.⁴⁷⁷

¹²Though I have many things to write to you, I did not 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.

⁴⁷³ v. 11a txt λέγων γὰρ N A B 048^{vid} 5 33 323 436 1067 1243 1409 1735 1739 2344 2374 2464 2492 2541 2805 pm SBL TH NA29 {} // 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} Anastas Ephiph Ir^{lat} PsOec TR RP // λέγων 81 442 915 1881 1596 cop^{sa,bo}pt // lac P⁷⁴ 0232 1241.

⁴⁷⁴ v. 11b txt αὐτῷ N 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 SBL TH NA29 {} // omit K 049 1 319 330 398 424^{txt} 431 617 720^C 945 1175 1729 1827 PsOec Cl^{lat} // lac P⁷⁴ 0232.

⁴⁷⁵ v. 12a txt ἀλλὰ ἐλπίζω γενέσθαι "but I hope to come" N B syr^h WH SBL TH NA29 {} // 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 (γενέσθε) 048 5 6 33 81 93 323 326 424^{mg} 623 642 1127 1678 1735 1739 2298 2344 2374 2464 2805 vg // 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)}mss TR HF RP // ἀλλ' 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} // lac P⁷⁴ 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.

⁴⁷⁶ v. 12b txt ἡμῶν N 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^{vid} 2374 2412 2805 vg^{mss} syr^{ph,h} TR HF RP TH♦ NA29♦ // 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 WH SBL TH♦ NA29♦ // μου cop^{sa} // omit 326 // lac P⁷⁴ 048 0232 1241 1523.

⁴⁷⁷ v. 12c txt ᾗ πεπληρωμένη A K L P Ψ 048^{vid} 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 NA29 {} // πεπληρωμένη ᾗ N¹ (N* πεπληρωμενη ην) B 254 1523 1524 1844 1852 vg WH SBL // lac P⁷⁴ 048 0232 1241 1523 1837.

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1:13 Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.⁴⁷⁸

¹³The children of your elect sister greet you.

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: Ⲙ, 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
ⲡ ⁷⁴	III	P. Bodme r XVII	Cologne; Bodmer Library
Ⲙ	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

⁴⁷⁸ v. 13 TST 82 txt L. 2: *without additions* ⲡ⁷⁴ Ⲙ 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 SBL TH NA29 {A} // L. 1: *add* Ἀμήν "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 ⲛⲓ *Lect* vg^{mss,(mss)} syr^{phmss,h} slav PsOec TR HF RP // L. 3b: *add* ἡ χάρις μετὰ σοῦ. "Grace be with you" 442 // L. 4: *add* ἡ χάρις μετὰ σοῦ. ἄμην "Grace be with you. Amen" 429 522 629 1490 1758 1799 1831 2080 ⲕ596 vg^{mss,(mss)} (syr^{phmss,h} with *) // *add* ἡ χάρις μετὰ ἡμῶν θεῶ. 1758 // lac C 0232 1241. 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 Ἀμήν was a common liturgical addition which got confused as real text. 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.

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6	XIII		Paris, Bibl. Nat., Gr. 112
18	1364	ⲡ	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	ⲡ	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	ⲡ	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	ⲡ	Vatican City, Vatican Libr., Vat. gr. 29
451	XI		Vatican City, Vatican Lib., Urb. gr. 3
454	X	ⲡ	Florenz, Bibl. Medicea Laur., Plutei IV. 1
456	X		Florence, Bibl. Medicea Laur. Plutei 4.30
457	X	ⲡ	Florence, Bibl. Medicea Laur., Plutei IV. 29
468	XIII		Paris, Bibl. Nat., Gr. 101
469	XIII	ⲡ	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	ⲡ	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	ⲡ	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

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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	ⲙ	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/XI V		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: (2394)
2805	XII/III		Athens, Studitu, 1
it ¹	VII	67	León, Archivo Catedralico, Ms 15

ΙΩΑΝΝΟΥ Γ

The Third Epistle of John

1:1 Ὁ πρεσβύτερος Γαΐῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

¹The Elder, to the beloved Gaius, whom I love in the truth.

1:2 Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐδοῦταί σου ἡ ψυχὴ.

²Dear friend, I wish for you to prosper and be healthy in every regard, just as your soul is prospering.

1:3 ἐχάρην γὰρ λίαν ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.

³For⁴⁷⁹ it cheered me greatly when some brothers came, bearing witness to your truth, how⁴⁸⁰ you are walking in the truth.

⁴⁷⁹ **v. 3a** txt γαρ A B C K L P Ψ 048 049 056 0142 1 18 69 93 323 326 424* 431 436 442 614 630 1241 1243 1409 1505 1739 1837 1845 1846 1852 1881 2492 2541 syr^{ph>,h} cop^{bo^{mss}} PsOec TR RP SBL TH NA29 {\} // omit **κ** 5 6 33 81 424^c 623 1735 2344 it^l vg cop^{sa,bo} // lac **ϣ**⁷⁴ 0251 1678. The ECM editors consider the readings with and without γὰρ to be of equal weight. The word γαρ here connects the idea in verse 2, that Gaius' soul is prospering, connects that with the report in verse 3 that John has received, that Gaius is walking in the truth.

⁴⁸⁰ **v. 3b** See BAGD in nr. 5, that after words of saying, like the word "testify" is here, καθως means "how, that." (After all, it is a contraction of κατα ὡς.)

1:4 μειζοτέραν τούτων οὐκ ἔχω χαράν,⁴⁸¹ ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ⁴⁸² περιπατοῦντα.

⁴I have no greater joy than this, hearing that my children are walking in the truth.

1:5 Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν⁴⁸³ ἐργάσῃ εἰς τοὺς ἀδελφούς καὶ εἰς τοὺς ξένους,

⁵Dear friend, you do commendably whatever you labor at⁴⁸⁴ for the brothers, that is, for those travelers,^{485 486}

⁴⁸¹ v. 4a txt μειζοτεραν τουτων ουκ εχω χαραν N A P Ψ 048^{vid} 1 5 33 81 424* 623 1678 1852 2186 2344 it¹ PsOec TR RP SBL TH NA29 {A} // μειζονα τουτων ουκ εχω χαραν 630 1505 1611 2138 // μειζοτεραν τουτων χαραν ουκ εχω C 93 // μειζοτεραν χαραν τουτων ουκ εχω 621 // μειζοτεραν τουτου ουκ εχω χαραν l921 eth^{ms} // μειζοτεραν τουτης χαραν ουκ εχω 6 442 1739f. l596 // μειζοτεραν χαραν ταυτης ουκ εχω 69 326 // μειζοτεραν ταυτης ουκ εχω χαραν 104 181 424c 431 459 1409 1845 1846 2805 // μειζονα ταυτης ουκ εχω χαραν 1127 // μειζοτερας ουκ εχω ταυτης χαραν 1359^{vid} // μειζοτεραν τουτων ουκ εχω χαριν B¹ vg // μειζοτεραν τουτων ουκ εχων χαριν B* // μειζοτεραν τουτων χαριν ουκ εχω 2298 // μειζοτεραν ταυτης χαριν ουκ εχω 1243 2492 cop^{bo>} // μειζοτεραν ταυτην ουκ εχω χαριν 1838^{vid} // μειζονα τουτων ουκ εχω χαραν 614 2412 // μειζοτεραν την τουτων χαραν 1844c // μειζοτεραν την τουτων χαριν 1844*^{vid} // lac P⁷⁴ 0251 365.

