

# The General Epistles

The **Greek Text** of the Robinson-Pierpont (“RP”) 2017 edition;

with the readings of 7 Greek New Testament editions  
and Greek manuscript variant readings given in the footnotes:

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 Ν A B C K L P 5 18 33 69<sup>C</sup> 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<sup>p,h</sup> cop<sup>sa</sup> Clem Ps-Oec TR AN BG RP SBL TH NA28 { } // εαν Ψ 6 322 323 424<sup>C</sup> 945 1241 1243 1739 1881 it<sup>h,l,r,w,z\*</sup> cop<sup>bomss</sup> Cyr Jerome MaxConf NA28♦ // lac P<sup>9</sup> P<sup>74</sup> 048 0245 0296 69\* 1846.

The bold 1:7 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<sup>a,b,c,ff<sup>2</sup>,l</sup>), 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 NA28. 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 AN 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," [2018 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

NA28 – [Nestle-Aland 28th Edition GNT](#), © Deutsche Bibelgesellschaft, Stuttgart (The same Greek text as the UBS5)

AN – Antoniades 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)

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 the NA28. This means that the editors of the ECM, Editio Critica Major, or NA29, consider the two main variant readings to be of equal weight. 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 UBS5 edition. The United Bible Societies' Editorial Committee uses these to indicate their evaluation of 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} signifies that the text is virtually certain,

{B} indicates that there is some degree of doubt.

{C} means that there is considerable degree of doubt whether the text or the apparatus contains the superior reading,

{D} shows that there is a very high degree of doubt concerning the reading selected for the text."

The braces containing a slash {\} are provided by this author to indicate that the UBS5 contains no textual 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

Ja 1:1 Ἰάκωβος, θεοῦ καὶ κυρίου Ἰησοῦ χριστοῦ δοῦλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν.

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

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

<sup>2</sup>Consider it pure joy, my brethren, when you fall into all sorts of trials,

Ja 1:3 γινώσκοντες ὅτι τὸ δοκίμιον<sup>1</sup> ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν·

<sup>3</sup>because you know that the testing of your faith produces endurance.

Ja 1:4 ἢ δὲ ὑπομονὴ ἔργον τέλειον ἔχέτω, ἵνα ᾗτε τέλειοι καὶ ὀλόκληροι, ἐν μηδενὶ λειπόμενοι.

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

¶

Ja 1:5 Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτεῖτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ οὐκ<sup>2</sup> ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ·

<sup>5</sup>And 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.

Ja 1:6 Αἰτεῖτω δὲ ἐν πίστει, μηδὲν διακρινόμενος, ὁ γὰρ διακρινόμενος ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ·

<sup>6</sup>Only 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.

Ja 1:7 Μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήψεται<sup>3</sup> τι παρὰ τοῦ κυρίου.

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

Ja 1:8 Ἄνηρ<sup>4</sup> δίψυχος ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

<sup>8</sup>A double-minded man is unstable in all his ways.

¶

<sup>1</sup> **1:3** txt δοκίμιον  $\mathfrak{P}^{74}$   $\aleph$  A B C K L P  $\Psi$  049 056 0142 & most all Grk cyr did max-conf ps-max-conf ps-oec TR AN BG RP SBL TH NA28 // δοκιμιον 110 431 1241 did // *indeterminate* lat-f,v cop<sup>sa,bo</sup> syr<sup>p,h</sup> // lac  $\mathfrak{P}^{20}$   $\mathfrak{P}^{23}$   $\mathfrak{P}^{54}$   $\mathfrak{P}^{100}$  048 0166 0173 0246. In Koine Greek, δοκιμιον can mean the same as δοκιμον. Compare 1 Peter 1:7.

<sup>2</sup> **1:5** txt ουκ K 049 056 0142 1678 AN BG RP // μη  $\aleph$  A B C L P  $\Psi$  33 81 323 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2464 2492 2805  $\ell$ 596 bas did max-conf ps-oec TR SBL TH NA28 // *indeterminate* lat cop syr // lac  $\mathfrak{P}^{20}$   $\mathfrak{P}^{23}$   $\mathfrak{P}^{54}$   $\mathfrak{P}^{74}$   $\mathfrak{P}^{100}$  048 0166 0173 0246.

<sup>3</sup> **1:7** txt ὅτι ληψεται τι B<sup>2</sup> L P  $\Psi$  056 0142 33<sup>vid</sup> 81 93 323 945 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2464 2492 2805  $\ell$ 596 TR AN BG RP // ὅτι ληψεται K 1241 // ληψεσθαι τι 621 1842 cop? nil-anc // ὅτι λημψεται τι A B\* C<sup>2</sup> 049 1175 chrys cyr ps-oec lat-s,f,v syr cop? eth SBL TH NA28 // ὅτι λημψεται  $\aleph$  C<sup>\*vid</sup> lat-g // lac  $\mathfrak{P}^{20}$   $\mathfrak{P}^{23}$   $\mathfrak{P}^{54}$   $\mathfrak{P}^{74}$   $\mathfrak{P}^{100}$  048 0166 0173 0246. The difference between λημψεται and ληψεται 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 λαμβανω. 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.

<sup>4</sup> **1:8** txt ανηρ  $\aleph$  A B C K L P  $\Psi$  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  $\ell$ 596 cyr dam did ps-oec lat-f,v cop<sup>sa<sup>mss</sup>,bo<sup>pt</sup></sup> syr<sup>p</sup> // ανηρ γαρ 61 chrys cyr syr<sup>hA</sup> arm // ὁ ανηρ γαρ cop<sup>sa<sup>mss</sup></sup> // ὁ ανηρ δε cop<sup>bo<sup>pt</sup></sup> // lac  $\mathfrak{P}^{20}$   $\mathfrak{P}^{23}$   $\mathfrak{P}^{54}$   $\mathfrak{P}^{74}$   $\mathfrak{P}^{100}$  048 0166 0173 0246

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

<sup>9</sup>And 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.

<sup>10</sup>and the rich one about his lowering,<sup>5</sup> 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.

<sup>11</sup>For as the sun comes up with scorching heat and dries the grass, and the flower of it falls off, and the glory of its face<sup>6</sup> has perished, so also the rich in their goings will be faded in importance.

¶

Jas 1:12 Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήψεται<sup>7</sup> τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ κύριος<sup>8</sup> τοῖς ἀγαπῶσιν αὐτόν.

<sup>12</sup>The man is blessed<sup>9</sup> who withstands temptation, for when he is proven worthy, 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.

<sup>13</sup>No one who is being tempted should say, "I am being tempted by God." For God is unskilled<sup>10</sup> in the bad and he does not tempt anyone.

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

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

Jas 1:15 εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.

<sup>15</sup>and 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.

<sup>16</sup>Do not be deceived, my beloved brethren.

<sup>5</sup> **1:10** See endnote about lowering.

<sup>6</sup> **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.

<sup>7</sup> **1:12a** txt λήψεται B<sup>2</sup> 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 BG RP // λήμψεται ℱ<sup>23</sup> ℱ<sup>74vid</sup> ⋈ A B\* 1175\*<sup>vid</sup> 0246 SBL TH NA28 // lac ℱ<sup>20</sup> ℱ<sup>54</sup> ℱ<sup>100</sup> 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.

<sup>8</sup> **1:12b** txt ἐπηγγείλατο ὁ κύριος K L P 0246 180<sup>2</sup> 1448 1505 1611 1678 2138 syr<sup>h?</sup> ps-oec TR AN BG RP // ἐπηγγείλατο κύριος C 180<sup>T</sup> 459 syr<sup>h?</sup> anast-s // ἐπηγγείλατο ὁ θεός 323 945 1175 1241 1243 1735 1739 1852 2298 2464 2492 ℓ596 lat-v syr<sup>P</sup> ath cyr<sup>txt</sup> dam did // ἐπηγγείλατο ὁ ἀψεύδης θεός 2805 // ἐπηγγείλατο ὁ \_\_\_\_ 33 // ἐπηγγείλατο \_\_\_\_ eth<sup>mss</sup> // ἐπηγγείλατο ℱ<sup>74</sup> ⋈ A B Ψ 81 2344 lat-f cop<sup>sa,bo</sup> eth<sup>mss</sup> cyr<sup>mss</sup> did SBL TH NA28 // lac ℱ<sup>20</sup> ℱ<sup>23</sup> ℱ<sup>54</sup> ℱ<sup>100</sup> 048 0166 0173. Yes, Didymus is cited for two different readings. He used two different forms of the text.

<sup>9</sup> **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.

<sup>10</sup> **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. This is set off in contrast to "all good giving" in v. 17, which is what God is skilled at.

¶Jas 1:17 Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθεν ἐστίν, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι<sup>11</sup> παραλλαγή ἢ τροπὴς ἀποσκίασμα.<sup>12</sup>

<sup>17</sup>All good<sup>13</sup> 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.<sup>14</sup>

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

<sup>18</sup>According 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.

¶Jas 1:19 Ὡστε,<sup>15</sup> ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν·

<sup>19</sup>Know this,<sup>16</sup> my beloved brethren: all persons should be quick to listen, slow to speak, and slow to anger.

<sup>11</sup> **1:17a** txt ενι ρ<sup>23</sup> 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 AN RP SBL TH NA28 // εστι(v) X P 1505 1611 2138 2805 lat syr cop andr-cr dam did // lac ρ<sup>20</sup> ρ<sup>54</sup> ρ<sup>74</sup> 048 0166 0173 0246. The word ενι could have meant ἐν, εἷς or also ἐν ἔστι. This is why I placed the versions together with the second reading, εστι. The ενι in the uncials would mostly have had no diacritics. ἐνί was poetic for ἐν, both Epic and Attic, also in Ionic prose. ενι was also dative from εἷς. But also ἐνί for ἐνεστι, ἔνεισι, or ἐνέσται. v.: ἔνειμι. Acc. to Blass, BDF §98, ἐνι 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.

<sup>12</sup> **1:17b** txt παραλλαγή ἢ τροπὴς ἀποσκίασμα X<sup>2</sup> A C K L P 049 056 0142 81 945 1175 1243 1448 1611 1735 1739 1852 2298 2344 2464 2492 2805 syr<sup>h</sup> ath cyr-h dam did ioh-phil<sup>vid</sup> phot ps-oec TR AN BG RP SBL TH NA28 // παραλλαγή οὐδέ τροπὴς ἀποσκίασμα Ψ andr-cr lat-v syr<sup>p</sup> // παραλλαγή ἢ τρόπος ἀποσκίασμα 1241 // παραλλαγή η τροπὴς ἀποσκίασματος X\* B // παραλλαγή ἢ τροπὴ ἀποσκίασματος 1505 // παραλλαγῆς ἢ τροπῆς ἀποσκίασματος ρ<sup>23</sup> // παραλλαγή ἢ τροπὴ ἢ τροπῆς ἀποσκίασμα οὐδέ μέχρι ὑπονοίας τινὸς ὑποβολὴ ἀποσκίασματος 2138 // παραλλαγή ἢ τροπὴ ἀποσκίασματος lat-f // παραλλαγή οὐδὲ τροπῆς ἀποσκίασμα lat-a // οὐδὲν ἀποσκίασματος ἢ τροπῆς ἢ παραλλαγῆς cop<sup>sa</sup> // ? cop<sup>bo</sup> // lac ρ<sup>20</sup> ρ<sup>54</sup> ρ<sup>74</sup> ρ<sup>100</sup> 048 0166 0173 0246 33

<sup>13</sup> **1:17a** "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.

<sup>14</sup> **1:17c** This is a dig against the gods of the gentiles, the planets. When the earth or other planets turn around or spin, it becomes dark on the other side, the shadow side, where it once was light. This back and forth between light and dark is pervasive in nature. All plants and animals have rhythm with that change between light and dark. But God invented light, he is the father of lights, and in him is no darkness at all, 1 John 1:5. In his city, the New Jerusalem, there will be no more night, Revelation 21:25, 22:5. "And the city has no need of either a sun or a moon to shine in it, for the glory of God has illumined it, and its lamp is the Lamb." Revelation 21:23.

<sup>15</sup> **1:19a** txt

Ὡστε ἀδελφοί μου ἀγαπητοί. ἔστω	K L P <sup>2</sup> Ψ 049 056 0142 93 <sup>c</sup> 1241 1448 1505 1611 1678 1735 2138 2298 2492 <sup>c</sup> 2805
TR AN BG RP	
Ὡστε ἀγαπητοί μου ἀδελφοί. ἔστω	93*
Ὡστε ἀδελφοί μου ἀγαπητοί. ἔστω δὲ	P* 1852
Ἰστε ἀδελφοί μου ἀγαπητοί. ἔστω δὲ	X <sup>2</sup> B C 945 1739 2344 lat-f,v cop <sup>sa</sup> ms <sup>s</sup> ,bo <sup>ms</sup> SBL TH NA28
Ἰστω ἀδελφοί μου ἀγαπητοί. ἔστω δὲ	X*
Ἰστε δὲ ἀδελφοί μου ἀγαπητοί. ἔστω δὲ	ρ <sup>74</sup> vid 2464 cop <sup>sa</sup> ms <sup>s</sup> ,bo <sup>ms</sup>
Ἰστε δὲ ἀδελφοί μου ἀγαπητοί. καὶ ἔστω	A*
Ἰστε δὲ ἀδελφοί μου ἀγαπητοί. καὶ ἔστω	A <sup>2</sup>
Ἰστε ἀδελφοί μου ἀγαπητοί. καὶ ἔστω	81
Ἰστε ἀδελφοί μου ἀγαπητοί. ἔστω	1175 1243 2492* VS
Ἰστε ἀγαπητοί μου ἀδελφοί καὶ ἔστω	33 cop <sup>sa</sup> ms <sup>s</sup> ,bo <sup>ms</sup>
ἀδελφοί ἀγαπητοί. ἔστω	ℓ596
-----ἀδελφοί μου ἀγαπητοί. ἔστω	0246
lac	ρ <sup>20</sup> ρ <sup>23</sup> ρ <sup>54</sup> ρ <sup>74</sup> ρ <sup>100</sup> 048 0166 0173

Jas 1:20 ὀργή γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατεργάζεται. <sup>17</sup>

<sup>20</sup>For the anger of a man does not accomplish the righteousness of God.

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

<sup>21</sup>Therefore, 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.

Jas 1:22 Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ μόνον ἀκροαταί,<sup>18</sup> παραλογιζόμενοι ἑαυτοῦς.

<sup>22</sup>Only 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,

<sup>23</sup>For if someone is a hearer of the word and not a doer, he is like a man who was contemplating<sup>19</sup> his born face<sup>20</sup> in the mirror:

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

<sup>24</sup>for 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, οὗτος οὐκ<sup>21</sup> ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

<sup>25</sup>But he who focuses intently into the perfect law, the law of liberty, and stays with it, he not being a forgetful hearer but a doer of the deed, this person will be blessed in his deed that he will do.<sup>22</sup>

¶

<sup>16</sup> **1:19b** The NA28 text has, "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.

<sup>17</sup> **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<sup>z</sup> 2805 antioch ath ps-oec TR AN BG RP NA28 // οὐκ ἐργάζεται N A B C<sup>3</sup> K Ψ 81 93 522 2344 596 dam did SBL TH // κατεργάζεται 2492<sup>T</sup> // indeterminate lat cop syr // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>74</sup> P<sup>100</sup> 048 0166 0173 33. There is no mention in the apparatuses as to what the reading of the first corrector of Codex C is.

<sup>18</sup> **1:22** txt μονον ἀκροαται P<sup>74</sup> N 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 RP TH NA28\* // ἀκροαται μονον B 1448 1505 1611 1852 2138 lat-f,v syr<sup>p,h</sup> SBL // indeterminate cop // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>100</sup> 048 0166 0173 0246 33. \*The editors of the NA28 / ECM2 consider the two readings to have equal weight.

<sup>19</sup> **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.

<sup>20</sup> **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.

<sup>21</sup> **1:25a** txt οὗτος οὐκ K L P Ψ 049 056 0142 1448 1505 1611 1678<sup>z</sup> 2138 syr<sup>h</sup> ps-oec TR AN BG RP // καὶ οὐκ 323 cop? eth? // οὗτος 1678<sup>T</sup> // οὐκ N A B C 0173 33 81 945 1175 1241 1243 1735 1739 1852 2298 2344 2464 2805 596 lat-f,v syr<sup>p</sup> cop? eth? SBL TH NA28 // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>74</sup> P<sup>100</sup> 048 0166 0246

<sup>22</sup> **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 ἐν ὑμῖν,<sup>23</sup> μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ<sup>24</sup> ἀλλὰ, ἀπατῶν καρδίαν αὐτοῦ.<sup>25</sup> Τούτου μάταιος ἡ θρησκεία.

<sup>26</sup>If any among you 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 θεῶ<sup>26</sup> καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

<sup>27</sup>Here 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,<sup>27</sup> and to keep oneself unspotted from the world.

## Chapter 2

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

<sup>1</sup>My brethren, you should not hold the faith of our glorious Lord Jesus Christ with partiality to personages.<sup>28</sup>

<sup>23</sup> **1:26a** txt εἶναι ἐν ὑμῖν K L 049 056 0142 2492 cyr ps-oc TR AN BG RP // εἶναι ἐν ἡμῖν 2298 // εἶναι **Ν** A B C P Ψ 0173 33 81 323 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2344 2464 2805  $\epsilon$ 596 lat-s,f,v cop<sup>sa,bo</sup> syr<sup>p,h</sup> eth SBL TH NA28 // lac  $\mathfrak{P}^{20}$   $\mathfrak{P}^{23}$   $\mathfrak{P}^{54}$   $\mathfrak{P}^{74}$   $\mathfrak{P}^{100}$  048 0166 0246

<sup>24</sup> **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  $\epsilon$ 596 antioch cyr ps-oc TR AN RP SBL TH NA28 // αὐτου **Ν** A C // αὐτοῦ 049<sup>vid</sup> // ἑαυτοῦ B P 0173<sup>vid</sup> 1175 1505 1611 1852 2138 // indeterminate lat cop syr // lac  $\mathfrak{P}^{20}$   $\mathfrak{P}^{23}$   $\mathfrak{P}^{54}$   $\mathfrak{P}^{74}$   $\mathfrak{P}^{100}$  048 0166 0246.