⁴⁸² v. 4b txt ἐν ἀληθείᾳ περιπατοῦντα N C¹ K L P Ψ 048^{vid} 6 69 93 307 442 623 1243 1739 1845 1846 2298 2492 BYZ PsOec TR RP NA29 {} // ἐν τῇ ἀληθείᾳ περιπατοῦντα A B C*^{vid} 33 81 431 436 1409 1735 1852 2541 SBL TH // SBL <--> NA29 {} 1678 vg it¹ // περιπατοῦντα ἐν ἀληθείᾳ pc // τῇ ἀληθείᾳ περιπατοῦντα 326 2344 // lac P⁷⁴ 0251. The Byzantine reading may be a harmonization to 2 John 4. On the other hand, we might expect John to be consistent on this point.

⁴⁸³ v. 5a txt εαν N A B C 6 33 81 326 431 442 623 1243 1678 1845 1846 1852 2344 2492 PsOec BYZ vg it¹ syr^h TR RP SBL TH NA29 {} // αν Ψ 93 1739 2298 // <--> 048 // omit 630 1881 syr^{ph} cop^{sa,bo} // lac P⁷⁴ 0251 69 365 1241 2464.

⁴⁸⁴ v. 5b txt ἐργάσῃ (2d sg aor mid subj) N B C 6 33 81 93 326 431 442 623 1243 1678 1739 1845 1846 1852 2298 2344 2492 BYZ PsOec TR RP SBL TH NA29 {} // ἐργάζῃ (2nd sg pres mid ind) A Ψ // <--> 048 vg it¹ syr cop // lac P⁷⁴ 0251 69 365 1241 2464. It is very likely that the continuous aspect reading ἐργάζῃ is an assimilation to the continuous aspect of ποιεῖς.

⁴⁸⁵ v. 5c TST 83 txt L. 1: εἰς τοὺς ξένους K L P 049 056 0142 104 175 181 221 307 424* 614 630 1175 1505 1448 1611 2492 PsOec TR RP // L. 2: τοῦτο ξένους N A B C Ψ 048 6 33 93 323 326 424c 442 617 1243 1739 1845 1846 1852 2344 vg it¹ cop^{sa^{ms},bo} syr^{ph>},h SBL TH NA29 {} // L. 3: τοὺς ξένους 81 // lac P⁷⁴ 0251. (A few Gk mss read ξενους instead of ξένους, and the Latin & Syriac witnesses are not useful as to the Greek case inflection thereof.) The reading with τοῦτο is the most difficult one. In fact, the whole verse 5 is the most difficult verse in 3 John to translate. For some translators have had difficulty with the fact that there are two verbs in the verse, ποιεῖς and ἐργάσῃ. Indeed, some copyists conformed the subjunctive of ἐργάσῃ to the present indicative of ποιεῖς. I get the impression that the term "the brothers" refers to one set of known traveling brothers. And not to "the brethren" generally, nor to the congregation in Gaius' church.

⁴⁸⁶ v. 5d Classically the word "stranger" meant "alien, traveler, sojourner." Both Zeus, the

1:6 οἱ ἔμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας. Οὐς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ θεοῦ·

⁶who have testified before the church about your love. Whom you will do well to supply for their journeys in a manner worthy of God.

1:7 ὑπὲρ γὰρ τοῦ ὀνόματος⁴⁸⁷ ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ⁴⁸⁸ τῶν ἐθνικῶν.

⁷Because, you see, for the sake of the Name they have gone forth, accepting nothing from the Gentiles.^{489 490}

1:8 ἡμεῖς οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα⁴⁹¹ τῇ ἀληθείᾳ.

⁸We therefore ought to take them who are like this under our roof,⁴⁹² so we will become co-laborers with them in the truth.

1:9 Ἐγραψά τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς.

⁹Which⁴⁹³ I have written to your church; but Diotrophes, who wishes to be the leader over them,⁴⁹⁴ does not welcome us.⁴⁹⁵

God of the Greeks, and Yehovah, the God of the Jews, warn us to be sure to be hospitable to "strangers." This use here of strangers probably means someone that Gaius did not previously know. Still, most Greek speakers would be aware of the classical connotation of the word.

⁴⁸⁷ **v.7a** txt ὀνόματος **Ν** A B C K L P 048 *al.* vg it¹ cop^{sa,bo} syr^h TR RP SBL TH NA29 {} // ὀνόματος αὐτοῦ Ψ 614 630 syr^{ph,ha} eth // ὀνόματος τοῦ θεοῦ 1735 // ὀνόματος σου 1842 // lac **℘**⁷⁴ 0251 69 365 2464.

⁴⁸⁸ **v.7b** txt ἀπο **Ν** A B C Ψ 6 69 93 442 1243 1678 1739^{mg} 1845 1846 1852 2298 2492 BYZ PsOec TR RP SBL TH NA29 {} // παρα 048 33 81 326 431 617 623 1739^{txt} 2344 // <-> vg it¹ syr cop // lac **℘**⁷⁴ 0251 365 2464.

⁴⁸⁹ **v.7c** TST 84 txt L. 2: ἐθνικῶν **Ν** A B C Ψ 048 33 81 323 617 630 1241 1505 1739 it¹ syr^{hms} cop^{bo} arm SBL TH NA29 {} // L. 1: ἐθνῶν **Ν** A B C Ψ 5 6 69 93 307 623 1175 1678 1448 BYZ vg syr^{ph,hmss} cop^{sa,bo} PsOec TR RP // lac **℘**⁷⁴ 0251 365 2464.

⁴⁹⁰ **v.7d** Regarding this about Gentiles, see Matthew 10:5-10. See also Genesis 14:22,23.

⁴⁹¹ **v.8a** txt γινώμεθα **Ν** A B Ψ 6 81 93 431 1739 2298 2492 TR RP SBL TH NA29 {} // γινώμεθα 2544 // γινόμεθα C 104 181 1845 1846 // γενώμεθα K 048 049 33 326 623 1243 1678 1852 2138 2344 // support none of the above vg it¹ syr cop // lac **℘**⁷⁴ 0251 365 2464.

⁴⁹² **v.8b** TST 85 txt L. 2: ὑπολαμβάνειν **Ν** A B C* Ψ 0142 6 33 81 326* 424^c 442 617 623 1243 1739 1845 1846 1852 2344 SBL TH NA29 {} // L. 1: ἀπολαμβάνειν K L P 049 056 C¹ 93 326^c 424* 431 1678 2298 2492 TR RP // <-> 69 latt syr cop // unreadable 048 1241 // lac **℘**⁷⁴ 0251 365 2464.

⁴⁹³ **v.9a** txt τι τῇ **Ν**^{*2} A B 442 1241 1739 2298 {596} cop^{sa,bo} arm SBL TH NA29 {B} // τῇ C K L P Ψ 049 056 0142 69 93 326* 424^{txt} 623 1611^c 1845 1846 1852 BYZ syr TR RP // αν τῇ **Ν**¹ 048 33 81 326^c 431 1243 1678 2344 2492 vg syr^{ph,h} // αν τι τῇ 6f. 323 424^{mg} 1611*^{vid} // lac **℘**⁷⁴ 0251 365 2464. The word τι is an indefinite pronoun, with many meanings, depending on context and construction. It is also used as a relative pronoun, which I believe it is here.

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1:10 διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς καὶ τοὺς βουλομένους κωλύει καὶ ἐκ⁴⁹⁶ τῆς ἐκκλησίας ἐκβάλλει.

¹⁰For which reason when I come, I will bring up the works that he has been doing, making frivolous charges against us with oppressive words. And not satisfied with this, neither does he welcome those brothers. And the ones that try to, he prevents, even throws them out of the church.

11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ κακοποιῶν οὐχ ἑώρακεν τὸν θεόν.

¹¹Dear friend, do not imitate the bad, but rather the good. Someone practicing the good is of God. Someone⁴⁹⁷ practicing the bad, has not seen God.

⁴⁹⁴ v. 9b This is the first example of the error of the idea of one leader who is over all the other leaders. This idea is contrary to the teachings of the apostles, who deliberately appointed multiple, co-equal pastors in each church. The apostles as well, were co-equal to each other. In fact, I think the primary purpose of this third epistle of John is to combat the arising error of Diotrephes, the error of the idea of one supreme leader. God has been against this idea throughout the whole Bible. Israel had multiple judges and prophets, but the people wanted a king. God warned them against that. Do a study of how leadership was structured in the New Testament. Start with these passages:

When they had ordained elders in every church, Acts 14:23.

Elders of the church in Ephesus, Acts 20:17

Ordain elders in every city, Titus 1:5

Let him call for the elders of the church, James 5:14.

I Peter 5:1,2, "The elders among you I exhort, overseers of the flock..." Here Peter equates elders, presbuteroi, with overseers, episkopoi "bishops."

Acts 20:28, (see 20:17, elders of the church of Ephesus, 20:28, Paul now calls them overseers, episkopoi, so Paul also equates presbuteroi with episkopoi.

Philippians 1:1, the church there has plural overseers.

Titus 1:5, 7 Paul says appoint elders...for an overseer is... Paul again equates an elder with an overseer.

We can say that the office of elder and the office of overseer are the same office. The overseers should naturally be somewhat elder, especially elder in the faith (I Timothy 3:6, he must not be a recent convert) and one of their main functions is to both oversee and to visit; both meanings of episkopew.

Here in 3 John, there were some traveling brothers mentioned, who possibly had some supervisory function. That would make them, taking from the lists of offices and/or gifts, one of the following: apostles, prophets, or teachers.

⁴⁹⁵ v. 9c Or, "does not approve of us." Also in v. 10 in reference to "the brothers."

⁴⁹⁶ v. 10 txt καὶ ἐκ A B C Ψ 6 33 69 81 93 326 431 442 623 1845 1846 1852 2298 2344 BYZ vg it¹ TR RP SBL TH NA29 {} // καὶ Ⲙ 048 049 307 1243 1611 1678 1739 2492 // <--> syr cop // lac Ɔ⁷⁴ 0251 365 2464.

⁴⁹⁷ v. 11 txt κακοποιῶν Ⲙ A B C K P Ψ 048 049 0142 1 6 33 93 326 424 431 442 617 623 1243

12 Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων καὶ ὑπὸ ⁴⁹⁸αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας ὅτι ἡ μαρτυρία ἡμῶν ἀληθῆς ἐστίν.⁴⁹⁹

¹²Demetrius is borne witness to by all, and by the truth itself. And we also bear witness, and you know⁵⁰⁰ that our testimony is true.

13 Πολλὰ εἶχον γράψαι σοι ⁵⁰¹, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράφειν⁵⁰²

¹³I had many things to write to you, but do not wish to write to you by paper and ink.

1678 1739 1845 1846 2298 2344 2492 vg it^d syr^{ph,h}ms^s cop^{sa,bo}ms^s RP SBL TH NA29 {} // δε κακοποιῶν L 18 35 69 206^S 1852 PsOec syr^{hms} cop^{bo} TR // NA29 {}<-->TR it^l // lac \mathfrak{P}^{74} 0251 365 2464.

⁴⁹⁸ **v. 12a** txt ὑπο \aleph C 93 607^{mg} ℓ 596 SBL TH NA29 {} // ὑπ' A B Ψ 048 6 33 69 81 326 431 442 623 607^{txt} 1243 1678 1739 1845 1846 1852 2298 2344 2492 BYZ TR RP // lac \mathfrak{P}^{74} 0251 365 1241 2464.

⁴⁹⁹ **v. 12b** txt ἡ μαρτυρία ἡμῶν ἀληθῆς ἐστίν \aleph A B Ψ 048 6f. 33^{vid} 81 326 431 623 1678 1845 1846 1852 2344 2492 BYZ vg it^d PsOec TR RP SBL TH NA29 {} // ἀληθῆς ἡμῶν ἐστίν ἡ μαρτυρία C 93 1739 1881 2298 // ἀληθῆς ἐστίν ἡ μαρτυρία ἡμῶν 69 // ἀληθῆς ἐστίν ἡμῶν ἡ μαρτυρία 442 1243 ℓ 596 // ἡ μαρτυρία ἡμῶν ἐστίν ἀληθῆς 378 // ἀληθῆς ἐστίν ἡμῶν μαρτυρία 915A // lac \mathfrak{P}^{74} 0251 33 365 2464.

⁵⁰⁰ **v. 12c** TST 86 txt L:2: οἶδας \aleph A B C Ψ 048 6 81 93 323 326 424^c 442 623 1243 1678 1739 1845 1846 1852 2298 2344 vg it^d syr^{ph}ms^s cop^{sa>,bo} eth arm SBL TH NA29 {} // L. 1: οἶδατε K L P 049 0142 1 424* 617 1175 1448 1611 2492 vg^{ms} syr^{ph}ms^{s,h} PsOec TR RP // οἶδαμεν 18 431 2080 cop^{bo}ms // lac \mathfrak{P}^{74} 0251 33 365 2464.

⁵⁰¹ **v. 13a** txt γράψαι σοι \aleph A B C Ψ 6 69 81 93 326 424^c 431 442 623 1243 1739 1845 1846 1852 2298 ℓ 596 SBL TH NA29 {} // σοι γράψαι 048^{vid} // γράφειν P 307 424* 1175 1678 2492 BYZ PsOec TR RP // γράφειν σοι 104 459 arm // γράφειν ὑμῖν 629 eth^{ms} // lac \mathfrak{P}^{74} 0251 33 365 2344 2464. Some might have been suspicious of how the phrase σοι γράφειν is in this verse twice in some form. If the Byzantine text is right, it would be less redundant, and read as follows: "I had many things to write, but to YOU I do not wish to write by paper and ink." In other words, "you are too special, I would rather see you face to face." Cf. 2 John 12, which has no such redundancy. Yet perhaps that comparison is the very thing that caused some scribes to unconsciously or consciously be averse to the redundancy. The fact that the reading with σοι comes in two different word sequences, also makes it somewhat suspect, or, it is a result of translation variation, not copying variation.

⁵⁰² **v. 13b** txt σοι γράφειν \aleph B C 5 33 69 93 442 623 1243 ℓ 596 SBL TH NA29 {} // γράφειν σοι A Ψ 048 0251^{vid} 81 326 431 1611 1735 1739 1845 1846 1852 2298 // σοι γράψαι K L P 6 307 424 1175 1678 2492 TR RP // γράψαι 0142 arm // lac \mathfrak{P}^{74} 33 365 400 2344 2464.

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14 ἐλπίζω δὲ εὐθέως σε ἰδεῖν,⁵⁰³ καὶ στόμα πρὸς⁵⁰⁴ στόμα λαλήσομεν.⁵⁰⁵

¹⁴Instead I hope to see you soon, and we will talk face to face.⁵⁰⁶

15 εἰρήνη σοι. ἀσπάζονται σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.