<sup>25</sup> **1:26c** txt 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  $\epsilon$ 596 antioch cyr ps-oc TR SCR AN BG RP SBL TH NA28 // καρδίαν αὐτοῦ DP // καρδιαν αὐτου **Ν** A P 049 0173 // καρδίαν ἑαυτοῦ B C 1505 1852 2805 // καρδίαν 1611 // indeterminate lat cop syr // lac  $\mathfrak{P}^{20}$   $\mathfrak{P}^{23}$   $\mathfrak{P}^{54}$   $\mathfrak{P}^{74}$   $\mathfrak{P}^{100}$  048 0166 0246

<sup>26</sup> **1:27a** txt θεῶ **Ν**<sup>T</sup> C<sup>2</sup> K L 049 056 0142 35<sup>c</sup> 93 307 323 1175 1678 2464 2805  $\epsilon$ 596 cyr did BG RP // τῷ θεῶ **Π**<sup>74</sup> **Ν**<sup>Z</sup> A B C\* P Ψ 33 35\*<sup>vid</sup> 81 945 1241 1243 1448 1505 1611 1735 1739 1852 2080 2138 2298 2344 2492 antioch cyr dam epiph ps-oc TR SCR AN SBL TH NA28 // indeterminate lat cop syr // lac  $\mathfrak{P}^{20}$   $\mathfrak{P}^{23}$   $\mathfrak{P}^{54}$   $\mathfrak{P}^{100}$  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 θεῶ καὶ πατρὶ, "our God and Father" is easier to translate than θεῶ καὶ πατρὶ. On the other hand the Greek manuscript evidence for inclusion of the article is very impressive. The two words τῷ θεῶ end similarly, and so homoioteleuton could explain the dropping of the article. Especially similar would be the Nomina Sacra abbreviation for θεῶ 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 παρὰ τῷ θεῶ 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 παρὰ θεῶ 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, θεῶ only occurs here as the object of a preposition; the other 3 occurrences of θεῶ in Jas occur as objects of finite verb forms (Jas 2:23; 4:7; 4:8). In fact, nowhere else in James does θεος occur 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!"

<sup>27</sup> **1:27b** I do not think God gives you credit for "looking after the orphan and the widow during their hard times" if you do that by paying taxes and relying on the government to do it.

<sup>28</sup> **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.

Jas 2:2 ἐὰν γὰρ εἰσέλθῃ εἰς τὴν<sup>29</sup> συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι,

<sup>2</sup>For 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 ἐπιβλέψῃτε<sup>30</sup> ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν καὶ εἶπτε αὐτῷ<sup>31</sup> Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἶπτε· Σὺ στῆθι ἐκεῖ, ἢ κάθου ὧδε<sup>32</sup> ὑπὸ τὸ ὑποπόδιόν μου,

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

Jas 2:4 καὶ<sup>33</sup> οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;

<sup>4</sup>are 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 τοῦ κόσμου<sup>34</sup> πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;

<sup>5</sup>Listen my beloved brethren: has not God chosen the poor of this world 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;

<sup>6</sup>You though have devalued the poor.<sup>35</sup> 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;

<sup>7</sup>Do they not defame the good name by which you are known?

<sup>29</sup> 2:2 txt εἰς τὴν **κ**<sup>z</sup> A K L P 049 056 0142 33 81 93 307 945 1241 1243 1448<sup>z</sup> 1678 1735 1739 1852 2298 2344 2464 2492 2805 ̅596 TR AN BG RP // εἰς **κ**<sup>t</sup> B C Ψ 1175 1448<sup>t</sup> 1505 1611 2138 SBL TH NA28 // *indeterminate* lat cop syr // lac **ƿ**<sup>20</sup> **ƿ**<sup>23</sup> **ƿ**<sup>54</sup> **ƿ**<sup>74</sup> **ƿ**<sup>100</sup> 048 0166 0173 0246

<sup>30</sup> 2:3a txt καὶ ἐπιβλέψῃτε **κ** A K L 049 056 0142 33 81 1735 2344 ̅596 lat-v cop<sup>sa,bo</sup> antioch ps-oec TR AN BG TH RP // \_\_ ἐπιβλέψῃτε **ƿ**<sup>74</sup> // ἐπιβλέψῃτε δὲ B C P Ψ 945 1175 1241 1243 1448 1505 1611 1739 1852 2138(\*f) 2298 2464 2492 2805 lat-f syr<sup>h</sup> SBL NA28 // *either* syr<sup>p</sup> // lac **ƿ**<sup>20</sup> **ƿ**<sup>23</sup> **ƿ**<sup>54</sup> **ƿ**<sup>100</sup> 048 0166 0173 0246

<sup>31</sup> 2:3b txt εἶπτε αὐτῷ K L P 049 056 0142 945 1241 1739 2298 2492 lat-t syr<sup>p</sup> cop<sup>sa,bo</sup> antioch ps-oec TR AN BG RP // εἶπτε **ƿ**<sup>74oid</sup> **κ** A B C Ψ 33 81 1175 1243 1448 1505 1611 1735 1852 2138 2344 2805 lat-s,f,v cop<sup>bo</sup>mss syr<sup>h</sup> SBL TH NA28 // lac **ƿ**<sup>20</sup> **ƿ**<sup>23</sup> **ƿ**<sup>54</sup> **ƿ**<sup>100</sup> 048 0166 0173 0246

<sup>32</sup> 2:3c txt ἐκεῖ ἢ κάθου ὧδε **κ** K L P 049 056 0142 1735 1448<sup>z</sup> 2344 2464 2805 syr<sup>p</sup> cop<sup>bo</sup> ps-oec TR AN BG RP // ἢ κάθου ὧδε cop<sup>sa</sup>mss // ἐκεῖ καὶ κάθου ὧδε C<sup>2</sup> cop<sup>sa</sup>mss // ἐκεῖ \_\_ κάθου ὧδε **ƿ**<sup>74</sup> // ἐκεῖ ἢ κάθου A Ψ 33 81 1448<sup>t</sup> 1505 1611 2138 lat-v syr<sup>h</sup> cop<sup>sa</sup>mss eth cyr UBS4 TH // ἐκεῖ καὶ κάθου C\* // ἢ κάθου ἐκεῖ B 945 1175 1241 1243 1739 1852 2298 2492 lat-f cop<sup>sa</sup>mss SBL NA28 // lac **ƿ**<sup>20</sup> **ƿ**<sup>23</sup> **ƿ**<sup>54</sup> **ƿ**<sup>100</sup> 048 0166 0173 0246. Quite interesting is the reading of C\*, στῆθι ἐκεῖ καὶ κάθου, "stop there and sit below my footstool."

<sup>33</sup> 2:4 txt καὶ οὐ διεκρίθητε K L P 049 056 0142 5 93 307 468 1678 2464 ps-oec TR AN RP NA28 // οὐ διεκρίθητε **κ** A B<sup>z</sup> C 33 81 945 1175f 1241 1243 1448 1505 1611 1735 1739 2080 2138 2298 2344 2492 2805 ̅596 lat-v syr<sup>p,h</sup> eth antioch cyr BG UBS4 SBL TH // οὐχὶ διεκρίθητε Ψ // διεκρίθητε B<sup>txt</sup> 1852 lat-f // καὶ διεκρίθητε 323 // ? cop // lac **ƿ**<sup>20</sup> **ƿ**<sup>23</sup> **ƿ**<sup>54</sup> **ƿ**<sup>74</sup> **ƿ**<sup>100</sup> 048 0166 0173 0246.

<sup>34</sup> 2:5 txt τοῦ κόσμου A<sup>2</sup> C<sup>2</sup> 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 // τῷ κόσμῳ **κ** A\* B C\* 33 945 1175 1739 2298 2344 2805 (syr<sup>h</sup>) SBL TH NA28 // καὶ τῷ κόσμῳ 1241 // ἐν τῷ κόσμῳ 323 lat-v? // \_\_-ῶ κόσμῳ **ƿ**<sup>74</sup> // *indeterminate* syr<sup>p</sup> cop // lac **ƿ**<sup>20</sup> **ƿ**<sup>23</sup> **ƿ**<sup>54</sup> **ƿ**<sup>100</sup> 048 0166 0173 0246

<sup>35</sup> 2:6 Blass says the definite article in τον πτωχον 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.

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

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

Jas 2:9 εἰ δὲ προσωποληπτεῖτε,<sup>36</sup> ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

<sup>9</sup>But 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 τηρήσει, πταίσει<sup>37</sup> δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος.

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

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<sup>36</sup> 2:9 txt προσωποληπτεῖτε B<sup>2</sup> K L P Ψ 33 323 945 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 TR AN RP // προσωποληπτεῖτε 81 // προσωποληπτεῖτε  $\mathfrak{P}^{74vid}$   $\aleph$  A B\* C 1175 SBL TH NA28 // lac  $\mathfrak{P}^{20}$   $\mathfrak{P}^{23}$   $\mathfrak{P}^{54}$   $\mathfrak{P}^{100}$  048 0166 0173 0246

<sup>37</sup> 2:10 txt

τηρήσει, πταίσει	K L P 049 056 323 1243 1678 2805 $\ell$ 596 <sup>c</sup> TR RP
τελέσει, πταίσει	Ψ 81 945 1241 1735 <sup>c</sup> 2298 (ioh-clim leont-n τελέσει transposed to after γαρ)
τηρήσει, παύσει	2492
τελέσει, πταίση	2344 <sup>vid</sup>
τελέσει, πεση	1735*
τελεση, πταίσει	1739
τελεση, πταίση	cyr
-----εσ	$\mathfrak{P}^{74}$
τηρήσει, πταίση	0142
τηρήση, πταίσει	1852
τηρήση, πταίση	$\aleph$ B C ps-caes <sup>T</sup> ps-oec zoz AN SBL TH NA28
τηρη, πταίση	1175
πληρώσει, πταίση	A 2138* <sup>vid</sup>
πληρώσει, πταίσει	1448 1505 1611 $\ell$ 596* ps-caes <sup>mss</sup>
πληρώσας τηρήσει, -----	33
lac	$\mathfrak{P}^{20}$ $\mathfrak{P}^{23}$ $\mathfrak{P}^{54}$ $\mathfrak{P}^{100}$ 048 0166 0173 0246.

Jas 2:11 Ὁ γὰρ εἰπὼν, Μὴ μοιχεύσεις,<sup>38</sup> εἶπεν καί, Μὴ φονεύσεις• εἰ δὲ οὐ μοιχεύσεις, φονεύσεις<sup>39</sup> δέ, γέγονας παραβάτης νόμου.

<sup>11</sup>For 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.

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

Jas 2:13 ἢ γὰρ κρίσις ἀνέλεος<sup>40</sup> τῷ μὴ ποιήσαντι ἔλεος• κατακαυχᾶται ἔλεον<sup>41</sup> κρίσεως.

<sup>13</sup>For judgment without mercy comes to those who act without mercy. Triumphant though is mercy over judgment.

¶

Jas 2:14 Τί τὸ<sup>42</sup> ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγη τις ἔχειν ἔργα δὲ μὴ ἔχη; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;

<sup>14</sup>What 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?

<sup>38</sup> 2:11a txt

μη μοιχεύσεις εἶπεν καί μη φονεύσεις 1678\**vid* 2344 RP

μη μοιχεύσης εἶπεν καί μη φονεύσης A B K P 93 323 1175<sup>c</sup> 1678<sup>c</sup> 1735 1596 cyr ps-oc TR AN SBL TH NA28

μη μοιχευσις ειπεν και μη φονευ\_\_\_ 33

μη μοιχεύσης εἶπεν καί οὐ φονεύσης Ψ

μη μοιχευσις ειπεν και μη φονευσης X

μη μοιχεύσεις εἶπεν καί μη φονευσης L 049 81 1175\**vid*

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

μη φονεύσης εἶπεν καί οὐ μοιχεύσεις 1448 1505<sup>c</sup> 1611 2138

μη φονεύσης εἶπεν καί οὐ μοιχεύσης 1505\* 2805

μη φονεύσεις εἶπεν καί μη μοιχεύσης 1241

lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>74</sup> P<sup>100</sup> 048 056 0142 0166 0173 0246 1243

<sup>39</sup> 2:11b txt

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

εἰ δὲ οὐ μοιχεύεις, φονεύεις X A B C K Ψ 307 1678 cop<sup>bo</sup> cyr SBL TH NA28\*

εἰ δὲ οὐ μοιχεύσεις, μεν φονεύσις 33<sup>cvoid</sup>

[...] μοιχεύσεις, μεν φονεύσις 33\*

εἰ μεν οὐ μοιχεύσεις, φονεύσεις cop<sup>sa</sup> ?

εἰ δὲ οὐ μοιχεύσης, φονεύσεις 1596

εἰ δὲ οὐ μοιχεύσης, φονεύσης L 049 1735

εάν δὲ οὐ μοιχεύσης, φονεύσεις 323

εἰ δὲ οὐ φονεύεις, μοιχεύεις 1175<sup>T</sup> 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<sup>Z</sup>

lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>74</sup> P<sup>100</sup> 048 056 0142 0166 0173 0246 1243

\*The editors of the NA28 / ECM2 consider the first two readings to have equal weight.

<sup>40</sup> 2:13a txt ἀνέλεος P<sup>74</sup> X A B C K 81 307 945 1175 1241 1243 1448 1505 1678 1735 1739 1852 2138\**vid* 2298 2344 2492 cop<sup>sa,bo</sup> apoll dam isid ps-caes ps-oc AN RP SBL TH NA28 // ἀνίλεως L Ψ 049 056 0142 33 93 323 1611 2138<sup>c</sup> 2805 1596 chrys cyr dam nil-anc ps-oc TR // *indeterminate* P lat syr // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>100</sup> 048 0166 0173 0246

<sup>41</sup> 2:13b txt ἔλεον C K L Ψ 049 056 0142 33 81 1175 1241 1243 1448 1611 1735 1739<sup>T</sup> 1852 2298 2344 2492 2805 SCR RP // ἔλεος P<sup>74</sup> X A B 945 1505 1739<sup>Z</sup> 2080 2138 cyr dam hes-h phot TR AN SBL TH NA28 // *indeterminate* lat syr cop // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>100</sup> P 048 0166 0173 0246

<sup>42</sup> 2:14 txt Τί τὸ P<sup>74</sup> X A C<sup>2</sup> 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-oc TR AN RP TH NA28 // Τί B C\* 1175 1243 SBL // *indeterminate* lat-rell. syr cop // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>100</sup> P 048 0166 0173 0246. The reading of P<sup>74</sup> here is fairly certain. Visible are \_ι το.

Jas 2:15 ἐὰν δὲ<sup>43</sup> ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι ὦσιν<sup>44</sup> τῆς ἐφημέρου τροφῆς,

<sup>15</sup>Now if 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<sup>45</sup> ὄφελος;

<sup>16</sup>and one of you says to them, "Go with peace, be warmed and fed," but you do not give to them the basic needs of the body, what good is it?

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

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

Jas 2:18 Ἄλλ' ἐρεῖ τις, Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου ἐκ<sup>45</sup> τῶν ἔργων σου,<sup>47</sup> κἀγὼ δείξω σοι<sup>48</sup> ἐκ τῶν ἔργων μου τὴν πίστιν μου.<sup>49</sup>

<sup>18</sup>Someone will rightly say, "You have faith, and I have works. Show me that faith of yours by your works, and I will show you my faith by my works."

<sup>43</sup> **2:15a** txt ἐὰν δὲ A C K L Ψ 049 056 0142 1175 1448 1505 1611 2138 2298 2344 ps-oec lat-v syr<sup>h</sup> cop<sup>bo</sup>mss TR AN RP // ἐὰν γαρ 1735 cyr cop<sup>sa</sup> // ἐὰν X B 33 81 323 945 1241 1243 1678 1739 1852 2492 2805 antioch did lat-s,f cop<sup>bo</sup> SBL TH NA28 // indeterminate syr<sup>p</sup> // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>74</sup> P<sup>100</sup> P 048 0166 0173 0246

<sup>44</sup> **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 RP NA28 // λιπομενοι ὦσιν 93 // λειπόμενοι X B C K 1735 1852 2492 2805syr<sup>h</sup> antioch dam did SBL TH // λιπομενοι 1175 1243 // indeterminate lat-s,f,v syr<sup>p</sup> cop // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>74</sup> P<sup>100</sup> 048 0166 0173 0246. Perhaps the reading with ὦσιν was too difficult, being plural.

<sup>45</sup> **2:16** txt τί τὸ C<sup>2</sup> *rell. greek* antioch cyr ps-oec TR AN RP TH NA28 // τί B C\* 631 1175 1596 dam SBL // omit 1827 // indeterminate lat syr cop // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>74</sup> P<sup>100</sup> P 048 0166 0173 0246 1846 160 1156 1590 11126 11442

<sup>46</sup> **2:17** txt ἐὰν μὴ ἔργα ἔχη L 049 93 323 1739 ps-oec TR AN RP // ἐὰν μὴ ἔργα A\* // ἐὰν μὴ ἔχη ἔργα P<sup>54vid</sup> X A<sup>2</sup> B C K 056 0142 33 81 307 945 1175 1241 1243 1448 1505 1611 1678 1735 1852 2298 2344 2492 1596 syr<sup>h</sup> SBL TH NA28 // ἐὰν μὴ ἔχη τα ἔργα Ψ // εαν απεχη εργα 2138 // χωρὶς τῶν ἔργων 2805 lat-FU.IS // indeterminate lat-s,f,v syr cop // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>74</sup> P 048 0166 0173 0246

<sup>47</sup> **2:18a** txt

τὴν πίστιν σου	ἐκ τῶν ἔργων σου	K L 049 056 <sup>c</sup> 0142 323 945 1448 <sup>c</sup> 1611 <sup>c</sup> 1678 2298 lat-c,ar AN RP
τὴν πίστιν	ἐκ τῶν ἔργων	P <sup>54vid</sup>
τὴν πίστιν σου	ἔργων σου	056*
τὴν πίστιν σου		ps-oec
τὴν πίστιν σου	χωρὶς τῶν ἔργων	X A B P <sup>vid</sup> Ψ 33 <sup>vid</sup> 81 1241 1448 <sup>vid</sup> 1505 1611* 1735 1739 2138 2344 2805 lat-v cop <sup>sa,bo</sup> syr <sup>p,h</sup> SBL TH NA28
τὴν πίστιν σου	χωρὶς τῶν ἔργων σου	C 1175 1243 1852 2492 eth <sup>mss</sup> TR
τὴν πίστιν	χωρὶς τῶν ἔργων σου	1596 eth <sup>mss</sup>
(τὴν) πίστιν	χωρὶς τῶν ἔργων	lat-f
	lac	P <sup>20</sup> P <sup>23</sup> P <sup>54</sup> P <sup>74</sup> P 048 0166 0173 0246 33

<sup>48</sup> **2:18b** txt δείξω σοι P<sup>74</sup> A C K L Ψ 049 056 0142 33 81 323 945 1241 1678 1735 1739 2298 (2344 δεῖξον) lat-v syr<sup>p,h</sup> ps-oec TR AT RP // σοι δείξω X B 1175 1243 1448 1505 1611 1852 2138 2492 2805 lat-pel SBL TH NA28 // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P 048 0166 0173 0246

<sup>49</sup> **2:18c** txt

ἐκ τῶν ἔργων μου	τὴν πίστιν μου	P <sup>74</sup> A K L P <sup>vid</sup> 049 056 0142 945 1448 <sup>c</sup> 1611 <sup>Z</sup> 1678 1735 2298 2344 2805 lat-g eth ps-oec TR AN RP
ἐκ τῶν ἔργων μου	τὴν πίστιν	X B C Ψ 33 81 1175 1241 1243 1448* 1505 1611 <sup>T</sup> 1739 1852 2138 2492 1596 SBL TH NA28
ἐκ τῶν ἔργων	τὴν πίστιν μου	lat-v syr <sup>h</sup>
ἐκ τῶν ἔργων	τὴν πίστιν	2495 lat-f
τὴν πίστιν μου	ἐκ τῶν ἔργων μου	six minuscules and syr <sup>p</sup>
τὴν πίστιν μου	χωρὶς τῶν ἔργων μου	cop <sup>sa</sup> mss
τὰ ἔργα μου	ἐκ τῆς πίστεως	322 323
	lac	P <sup>20</sup> P <sup>23</sup> P <sup>54</sup> P 048 0166 0173 0246

Jas 2:19 σὺ πιστεύεις ὅτι ὁ θεὸς εἷς ἐστίν;<sup>50</sup> καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουν.

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

Jas 2:20 θέλεις δὲ γινῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά<sup>51</sup> ἐστίν;

<sup>20</sup>But are you convinced, foolish person, that faith without works is dead?

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

<sup>21</sup>Our 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,

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

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

<sup>23</sup>Thus 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.

Jas 2:24 Ὁρᾶτε τοίνυν<sup>52</sup> ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.

<sup>24</sup>You should see then that a person is justified by works and not by faith alone.

Jas 2:25 ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους<sup>53</sup> καὶ ἑτέρα ὁδῷ ἐκβαλοῦσα;

<sup>25</sup>And 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 τῶν ἔργων<sup>54</sup> νεκρά ἐστίν.

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

<sup>50</sup> **2:19** txt ὁ θεός εἷς ἐστίν K<sup>2</sup> L 049 056 0142 1448 lat-g? cyr did ps-oec TR AN RP // θεός εἷς ἐστίν 93 lat-g? anast-s // ὁ θεός ἐστίν K\* // θεός ἐστίν 365 phot // εἷς ἐστίν ὁ θεός P<sup>74</sup> N A 1735 1596 lat-v anast-s cyr SBL TH NA28 // εἷς ἐστίν θεός 945 1241 1739 2298 lat-v // ἐστίν θεός Ψ ath // εἷς ὁ θεός lat-f,t cyr // εἷς ὁ θεός ἐστίν C 33<sup>vid</sup> 81 1175 1243 2344 2492 2805 lat-s? // εἷς θεός ἐστίν B 1505 1611 1852 2138 lat-s? // indeterminate syr<sup>p</sup> cop // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>100</sup> P 048 0166 0173 0246

<sup>51</sup> **2:20** txt νεκρά N A C<sup>2</sup> K L P Ψ 33 81 1241 1448 1505 1611 1735 1852 2138 2298 2344 2492 2805 lat-t syr<sup>p,h</sup> cop<sup>bo</sup> eth aug cyr ps-oec TR AN RP // ἀργή B C\* 323 945 1175 1243 1739 lat-v cop<sup>sa</sup> SBL TH NA28 // κενή P<sup>74</sup> lat-f // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>100</sup> 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<sup>ff</sup> vg cop<sup>sa</sup> arm, but may also involve a subtle play on words (ἔργων ἀργή [ἀ + ἐργή]). The singular error of P<sup>74</sup> (κενή) was suggested by the preceding κενέ."

<sup>52</sup> **2:24** txt ὁρᾶτε τοίνυν ὅτι K L 049 056 0142 323 1448<sup>Z</sup> 2298 lat-pel ps-oec TR AN RP // ὁρᾶτε ὅτι N A B C P Ψ 33 81 307 945 1175 1241 1243 1448<sup>T</sup> 1505 1611 1678 1735 1739 1852 2138 2344 2492 2805 1596 lat-f,v syr<sup>p,h</sup> cop<sup>sa,bo</sup> eth SBL TH NA28 // ὁρᾶτε οὕτως 206 429 522 630 1799 2200 // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>74</sup> P<sup>100</sup> 048 0166 0173 0246.

<sup>53</sup> **2:25** txt τοὺς ἀγγέλους P<sup>54</sup>? P<sup>74</sup><sup>vid</sup> N A B K<sup>T</sup> P Ψ 049 056 0142 (33<sup>vid</sup> ἀγγέλους) 81 307<sup>T</sup> 323 1175 1243 1448 1505 1611 1735 1852 2138 2344 2492 lat-v syr<sup>ht</sup> cop<sup>sa</sup> ps-oec TR AN RP SBL TH NA28 // τοὺς ἀγγέλους τοῦ Ἰσραὴλ 61 326 1837 11281 // τοὺς ἀγγέλους Ἰησοῦ P<sup>54</sup>? 996 1661 // τοὺς κατασκόπους C K<sup>2</sup> L 307<sup>Z</sup> 945 1241 1678<sup>Z</sup> 1739 2298 2805 1596 syr<sup>p</sup> (cop<sup>bo</sup> eth) arm geo slav // τοὺς κατασκόπους τοῦ Ἰσραὴλ 61 326 1837 11281 // τοὺς κατασκόπους Ἰησοῦ syr<sup>hmar</sup> // τοὺς ἀγγέλους κατασκόπους 918<sup>Z</sup> // ἀγγέλους κατασκόπους 918<sup>T</sup> // κατασκόπους ἐκ τῶν δώδεκα φύλων τῶν υἱῶν Ἰσραὴλ lat-f // lac P<sup>20</sup> P<sup>23</sup> P<sup>100</sup> 048 0166 0173 0246 1678<sup>T</sup> The word κατασκόπους (spies) from Hebrews 11:31. The reading of P<sup>54</sup> is uncertain as to whether or not it contains the article.

<sup>54</sup> **2:26** txt τῶν ἔργων A C K L P 049 056 0142 33 323 945 1175 1241 1243 1678 1735 1739 2298 2344 2492 2805 1596 cop<sup>sa,bo</sup> eustr greg-naz ps-oec TR AN RP // ἔργων P<sup>20</sup> P<sup>74</sup> N B Ψ 81 1448 1505 1611 1852 2138 SBL TH NA28 // lac P<sup>23</sup> P<sup>54</sup> P<sup>100</sup> 048 0166 0173 0246

## Chapter 3

Jas 3:1 Μη πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μείζον κρίμα ληψόμεθα

<sup>1</sup>Not many should be<sup>55</sup> teachers, my brethren, knowing we will get ourselves more judgment.

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

<sup>2</sup>For 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 Ἴδε,<sup>56</sup> τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν πρὸς<sup>57</sup> τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὄλον τὸ σῶμα αὐτῶν μετάγομεν.

<sup>3</sup>Behold, we place bits in the mouths of horses to make them obey us, and we steer the whole rest of their body.

Jas 3:4 ἰδοὺ καὶ τὰ πλοῖα, τηλικαῦτα ὄντα καὶ ὑπὸ σκληρῶν ἀνέμων<sup>58</sup> ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἂν<sup>59</sup> ἡ ὄρμη τοῦ εὐθύνοντος βούληται.<sup>60</sup>

<sup>4</sup>And 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.

Jas 3:5 οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστίν καὶ μεγαλαυχεῖ.<sup>61</sup> Ἴδου ὀλίγον<sup>62</sup> πῦρ ἠλίκην ὕλην ἀνάπτει·

<sup>5</sup>In 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.

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<sup>55</sup> **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 2<sup>nd</sup> person plural, the writer is talking about a 1<sup>st</sup> person plural issue over all.

<sup>56</sup> **3:3a** txt ἴδε 056 0142 81 945 1175 1241 1448 1505 1739 2138 2298 lat-ps-am,fi syr<sup>hmss</sup> cop<sup>sa</sup> AN RP // ἰδοῦ 1874 ps-oc TR // εἰ δὲ B<sup>2</sup> L Ψ 049 33 93 307 1243 1611 1678 1735 1852 2344 2492 2805 dam ps-oc lat-f,v cop<sup>bo</sup> SBL TH NA28 // εἰ δε γαρ N\* syr<sup>p,hms</sup> (could also be itacism for ἴδε γαρ) // *indeterminate* εἰ δε, εἰδε, or ἴδε N<sup>2</sup> A B\* C K P (because of the possibility of itacism) // *indeterminate* lat-s // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>74</sup> P<sup>100</sup> 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 B<sup>2</sup> L Ψ 049 056 0142.

<sup>57</sup> **3:3b** txt πρὸς A K L P Ψ 049 056 0142 33<sup>vid</sup> 81 323 1175 1448 1505 1611 1678 1852 2138 2344 2805 syr<sup>h</sup> ps-oc TR AN RP // εἰς N B C Ψ 945 1241 1735 1739 2298 596 dam SBL TH NA28 // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>74</sup> P<sup>100</sup> 048 0166 0173 0246

<sup>58</sup> **3:4a** txt σκληρῶν ἀνέμων A L Ψ 049 33 93 323 459 468 945 1241 1735 1739 2298 2344 ps-oc TR AN RP // 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 SBL TH NA28\* // *indeterminate* lat syr cop // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>74</sup> P<sup>100</sup> 048 0166 0173 0246. \*The editors of the NA28 / ECM2 consider the two readings to have equal weight.

<sup>59</sup> **3:4b** txt ὅπου ἂν A C K L P Ψ 049 056 0142 33 81 323 918<sup>z</sup> 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 596 lat-s? lat-v? dam ps-oc TR AN RP // ὅπου P<sup>20</sup> N B 918<sup>t</sup> SBL TH NA28 // *indeterminate* cop syr // lac P<sup>23</sup> P<sup>54</sup> P<sup>74</sup> P<sup>100</sup> 048 0166 0173 0246

<sup>60</sup> **3:4c** 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-oc TR AN RP // βούλεται N B L 81 1735 596 SBL TH NA28 // βουληθη 33 lat-s? lat-v? // βούλοιτο 206 522 etc. // *indeterminate* cop syr // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>74</sup> P<sup>100</sup> 048 0166 0173 0246

<sup>61</sup> **3:5a** μεγαλαυχεῖ P<sup>20</sup> N C<sup>2</sup> 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-oc TR AN RP // μεγάλα ἀυχεῖ P<sup>74</sup> A B C\* P 33<sup>vid</sup> 81 1243 2344 SBL TH NA28 // *indeterminate* lat syr cop // lac P<sup>23</sup> P<sup>54</sup> P<sup>100</sup> 048 0166 0173 0246

<sup>62</sup> **3:5b** txt ὀλίγον A<sup>vid</sup> C\* K L Ψ 049 056 0142 33 93 307 323 945 1241 1448 1505 1611 1678 1735 1739 2138 2298 596 dam greg-agr lat-f,v<sup>ms</sup> TR AN RP // ἠλίκων P<sup>74</sup> N A<sup>2</sup> B C<sup>2</sup> P 81 1175 1243 1852 2344 2492 2805 antioch ps-oc lat-s,v SBL TH NA28 // *indeterminate* cop syr // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>100</sup> 048 0166 0173 0246

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

<sup>6</sup>The tongue also is a flame, a world of damage.<sup>64</sup> The tongue is so situated among our members as contaminator of the entire body,<sup>65</sup> 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 ἐναλίω δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ·

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

Jas 3:8 τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι·<sup>66</sup> ἀκατάσχετον<sup>67</sup> κακόν, μεστή ἰοῦ θανατηφόρου.

<sup>8</sup>But no one can tame the tongue. It is an uncontrollable menace, replete with fatal venom.

Jas 3:9 ἐν αὐτῇ εὐλογοῦμεν τὸν θεὸν <sup>68</sup> καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας·

<sup>9</sup>With it we praise our God 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 χρή, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι.

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

Jas 3:11 μίτι ἢ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ γλυκὸ καὶ τὸ πικρόν;

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

<sup>63</sup> **3:6a** txt οὕτως P 049 1448<sup>z</sup> 1678 2298 2805<sup>z</sup> ̅596 syr<sup>hA</sup> ps-oc TR AN RP // οὕτως και L 056 0142 slav // omit ̅20 ̅74 ̅8\* A B C K Ψ 81 323 945 1175 1241 1243 1448<sup>T</sup> 1505 1611 1735 1739 1852 2138 2344 2805<sup>T</sup> lat-s,f,v cop<sup>sa,bo,ac</sup> syr<sup>p</sup> eth SBL TH NA28 // ̅2 ηυ? // lac ̅23 ̅54 ̅100 048 0166 0173 0246 33.

<sup>64</sup> **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.

<sup>65</sup> **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

<sup>66</sup> **3:8a** txt οὐδεὶς δύναται ἀνθρώπων δαμάσαι L 056 0142 1243 1678 2492 cyr dam ps-oc TR AN RP // οὐδεὶς δαμάσαι δύναται ἀνθρώπων ̅20<sup>vid</sup> B C 945 1739 2298 syr<sup>h</sup> SBL TH NA28 // δαμάσαι οὐδεὶς [δύναται ἀνθρώπων (?)] 33<sup>vid</sup> // οὐδεὶς δύναται δαμάσαι ἀνθρώπων ̅8 A K P Ψ 049 93 307 1175 1241 1448 1505 1611 1735 1852 2138 2344 2805 // οὐδεὶς δύναται τῶν ἀνθρώπων δαμάσαι 1875 // οὐδεὶς ἀνθρώπων δαμάσαι δύναται 629<sup>C</sup> ps-oc // οὐδεὶς ἀνθρώπων δύναται δαμάσαι 629\* // οὐδεὶς δύναται δαμάσαι 468 ps-oc syr<sup>p</sup> cop<sup>sa<sup>mss</sup></sup> // οὐδεὶς δύναται 631 // indeterminate lat-s,f,v cop<sup>sa<sup>mss</sup>,bo</sup> // lac ̅23 ̅54 ̅74 ̅100 048 0166 0173 0246

<sup>67</sup> **3:8b** txt ἀκατάσχετον (uncontrollable) C L Ψ 049 056 0142 81 323 945 1241 1448 1505 1611 1678 1739<sup>z</sup> 1852 2138 2344 2492 2805 lat-s,car,hi,pel syr<sup>h</sup> cyr dam epiph flav-c ps-oc TR AN RP // ἀκατάστατον (unstable, unsettled, restless, volatile) ̅8 A B K P 1175 1243 1735 1739<sup>T</sup> 2298 lat-f,v cop<sup>sa,bo</sup> SBL TH NA28 // indeterminate syr<sup>p</sup> // lac ̅20 ̅23 ̅54 ̅74 ̅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.

<sup>68</sup> **3:9** txt τὸν θεὸν K L 049 056 0142 1243 1448 1505 1611 1678 2138 2298 2344 2492<sup>C</sup> dam epiph ps-oc lat-v<sup>mss</sup>,t<sup>mss</sup> syr<sup>h</sup> cop<sup>sa,bo<sup>pt</sup></sup> TR AN RP // τὸν κύριον ̅20 ̅8 A B C P Ψ 33 81 945 1175 1241 1735 1739 1852 2492<sup>\*vid</sup> 2805 lat-f,v syr<sup>p</sup> cop<sup>bo<sup>pt</sup></sup> cyr procop SBL TH NA28 // lac ̅23 ̅54 ̅74 048 0166 0173 0246.

Jas 3:12 μὴ δύναται, ἀδελφοί μου, συκὴ ἐλαίας ποιῆσαι ἢ ἄμπελος σύκα; οὕτως οὐδεμία πηγή ἄλυκόν καὶ <sup>69</sup> γλυκὺ ποιῆσαι ὕδωρ.

<sup>12</sup>It is not possible, my brethren, for a fig tree to produce olives, or a grapevine figs. In the same way, neither can a spring produce both bitter water and sweet.<sup>70</sup>

¶

Jas 3:13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δεῖξάτω ἐκ τῆς καλῆς ἀνατροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας.

<sup>13</sup>Who 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 ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.

<sup>14</sup>But if you have bitter jealousy and rivalry in your hearts, do not make yourselves<sup>71</sup> superior to the truth and lie against it.