¹⁵Peace to you. The friends *here* greet you.⁵⁰⁷ Greet the friends⁵⁰⁸ *there* each by name.⁵⁰⁹

⁵⁰³ **v. 14a** TST 87 txt L. 2: σε ἰδεῖν A B C 048 5 33 69 81 93 326 623 1243 1735 1739 2298 vg it^d SBL TH NA29 {} // L. 1: ἰδεῖν σε **κ** Ψ 6 307 431 442 617 1175 1448 1611 1678^{vid} 1845 1846 1852 2492 BYZ arm PsOec TR RP // <--> syr^{ph,h} cop^{sa>,bo} // lac **Ɔ**⁷⁴ 0251 365 2344 2464.

⁵⁰⁴ **v. 14b** txt προς **κ** A B^c K^c L P Ψ 048 0251 81 323 424 614 630 1241 1505 1739 TR RP SBL TH NA29 {} // προ B* C K* // lac **Ɔ**⁷⁴ 33

⁵⁰⁵ **v. 14c** txt λαλήσομεν **κ**¹ A B C P Ψ 6 69 431 1739 1852 2298 2492 vg it^d syr^h PsOec TR RP SBL TH NA29 {} // λαλησαμεν **κ**^{*vid} // λαλησωμεν K 049 0142 0251 93 326 1243f. 1678 vg^{ms} // -ομεν <--> -ωμεν 048 syr^{ph} cop^{sa>,bo>} // λαλησαι 81 it¹ vg^{mss} arm // λαλησαι σοι 442 1845 1846 {596 // lac **Ɔ**⁷⁴ 33 365 2344 2464. Note that the ECP apparatus says it^d supports λαλήσομεν, whereas the NA29 {} apparatus says it supports λαλησαι.

⁵⁰⁶ **v. 14-15** The Westcott & Hort, Antoniadēs, SBL, UBS6, NA29, ECM, and Tyndale House GNT editions assign a verse number 15 at this point. The TR, Pickering and Robinson-Pierpont editions do not have a v. 15, but continue the same text as that v. 15, but only as a longer v. 14. I have a v. 15, because the ECM and Tyndale House editions are the most current state of the Greek New Testament.

⁵⁰⁷ **v. 15a** txt φίλοι **κ** B C Ψ 048 6 81A 93 431 442 623 1243 1678 1739 1845 1846 1852 2298 2492 BYZ vg it^d syr^{ph,h} cop^{sa>,bo} arm TR RP SBL TH NA29 {} // ἀδελφοί A 33 69 81^T 326 436 642 eth // ἀδελφοί πάντες 1735 // lac **Ɔ**⁷⁴ 0251 365 2344 2464.

⁵⁰⁸ **v. 15b** txt φίλους **κ** A B C 048^{vid} 0251^{vid} 6 33 69 81 93 431 442 623 1243 1678 1739 1845 1846 1852 2298 2492 BYZ vg it^d syr^{ph} cop^{sa,bo} eth PsOec TR RP SBL TH NA29 {} // φίλους σου Ψ // φιλοῦντας 43 // ἀδελφούς 326 436 630 1409 1448 1505 1611 2138 2200 syr^h cop^{bo^{ms}} // lac **Ɔ**⁷⁴ 0251 365 1241 2344 2464.

⁵⁰⁹ **v. 15c** txt omit **κ** A B C Ψ 048 6 33 69 93 BYZ vg it^d syr^{ph,h} cop^{sa,bo} eth arm TR RP SBL TH NA29 {A} // +ἀμην L 1678 vg^{mss} // +ὕμιν ἀμην 1838 // lac **Ɔ**⁷⁴ 0251 365 1241 2344 2464.

Principal Witnesses to 3 John

The ECM editors listed those MSS which they considered as particularly significant for the reconstruction of the text. These are for 3 John:

Rank 1: ⱼ, A, B, C, 6, 33, 69, 93, 617, 623, 1243, 1739, 1845, 1852, 2344

Rank 2: 048, 81, 326, 431, 442, 1846, 2492

Rank 3: P, Ψ, 1, 5, 319, 323, 398, 436, 468, 607, 1175, 1292, 1409, 1501, 1837, 1881, 2298, 2541

MS	Date	AKA	Contents	Location
ⱼ ⁷⁴	VII	P. Bodmer XVII	III Jn 6,12 (partial)	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
ⱼ	IV	01	III Jn all	London, the British Library, Add. 43725
A	V	02	lacks only 1st word	London, British Library, Royal 1 D. VIII
B	IV	03	III Jn 3-15	Vatican Library, Vat. gr. 1209
C	V	04	III Jn all	Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus
K	IX	018	III Jn all	Moscow, Hist. Mus., V. 93, S. 97
L	IX	020	III Jn all	Rome, Bibl. Angelica, 39
P	IX	025	III Jn all	St. Petersburg, Russ. Nat. Libr., Gr. 225
Ψ	IX/X	044	III Jn all	Athos, Lavra, B' 52
048	V		III Jn all, but partial in most verses	Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308
049	IX		III Jn all	Athos, Lavra, A' 88
056	X		III Jn all?	Paris, Bibl. Nat., Gr. 201
0142	X		III Jn all?	Munich, Bayerisch Staatsbibl., Gr. 375
0251	VI		3 Jn 12-15, but partial	Paris, Louvre, S.N. 121
1	XII		III Jn all	Basel, Univ. Bibl. A. N. IV.2
5	XIII		III Jn all	Paris, Bibl. Nat., Gr. 106
6	XIII		III Jn all	Paris, Bibl. Nat., Gr. 112
18	1364	ⱼ	III Jn all	Paris, National Library Greek 47
33	IX		III Jn all, but partial	Paris, Bibl. Nat., Gr. 14
69	XV	<i>f</i> ¹³	III Jn all, but partial	Leicester, Leicestershire Record Office, Cod. 6 D 32/1 ("Codex Leicestrensis")
81	1044		III Jn all	London, Brit. Libr., Add. 20003, 57 fol. (Act); Alexandria, Griech. Patriarchat, 59, 225 fol.
82	X	ⱼ	III Jn all	Paris, National Library Gr. 237

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93	X		III Jn all	Paris, National Library Coislin Gr. 205
104	1087		III Jn all	London, British Library, Harley 5537
181	X		III Jn all	Vatican Library Reg. Gr. 179
221	X	ⲛ	III Jn all	Oxford, Bodl. Libr., Canon. Gr. 110
323	XII		III Jn all	Genf, Bibl. publ. et univ., Gr. 20
326	X		III Jn all	Oxford, Lincoln Coll., Gr. 82
424	XI		III Jn all	Vienna, Catalog number: Österreich Nat. Bibl. Theol. Gr. 302, folios 1-353
431	XII		III Jn all	Strassburg, Priestersem., 1
436	XI/XI I		III Jn all	Vatican City, Vatican Library, Vat. gr. 367
442	XII/II I		III Jn all	Uppsala, Univ. Bibl., Gr. 1, p. 183-440
614	XIII		III Jn all	Mailand, Bibl. Ambros., E. 97 sup.
MS	Date	AKA	Contents	Location
617	XI		III Jn all	Venedig, Bibl. Naz. Marc., Gr. Z. 546
621	XI		III Jn all	Vatican Libr., Vat. gr. 1270
623	1037		III Jn all	Vatican Libr., Vat. gr. 1650
630	XII/II I		III Jn all	Vatican Libr., Ottob. gr. 325
1127	XII		III Jn all	Athos, Philotheu, 1811 (48)
1175	X		III Jn all	Patmos, Joannu, 16
1241	XII		III Jn all, but partial	Sinai, St. Catherine's Monastery, Gr. 260
1243	XI		III Jn all	Sinai, St. Catherine's Monastery, Gr. 262
1292	XIII		III Jn all	Paris, Natl. Libr. Suppl. Gr. 1224
1409	XIV		III Jn all	Athos, Xiropotamu, 244 (2806)
1501	XIII		III Jn all	Athos, Lavra, A' 79
1505	XII		III Jn all	Athos, Lavra, B' 26
1611	X		III Jn all	Athen, Nat. Bibl., 94
1678	XIV		III Jn all but parts of vss 3 & 4	Athos, Panteleimonos, 770
1735	X		III Jn all	Athos, Lavra B' 42
1739	X		III Jn all	Athos, Lavra B' 64
1845	X		III Jn all	Vatican City Library, Pal. gr. 38
1846	XI		III Jn all	Vatican Library, Vat. gr. 2099
1852	XIII		III Jn all	Uppsala, Univ.-Bibl., Ms. Gr. 11
1862	IX-XI	ⲛ	III Jn all	Athos, Pavlu, 117 (2)
1881	XIV		III Jn all	Sinai, St. Catherine's Monastery, Gr. 300
2138	1072		III Jn all	Moscow, Univ. 2 (Gorkij-Bibl. 2280)
2200	XIV		III Jn all	Elasson, Olympiotissis, 79
2298	XII		III Jn all	Paris, Bibl. Nat., Gr. 102