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

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

#### <sup>69</sup> 3:12

οὕτως οὐδεμία πηγή ἄλυκόν καὶ γλυκὺ ποιῆσαι ὕδωρ	K L 049 056 0142 945 623 <sup>Z</sup> 1448 <sup>Z</sup> 1678 2298 ƒ596f ps-oec syr <sup>h?</sup> TR
AN RP	
οὕτως οὕτε ἄλυκόν γλυκὺ ποιῆσαι ὕδωρ	C <sup>2</sup> Ψ 2805
οὕτως ἄλυκόν καὶ γλυκὺ ποιῆσαι ὕδωρ	2492 <sup>T</sup>
οὕτως οὕτε ἄλυκόν γλυκὺ ποιῆσαι ὕδωρ τις δύναται syr <sup>p</sup>	
οὕτως οὕτε ἄλυκόν καὶ γλυκὺ ποιῆσαι ὕδωρ	1735
οὕτως οὐδὲ ἄλυκόν γλυκὺ ποιῆσαι ὕδωρ	Ⲙ 81 323 1739 2344 cyr cop <sup>bo</sup> lat-f,v VS
οὕτως οὐδὲ οὐδὲ ἄλυκόν γλυκὺ ποιῆσαι ὕδωρ	33
οὕτως καὶ ἄλυκόν γλυκὺ ποιῆσαι ὕδωρ	1241
οὕτε μία ἄλυκόν καὶ γλυκὺ ποιῆσαι ὕδωρ	1890 2495
οὕτως οὕτε μία ἄλυκόν καὶ γλυκὺ ποιῆσαι ὕδωρ	P syr <sup>h?</sup>
οὕτε μία πηγή ἄλυκόν καὶ γλυκὺ ποιῆσαι ὕδωρ	1505 2138
οὕτως οὐδεμία πηγή ἄλυκόν γλυκὺ ποιῆσαι ὕδωρ	468 syr <sup>h?</sup>
οὐδεμία πηγή ἄλυκόν καὶ γλυκὺ ποιῆσαι ὕδωρ	1448 <sup>T</sup>
οὐ οὐδεμία πηγή ἄλυκόν καὶ γλυκὺ ποιῆσαι ὕδωρ	1611
οὕτε ἄλυκόν γλυκὺ ποιῆσαι ὕδωρ	A B C* 623 <sup>T</sup> 1175 cop <sup>sa</sup> SBL TH NA28
οὐδὲ ἄλυκόν γλυκὺ ποιῆσαι ὕδωρ	88
οὕτε ἄλυκόν γλυκὺ ποιῆσαι ὕδωρ τις δύναται	1852
οὕτε ἄλυκόν ποιῆσαι ὕδωρ	1243
οὕτε ἄλυκόν καὶ γλυκὺ ποιῆσαι ὕδωρ	2492 <sup>Z</sup>
lac	ⲑ <sup>20</sup> ⲑ <sup>23</sup> ⲑ <sup>54</sup> ⲑ <sup>74</sup> ⲑ <sup>100</sup> 048 0166 0173 0246

<sup>70</sup> 3:12 The NA28 Greek text does not repeat the word πηγή, 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 NA28 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.

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

<sup>72</sup> 3:15 txt αὕτη ἡ σοφία ἄνωθεν κατερχομένη Ⲙ A B K L P Ψ 049 33 81 323 1175 1243 1678 1735 2344 2492 TR AN RP SBL TH NA28 // ἡ σοφία αὕτη ἄνωθεν κατερχομένη C 945 1241 1448 1505 1611 1739 1852 2138 2298 2805 ƒ596 cyr did syr<sup>h</sup> // αὕτη σοφία ἄνωθεν κατερχομένη 056 0142 // ἡ σοφία ἄνωθεν κατερχομένη 1875 // ἄνωθεν αὕτη ἡ σοφία κατερχομένη 631 epi<sup>rh</sup> // indeterminate lat-f,v syr cop // lac ⲑ<sup>20</sup> ⲑ<sup>23</sup> ⲑ<sup>54</sup> ⲑ<sup>74</sup> 048 0166 0173 0246. The reading of ⲑ<sup>100</sup> is either the Ⲙ or the 056 reading.

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

<sup>16</sup>For 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, εὐπειθὴς, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, καὶ <sup>73</sup> ἀνυπόκριτος·

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

Jas 3:18 καρπὸς δὲ τῆς<sup>75</sup> δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιούσιν εἰρήνην.

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

## Chapter 4

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

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

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

<sup>2</sup>You 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.

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

<sup>73</sup> **3:17a** txt καὶ ἀνυπόκριτος  $\mathfrak{P}^{100}$  K L 049 056 0142 93 307 323 1175<sup>Z</sup> 1678 ps-oec TR AN RP // ἀνυπόκριτος  $\mathfrak{P}^{74}$   $\aleph$  A B C P  $\Psi$  33 81 945 1175<sup>T</sup> 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805  $\ell$ 596 antioch dam did greg-agr lat-f,v cop<sup>sa,bo</sup> syr<sup>h</sup> eth SBL TH NA28 // indeterminate syr<sup>p</sup> // lac  $\mathfrak{P}^{20}$   $\mathfrak{P}^{23}$   $\mathfrak{P}^{54}$  048 0166 0173 0246.

<sup>74</sup> **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, 3<sup>rd</sup> edition, says for ἀνυπόκριτος here, "pert. to being without pretense, *genuine, sincere*, lit. 'without play-acting'..."

<sup>75</sup> **3:18a** txt δὲ τῆς K 049 93 307 1448 1678 2492 ps-oec TR AN RP // δὲ  $\mathfrak{P}^{74}$   $\aleph^2$  A B C L P 056 0142 33 81 323 945 1175 1241 1243 1505 1611 1735 1739 1852 2080 2138<sup>Z</sup> 2298 2344 2805  $\ell$ 596 antioch dam greg-agr SBL TH NA28 // δὲ ο  $\aleph^*$   $\Psi$  // omit 2138<sup>T</sup> arm dam // lac  $\mathfrak{P}^{20}$   $\mathfrak{P}^{23}$   $\mathfrak{P}^{54}$   $\mathfrak{P}^{100}$  048 0166 0173 0246.

<sup>76</sup> **3:18b** Debrunner in BDF §191(4) in the section about Dative of Agent, says, "καρπὸς...σπείρεται τοῖς ποιούσιν 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.

<sup>77</sup> **4:1a** txt καὶ 049 056 0142 323 lat-v syr<sup>p</sup> cop<sup>sa</sup> TR AN RP // καὶ πόθεν  $\mathfrak{P}^{100}$   $\aleph$  (A) B C P ( $\Psi$ ) 33 81 307 945 1175 1241 1243 1448 1505 1611 1678 (1735) 1739 1852 2138 2298 (2344) 2492 2805  $\ell$ 596 lat-s,f syr<sup>h</sup> cop<sup>bo</sup> antioch (cyr) SBL TH NA28 // lac  $\mathfrak{P}^{20}$   $\mathfrak{P}^{23}$   $\mathfrak{P}^{54}$   $\mathfrak{P}^{74}$  048 0166 0173 0246. The witnesses in parentheses contain the second πόθεν but vary from the NA28 text in word sequence in some way, i.e., put ἐν ὑμῖν first.

<sup>78</sup> **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 μοιχοὶ καὶ μοιχαλίδες,<sup>79</sup> οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστίν; ὃς ἂν<sup>80</sup> οὖν βουληθῆ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται.

<sup>4</sup>You adulterers and adulteresses, do you not know that love of the world means the enmity of God?<sup>81</sup> 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 κατώκησεν <sup>82</sup> ἐν ἡμῖν;

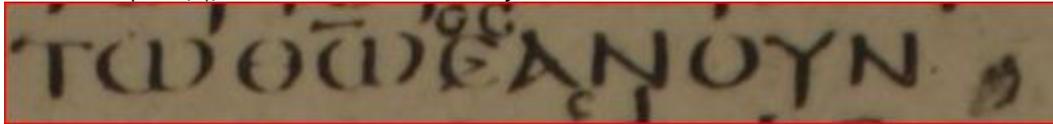
<sup>5</sup>Or do you think the scripture says for no reason, "The Spirit whom *God* made to dwell in us craves possession of us, approaching jealousy"?

Jas 4:6 μείζονα δὲ δίδωσιν χάριν· διὸ λέγει· Ὁ θεὸς<sup>83</sup> ὑπερηφάνους ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν.

<sup>6</sup>But he gives more grace. Accordingly<sup>84</sup> it says, "God opposes the proud, but gives grace to the humble."

<sup>79</sup> **4:4a** txt μοιχοὶ καὶ μοιχαλίδες  $\aleph^2$  K L P  $\Psi$  049 056 0142 945 1175<sup>Z</sup> 1243 1448 1505 1611 1678 1735 2138 2298 2344 2492 2805 phot ps-oec syr<sup>h</sup>ms TR AN RP // μοιχαλίδες  $\mathfrak{P}^{100}$   $\aleph^*$  A B 33 81 1175<sup>T</sup> 1241 1739 1852 lat-f,v syr<sup>P</sup> SBL TH NA28 // indeterminate cop // lac  $\mathfrak{P}^{20}$   $\mathfrak{P}^{23}$   $\mathfrak{P}^{54}$   $\mathfrak{P}^{74}$  C 048 0166 0173 0246

<sup>80</sup> **4:4b** txt ὃς ἂν οὖν  $\aleph^2$  A K  $\Psi$  049 1678 1735 TR AN RP // ὃς οὖν ἂν syr<sup>h</sup> // ὃς ἐὰν οὖν B P 945 1175 1739 2298 2805 SBL TH NA28 // ἐὰν οὖν  $\aleph^*$  // ὃς ἐὰν 81 1241 1448 1505 1611 1852 2138 1596 antioch cyr dam ps-oec // ὃς ἂν L 056 0142 33 323 1243 2344 2492 // indeterminate lat syr<sup>P</sup> cop // lac  $\mathfrak{P}^{20}$   $\mathfrak{P}^{23}$   $\mathfrak{P}^{54}$   $\mathfrak{P}^{74}$  C 048 0166 0173 0246. Below is a copy of  $\aleph$ , -Codex Sinaiticus, with the original hand showing ἐὰν οὖν, and a corrector,  $\aleph^2$ , crossing out the epsilon of ἐὰν and writing in the ὃς above it. ( $\aleph^1$  added a sigma to the end of βουληθῆ). The date of  $\aleph^2$  is 7th century.



<sup>81</sup> **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)

<sup>82</sup> **4:5** txt 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 RP // κατώκησεν  $\mathfrak{P}^{74}$   $\aleph$  B  $\Psi$  049 93 1241 1739 2805 SBL TH NA28 // indeterminate A 81 1175 lat syr cop // lac  $\mathfrak{P}^{20}$   $\mathfrak{P}^{23}$   $\mathfrak{P}^{54}$   $\mathfrak{P}^{100}$  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 κατώκησεν. Which latter also is the only instance of the verb κατοκίζω in the New Testament. So, copyists were more likely to unconsciously replace the rarer word with the more common, than vice versa.

<sup>83</sup> **4:6a** txt ὁ θεὸς  $\mathfrak{P}^{74vid}$   $\aleph$  A B K  $\Psi$  049 *rell. Greek* lat syr cop TR AN RP SBL TH NA28 // θεὸς 1739<sup>T</sup> // ὁ κύριος 056 0142 5 254 319 378 623<sup>C</sup> 876 945 1066 1490 1765 1831 1832 2080 2243 2494 593 821 838 1141 11440 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 160 1156 1170 1422 1623 11126 11442. 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 as we know it today; 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 δὲ δίδωσιν χάριν in the first part of the verse was confused with the δὲ δίδωσιν χάριν in the last part of the verse.

<sup>84</sup> **4:6b** About the Greek word διὸ Blass says in BDF §451(5), "Διὸ (διόπερ) is properly used to introduce a subordinate relative clause (from δι' ὄ), but this limitation has been lost." The BDAG lexicon defines διὸ as: "inferential conjunction, **therefore, for this reason.**" I am wrting 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.

Jas 4:7 ὑποτάγητε οὖν<sup>85</sup> τῷ θεῷ· ἀντίστητε δὲ<sup>86</sup> τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν·

<sup>7</sup>Submit yourselves therefore to God. But fight against the devil, and he will flee from you.

Jas 4:8 ἐγγίσατε τῷ θεῷ, καὶ ἐγγιεῖ ὑμῖν. καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἁγνίσατε καρδίας, δίψυχοι.

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

Jas 4:9 ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω<sup>87</sup> καὶ ἡ χαρὰ εἰς κατήφειαν·

<sup>9</sup>Be distressed and mourn and wail. Change your laughter into lamentation, and your joy into gloom.

Jas 4:10 ταπεινώθητε ἐνώπιον τοῦ κυρίου,<sup>88</sup> καὶ ὑψώσει ὑμᾶς.

<sup>10</sup>Humble yourselves in the sight of the Lord, and he will lift you up.<sup>89</sup>

¶Jas 4:11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί. ὁ καταλαλῶν ἀδελφοῦ καὶ<sup>90</sup> κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου ἀλλὰ κριτὴς.

<sup>11</sup>Do not denigrate each other, brethren. Someone who denigrates a brother and 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.

<sup>85</sup> **4:7a** txt ὑποτάγητε οὖν **NA 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 AN RP SBL TH NA28 // ὑποτάγητε **Ψ 056 0142 1596** lat-s,t geo max-conf // lac **Ɔ<sup>20</sup> Ɔ<sup>23</sup> Ɔ<sup>54</sup> Ɔ<sup>74</sup>** C 048 0166 0173 0246.

<sup>86</sup> **4:7b** txt ἀντίστητε δε **NA B 049 056 0142 33 81 307 945 1175 1448 1505 1611 1735 1739 1852 2138 2298 2805** lat-f,v syr<sup>h</sup> cop<sup>bo</sup> max-conf RP SBL TH NA28 // ἀντίστητε **K L P Ψ 5 93 1241 1243 1678 2080 2492 1596** cop<sup>sa</sup> and-cr cyr dam did iei marc-er nil-anc or ps-oec TR AN DP // ἀντίστητε οὖν **321 456 2344** // καὶ ἀντίστητε **631f** lat-s // lac **Ɔ<sup>20</sup> Ɔ<sup>23</sup> Ɔ<sup>54</sup> Ɔ<sup>74</sup>** C 048 0166 0173 0246. The reading without δε is older (Origen, 3rd century). And the variety of the particles or conjunctions added to ἀντίστητε lead me to believe that the reading of ἀντίστητε by itself is original.

<sup>87</sup> **4:9** txt μεταστραφήτω **NA A K L P Ψ 049 056 0142 33 81 323 1448<sup>c</sup> 1678 1735 2138<sup>c</sup> 2344 2805** am-ep antioch ps-oec TR AN TH RP // μεταστραπήτω **Ɔ<sup>100</sup> B P 945 1175 1241 1243 1448\* 1505 1611 1739 1852 2080 2138\*<sup>vid</sup> 2298 2492 1596** SBL NA28\* // indeterminate lat syr cop // lac **Ɔ<sup>20</sup> Ɔ<sup>23</sup> Ɔ<sup>54</sup> Ɔ<sup>74</sup>** C 048 0166 0173 0246. \*The editors of the NA28 / ECM2 consider the two readings to have equal weight.

<sup>88</sup> **4:10a** txt του κυριου **Ɔ<sup>100</sup> L 049 056 93 323 1448 2492 2805** ps-oec TR AN RP NA28 // του θεου **945 1241 1739 2298** cop<sup>bo</sup>PtAc slav // κυριου **NA B K P Ψ 0142 33 81 307 1175 1243 1505 1611 1678 1735 1852 2138 2344 1596** hes-h or SBL TH // lac **Ɔ<sup>20</sup> Ɔ<sup>23</sup> Ɔ<sup>54</sup> Ɔ<sup>74</sup>** 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 κυριου / θεου.

<sup>89</sup> **4:10b** Job 5:11 עֲשֵׂה לְךָ אֵימָה וְיִשְׁמַחְךָ אֱלֹהֶיךָ וְיִשְׁמַחְךָ אֱלֹהֶיךָ

<sup>90</sup> **4:11** txt καὶ **K L 049 056 0142 93 307 323 1678** antioch ps-oec lat-s,f cop<sup>sa</sup>ms eth TR AN RP // ἢ **Ɔ<sup>100</sup> NA B P Ψ 33 81 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 1596** dam lat-v cop<sup>sa</sup>mss,bo syr<sup>ph</sup> SBL TH NA28 // lac **Ɔ<sup>20</sup> Ɔ<sup>23</sup> Ɔ<sup>54</sup> Ɔ<sup>74</sup>** C 048 0166 0173 0246

Jas 4:12 εἷς ἐστὶν ὁ νομοθέτης<sup>91</sup> <sup>92</sup> ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ δὲ τίς εἶ, ὃς κρίνεις τὸν ἕτερον;<sup>93</sup>

<sup>12</sup>There is only one lawmaker who is able to save or to damn. Who then are you, condemning another?

¶

¶ Jas 4:13 Ἄγε νῦν οἱ λέγοντες· Σήμερον καὶ αὔριον πορευσώμεθα<sup>94</sup> εἰς τήνδε τὴν πόλιν καὶ ποιήσωμεν<sup>95</sup> ἐκεῖ ἐνιαυτὸν ἕνα<sup>96</sup> καὶ ἐμπορευσώμεθα<sup>97</sup> καὶ κερδήσωμεν<sup>98</sup>

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

<sup>91</sup> **4:12a** txt ὁ νομοθέτης **Σ** **A** **K** **L** **Ψ** 049 056 0142 33 81 1241<sup>c</sup> 1505 1611 1735 1739 2138 2298 2344 antioch cyr dam did ps-oc TR AN RP TH NA28 // *indeterminate* lat syr cop // νομοθέτης **℘**<sup>74</sup> **℘**<sup>100</sup> **B** **P** 88 1175 1241\* 1243 1448 1852 2492 2805 cyr SBL // lac **℘**<sup>23</sup> **℘**<sup>54</sup> **C** 048 0166 0173 0246

<sup>92</sup> **4:12b** txt νομοθέτης **℘**<sup>74</sup> **K** **L** 049 93 468 522 ps-oc TR RP // νομοθέτης καὶ κριτής (**℘**<sup>100</sup>) **Σ** **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<sup>sa,bo</sup> syr<sup>p,h</sup> eth antioch cyr dam did AN SBL TH NA28 // καὶ ὁ κριτής (**℘**<sup>100</sup>) 467 643 1848 // νομοθέτης κριτής 631 // lac **℘**<sup>20</sup> **℘**<sup>23</sup> **℘**<sup>54</sup> **C** 048 0166 0173 0246. The papyrus 100 is partially lacking right here but does have the word κριτής. 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, καὶ κριτής. Except lat-s is listed as completely indeterminate.

<sup>93</sup> **4:12c** txt

ὃς κρίνεις τὸν ἕτερον L 049 056 0142 ps-oc TR AN RP

ὃς κρίνεις τὸν ἕτερον ὅτι οὐκ ἐν ἀνθρώπῳ ἀλλ' ἐν θεῷ τὰ διαβήματα ἀνθρώπου κατευθύνεται K 307 1678

ὁ κρίνων τὸν πλησίον **℘**<sup>74</sup> **Σ** **A** **B** **P** **Ψ** 33 81 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 596 SBL TH NA28♦

ὁ κρίνων \_\_\_\_\_ **℘**<sup>100</sup>

ὃς κρίνεις τὸν πλησίον ♦ (♦The NA28 / ECM2 editors consider two diamonded readings of equal weight)

lac **℘**<sup>20</sup> **℘**<sup>23</sup> **℘**<sup>54</sup> **C** 048 0166 0173 0246

<sup>94</sup> **4:13a** txt

καὶ αὔριον πορευσώμεθα A L 049 056 0142 1448 1505 1611 1678<sup>z</sup> 2138 2492 596<sup>z</sup> ps-oc TR RP

ἢ αὔριον πορευσώμεθα **Σ** **B** 323 945 1739 2298 2344 lat-f,v (syr<sup>p</sup> eth for ἦ) cop<sup>sa,bo</sup> SBL TH NA28

καὶ αὔριον πορευσώμεθα K P 1175 1243 1678<sup>t</sup> 1852 596<sup>t</sup> cyr greg-agr AN DP

\_\_\_ αὔριον πορευσώμεθα **℘**<sup>100</sup>

ἢ αὔριον \_\_\_\_\_α **℘**<sup>74</sup>

ἢ αὔριον πορευσώμεθα **Ψ** 33 81 1241 1735 2805 lat-s

lac **℘**<sup>20</sup> **℘**<sup>23</sup> **℘**<sup>54</sup> **C** 048 0166 0173 0246

<sup>95</sup> **4:13b** txt ποιήσωμεν **Σ** **A** **K** **L** **Ψ** 049 056 0142 81 1175 1241 1243 1448 1505 1611 1678 1735 1852 2138 2492 2805 ps-oc TR RP // ποιήσωμεν **℘**<sup>100</sup> **B** **P** 323 945 1739 2298 2344 lat-s,f,v cop<sup>sa,bo</sup> cyr greg-agr AN SBL TH NA28 // *indeterminate* syr<sup>p,h</sup> // lac **℘**<sup>20</sup> **℘**<sup>23</sup> **℘**<sup>54</sup> **℘**<sup>74</sup> **C** 048 0166 0173 0246

<sup>96</sup> **4:13c** txt ἐνιαυτὸν ἕνα A K L **Ψ** 049 056 0142 33 81 323 1175 1448 1505 1611 1735 1852 2138 2344 2805 lat-hi syr<sup>p,h</sup> cyr greg-agr ps-oc TR AN RP // ἐνιαυτὸν **Σ** **B** **P** 307 945 1241 1243 1678 1739 2298 2492 lat-s,f,v cop<sup>sa,bo</sup> SBL TH NA28 // lac **℘**<sup>20</sup> **℘**<sup>23</sup> **℘**<sup>54</sup> **℘**<sup>74</sup> **℘**<sup>100</sup> **C** 048 0166 0173 0246

<sup>97</sup> **4:13d** txt ἐμπορευσώμεθα K L **Ψ** 049 056 0142 81 307<sup>z</sup> 1448 1505 1611 1735 1852 2138 2492 2805 596<sup>c</sup> lat-s,hi ps-oc TR RP // ἐμπορευσώμεθα **℘**<sup>100vid</sup> **Σ** **A** **B** **P** 33 323 945 1175 1243 1739 2298 2344 596\* lat-v cop<sup>sa,bopt</sup> cyr greg-agr AN SBL TH NA28 // πορευσώμεθα 307<sup>t</sup> 999 1241 1678 // *indeterminate (but not with 1241)* lat-f cop<sup>sa,bopt</sup> // *indeterminate* syr // lac **℘**<sup>20</sup> **℘**<sup>23</sup> **℘**<sup>54</sup> **℘**<sup>74</sup> **C** 048 0166 0173 0246

<sup>98</sup> **4:13e** txt κερδήσωμεν K L **Ψ** 049 056 0142 33 81 1241 1448 1505 1611 1678 1735 1852 2138 2492 2805 lat-s,hi ps-oc TR RP // κερδήσωμεν **Σ** **A** **B** **P** 323 945 1175 1243 1739 2298 2344 lat-f,v cop<sup>sa</sup> cyr greg-agr AN SBL TH NA28 // *indeterminate* syr<sup>p,h</sup> cop<sup>bo</sup> // lac **℘**<sup>20</sup> **℘**<sup>23</sup> **℘**<sup>54</sup> **℘**<sup>74</sup> **℘**<sup>100</sup> **C** 048 0166 0173 0246

Jas 4:14 οἵτινες οὐκ ἐπίστασθε τὸ <sup>99</sup> τῆς αὔριον· ποία γὰρ <sup>100</sup> ἡ ζωὴ ὑμῶν; ἀτμίς γάρ ἔσται ἢ <sup>101</sup> πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ καὶ <sup>102</sup> ἀφανιζομένη·

<sup>14</sup>you who<sup>103</sup> have no solid knowledge of tomorrow. For what is your life? For it shall be a vapor that appears for a little while but then is gone.

Jas 4:15 ἀντὶ τοῦ λέγειν ὑμᾶς· Ἐὰν ὁ κύριος θελήσῃ, καὶ ζήσωμεν καὶ ποιήσωμεν<sup>104</sup> τοῦτο ἢ ἐκεῖνο.

<sup>15</sup>The thing for you to say instead is, "If the Lord wills, we will even be alive and do this or that."<sup>105</sup>

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

<sup>16</sup>But 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.

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

## Chapter 5

¶ Jas 5:1 Ἔγχε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομένας.

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

<sup>99</sup> **4:14a** txt τὸ τῆς αὔριον **κ** K L Ψ 049 056 0142 1735 2805<sup>\*vid</sup> greg-agr ps-oc TR AN RP SBL TH NA28\* // τῆς αὔριον B lat-s // τὰ τῆς αὔριον (Prov. 27:1) A P 33 81 1175 1241 1243 1448 1505 1611 1739 1852 2138 2298 2344 2492 2805<sup>c</sup> syr<sup>h</sup> // *indeterminate* syr<sup>p</sup> cop<sup>sa,bo</sup> // lac **ϣ**<sup>20</sup> **ϣ**<sup>23</sup> **ϣ**<sup>54</sup> **ϣ**<sup>74</sup> C 048 0166 0173 0246. The readings of **ϣ**<sup>100</sup> and lat-f,v could support either of the readings containing two articles. \*The editors of the NA28 / ECM2 consider τὸ / τὰ to be of equal weight.

<sup>100</sup> **4:14b** txt ποία γὰρ **ϣ**<sup>74</sup> **ϣ**<sup>100</sup> **κ** A K L P Ψ 049 056 0142 33 81 945 1175 1241 1243 1735 1739 2298 2344 2492 2805 (lat-f *autem*) (lat-v *enim est*) syr<sup>p</sup> cop<sup>bo</sup> greg-agr ps-oc TR AN RP // ποία **κ**<sup>txt</sup> B 1448 1505 1611 1852 2138 lat-s syr<sup>h</sup> cop<sup>sa,bo</sup><sup>mss</sup> dam SBL TH NA28 // lac **ϣ**<sup>20</sup> **ϣ**<sup>23</sup> **ϣ**<sup>54</sup> C 048 0166 0173 0246.

<sup>101</sup> **4:14c**

ἀτμίς γὰρ ἔσται ἢ	K Ψ 049 056 0142 1448 1505 1611 2138 ps-oc lat-s? AN RP
ἀτμίς ἔσται ἢ	A
ἀτμίς γὰρ ἔσται	P 1241 lat-s?
ἀτμίς γὰρ ἐστίν ἢ	L 5 319 468 2080 dam greg-agr cop <sup>sa</sup> ? cop <sup>bo</sup> <sup>mss</sup> ? TR
ἀτμίς ἐστίν ἢ	33 1735 2344 lat-v? cop <sup>bo</sup> ?
ἀτμίς γὰρ ἐστίν	2805 l596 cop <sup>sa</sup> ? cop <sup>bo</sup> <sup>mss</sup> ?
ἀτμίς γὰρ ἐστε ἢ	81 1243 1852 2492 lat- hieronymus? syr <sup>h</sup> SBL TH NA28
ἀτμίς γὰρ ἐστε	B 323 945 1175 1739 2298 lat-hieronymus? WH
ἢ	<b>κ</b>
<i>indeterminate</i>	syr <sup>p</sup>
lac	<b>ϣ</b> <sup>20</sup> <b>ϣ</b> <sup>23</sup> <b>ϣ</b> <sup>54</sup> <b>ϣ</b> <sup>74</sup> <b>ϣ</b> <sup>100</sup> C 048 0166 0173 0246

<sup>102</sup> **4:14d** ἔπειτα δὲ καὶ K L P 049 056 33 93 323 1243 2298 2492 greg-agr AN RP // ἔπειτα 18 35 522 1505 1611 2080 2138 lat-v cop<sup>bo</sup> syr<sup>h</sup> // ἔπειτα δὲ 0142 631 1448<sup>c</sup> ps-oc cop<sup>sa</sup> TR // ἔπειτα καὶ **κ** A B Ψ 81 307 468 945 1175 1241 1448<sup>\*f</sup> 1678 1735 1739 1852 2344 2805 l596 dam lat-s,f,v<sup>mss</sup> SBL TH NA28 // ἔπειτα δὲ καὶ K L P 049 056 33 93 323 1243 2298 2492 greg-agr AN RP // ἔπειτα 18 35 522 1505 1611 2080 2138 lat-v cop<sup>bo</sup> syr<sup>h</sup> // καὶ 61 syr<sup>p</sup> // lac **ϣ**<sup>20</sup> **ϣ**<sup>23</sup> **ϣ**<sup>54</sup> **ϣ**<sup>74</sup> **ϣ**<sup>100</sup> C 048 0166 0173 0246

<sup>103</sup> **4:14e** The word οἵτινες without γὰρ 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.

<sup>104</sup> **4:15a** txt ζησωμεν καὶ ποιησωμεν (aor subj) K L Ψ 049 056 33 81 1241 1448 1505 1611 1678 1735 1852 2298 2464 2492 2805 greg-agr ps-oc TR RP // ζησωμεν καὶ ποιησωμεν (fut ind) **κ** A B P 945 2138 lat-f SBL TH NA28 // \_\_\_\_ καὶ ποιησωμεν **ϣ**<sup>100</sup> // ζησωμεν καὶ ποιησωμεν 323 1175 1739 2344 // ζησωμεν καὶ ποιησωμεν 1243 // ζησωμεν ποιησωμεν lat-v cop<sup>sa</sup><sup>mss,bo</sup> cyr // *indeterminate* syr<sup>p,h</sup> // lac **ϣ**<sup>20</sup> **ϣ**<sup>23</sup> **ϣ**<sup>54</sup> **ϣ**<sup>74</sup> C 048 0166 0173 0246

<sup>105</sup> **4:15b** See Luke 12:20

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

<sup>2</sup>Your 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 ὑμῶν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν<sup>106</sup> ὡς πῦρ. ἔθησαυρίσατε ἐν ἐσχάταις ἡμέραις.

<sup>3</sup>Your 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.<sup>107</sup>

Jas 5:4 ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν ὁ ἀπεστερημένος<sup>108</sup> ἀφ' ὑμῶν κρᾶζει, καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαῶθ εἰσεληλύθασιν.<sup>109</sup>

<sup>4</sup>Behold, the wage is crying out, which was for the laborers who sickled your fields, which you deprived them of.<sup>110</sup> 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 ὑμῶν ὡς<sup>111</sup> ἐν ἡμέρᾳ σφαγῆς.

<sup>5</sup>You have lived in luxury and excessive comfort on the earth. You have fattened your hearts as in a day of slaughter.

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

<sup>6</sup>You have passed sentence on, you have killed the righteous. He does not resist you.<sup>112</sup>

<sup>106</sup> **5:3a** txt omit **κ\*** B K L 049 056 0142 323 945 1241 1243 1678 1735 1739 2298 2492 lat-s,f,v cop<sup>bo</sup> syr<sup>p</sup> eth<sup>mss</sup> anast-s antioch ps-oec TR AN RP SBL TH NA28 // ὁ ἰὸς **κ\*** A P Ψ 33 81 1175 1448 1505 1852 2138 2344 2805 dam cop<sup>sa</sup> syr<sup>h</sup> eth<sup>mss</sup> // ὁ ἰὸς ον 1611 // lac **ϣ**<sup>20</sup> **ϣ**<sup>23</sup> **ϣ**<sup>54</sup> **ϣ**<sup>74</sup> C 048 0166 0173 0246.

<sup>107</sup> **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.

<sup>108</sup> **5:4a** txt ἀπεστερημένος A B<sup>2</sup> 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<sup>h</sup> cyr dam did ps-oec TR AN RP TH NA28\* // ἀφυστερημένος **κ** B\* SBL // indeterminate lat-f,v cop<sup>sa,bo</sup> syr<sup>p</sup> // lac **ϣ**<sup>20</sup> **ϣ**<sup>23</sup> **ϣ**<sup>54</sup> **ϣ**<sup>74</sup> C 048 0166 0173 0246. \*The editors of the NA28 / ECM2 consider the two readings to be of equal weight.

<sup>109</sup> **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 RP SBL NA28 // εἰσεληθασιν K // εἰσελήλυθαν B P 81 1175 1243 2492 TH // εἰσεληλυθεισαν 048<sup>vid</sup> 4 minuscules // εἰσεληλυθεν A 1852 dam // ἐληλύθασιν 1505 // lac **ϣ**<sup>20</sup> **ϣ**<sup>23</sup> **ϣ**<sup>54</sup> **ϣ**<sup>74</sup> C 048 0166 0173 0246.

<sup>110</sup> **5:4** As for criticism of my ending a sentence with a preposition, this criticism is "something up with which I will not put."

<sup>111</sup> **5:5** txt

ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς **κ**<sup>2</sup> K L 048<sup>vid</sup> 049 81 323 945 1175 1243 1448 1505 1611 1678 1735 1739 2138 2298 2344 2492 2805 syr<sup>h</sup> atch cyr dam ps-oec TR AN RP

ἐθρέψατε τὰς σάρκας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς **ψ** syr<sup>p</sup>  
ἐθρέψατε τὰς καρδίας ὡς ἐν ἡμέρᾳ σφαγῆς 1241  
omit 056 0142

ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς **κ\*** B 33 1852 lat-s,f,v<sup>mss</sup> cop<sup>sa,bo,ac</sup> ps-oec SBL TH NA28

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<sup>mss</sup> (*membra*)

lac **ϣ**<sup>20</sup> **ϣ**<sup>23</sup> **ϣ**<sup>54</sup> **ϣ**<sup>74</sup> 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.

<sup>112</sup> **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 face to face.

¶ Jas 5:7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ κυρίου. ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτόν,<sup>113</sup> ἕως λάβῃ ὑετὸν<sup>114</sup> πρώϊμον καὶ ὄψιμον.<sup>115</sup>

<sup>7</sup>Patiently 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.

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

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

Jas 5:9 μὴ στενάζετε, κατ' ἀλλήλων, ἀδελφοί,<sup>116</sup> ἵνα μὴ κριθῆτε· ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν.

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

<sup>113</sup> **5:7a** txt αυτον 049 056 0142 93 323 2492 RP // αυτω ϩ<sup>74</sup> 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 ℓ596 antioch ps-oec TR AN SBL TH NA28 // indeterminate lat cop syr // lac ϩ<sup>20</sup> ϩ<sup>23</sup> ϩ<sup>54</sup> C 33 0166 0173 0246

<sup>114</sup> **5:7b** txt υετον 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 ℓ596 lat-v<sup>miss</sup> ps-oec TR AN RP // υετον placed after ἕως 436 1067 1409 2541 // omit ϩ<sup>74</sup> B 048 945 1241 1739 2298 lat-v cop<sup>sa</sup> SBL TH NA28 // καρπον ϩ 1175 lat-f cop<sup>bo</sup> syr<sup>h</sup> antioch // lac ϩ<sup>20</sup> ϩ<sup>23</sup> ϩ<sup>54</sup> C 0166 0173 0246

<sup>115</sup> **5:7c** (Greek witnesses only)

ἐπ' αὐτόν ἕως λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον K L 049 056 0142 93 RP  
 ἐπ' αὐτῷ ἕως ἂν λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον 1505 1611 2138 TR  
 ἐπ' αὐτῷ ἕως λάβῃ ὑετὸν πρόϊμον 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 πρόϊμον καὶ ὄψιμον P 1243 ps-oec  
 ἐπ' αὐτῷ ἕως λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον AN  
 ἐπ' αὐτῷ ἕως ἂν λάβῃ καρπον τον πρόϊμον καὶ ὄψιμον ϩ<sup>\*</sup>  
 ἐπ' αὐτῷ ἕως ἂν λάβῃ καρπον πρόϊμον καὶ ὄψιμον ϩ<sup>2</sup> antioch  
 ἐπ' αὐτῷ ἕως ἂν λάβῃ ὑετὸν ὄψιμον καὶ πρόϊμον Ψ  
 ἐπ' αὐτῷ ἕως ἂν λαβοὶ ὑετὸν ὄψιμον καὶ πρόϊμον ℓ596  
 lac. ὑετὸν πρ..... καὶ ὄψιμον 33  
 ἐπ' αὐτῷ ἕως οὐ λάβῃ ὑετὸν πρ...μον καὶ ὄψιμον 468  
 ἐπ' αὐτῷ ἕως λάβῃ καρπον πρόϊμον καὶ ὄψιμον 1175  
 ἐπ' αὐτῷ ἕως ἂν λαβοὶ ὑετὸν πρώϊμον ὄψιμον 522  
 ἐπ' αὐτῷ ἕως οὐ λαβοὶ ὑετὸν πρώϊμον καὶ ὄψιμον 621  
 ἐπ' αὐτόν ἕως ἂν λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον 323 2492 BG  
 ἐπ' αὐτῷ ἕως λάβῃ πρόϊμον καὶ ὄψιμον B\* SBL TH NA28  
 ἐπ' αὐτῷ ἕως λάβῃ π...μον καὶ ὄψιμον 048  
 ἐπ' αὐτῷ ἕως λάβῃ πρώϊμον καὶ ὄψιμον ϩ<sup>74</sup> B<sup>2</sup> 945 1241 1739  
 ἐπ' αὐτῷ ἕως ἂν λάβῃ πρώϊμον καὶ ὄψιμον 2298  
 lac ϩ<sup>20</sup> ϩ<sup>23</sup> ϩ<sup>54</sup> C 0166 0173 0246

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."