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2344	XI		III Jn all but 2 wds	Paris, Bibl. Nat., Coislin Gr. 18, fol. 170-230
2412	XII		III Jn all	Chicago, Univ. Libr., Ms. 922
2464	IX		III Jn 1-4	Patmos, Joannu, 742
2492	XIV		III Jn all	Sinai, St. Catherine's Monastery; Gr. 1342, fol. 1-178
2495	XV		III Jn all	Sinai, St. Catherine's Monastery; Gr. 1992
2541	XII		III Jn all	St. Petersburg, Russ. Nat. Libr., Samml. d. Kirillo-Belozerskij-Klosters 120/125
2805	XII/II I		III Jn all	Athens, Studitu, 1
1596	1146		III Jn all	Escorial, Ψ. III. 9
it ^d	V	5 (D ^{lat})	3 Jn 11-15	Cambridge, Univ. Libr., Nr. II 41 (lat. of Codex Bezae)
it ^l	VII	67	3 Jn 1-10	León, Archivo Catedralico, Ms 15

ΙΟΥΔΑ

The Epistle of Jude

Jd 1:1 Ἰούδας Ἰησοῦ Χριστοῦ δούλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἠγαπημένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς·

¹Jude, a servant of Jesus Christ, and brother of James, to those who are called, beloved⁵¹⁰ to God the Father, and preserved by Jesus Christ, Jd 1:2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθεῖη.

²mercy, peace and love be multiplied to you. Jd 1:3 ¶ Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας,⁵¹¹ ἀνάγκην ἔσχον γράψαι ὑμῖν, παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει.

³Beloved, as I was making all speed to write to you concerning our shared salvation, I felt a need to write to you exhorting that you earnestly contend for the faith that was once delivered to the saints.

Jd 1:4 Παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα⁵¹² μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν χριστὸν ἀρνούμενοι.

⁴For a certain type have crept in, already designated for this fate, ungodly people, turning the grace of our God into licentiousness, and thus contradicting our only Master⁵¹³ and Lord Jesus Christ.

⁵¹⁰ **Jd 1** txt ηγαπημενοις ϙ⁷² Ⲙ A B Ψ 5 81 442 621 915 1243 1611 1739 2298 2344 2805 TW SBL TH NA29 {B} // ηγαποιμενοις 1241 // ηγιασμενοις K L P 049 056 0142 6 18 35 93 307 323 665 1175 TR AN BG RP // lac C 0251 0316 1852

⁵¹¹ **Jd 3** txt ημων σωτηριας A B C^{vid} 5 81 93 307 323 442 621 665 915 1243f 1739 2344^{vid} TH TW SBL NA29 {} // υμων σωτηριας 6 2298 2805 // σωτηριας K L P 049 056 0142 18 35 1175 TR AN BG RP // ημων σωτηριας και ζωης Ⲙ Ψ // ημων ζωης 1611 syr^{phms,h} // omit by homoioarcton 1241 (γραφ...γραφ) // lac C ϙ⁷⁸ 0251 0316 33 1852. The reading ζωης must have been early, probably in the Syriac, and was conflated by Ⲙ Ψ with σωτηριας. The witnesses Ⲙ Ψ 1611 often agree with or show influence from the Syriac. Sakae Kubo suggests ζωης was substituted for σωτηριας because the latter did not cover all the topics hereinafter.

⁵¹² **Jd 4a** txt χαριτα TW SBL TH NA29 {} // χαριν TR AN BG RP

⁵¹³ **Jd 4b** txt omit ϙ⁷² ϙ⁷⁸ Ⲙ A B C 0251^{vid} 6 33 81 93 307 323 442 621 1241 1243 1739 2344 2805 it^{ar} vg cop^{sa,bo} arm eth Did Cyr Lucifer AN TW SBL TH NA29 {A} // +θειον K L P Ψ 049 056 0142 5 18 35 665 915 1175 1611 2298 syr^{ph,h} geo^{ms} TR BG RP // lac 0316 1852

Jd 1:5 ¶ Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς ἅπαξ πάντα, ὅτι Ἰησοῦς λαὸν ἐκ γῆς Αἰγύπτου σῶσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν.

⁵But I want to remind you, though you have known all this at one time, how even though Jesus⁵¹⁴ delivered the people from the land of Egypt, he later nevertheless destroyed the ones who did not believe.

⁵¹⁴ Jd 5 txt

απαξ παντα οτι ιησους	A 0251 ^{vid} 33* 81 2344 vg eth Jer TH♦ DP
υμας απαξ παντα οτι ιησους	B SBL TH♦ NA29 {C}
ημας παντα οτι ιησους απαξ	2298
απαξ τουτο οτι ο κυριος	307
απαξ παντ_____	0251
απαξ παντα οτι ο ιησους	33*
παντα οτι ο ιησους απαξ	915
παντα οτι ιησους απαξ	6 93 323 665* ^{vid} 1739 ^T (cop ^{sams,bo}) Or
παντα οτι ιησους	it ^{ar} Cyr
παντα οτι ιησους απαξ	665 ^c
παντα οτι ιησους απαξ	1241 ^c
παντα οτι ιησους απαξ	1241*
παντα απαξ γαρ ιησους	1739 ^Z
απαξ παντας οτι θεος χριστος	Ϟ ^{72*}
απαξ παντα οτι θεος χριστος	Ϟ ^{72c}
απαξ παντα οτι ο θεος	2805
απαξ παντα οτι ο θεος	C ² acc to UBS6
παντα οτι___ απαξ	C* ^{vid} acc to ECM,TW (UBS6 refrains)
παντα οτι ο κυριος απαξ	C* ^{vid} acc. to UBS4, Münster online
παντα οτι ο θεος απαξ	442 621
παντα οτι ο θεος απαξ	1243 vg ^{mss} syr ^{ph} geo (Clem) (Lucifer <i>omit</i> απαξ)
απαξ τουτο οτι ο θεος	5
υμας απαξ παντα οτι κυριος	TW
υμας απαξ τουτο οτι ο κυριος	L 049 18 35 1175 TR AN BG RP
απαξ παντα οτι κυριος	WH
απαξ παντα οτι ο κυριος	VS
παντα οτι ο κυριος απαξ	1611 latt syr ^{h?}
υμας παντα οτι κυριος απαξ	Ϟ syr ^{h?}
παντα οτι κυριος απαξ	Ψ syr ^{h?}
τουτο υμας απαξ οτι ο κυριος	0142
υμας τουτο απαξ οτι ο κυριος	K 056
_____παντα_____	1 852
lac	Ϟ ⁷⁸ P 0316

The reading ιησους is certainly the most difficult one, but many say too difficult. Next best would seem to be anarthrous κυριος, as read by the combination of Ϟ Ψ, which two are often allied by themselves in Jude against all others. But they are also quirky and unreliable in Jude, particularly Ψ. I am convinced of the word order απαξ παντα οτι ..., and that combination is not followed by κυριος in any mss. I am also convinced that the word υμας is not original.