<sup>116</sup> **5:9** txt κατ' ἀλλήλων ἀδελφοί L 049 323 1243 2492 syr<sup>p</sup> ps-oec TR AN RP // κατα ἀλλήλων ἀδελφοί ϩ // κατ' ἀλλήλων K 056 0142 307 1678 phot // ἀδελφοί κατ' ἀλλήλων B P Ψ (048?) 945 1241 1448 1505 1611 1739 1852 2138 2298 lat-f,v syr<sup>h</sup> SBL TH NA28 // ἀδελφοί κατα ἀλλήλων (048?) 630 // ἀδελφοί μου κατ' ἀλλήλων A (048?) 33 81 1175 1735 2344 2805 antioch // lac ϩ<sup>20</sup> ϩ<sup>23</sup> ϩ<sup>54</sup> C (048) 0166 0173 0246. The uncial 048 reads here only φο, 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 μου, τῆς κοκοπαθείας,<sup>117</sup> καὶ τῆς μακροθυμίας<sup>118</sup> τοὺς προφήτας, οἱ ἐλάλησαν τῷ ὀνόματι Κυρίου.<sup>119</sup>

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

Jas 5:11 ἰδοὺ μακαρίζομεν τοὺς ὑπομένοντας,<sup>120</sup> τὴν ὑπομονὴν ἰὼβ ἠκούσατε, καὶ τὸ τέλος Κυρίου ἴδετε, ὅτι πολὺσπλαγχνός ἐστιν<sup>121</sup> καὶ οἰκτίρων.

<sup>11</sup>Behold we consider fortunate those who patiently endure. You have heard about the patience of Job. And observe 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 εἷς ὑπόκρισιν<sup>122</sup> πέσητε.

<sup>12</sup>But 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," so that you not fall into hypocrisy.<sup>123</sup>

<sup>117</sup> **Jas 5:10a** txt ἀδελφοί μου **κ** K L 049 056 0142 81 323 1678 1735 1852 2298 syr<sup>p</sup> TR AN RP // omit antioch // ἀδελφοί A B P Ψ 33 945 1175 1241 1243 1448 1505 1611 1739 2080 2138 2344 2492 2805 lat-f,v syr<sup>h</sup> cop<sup>sa,bo</sup> SBL TH NA28 // lac **ϣ**<sup>20</sup> **ϣ**<sup>23</sup> **ϣ**<sup>54</sup> **ϣ**<sup>74</sup> C 048 0166 0173 0246 596. But it's not this simple. See next footnote on the variant in fuller context.

<sup>118</sup> **Jas 5:10b** There are 26 variants in the witnesses, but below are the more important ones:

ὕπόδειγμα λάβετε, ἀδελφοί μου, τῆς κακοπαθείας καὶ τῆς μακροθυμίας K L P 049 056 0142 81 323 1678 2298 AT RP

ὕπόδειγμα λάβετε τῆς κακοπαθείας ἀδελφοί μου, καὶ τῆς μακροθυμίας ps-oec TR

ὕπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθείας καὶ τῆς μακροθυμίας B<sup>2</sup> 945 1175 1241 1243 1448 1505 1611 1739 2080 2138 2492 TH NA28

ὕπόδειγμα λάβετε ἀδελφοί τῆς κακοπαθείας καὶ τῆς μακροθυμίας B\* P SBL UBS4

ὕπόδειγμα ἀδελφοί τῆς κακοπαθείας καὶ τῆς μακροθυμίας ἔχετε A Ψ 33 2344 2805

ὕπόδειγμα λάβετε ἀδελφοί τῆς καλοκαγαθίας καὶ τῆς μακροθυμίας ἔχετε **κ**<sup>2</sup>

ὕπόδειγμα λάβετε ἀδελφοί τῆς καλοκαγαθίας καὶ τῆς μακροθυμίας **κ**<sup>\*</sup>

ὕπόδειγμα ἐλάβετε ἀδελφοί τῆς κακοπαθείας καὶ τῆς μακροθυμίας 1852

ὕπόδειγμα λάβετε ἀδελφοί τῆς μακροθυμίας καὶ τῆς κακοπαθείας syr<sup>p</sup>

ὕπόδειγμα λάβετε τῆς κακοπαθείας καὶ τῆς μακροθυμίας *eleven minuscules, antioch*

ἀδελφοί ὑπόδειγμα λάβετε τῆς κακοπαθείας καὶ τῆς μακροθυμίας *Lect.*

lac **ϣ**<sup>20</sup> **ϣ**<sup>23</sup> **ϣ**<sup>54</sup> **ϣ**<sup>74</sup> C 048 0166 0173 0246 596

<sup>119</sup> **Jas 5:10c** txt τῷ ὀνόματι κυρίου A K L Ψ 049 056 0142 33 81 1735 2344 ps-oec TR AN RP // ἐν τῷ ὀνόματι κυρίου B P 307 1243 1448 1678 2080 2298 2492 SBL TH NA28 // ἐν τῷ ὀνόματι τοῦ κυρίου 323 522 945 1175 1241 1505 1611 1739 2138 2805 // ἐν ὀνόματι κυρίου **κ** chrys // ἐν τῷ ὀνόματι αὐτοῦ 1852 // lac **ϣ**<sup>20</sup> **ϣ**<sup>23</sup> **ϣ**<sup>54</sup> **ϣ**<sup>74</sup> C 048 0166 0173 0246 596. 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.

<sup>120</sup> **Jas 5:11a** txt ὑπομένοντας K L 049 056 0142 323 1243 1448 1505 1611 1678 1852 2138 ps-oec TR AN RP // ὑπομείναντας **κ** A B P Ψ 33<sup>vid</sup> 81 945 1175 1241 1735 1739 2298 2344 2492 2805 lat-f,v cop<sup>sa,bo</sup> SBL TH NA28 // indeterminate syr // lac **ϣ**<sup>20</sup> **ϣ**<sup>23</sup> **ϣ**<sup>54</sup> **ϣ**<sup>74</sup> C 0166 0173 0246 596. 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.

<sup>121</sup> **Jas 5:11b** txt ἐστιν K L 049 056 0142 323 1241 1448<sup>c</sup> 1678 RP // ἐστιν κύριος B (048 lat cop syr) // ἐστιν ὁ κύριος **κ** A P Ψ (048) 33 81 945 1175 1243 1448<sup>\*vid</sup> 1505 1611 1735 1739 1852 2138 2298 2344 2805 (lat cop syr) dam ps-oec TR AN SBL TH NA28 // lac **ϣ**<sup>20</sup> **ϣ**<sup>23</sup> **ϣ**<sup>54</sup> **ϣ**<sup>74</sup> C 048 0166 0173 0246 596. The witnesses in parentheses indicate the presence of κύριος but are not decisive about the presence of the article.

<sup>122</sup> **Jas 5:12** txt εἷς ὑπόκρισιν πέσητε K L P Ψ 049 056 0142 81 323 1175 1243 1505 1678 1735 2298 antioch ps-oec TR AN RP // εἷς ὑπόκρισιν ἐμπέσητε 1448 1611 1852 2138 // ὑπο κρισιν πέσητε **κ** A B 048<sup>vid</sup> 33<sup>vid</sup> 93 945 1241 1739 2344 dam eus lat-v lat-rell<sup>vid</sup> SBL TH NA28 // ὑπο κρισιν ἐμπέσητε 048<sup>vid</sup> 2805 lat-v<sup>ms</sup> lat-rell<sup>vid</sup> // lac **ϣ**<sup>20</sup> **ϣ**<sup>23</sup> **ϣ**<sup>54</sup> **ϣ**<sup>74</sup> C 0166 0173 0246 596.

<sup>123</sup> **Jas 5:12b** The phrase ὑπὸ κρίσιν πέσητε here as in the NA28 text, rendered "fall under judgment" means to "fall under the category of," those who are judged. The Byzantine reading εἷς ὑπόκρισιν πέσητε means "so that you not fall into hypocrisy." The NA28 reading is the more difficult one. I wonder if it was an idiom that perhaps had become obsolete. The only

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

<sup>13</sup>Is anyone among you suffering? He should pray. Is anyone cheerful? He should sing praises.

Jas 5:14 ἄσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες αὐτὸν ἐλαίῳ<sup>124</sup> ἐν τῷ ὀνόματι τοῦ κυρίου·

<sup>14</sup>Is 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 εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος· κἄν ἀμαρτίας ᾗ πεποικώς, ἀφεθήσεται αὐτῷ.

<sup>15</sup>And 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<sup>125</sup> ἀλλήλοις τὰ παραπτώματα<sup>126</sup> καὶ εὔχεσθε<sup>127</sup> ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.

<sup>16</sup>Confess your faults one to another, and pray for one another, so you may be healed. The fully operating prayer<sup>128</sup> of a righteous person is able to accomplish much.

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

<sup>17</sup>Elijah was a human, subject to the same frailties as we are.<sup>129</sup> 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 ὑέτὸν ἔδωκεν<sup>130</sup> καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.

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

¶

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 εἶς.

<sup>124</sup> **Jas 5:14** txt αὐτὸν ἐλαίῳ N A K L P 049 056 0142 81 323 945 1241 1448 1505 1611 1678 1735 1739 1852 2298 2344 2492 2805 (lat-v cop<sup>sa</sup>ms,bo syr<sup>p</sup>ms) anast-s chrys cyr dam eustr ps-oec TR AN RP SBL TH NA28 // αὐτὸν ἐν ἐλαίῳ Ψ 2138 // ἐλαίῳ B P 1175 1243 lat-s,f cop<sup>sa</sup>ms arm dam // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>74</sup> C 048 0166 0173 0246 33 1596.

<sup>125</sup> **Jas 5:16a** txt ἐξομολογεῖσθε L Ψ 049 056 0142 323 1448 2805 syr<sup>p</sup>ms eth arm anast-s dam did eus iei phot ps-oec TR AN RP // ἐξομολογεῖσθε οὖν N A B K P 048<sup>vid</sup> 81 397 945 1175 1241 1243 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 lat-v syr<sup>h</sup> cop<sup>sa</sup>,bo SBL TH NA28 // indeterminate syr<sup>p</sup>ms // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>74</sup> C 0166 0173 0246 33 1596

<sup>126</sup> **Jas 5:16b** txt τὰ παραπτώματα K 049 056 0142 323 1448 1678 anast-s dam iei or ps-oec TR AN RP // τὰ παραπτώματα ὑμῶν L 2298 syr<sup>p</sup> // τὰς ἀμαρτίας N A B P Ψ 048<sup>vid</sup> 33<sup>vid</sup> 81 1175 1243 1735 1852 2344 2492 2805 (lat-f,v) eus phot SBL TH NA28 // τὰς ἀμαρτίας ὑμῶν 945 1241 1505 1611 1739 2138 syr<sup>h</sup> did // τὰς ἀμαρτίας αὐτῶν 522 // τὰς ἀμαρτίας ἑαυτῶν 5 623 2464 // indeterminate cop // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>74</sup> C 0166 0173 0246 33 1596

<sup>127</sup> **Jas 5:16c** txt εὔχεσθε N K L P 056 0142 *rell. Gk.* anast-s dam iei phot ps-oec TR SCR AN RP SBL TH NA28 // εὔχασθε 049 93 665 bars zach-h // προσεύχεσθε A B 048<sup>vid</sup> 436 1067 1409 2541 // indeterminate lat syr cop // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>74</sup> C 0166 0173 0246 197 319 365 1066 2180 1596 1623 1442/2

<sup>128</sup> **Jas 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. This is not a complete list, but are some examples of what might cause prayer to not be "fully operating."

<sup>129</sup> **Jas 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.

<sup>130</sup> **Jas 5:18** txt ὑέτὸν ἔδωκεν B K L P 048<sup>vid</sup> 049 056 0142 81 1175 1243 1448 1505 1611 1852 2138 2492 2805 syr<sup>h</sup> ps-oec TR AN RP SBL TH NA28 // ἔδωκεν ὑέτὸν A Ψ 33 945 1241 1735 1739 2298 2344 // ἔδωκεν τὸν ὑέτὸν N cop<sup>bo</sup>ms // lac P<sup>20</sup> P<sup>23</sup> P<sup>54</sup> P<sup>74</sup> C 0166 0173 0246 1596. The Latin witnesses indicate the word sequence of the 2<sup>nd</sup> and 3<sup>rd</sup> readings. The balance of the Syriac and Coptic witnesses are indeterminate.

Jas 5:19 Ἀδελφοί,<sup>131</sup> ἔάν τις ἐν ὑμῖν πλανηθῆ ἀπὸ τῆς ἀληθείας καὶ ἐπιστρέψῃ τις αὐτόν,

<sup>19</sup>Brethren, if any among you wanders away from the truth and someone turns him back around,  
Jas 5:20 γινωσκέτω<sup>132</sup> ὅτι ὁ ἐπιστρέψας ἀμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν<sup>133</sup> ἐκ θανάτου  
καὶ καλύψει πλῆθος ἀμαρτιῶν.

<sup>20</sup>he 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.

<sup>131</sup> **Jas 5:19** txt Ἀδελφοί L 049 93 323 1448 did ps-oc TR AN RP // *indeterminate* syr<sup>p</sup> cop // Ἀδελφοί μου  $\mathfrak{P}^{74}$   $\aleph$  A B K P  $\Psi$  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<sup>h</sup> andr-cr SBL TH NA28 // lac  $\mathfrak{P}^{20}$   $\mathfrak{P}^{23}$   $\mathfrak{P}^{54}$  C 0166 0173 0246 33  $\ell$ 596.

<sup>132</sup> **Jas 5:20a** txt

καὶ ἐπιστρέψῃ	τις αὐτόν γινωσκέτω	ὅτι	A K P <i>rell. Gk.</i> lat-s,v syr <sup>p</sup> cop <sup>bo</sup> and-cr did ps-oc TR AN RP SBL TH NA28
καὶ ἐπιστρέψῃ	τις αὐτόν γινωσκετω	ὅτι	$\aleph$ 2544
καὶ ἐπιστρέψῃ	τις αὐτόν γινώσκετε	ὅτι	B 69 88
καὶ ἐπιστρέψῃτε	αὐτόν γινώσκετε	ὅτι	1505 1890 2138 2495syr <sup>h</sup>
καὶ ἐπιστρέψῃτε	αὐτόν γινωσκέτω	ὅτι	1611
ἐπιστρέψατε	αὐτόν	ὅτι	$\Psi$
καὶ ἐπιστρέψῃ	τις αὐτόν		$\mathfrak{P}^{74}$ lat-f cop <sup>sa</sup>
	lac		$\mathfrak{P}^{20}$ $\mathfrak{P}^{23}$ $\mathfrak{P}^{54}$ C 048 0166 0173 0246 33 197 319 365 400 1066 1838 2180 $\ell$ 596 $\ell$ 623

{1441/1

<sup>133</sup> **Jas 5:20b** txt

σώσει	ψυχὴν	ἐκ θανάτου	$\Psi$ 056 0142 81 93 323 945 1175 1241 1448 1505 1852 2805 TR AN RP
σώσει	τὴν ψυχὴν	ἐκ θανάτου	049 1243 2492 A 1735
σώσει	ψυχὴν	ἐκ θανάτου αὐτοῦ	$\mathfrak{P}^{74vid}$ B 1611 2138
σώσει	τὴν ψυχὴν	ἐκ θανάτου αὐτοῦ	1524
σώσει	τὴν ψυχὴν αὐτοῦ	ἐκ θανάτου	A 1735
σώσει	ψυχὴν αὐτοῦ	ἐκ θανάτου	$\aleph$ P 048 <sup>vid</sup> 33 307 1678 1739 2298 2344 cyr did SBL TH NA28
	lac		$\mathfrak{P}^{20}$ $\mathfrak{P}^{23}$ $\mathfrak{P}^{54}$ $\mathfrak{P}^{74}$ C 0166 0173 0246 $\ell$ 596.

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  $\aleph$  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 ἀκατάστατος - **unstable** in all his ways

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

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

### Table of Witnesses to James Cited Herein

MS sybl	Date	Alt	Location
ⲡ <sup>20</sup>	III	P. Princeton Am 4117	Princeton, N.J., Univ. Libr., Papyrus Collect., P. Princeton Am 4117
ⲡ <sup>23</sup>	Early III	<u>Oxyrhynchus Papyrus 1229</u>	Urbana, Univ. of Ill., Class. and Europ. Culture Mus., G. P. 1229
ⲡ <sup>54</sup>	V/VI	Princeton Papyrus 15	Princeton, N.J., Univ. Libr., Papyrus Collect., Garrett (former deposit) 7742
ⲡ <sup>74</sup>	VII	P. Bodmer XVII	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
ⲡ <sup>100</sup>	III/IV	<u>P. Oxy. LXV 4449</u>	Oxford, Ashmolean Museum
Ⲙ	IV	01	London, the British Library, Add. 43725
Ⲙ <sup>1</sup>	IV-VI		
Ⲙ <sup>2</sup>	VII		
A	V	02	London, British Library, Royal 1 D. VIII
B	IV	03	Vatican Library, Vat. gr. 1209
B <sup>1</sup>	IV		
B <sup>2</sup>	VI-VII		
C	V	04	Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus
C <sup>1</sup>	V		
C <sup>2</sup>	VI		
C <sup>3</sup>	IX		
K	IX	018 <b>BYZ</b>	Moscow, Hist. Mus., V. 93, S. 97
L	IX	020 <b>BYZ</b>	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	<b>BYZ</b>	Athos, Lavra, A' 88
056	X	<b>BYZ</b>	Paris, Bibl. Nat., Gr. 201
0142	X	<b>BYZ</b>	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
81	1044		London, Brit. Libr., Add. 20003, 57 fol. (Act); Alexandria, Griech. Patriarchat, 59, 225 fol.
(93)	X	<b>BYZ</b>	sometimes cited, especially when different from BYZ
(307)	X	<b>BYZ</b>	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	<b>BYZ</b>	
<b>Symbol</b>	<b>DATE</b>	<b>Versional Manuscripts</b>	
lat-s	VII	Old Spanish text; principal witnesses: Ms. 67 - it <sup>i</sup> (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 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 <sup>w</sup> , 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 <sup>s</sup> , alone or with 32, it <sup>w</sup> , 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	
syrh	616	Syriac Harklensis	
cop <sup>sa</sup>	III-X	Sahidic Coptic; there are many fragments, plus later editions	
cop <sup>bo</sup>	IX var	Bohairic Coptic; there are many fragments, plus later editions	
cop <sup>ac</sup>	var.	Akhmimic Coptic (or Akhmimic)	
eth	500	Ethiopic	
		<b>CHURCH FATHERS:</b>	
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	Basilius Caesariensis	
chrys	V	Iohannes Chrysostomus	
clim	VII	Iohannes Climacus	
cyr	V	Cyrillius Alexandrinus,	
cyr-h	IV	Cyrillius Hierosolymitanus	
dam	VIII	Iohannes Damascenus	
did	IV	Didymus Alexandrinus	
epiph	V	Epiphanius Constantiensis	
eus	IV	Eusebius Caesariensis	
eustr	VI	Eustratius Constantinopolitanus	
flav-c	V	Flavianus Constantinopolitanus	
greg-agr	VII	Gregorius Agrigentinus	
greg-naz	IV	Gregorius Nazianzenus	
hes-h	V	Hesychius 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

## Pure Byzantine Readings in James 9<sup>th</sup> Century or later

Variant Verse	RP text	1 <sup>st</sup> Grk MS	Date	Non-Greek MS if earlier	NA28 text (except where noted)	1st Grk MS	Date
1:5	οὐκ	K	IX		μή	Ⲭ	IV
1:19a	Ὡστε	K	IX		ἴστε	B	IV
1:25a	οὗτος οὐκ	K	IX	syr <sup>h</sup> - 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 (NA28)	K	IX		omit (NA27)	ⲥ	IV
2:10	τηρήσει	K	IX		τηρήση	B	IV
2:10	πταίσει	K	IX	Iohannes Climacus, VII	πταίση	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 θεὸς εἷς ἐστίν	L	IX	Cyril - V	εἷς ἐστίν ὁ θεός	B	IV
2:24	τοίνυν	K	IX	lat-Pel, V?	omit	B	IV
3:3	πρὸς	K	IX	syr <sup>h</sup> - VII	εἰς	B	IV
3:6	οὕτως	K	IX	syr <sup>hA</sup>	omit	B	IV
3:8	δύναται ἀνθρώπων δαμάσαι	L	IX	Cyril - V	δαμάσαι δύναται ἀνθρώπων	ⲡ <sup>20</sup>	III
3:9	θεὸν	K	IX	lat-v, IV/V	κύριον	ⲡ <sup>20</sup>	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	ⲡ <sup>100</sup>	III/IV
4:5	κατώκησεν	K	IX	Nilus Ancyranus, V	κατώκισεν	B	IV
4:11	καὶ	K	IX	Antiochus Monachus VII	ἦ	ⲡ <sup>100</sup>	III/IV
4:12	ὃς κρίνει τὸν ἕτερον	L	IX		ὁ κρίνων τὸν πλησίον	B	IV
4:13	ἐμπορευσώμεθα	K	IX	lat-s, VII	ἐμπορευσόμεθα	ⲡ <sup>100</sup>	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	omit	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	omit	B	IV
5:11	ὑπομένοντας	K	IX		ὑπομείναντας	B	IV
5:11	omit	K	IX		ὁ κύριος	Ⲭ	IV
5:12	εἷς ὑπὸ κρίσιν	K	IX	Antioch., VII	ὑπὸ κρίσιν	B	IV
5:16	omit	L	IX	Didymus, IV	οὖν	B	IV
5:16	τὰ παραπτώματα	K	IX	Origen, III	τὰς ἀμαρτίας	B	IV
5:19	omit	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,<sup>134</sup>

<sup>1</sup>Peter, 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 ἀγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

<sup>2</sup>elect 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 ζωσαν δι' ἀναστάσεως Ἰησοῦ χριστοῦ ἐκ νεκρῶν,

<sup>3</sup>Blessed 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

<sup>4</sup>into 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 ἐτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.

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

1Pe 1:6 ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ δέον ἐστὶν λυπηθέντες<sup>135</sup> ἐν ποικίλοις πειρασμοῖς,

<sup>6</sup>in 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 πολὺ τιμιώτερον<sup>136</sup> χρυσοῦ τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὐρεθῆ εἰς ἔπαινον καὶ τιμὴν καὶ εἰς δόξαν<sup>137</sup> ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

<sup>7</sup>which 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 honor and glory when Jesus Christ is revealed,

<sup>134</sup> **1 Pe 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.

<sup>135</sup> **1 Pe 1:6** txt

δέον ἐστὶν λυπηθέντες	ϡ <sup>72</sup> ⲛ <sup>2</sup> A C K P Ψ 049 33 459 <sup>c</sup> 623 <sup>z</sup> 1739 lat-v (cop) TR AN BG TH RP
δέον λυπηθέντες	B clem did <sup>v</sup> syr <sup>h</sup> T SBL
δέον ἐστὶν λυπηθέντας	L 307 623 <sup>T</sup> 1175 1243 1735 2464 2805 NA28
δέον ἐστὶν λυπηθέντος	459*
δέον ἐστὶν λυπηθέντας ἡμᾶς	048 <sup>vidf</sup> max-conf
δέον λυπηθέντας	ⲛ*
δέον.....pertristitiam	lat-s
indeterminate	syr <sup>P</sup> (but definitely does not have δέον ἐστὶν)
lac	ϡ <sup>74</sup> ϡ <sup>81</sup> 093 0206 0247 0285 ℓ1575

<sup>136</sup> **1 Pe 1:7a** txt πολὺ τιμιώτερον L 33 307 1739 2805 am clem or<sup>ms</sup> TR BG RP // πολυτιμώτερον ϡ<sup>72</sup> ϡ<sup>74</sup> ⲛ A B C K P<sup>vid</sup> Ψ 048 049 623 1175 1243 1735 2464 did<sup>v</sup> or<sup>T</sup> AN SBL TH NA28 // indeterminate lat cop syr // lac ϡ<sup>81</sup> 093 0206 0247 0285 ℓ1575

<sup>137</sup> **1 Pe 1:7b** txt τιμην καὶ εἰς δόξαν K L P 049 RP // τιμην καὶ δόξαν 0142 1739 TR AN // δόξαν καὶ τιμην ϡ<sup>72</sup> ϡ<sup>74</sup>vid ⲛ A B C Ψ 33 307 623 1175 1243 1735 2464 2805 or lat-s,v,t cop<sup>sa</sup>ms,bo BG SBL TH NA28 // εἰς δόξαν καὶ τιμην syr<sup>p,h</sup> // δόξαν clem cop<sup>sa</sup>ms // lac ϡ<sup>81</sup> 093 0206 0247 0285 ℓ1575. The uncial 048 has 13 letters visible, does not include εἰς, and reads either the NA28 reading or the TR reading.

1Pe 1:8 ὃν οὐκ εἰδότες<sup>138</sup> ἀγαπάτε, εἰς ὃν ἄρτι μὴ ὀρώντες πιστεύοντες δὲ ἀγαλλιᾶσθε<sup>139</sup> χαρᾷ ἀνεκκλαλήτῳ καὶ δεδοξασμένη,

<sup>8</sup>whom you love without having seen;<sup>140</sup> 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 κοιμίζομενοι τὸ τέλος τῆς πίστεως ὑμῶν<sup>141</sup> σωτηρίαν ψυχῶν.

<sup>9</sup>obtaining for yourselves the goal of your faith: the salvation of your souls.

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

<sup>10</sup>About 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 προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας·

<sup>11</sup>trying to find out exactly<sup>142</sup> 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.

1Pe 1:12 οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν<sup>143</sup> δὲ διηκόνουν αὐτά, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν πνεύματι<sup>144</sup> ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

<sup>12</sup>It 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.

<sup>13</sup>Therefore, girding up the loins of your mind, being completely sober,<sup>145</sup> place your hope on the grace being brought to you at the revelation of Jesus Christ.<sup>146</sup>

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

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

<sup>138</sup> **1 Pe 1:8a** txt εἰδότες A K L P Ψ 049 33 307 623 1243 1735 2464 2805 clem lat-a cop<sup>bo</sup> TR AN BG RP // ἰδόντες P<sup>72</sup> N B C 048<sup>vid</sup> 1175 1739 cyr ir-lat lat-v,t cop<sup>sa</sup> syr<sup>p,h</sup> SBL TH NA28 // lac P<sup>74</sup> P<sup>81</sup> 093 0206 0247 0285 ℓ1575. I would translate both these variants (aorist vs. perfect) into English as "without having seen."

<sup>139</sup> **1 Pe 1:8b** txt ἀγαλλιᾶσθε *rell.* Greek clem cyr TR AN BG RP SBL TH NA28 // ἀγαλλιᾶτε B C<sup>\*vid</sup> 1175 1852 // ἀγαλλιᾶσεσθε ir-lat // χαίρετε 1827 // lac P<sup>74</sup> P<sup>81</sup> 048 093 0206 0247 0285 365 1881 ℓ156 ℓ590 ℓ938 ℓ1126 ℓ1141 ℓ1281 ℓ1442S ℓ1575.

<sup>140</sup> **1 Pe 1:8c** Compare John 20:29, μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες, "Blessed are those believing without having seen."

<sup>141</sup> **1 Pe 1:9** txt +ὑμῶν P<sup>72</sup> N A B C K L P Ψ 048 049 33 307 623 1175 1243 1735 1739 2464 2805 lat-v,t cop<sup>bo</sup> syr<sup>p,h</sup> eth TR AN BG RP SBL TH NA28 // omit B ath clem cyr did lat-a cop<sup>sa</sup> // lac P<sup>74</sup> P<sup>81</sup> 093 0206 0247 0285 ℓ1575. There is arguably no difference in meaning.

<sup>142</sup> **1:11** The BDF grammar § 298(2) says this combining of τίς and ποῖος may be a tautology for emphasis.

<sup>143</sup> **1:12a** txt ὑμῖν ("y'all") P<sup>72</sup> N A B C K L P Ψ 049 0142 33 307 623 1175 1243 1735 1739 2464 2805 lat-v,t syr<sup>h</sup> cop<sup>sa,bo</sup> geo AN BG RP SBL TH NA28 // ἡμῖν ("us") bas-sel cyr lat-hi syr<sup>p</sup> arm TR // lac P<sup>74</sup> P<sup>81</sup> 093 0206 0247 0285 ℓ1575.

<sup>144</sup> **1:12b** txt +ἐν N C K L P 049 0142 307 623<sup>Z</sup> 1175 1243 1739 lat-s cop<sup>sa<sup>ms</sup>,bo</sup> TR AN BG RP NA28 // omit P<sup>72</sup> A B Ψ 33 623<sup>T</sup> 2464 2805 cyr did lat-c,v,t SBL TH // indeterminate cop<sup>sa<sup>ms</sup></sup> syr // lac P<sup>74</sup> P<sup>81</sup> 048 093 0206 0247 0285 ℓ1575.

<sup>145</sup> **1:13a** The Greek says νήφοντες τελείως ἐλπίζατε, "being sober completely hope."

"being completely sober, hope" Syriac SBL TNIV

"being sober, hope completely" AN 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 Is this an error in translation?

<sup>146</sup> **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 1:15 ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,

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

1Pe 1:16 διότι γέγραπται Ἄγιοι γίνεσθε,<sup>147</sup> ὅτι ἐγὼ ἅγιος εἰμι.<sup>148</sup>

<sup>16</sup>because it is written: "You shall be holy, because I am holy."

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

<sup>17</sup>And 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,

<sup>18</sup>knowing 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,

<sup>19</sup>but rather with blood very dear,<sup>149</sup> as of a lamb without blemish or defect, *the blood* of Christ,

1Pe 1:20 προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτων τῶν χρόνων<sup>150</sup> δι' ὑμᾶς

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

1Pe 1:21 τοὺς δι' αὐτοῦ πιστεύοντας<sup>151</sup> εἰς θεὸν τὸν ἐγειράντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.

<sup>21</sup>who 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.

<sup>147</sup> **1:16a** txt γίνεσθε L AN BG RP // γένεσθε K P 049 0142 1739 TR // ἔσεσθε P<sup>72</sup> X A B C Ψ 33 307 623 1175 1243 1735 2464 2805 clem lat-v SBL TH NA28 // lac P<sup>74</sup> P<sup>81</sup> 048 093 0206 0247 0285 I1575. The lat-s,t cop<sup>sa,bo</sup> syr<sup>p,h</sup> versions support γένεσθε or γίνεσθε.

<sup>148</sup> **1:16b** txt

γέγραπται	Ἄγιοι γίνεσθε	ὅτι ἐγὼ ἅγιος εἰμι	L AN BG RP
γέγραπται	Ἄγιοι γένεσθε	ὅτι ἐγὼ ἅγιος εἰμι	K P 049 <sup>c</sup> 1739 TR
γέγραπται	ὅτι Ἄγιοι γένεσθε	ὅτι ἐγὼ ἅγιος εἰμι	049*
γέγραπται	Ἄγιοι ἔσεσθε	ὅτι ἐγὼ ἅγιος	A* TH NA28
γέγραπται	Ἄγιοι ἔσεσθε	διότι ἐγὼ ἅγιος	X clem
γέγραπται	Ἄγιοι ἔσεσθε	διότι ἐγὼ ἅγιος εἰμι	P <sup>72</sup>
γέγραπται	Ἄγιοι ἔσεσθε	ὅτι ἐγὼ ἅγιος εἰμι	A <sup>2</sup> C 307 2464 2805 lat-v
γέγραπται	Ἄγιοι ἔσεσθε	διότι καγὼ ἅγιος λέγει κύριος εἰμι	1175
γέγραπται	Ἄγιοι ἔσεσθε	ὅτι καγὼ ἅγιος εἰμι	623
γέγραπται	Ἄγιοι ἔσεσθε	ὅτι ἐγὼ ἅγιος εἰμι	33 1243
γέγραπται	ὅτι Ἄγιοι ἔσεσθε	ὅτι ἐγὼ ἅγιος	B SBL
γέγραπται	ὅτι Ἄγιοι ἔσεσθε	ὅτι ἐγὼ ἅγιος εἰμι	Ψ

lac P<sup>74</sup> P<sup>81</sup> 048 093 0206 0247 0285 I1575.

<sup>149</sup> **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.

<sup>150</sup> **1:20** txt ἐσχάτων τῶν χρόνων K L P 049 0142 1735 2805 max-conf TR AN BG RP // ἐσχάτων χρόνων P<sup>72</sup> // ἐσχάτου τῶν χρόνων X<sup>2</sup> A B C 33 307 623 1243 1739 2464 cop<sup>sa<sup>mss</sup>,bo</sup> syr<sup>h</sup> SBL TH NA28 // ἐσχάτου του χρόνου X\* Ψ // ἐσχάτων τῶν ἡμέρων 1175 // ? cop<sup>sa<sup>mss</sup></sup> // lac P<sup>74</sup> P<sup>81</sup> 048 093 0206 0247 0285 I1575.

<sup>151</sup> **1:21** txt πιστεύοντας P<sup>72</sup> X C K L P Ψ 049 0142 307<sup>T</sup> 623 1175 1243 1739 2464 2805 TR AN BG TH RP // πιστεύσαντας 33 // πιστοὺς A B 307<sup>Z</sup> 1735 SBL NA28 // lac P<sup>74</sup> P<sup>81</sup> 048 093 0206 0247 0285 I1575.

1Pe 1:22 Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ πνεύματος<sup>152</sup> εἰς φιλαδελφίαν ἀνυπόκριτον ἐκ καθαρᾶς καρδίας<sup>153</sup> ἀλλήλους ἀγαπήσατε ἐκτενῶς,

<sup>22</sup>Having purified your souls by obedience to the truth through the Spirit toward brotherly love, love one another earnestly from a pure heart,

1Pe 1:23 ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ λόγου ζώντος θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα.<sup>154</sup>

<sup>23</sup>having been regenerated, not by corruptible seed but by incorruptible, through the word of God which lives and abides for ever;

1Pe 1:24 διότι πᾶσα σὰρξ ὡς<sup>155</sup> χόρτος, καὶ πᾶσα δόξα ἀνθρώπου<sup>156</sup> ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ<sup>157</sup> ἐξέπεσεν·

<sup>24</sup>because all flesh is like grass, and all human 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 δέ ἐστιν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

<sup>25</sup>but 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 ὑποκρίσεις<sup>158</sup> καὶ φθόνους καὶ πάσας καταλαλιὰς,

<sup>1</sup>Putting away therefore all malice, and all guile and pretenses, and envies and all slanders,

<sup>152</sup> **1:22** txt διὰ πνεύματος K L P 049 0142 307 623 1175 1735 lat-s TR AN BG RP // omit  $\mathfrak{P}^{72}$   $\aleph$  A B C  $\Psi$  33 1243 1739 2464 2805 lat-v cop<sup>sa,bo</sup> syr<sup>p,h</sup> eth SBL TH NA28 // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285  $\ell$ 1575.

<sup>153</sup> **1:22b** txt καθαρᾶς καρδίας  $\aleph^*$  *rell. grk.* lat-t cop<sup>sa,bo</sup> syr<sup>p,h</sup> TR AN BG RP TH NA28\* // καρδίας A B 1852 lat-v SBL // καρδίας ἀληθινῆς  $\aleph^2$  lat-c,s // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285  $\ell$ 156  $\ell$ 590  $\ell$ 938  $\ell$ 1126  $\ell$ 1442S  $\ell$ 1575. \*The editors of the NA28 / ECM2 consider the readings with/without καθαρᾶς to have equal weight.

<sup>154</sup> **1:23** txt εἰς τὸν αἰῶνα K L P 049 0142 307 1175 did lat-s syr<sup>p</sup> TR AN BG RP // εἰς αἰῶνα 623 // εἰς τοὺς αἰῶνας arm // omit  $\mathfrak{P}^{72}$   $\aleph$  A B C  $\Psi$  33 1243 1735 1739 2464 2805 did lat-v cop<sup>sa,bo</sup> syr<sup>h</sup> eth SBL TH NA28 // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285  $\ell$ 1575. Note: though I listed lat-s and syr<sup>p</sup> with the TR and RP, they do not attest to the presence or absence of the article.