Jd 1:6 Ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν.

⁶And the angels that did not preserve their high position, but deserted their proper home, those he has held under heavy darkness with eternal chains, for the judgment of the great day.

Jd 1:7 Ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δεῖγμα, πυρὸς αἰώνιου δίκην ὑπέχουσαι.

⁷In the same way, Sodom and Gomorra and the surrounding towns, who engaged in sexual debauchery and went after abnormal flesh, they are set forth as an example of people undergoing the punishment of eternal fire.

Jd 1:8 Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μαίνουσιν, κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ βλασφημοῦσιν.

⁸Yet despite all that, these people, deluded, not only defile the flesh, but despise authority, and insult higher powers.

Jd 1:9 Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν, Ἐπιτιμῆσαι σοι κύριος.

⁹In contrast Michael the archangel, during a dispute with the Devil, when he was arguing over the body of Moses, he dared not make a disparaging accusation, but said, "The Lord rebuke you."

Jd 1:10 Οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν• ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, ἐν τούτοις φθείρονται.

¹⁰But this type, what things they do not understand, they denigrate, and things instinctive, like what unreasoning animals understand, by those things they are destroyed.

Jd 1:11 Οὐαὶ αὐτοῖς• ὅτι τῇ ὁδῷ τοῦ Κάιν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο.

¹¹Woe to them! For they have gone the way of Cain, for a payment rushed headlong in the error of Balaam,⁵¹⁵ and perished in the rebellion of Korah.

⁵¹⁵ **Jd 11** The elders of Moab and Midian were offering a fee, (Numbers 22:7) or payment, an "honor" (24:11) to be paid to Balaam if he would curse the Israelites. Balaam inquired of God, and God told him not to go with the men, and not to curse Israel. But Balaam kept re-inquiring of God, in prayer that is wicked, (wicked prayer, because he already had received the answer, but did not like the answer), Balaam kept inquiring of God, even looking for omens (24:1) by sacrificing at different places, apparently hoping that God might change his mind, and then Balaam could earn the fee after all. Certainly, that would be a payment from unrighteousness. The thing to note is, that Balaam was a true prophet of Yehovah, and he rightly spoke only what Yehovah told him to speak; yet he is eternally damned

Jd 1:12 Οὗτοί εἰσιν οἱ ἐν⁵¹⁶ ταῖς ἀγάπαις ὑμῶν σπιλάδες, συννεωχούμενοι, ἀφόβως ἑαυτοὺς ποιμαίνοντες• νεφέλαι ἄνυδροι, ὑπὸ ἀνέμων παραφερόμεναι• δένδρα φθινοπωρινά, ἄκαρπα, δις ἀποθανόντα, ἐκριζωθέντα•

¹²This type are the unseen obstacles⁵¹⁷ in your communal meals, feasting without reverence; shepherding only themselves,⁵¹⁸ clouds without water, driven on by the winds; trees turned color⁵¹⁹ without fruiting, doubly dead, uprooted;

Jd 1:13 κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας• ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.

¹³wild waves of the sea⁵²⁰ frothing up their disgrace; wandering stars; for whom absolute blackness of darkness⁵²¹ is reserved for ever.

Jd 1:14 Προεφήτευσεν δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ Ἐνώχ, λέγων, Ἴδού, ἦλθεν κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ,

¹⁴But even Enoch, the seventh from Adam, prophesied these things, saying, "Behold, the Lord has come, with myriads⁵²² of his holy ones,

because of his heart, because his heart kept hoping to earn some money that was wrong to earn. Motives count to God, not just deeds. Balaam's heart loved money too much.

⁵¹⁶ **Jd 12a** txt οἱ ἐν \mathfrak{P}^{72} \aleph^2 B L Ψ 5 6 33 35* 81 93 307 323 442 621 665 915 1241 1243 1611 1739 1852 2298 2344 2805 TW SBL TH NA29 {} // ἐν \mathfrak{P}^{74vid} \aleph^{2b} A K 049f 056 0142 18 35^c 1175 TR AN BG RP // lac \mathfrak{P}^{78} C* P 0251 0316. The witnesses \aleph^* \aleph^{2a} C^{2vid} skip ahead to verse 16, which begins with the words οὗτοι εἰσιν just like verse 12 here. This is called parablepsis by homoioarcton. They say οὗτοι εἰσιν γογγυσταὶ μεμψιμοῖροι κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι from v. 16 but then revert back to continue with v. 12 with ταῖς ἀγαπαῖς, "love feasts", (C^{2vid} says ἀπαταῖς instead) without deleting their addition.

⁵¹⁷ **Jd 12b** - lit. "reefs." Or, "This type are blemishes..." cf. 2 Peter

⁵¹⁸ **Jd 12c** Ezekiel 34:2, 8

⁵¹⁹ **Jd 12d** There is a Greek word here, which when pronounced the ancient way, would sound like "patina."

⁵²⁰ **Jd 13a** Isaiah 57:20

⁵²¹ **Jd 13b** See Proverbs 20:20

⁵²² **Jd 14** A myriad is ten thousand, but pluralized- multiple 10 thousands. But in this kind of literature it just means a huge number.

Jd 1:15 ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἐλέγξει πάντας τοὺς ἀσεβεῖς⁵²³ περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν⁵²⁴ ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

¹⁵to pass judgment against all, and to convict all the ungodly⁵²⁵ regarding all their ungodly acts which they have godlessly done, and regarding all the harsh words which ungodly sinners have spoken against him."

⁵²³ **Jd 15a** txt παντας τους ασεβεις A B C Ψ 5 33 81 93 307 665 1243 1611 2344 2805 arm geo TW SBL TH // παντας ασεβεις 6 323 1241 1739 2298 // τους ασεβεις 442 621 syr^{phms} // παντας τους ασεβεις αυτων K L 049 18 35 915 1175 TR AN BG RP // πασαν ψυχην **Ɔ**⁷² **Ⲛ** 1852 (syr^{phmss}) cop^{sa,bo}mss NA29 {C} // omit by homoioteleuton (παντων) 056 0142 // lac **Ɔ**⁷⁸ P 0251 0316. When the difference in Greek reading is between the absence or presence of a definite article, the Latins are indeterminate, other than the fact that here they do not support the NA29 reading, but one of the shorter of the other ones.

⁵²⁴ **Jd 15b** txt σκληρων **Ɔ**⁷² A B K L P Ψ 049 056 0142 5 18 35 61 181 254 326 431 436 468 623 808 909 1067 1409 1678 1735 1836 1837 1875 cop^{bo} TR WH AN BG RP TW SBL TH NA29 {\} // σκληρων λογων **Ⲛ** C 6 33 81 88 93 307 323 442 453 621 630 665 915 1241 1243 1501 1505 1611 1739 1845 1852 1881 2200 2298 2344 2374 2805 **ⲗ**596 vg^{mss} syr cop^{sa,fay} [VS] // lac **Ɔ**⁷⁸ 0251 0316. Translators of the Greek New Testament into other languages would naturally supply a word such as "words" here in their translation.

⁵²⁵ **Jd 15c** "Every soul" or "all the ungodly"? In the passage Jude is quoting, Enoch 1:2-9, everyone, all people, even the Watchers, tremble in fear at his coming, and the judgment that follows, includes judgment upon the righteous. Enoch 1:5-7 "Everyone will be smitten with fear, and the Watchers tremble. Great fear and terror will seize them all, to the ends of the earth...The earth will split open with a chasm, and all things which are in it perish; while judgment shall come upon all, even upon all the righteous." Then v. 9 is where it says, "Yes look! He comes, with the myriads of his holy ones, to execute judgment upon all, and to doom the ungodly. And he will convict all flesh of all the works of their ungodliness which they have ungodly committed, and of all the hard sayings which ungodly sinners have spoken; especially everything that they have spoken against him."

<https://bibletranslation.ws/download/enoch.pdf>

Jd 1:16 Οὗτοί εἰσιν γογγυσταί, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν⁵²⁶ πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.

¹⁶These are grumblers, blamers, proceeding according to their own desires,⁵²⁷ yet their mouth speaks swelling things admiring important people to gain favor.

Jd 1:17 ¶ Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ•

¹⁷But you, beloved, recall the matters foretold by the apostles of our Lord Jesus Christ,

Jd 1:18 ὅτι ἔλεγον ὑμῖν ὅτι Ἐπ' ἐσχάτου χρόνου⁵²⁸ ἔσονται ἐμπαῖκται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.

¹⁸how they told you that in the end time there would be imitators,⁵²⁹ who proceed according to their own impious desires.

⁵²⁶ **Jd 16a** txt αυτων N A B K Ψ 056 0142 5 33 81 93 307 665 915 1611 1739 2344 2805 TR AN RP SBL TH // εαυτων P⁷² C L P 049 6 18 35 323 442 621 1241 1243 1852 2298 BG TW NA29 {} // omit (h.a. κατα-και το) P^{72*} // lac P⁷⁸ 0251 0316 Since the original all-capital letter Greek manuscripts did not necessarily have breathing marks, this variant is very uncertain. The word εαυτων has a rough breathing, and αυτων could have had one, and could have not. For you see, αυτων was a common contraction for εαυτων. This means that in the original majuscule manuscripts, αυτων could mean either αυτων or εαυτων. In this passage, it does not make much difference, but there is one in Revelation where it is the difference between the angels readying their trumpets, or readying themselves.

⁵²⁷ **Jd 16b** Also v. 18, "proceeding according to their own desires" in contrast to Romans 8:14, "For as many as are led by the Spirit of God, they are the sons of God"

⁵²⁸ **Jd 18a** txt οτι επ εσχατου χρονου P⁷² C 5 1243 TH // οτι επ εσχατου του χρονου A 33^v 1611 1852^v TW // επ εσχατου του χρονου N // οτι επ εσχατου των χρονων 6 81 307 323 1241 1739 2298 2805 (1 Pet 1:20) // οτι επ εσχατων των χρονων 93 665 // οτι επ εσχατων του χρονου 621^v // επ εσχατων των χρονων 2344 // οτι επ εσχατων των χρονων 442 // οτι εν εσχατω τω χρονω P // επ εσχατου χρονου B Ψ SBL NA29 {} // οτι εν εσχατω χρονω L^z // εν εσχατω χρονω L^t // οτι εν εσχατω χρονων 056 0142 // οτι εν εσχατω χρονω K 049 18 35 915 TR AN BG RP // lac P⁷⁸ 0251 0316. This variant does not affect the meaning, unless you want to say that the term "in the end time" means something different from "in the end times." The word οτι is a quotation mark. It can be rendered as "that," or the same English sentence can be said without "that."

⁵²⁹ **Jd 18b** The basic meaning of εμπαίζω is mimicing in order to trick, counterfeit or defraud; this was foretold. This same word is used in Matthew 2:16 for "tricking, deceiving" Herod. The LSJ lexicon glosses εμπαικτης as "mock, deceiver." We forget that the English word "mock" means to mimic, imitate (with the connotation of doing that to make fun of the subject). Though the renderings "scoffers" or "mockers" are also possible, that fits better with the 2 Peter 3 context, whereas Jude is talking of people who are attending the communion meals with us, and have an appearance of spirituality. When they are leaders, they are "impostors." And in the Old Testament, they were people who were in among the people of God as well. They are not scoffers of religion, but fakes among us.

Jd 1:19 Οὗτοί εἰσιν οἱ ἀποδιορίζοντες,⁵³⁰ ψυχικοί, πνεῦμα μὴ ἔχοντες.

¹⁹These are the separators; natural,⁵³¹ not having the Spirit.

Jd 1:20 Ὑμεῖς δέ, ἀγαπητοί, τῇ ἀγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς, ἐν πνεύματι ἀγίῳ προσευχόμενοι,

²⁰But you, beloved, building yourselves up in your most holy faith, praying in the Holy Spirit,

Jd 1:21 ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ εἰς ζωὴν αἰώνιον.

²¹keep yourselves in the love of God, anticipating the mercy of our Lord Jesus Christ, into eternal life.

Jd 1:22 Καὶ οὓς μὲν ἔλεᾶτε διακρινομένους,

²²And on some have mercy, who are doubting,⁵³²

They are counterfeits. The gnostics were some. Some interpreters think Jude is borrowing concepts from the gnostics in order to mock them. The chief counterfeiter will be the antichrist. But there are many antichrists. II Tim 3:13: "But evil men and impostors will proceed {from bad} to worse, deceiving and being deceived."

⁵³⁰ **Jd 19a** txt ἀποδιορίζοντες \mathfrak{P}^{72} \aleph A B K L P Ψ 049 056 0142 0316 18 33 35^c 61 81 93 307 442 665 1241 1739* 1852 2344 TR-Steph Eras Scriv-1887 TG TH WH AN VS HF BG RP TW SBL NA29 {} // ἀποδιορίζοντες εαυτους C 5 6 35* 323 621 915 1243 1611 1739^c 2298 2805 TR-Scriv-1894 Col. Beza Elz. // lac \mathfrak{P}^{78} 0251

⁵³¹ **Jd 19b** ψυχικός classically is about the unseen, vs. the seen body. It is indeed "spirituality" in the sense that it is not the seen physical matters of the body. Yet it is a spirituality that is natural and commonplace, (even animals have it) and does not require the Holy Spirit from above. This counterfeit spirituality is often only about emotions; and it even sometimes thinks it is superior to genuine, sober, self-controlled spiritual people. These are "spiritual" people, but not having the Spirit. They are imitators, pretenders, fakes, counterfeits.

⁵³² **Jd 22** txt ελεατε διακρινομενους \aleph B C² Ψ 442 621 915 1243 TW SBL NA29 {} // ελεγχεται διακρινομενους 1241 // ελεγχετε διακρινομενους A C*^v 0316^v 5 6 33 81 93 323 665 1611 1739 2298 2344 2805 TH // ελεειτε διακρινομενοι K^T L P 049 056 0142 18 35 307 TR AN BG RP // ελεειτε διακρινομενους K^{com} 1852 // lac \mathfrak{P}^{72} \mathfrak{P}^{78} 0251

Jd 1:23 οὓς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες,⁵³³ οὓς δὲ ἐλεάτε ἐν φόβῳ μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐπιλωμένον χιτῶνα.

²³others, save like snatching them from the fire; and others, have the mercy with fear, hating even the garment defiled by their flesh.

Jd 1:24 ¶ Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς⁵³⁴ ἀπταίστους, καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,

²⁴Now to Him who has the power to keep you from stumbling, and to stand you in the presence of his glory blameless *and* exulting,

⁵³³ Jd 23 txt

σωζετε εκ	πυρος αρπαζοντες ους δε ελεατε	εν φοβω	ℵ ^{2v} Af Ψ 6 33 81 93 323 665 1739 2298 2805 TW SBL TH
NA29 {C}			
σωζετε εκ	πυρος αρπαζετε ους δε ελεατε	εν φοβω	ℵ*
σωζετε εκ	πυρος αρπαζοντες	εν φοβω	C 1243f 1852
σωζετε εκ	πυρος αρπαζοντες ους δε ελεγετε	εν φοβω	307 442 621
σωζετε εκ	πυρος αρπαζοντες ους δε ελεειτε	εν φοβω	5 1241 2344
σωζετε εκ	πυρος αρπαζοντες τους δε ελεειτε	εν φοβω	0316V
σωζετε εκ	πυρος αρπαζοντες ους δε ελεατε	εν φοβω	B
εν φοβω σωζετε εκ	πυρος αρπαζοντες		K L P 049 056 0142 18 35 ^c BG RP
εν φοβω σωζετε εκ	πυρος αρπαζοντες		35*
εν φοβω σωζετε εκ του	πυρος αρπαζοντες		TR AN
εν φοβω σωζετε εκ	πυρος αρπαζοντες ους δε ελεγετε	εν φοβω	915
εν φοβω σωζετε εκ	πυρος αρπαζοντες ους δε ελεατε	εν φοβω	1611
εκ	πυρος αρπασατε διακρινομενους δε ελεειτε εν φοβω	Ϟ ⁷²	
lac			Ϟ ⁷⁸ 0251

⁵³⁴ Jd 24 txt αυτους "them" K P 049 18 35 PsOec TR AN BG RP // ημας "us" A vg^{ms} syr^{ph} // omit Ϟ⁷² // υμας "you plural" ℵ B C L Ψ 056 0142 0316^v 5 6 33 81 93 307 442 621 665 915 1241 1243 1611 1852 2298 2344 2805 latt syr^h cop^{sa,bo} eth arm geo TW SBL TH NA29 {} // lac Ϟ⁷⁸ 0251 0316

Jd 1:25 μόνῳ θεῶ⁵³⁵ σωτήρι ἡμῶν,⁵³⁶ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία,⁵³⁷ πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.

²⁵to the only God our Savior through Jesus Christ our Lord, to him be glory majesty, dominion and power, for all ages before, and now, and into all the ages to come. Amen.

⁵³⁵ **Jd 25a** txt μονω ϩ⁷² Ⲡ A B C Ψ 0316 6 33 81 93 323 442 621 665 915 1241 1243 1611 1739 1852 2298 2344 2805 itar,t vg syr^{ph,h} cop^{sa,bo} eth arm geo^{mss} Fulg TW SBL TH NA29 {A} // μονω σοφω K L P 049 056 0142 5 18 35 307 geo^{ms} TR AN BG RP // lac ϩ⁷⁸ 0251. Some think the RP reading is from Rom 16:27.

⁵³⁶ **Jd 25b** txt ημων δια ιησου χριστου του κυριου ημων (ϩ⁷²) Ⲡ A^{vid} B C L Ψ 5 6 33 81 93*^f (τω κ.) 307 323c 621 665 915 1611 1739* (corr. σωτηρ) 1852 2298 2344 2805 WH VS TW SBL TH NA29 {\} // ημων K P 049 056 0142 18 35 1243 TR AN BG RP // ____ δια ιησου χριστου του κυριου ημων 0316 // υμων δια ιησου χριστου του κυριου υμων 1241 // υμων δια ιησου χριστου του κυριου ημων 323*^{vid} // θεω ημων αυτω δοξα κρατος τιμη δια ιησου χριστου του κυριου ω ημων ϩ^{72*} // θεω ημων αυτω δοξα κρατος τιμη δια ιησου χριστου του κυριου ημων ϩ^{72c} // lac ϩ⁷⁸ 0251

⁵³⁷ **Jd 25c** txt εξουσια προ παντος του αιωνος Ⲡ A^{vid} B C L Ψ 0316^{vid} 5 81 93 621 665 1243 1611 1852 2805 latt syr^h cop> WH VS TW SBL TH NA29 {\} // εξουσια προ παντος αιωνος 6 307 323 915 1241 1739^{vid} 2298 2344 latt syr^h cop> // εξουσια ϩ⁷² K P 049 056 0142 18 35 syr^{ph} TR AN BG RP // lac ϩ⁷⁸ 0251. The Latin, Harklean Syriac, and most Sahidic and Bohairic Coptic manuscripts support the longer reading, but are not able to tell us yes or no about the presence of the definite article tou in Greek.

Principal Witnesses to Jude

MS	Date	Alt	Location
ϣ ⁷²	III/IV		
ϣ ⁷⁴	VII	P. Bodme r XVII	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
ϣ ⁷⁸	III/IV		
κ	IV	01	London, the British Library, Add. 43725
κ ²	IV-VI		
κ ³	VII		
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
C ¹	V		
C ²	VI		
C ³	IX		
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
049	IX		Athos, Lavra, A' 88
056	X		Paris, Bibl. Nat., Coislin Grec 26
0142	X		Munich, Bayerisch Staatsbibl., Gr. 375
0251	VI		Paris, Musée du Louvre, s.n. 121

The Catholic Letters

0316	VII-X		N.Y., Morgan Libr. & Mus., MS M. 597
5	XIII		Paris, Bibl. Nat., Gr. 106
6	XIII		Paris, Bibl. Nat., Gr. 112
18	1364		Paris, Bibl. Nat., Gr. 47
33	IX		Paris, Bibl. Nat., Gr. 14
35	XI- XIV		Paris, Natl. Libr Coislin Grec 199 (14th cent. Parpulov; Alternative Date 11th cent. 1994 Kurzgefasste Liste)
81	1044		Greek Orthodox Patriarchate of Alexandria, 59, 225 fol.
93	X		Paris, National Library Coislin Gr. 205
307	X		Paris, Bibl. Nat., Coislin Gr. 25
323	XII		Genf, Bibl. publ. et univ., Gr. 20
442	XII/III		Uppsala, Univ. Bibl., Gr. 1, p. 183-440
621	XI		Biblioteca Apostolica Vaticana, Ms. Auct. F. 6. 24
665	XIII	BYZ	Oxford, Bodleian Libr., Ms. Auct. F. 6. 24
915	XIII		Real Biblioteca del Monasterio de El Escorial, T-III-12
1241	XII		Sinai, St. Catherine's Monastery, Gr. 260
1243	XI		Sinai, St. Catherine's Monastery, Gr. 262
1611	X		Athen, Nat. Bibl., 94
1739	X		Athos, Lavra B´ 64
1852	XIII		Uppsala, Univ.-Bibl., Ms. Gr. 11
2298	XII		Paris, Bibl. Nat., Gr. 102
2344	XI		Paris, Bibl. Nat., Coislin Gr. 18, fol. 170-230
2805	XII/III		Athens, Studitu, 1

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