<sup>155</sup> **1:24a** txt α- ὡς  $\mathfrak{P}^{72}$  B C K L P 049 0142 623 1175 1243 2464 2805 TR AN BG RP SBL TH NA28 // b- ὡσει  $\aleph^*$  // c- omit  $\aleph^2$  A  $\Psi$  33 307 1735 1739 lat-s syr<sup>p,mss,h<sup>7</sup></sup> // a/b lat-v,t cop<sup>sa,bo</sup> syr<sup>p,mss,h<sup>m</sup></sup> arm // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285  $\ell$ 1575.

<sup>156</sup> **1:24b** txt α- δόξα ἀνθρώπου K L P  $\Psi$  049 0142 lat-c arm TR AN BG RP // b- δόξα σαρκός lat-t // c- δόξα αὐτοῦ  $\aleph^*$  // d- δόξα αὐτῆς  $\mathfrak{P}^{72}$   $\aleph^2$  A B C 33 307 623 1175 1243 1735 1739 2464 2805 syr<sup>h,mss</sup> SBL TH NA28 // c/d lat-s,v cop<sup>sa,bo</sup> syr<sup>p,h,mss</sup> geo eth // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285  $\ell$ 1575.

<sup>157</sup> **1:24c** txt αὐτοῦ C K L P 049 0142 307 1175 1243 1739 (lat-s) geo TR AN BG RP // omit  $\mathfrak{P}^{72}$   $\aleph$  A B  $\Psi$  33 623 1735 2464 2805 lat-v syr<sup>p,h</sup> arm SBL TH NA28 // +indeterminate cop<sup>sa,bo</sup> eth // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285  $\ell$ 1575.

<sup>158</sup> **2:1** txt

ὑποκρίσεις καὶ φθόνους	$\mathfrak{P}^{72}$ $\aleph^*$ $\aleph^3$ A C K P $\Psi$ 049 0142 33 307 623 1243 1735 1739 2805 antioch lat-v syr <sup>h,mss</sup> TR AN BG RP
SBL TH NA28	
ὑποκρίσεις καὶ φθονου	L
ὑποκρίσεις καὶ φ_____	2464
ὑποκρίσεις καὶ φόνους	1175
ὑποκρίσεις καὶ φθόνον	arm
ὑπόκρισιν καὶ φθόνους	$\aleph^2$ syr <sup>h,mss</sup> WH
ὑπόκρισιν καὶ φονους	B
την ὑπόκρισιν καὶ φθόνον	clem lat-a,s syr <sup>p</sup> geo
(την ) ὑποκρίσεις	cop <sup>sa</sup> 31
indeterminate	cop
lac	$\mathfrak{P}^{74}$ $\mathfrak{P}^{81}$ 048 093 0206 0247 0285 $\ell$ 1575.

1Pe 2:2 ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε,<sup>159</sup>

<sup>2</sup>as newborn babes, desire the pure spiritual milk, so that you may grow by it,

1Pe 2:3 εἴπερ <sup>160</sup> ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος.

<sup>3</sup>since 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

<sup>4</sup>To 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 οἰκοδομεῖσθε<sup>161</sup> οἶκος πνευματικὸς ἱεράτευμα ἅγιον,<sup>162</sup> ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ θεῷ<sup>163</sup> διὰ Ἰησοῦ Χριστοῦ·

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

1Pe 2:6 διότι περιέχει ἐν τῇ γραφῇ<sup>164</sup> Ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαῖον ἐκλεκτὸν<sup>165</sup> ἔντιμον, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυνθῆ.

<sup>6</sup>because it is also 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."

<sup>159</sup> **2:2** txt omit L 049 antioch TR RP // +εἰς σωτηρίαν  $\mathfrak{P}^{72f}$  (εἰ σωτηριαν)  $\aleph$  A B C K P  $\Psi$  0142 307 623 1175 1243 1735 1739 2464 2805 clem cyr did isid lat-c,s,v cop<sup>sa,bo</sup> syr<sup>p,h</sup> arm geo [AN] BG SBL TH NA28 // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285  $\ell$ 1575.

<sup>160</sup> **2:3** txt

εἴπερ ἐγεύσασθε  $\aleph^2$  C K L P 049 0142  $\Psi$  33<sup>vid</sup> 307 623 1175 1243 1739 2464 2805 lat-c,s cyr TR AN BG RP

εἴ(περ) ἐγεύσασθε κ. εἶδετε syr<sup>p</sup> (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 clem lat-v SBL TH NA28

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

εἰ ἐπιστεύσατε lat-hi

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

<sup>161</sup> **2:5a** txt οἰκοδομεῖσθε  $\mathfrak{P}^{72}$  A\* B K L P  $\Psi$  049 1175 1243 1735 eus or TR AN BG RP SBL TH NA28 // ἐποικοδομεῖσθε  $\aleph$  A<sup>c</sup> C 0142 307 623 1739 2464 2805 cyr did procop lat-v // συνοικοδομεῖσθε lat-c // ἀνοικοδομεῖσθε did // indeterminate rell. lat cop syr // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285 33  $\ell$ 1575.

<sup>162</sup> **2:5b** txt omit K L P 049 0142 1175 2464 lat-v TR AN BG RP // +εἰς  $\mathfrak{P}^{72}$   $\aleph$  A B C  $\Psi$  307 623 1243 1735f 1739 2805 cyr eus or lat-s,t cop<sup>sa<sup>ms</sup>,bo</sup> syr<sup>h</sup> SBL TH NA28 // indeterminate cop<sup>sa<sup>ms</sup></sup> syr<sup>p</sup> // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285 33

<sup>163</sup> **2:5c** txt τῷ θεῷ  $\mathfrak{P}^{72}$   $\aleph^2$  307 623 1175 1735 2464 2805 did TR AN BG RP // indeterminate lat cop syr // θεῷ  $\aleph^*$  A B C  $\Psi$  1243 1739 or SBL TH NA28 // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285 33  $\ell$ 1575.

<sup>164</sup> **2:6a** txt

διότι περιέχει ἐν τῇ γραφῇ K L P 049 0142 623<sup>Z</sup> AN RP

διότι περιέχει ἡ γραφῇ C 1175 1243 1739 BG

διότι περιέχει ἡ γραφῇ 2805

διότι περιέχει ἐν γραφῇ  $\mathfrak{P}^{72}$   $\aleph$  A B  $\Psi$  33<sup>vid</sup> 307 623<sup>T</sup> 2464 SBL TH NA28

διότι περιέχει ἐν γραφῇ 1735

διό καὶ περιέχει ἐν τῇ γραφῇ TR

lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285 33  $\ell$ 1575.

<sup>165</sup> **2:6b** txt ἀκρογωνιαῖον ἐκλεκτὸν  $\mathfrak{P}^{72}$  (ἐγλεκτὸν)  $\aleph$  A K L P  $\Psi$  049 0142 623 1735 1739 2464 2805 hes-h syr<sup>h</sup> geo eth TR AN BG RP SBL TH NA28 // ἐκλεκτὸν ἀκρογωνιαῖον B C 307 1175 1243 arm // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285 33  $\ell$ 1575. Other versional witnesses are indeterminate.

1Pe 2:7 ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπειθοῦσιν<sup>166</sup> δὲ λίθον<sup>167</sup> ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας

<sup>7</sup>To 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 προσκόπτουσιν<sup>168</sup> τῷ λόγῳ ἀπειθοῦντες· εἰς ὃ καὶ ἐτέθησαν.

<sup>8</sup>yet 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.<sup>169</sup>

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·

<sup>9</sup>But you are a chosen race, a royal priesthood, a holy nation, 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 οἳ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες.

<sup>10</sup>who 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 ἀπέχεσθαι<sup>170</sup> τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·

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

1Pe 2:12 τὴν ἀναστροφὴν ὑμῶν ἔχοντες καλὴν ἐν τοῖς ἔθνεσιν,<sup>171</sup> ἵνα, ἐν ᾧ καταλαλοῦσιν<sup>172</sup> ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύσαντες<sup>173</sup> δοξάσωσι τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

<sup>12</sup>having 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.

1Pe 2:13 Ὑποτάγητε οὖν<sup>174</sup> πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον· εἴτε βασιλεῖ ὡς ὑπερέχοντι,

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

<sup>166</sup> **2:7a** txt ἀπειθοῦσιν A K L P 049 0142 307 1735 2805 syr<sup>p</sup> TR AN BG RP // ἀπιστοῦσιν  $\mathfrak{P}^{72}$   $\aleph$  B C  $\Psi$  623 1175 1243 1739 2464 hes-h syr<sup>h</sup> arm geo SBL TH NA28 // *indeterminate*  $\ell$ 1575 lat-s,v cop<sup>sa,bo</sup> // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285 33. The word ἀπειθέω means just that: disobeying by not believing.

<sup>167</sup> **2:7b** txt λίθον  $\aleph^*$  C<sup>2</sup> K L P  $\Psi$  049 0142 307 1175 1243 1735 1739 2464 lat-s cop<sup>sa</sup> eth TR AN BG RP // λίθος  $\mathfrak{P}^{72}$   $\aleph^2$  A B C<sup>\*</sup> 623 2805  $\ell$ 1575 hes-h lat-a,v cop<sup>bo</sup> syr<sup>h</sup> arm geo SBL TH NA28 // *indeterminate* syr<sup>p</sup> // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285 33.

<sup>168</sup> **2:8a** txt οἱ προσκόπτουσιν  $\mathfrak{P}^{72}$   $\aleph^*$  A B C<sup>2</sup> K L P  $\Psi$  049 0142 1735 2805  $\ell$ 1575 TR AN BG RP SBL TH NA28 // οἱ προσκόπτουσιν cop<sup>sa,miss</sup> // οἱ προσκόψουσιν  $\mathfrak{P}^{125}$  cop<sup>bo</sup> // ὅσοι προσκόπτουσιν C<sup>\*</sup>307 623 1175 1243 1739 2464 hes-h syr<sup>h</sup> // οἱ καὶ προσκοπτουσιν  $\aleph^2$  // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285 33.

<sup>169</sup> **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

<sup>170</sup> **2:11** txt ἀπέχεσθαι  $\aleph$  B K  $\Psi$  049 307 1175 1739 2464 clem cyr lat-c,v,t cop<sup>sa,bo</sup> TR BG RP SBL TH NA28 // ἀπέχεσθε  $\mathfrak{P}^{72}$  A C L P 0142 33 623 1243 1735 2805 cyr lat-k syr<sup>h</sup> AN // *indeterminate*  $\ell$ 1575 syr<sup>p</sup> // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285.

<sup>171</sup> **2:12a** txt ἔχοντες καλὴν ἐν τοῖς ἔθνεσιν K L P 049 0142 AN BG RP // ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν  $\aleph$  A Bf C  $\Psi$  307 623 1175 1735 1739 2805 clem lat-v,t geo TR SBL TH NA28 // ἐν τοῖς ἔθνεσιν καλὴν ἔχοντες  $\mathfrak{P}^{72}$  1243 arm // *indeterminate* lat-k,c cop<sup>sa,bo</sup> syr<sup>p,h</sup> eth // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285 33  $\ell$ 1575.

<sup>172</sup> **2:12b** txt καταλαλοῦσιν  $\mathfrak{P}^{72}$   $\aleph$  A B C K  $\Psi$  049 0142 1175 1735 1739 clem<sup>T</sup> TR AN BG RP SBL TH NA28 // καταλαλῶσιν L P 307 623 1243 2464 2805 clem<sup>ms</sup> // *indeterminate* lat cop syr // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285 33  $\ell$ 1575.

<sup>173</sup> **2:12c** txt ἀ-εποπτεύσαντες A K L P  $\Psi$  049 0142 33 623 1735 2464 clem TR AN BG RP // υποπτεύσαντες 2805 // ἀ-εποπτεύοντες  $\mathfrak{P}^{72}$   $\aleph$  B C 307 1175 1243 1739 arm geo SBL TH NA28\* // a/b lat cop syr // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285  $\ell$ 1575. \*The editors of the NA28 / ECM2 consider the two readings a/b to have equal weight.

<sup>174</sup> **2:13** txt οὖν K L P 049 0142 307 623 1175 1739 2464 2805 antioch syr<sup>h</sup> TR AN BG RP // omit  $\mathfrak{P}^{72}$   $\aleph$  A B C  $\Psi$  33 1243 1735  $\ell$ 1575 antioch eus nil-anc lat-c,v cop<sup>sa,bo</sup> syr<sup>p</sup> eth SBL TH NA28 // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285.

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

<sup>14</sup>or 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 τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν)·

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

1Pe 2:16 ὡς ἐλευθεροί, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δοῦλοι θεοῦ.<sup>175</sup>

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

1Pe 2:17 πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπήσατε,<sup>176</sup> τὸν θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.

<sup>17</sup>Honor 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 ἐπεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς.

<sup>18</sup>House servants, 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 θεοῦ<sup>177</sup> ὑποφέρει τις λύπας πάσχω ἀδίκως·

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

1Pe 2:20 ποῖον γὰρ κλέος εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιούντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῶ.<sup>178</sup>

<sup>20</sup>For 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 εἰς<sup>179</sup> τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ἡμῶν, ὑμῖν<sup>180</sup> ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ·

<sup>21</sup>For you were called to this, because Christ also suffered, on our 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·

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

1Pe 2:23 ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχω οὐκ ἠπειλεί, παρεδίδου δὲ τῷ κρίνοντι δικαίως·

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

<sup>175</sup> **2:16** txt δοῦλοι θεοῦ A L P 049<sup>c</sup> 0142 33 1243 1735 2805 clem TR AN BG RP // θεοῦ δοῦλοι  $\mathfrak{P}^{72}$   $\mathfrak{N}$  B C K  $\Psi$  307 623 1175 1739 2464 SBL TH NA28 // δοῦλοι 049\* // *indeterminate* lat cop syr arm geo // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285  $\ell$ 1575.

<sup>176</sup> **2:17** txt ἀγαπήσατε (aor imper) K L 049\* 2464 BG RP // ἀγαπᾶτε (pres imper)  $\mathfrak{P}^{72}$   $\mathfrak{N}$  A B C P  $\Psi$  049<sup>c</sup> 0142 33 307 623 1175 1243 1735 1739 2805 TR AN SBL TH NA28 // *indeterminate* lat cop syr eth // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285  $\ell$ 1575.

<sup>177</sup> **2:19** txt συνείδησιν θεοῦ  $\mathfrak{N}$  A<sup>2</sup> B K L P 049 0142 623 1735 2464 2805 anast-s lat-s,v,t cop<sup>sa,bo</sup> TR AN BG RP SBL TH NA28 // συνείδησιν ἀγαθὴν θεοῦ  $\mathfrak{P}^{72}$  // συνείδησιν θεοῦ ἀγαθὴν A\* 33 // συνείδησιν ἀγαθὴν C  $\Psi$  307 1175 1243 1739 syr arm geo // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285  $\ell$ 1575

<sup>178</sup> **2:20** txt θεῶ  $\mathfrak{P}^{72}$   $\mathfrak{P}^{81vid}$   $\mathfrak{N}$  B C K L P  $\Psi$  049 0142 33 307 623 1735 2464 2805 cyr dam TR AN RP SBL TH NA28 // τῷ θεῶ A 1175 1243 1739 BG // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285  $\ell$ 1575.

<sup>179</sup> **2:21a** txt εἰς τοῦτο γὰρ ἐκλήθητε  $\mathfrak{P}^{81}$   $\mathfrak{N}$  A B C K L P  $\Psi$  049 0142 33 307 623 1175 1243 1735 2464 2805 lat-c,v cop<sup>sa,bo</sup> syr<sup>p,h</sup> arm<sup>mss</sup> eth TR AN RP SBL TH NA28 // εἰς τοῦτο γὰρ καὶ ἐκλήθητε  $\mathfrak{P}^{72}$  1739  $\ell$ 1575 cyr arm<sup>mss</sup> BG // lac  $\mathfrak{P}^{74}$  048 093 0206 0247 0285.

<sup>180</sup> **2:21b** txt d- ἔπαθεν ὑπὲρ ἡμῶν ὑμῖν K L P 049 0142 33 cop<sup>sa,mss</sup> AN BG RP // a- ἔπαθεν ὑπὲρ ὑμῶν ὑμῖν B C<sup>vid</sup> 1175 1739  $\ell$ 1575 syr<sup>h</sup> SBL TH NA28 // b- ἔπαθεν περὶ ὑμῶν ὑμῖν  $\mathfrak{P}^{72}$  A 1735 geo:A1 // c- ἀπέθανεν ὑπὲρ ὑμῶν ὑμῖν  $\mathfrak{P}^{81vid}$   $\mathfrak{N}$   $\Psi$  cyr<sup>T</sup> dam // e- ἀπέθανεν ὑπὲρ ἡμῶν ὑμῖν 307 623 2464 cyr<sup>mss</sup> // f- ἔπαθεν ὑπὲρ ἡμῶν ἡμῶν 1243 2805 cop<sup>bo</sup> TR // g-ἀπέθανεν ὑπὲρ ἡμῶν ἡμῖν cyr syr<sup>p</sup> // a/b/d lat-k,c // a/b lat-v cop<sup>sa,mss</sup> eth // lac  $\mathfrak{P}^{74}$  048 093 0206 0247 0285.

1Pe 2:24 ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ μώλωπι αὐτοῦ<sup>181</sup> ἰάθητε.

<sup>24</sup>who 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.

1Pe 2:25 ἦτε γὰρ ὡς πρόβατα πλανώμενα,<sup>182</sup> ἀλλ' ἐπεστράφητε<sup>183</sup> νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.<sup>184</sup>

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

### Chapter 3

1Pe 3:1 Ὅμοίως αἱ γυναῖκες<sup>185</sup> ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσιν<sup>186</sup> τῷ λόγῳ διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται

<sup>1</sup>Likewise 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,

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

<sup>2</sup>when they observe your pure conduct, mixed with reverence for them.<sup>187</sup>

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

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

<sup>181</sup> **2:24** txt αὐτοῦ **κ\*** L P 049 0142 syr<sup>p,h</sup> eth TR AN BG RP // omit **ϕ**<sup>72</sup> **ϕ**<sup>81vid</sup> **κ**<sup>2</sup> A B C K Ψ 33 307 623 1175 1243 1735 1739 2464 2805 **ℓ**1575 lat-c,v arm geo SBL TH NA28 // indeterminate cop // lac **ϕ**<sup>74</sup> 048 093 0206 0247 0285.

<sup>182</sup> **2:25a** txt πλανώμενα **ϕ**<sup>72</sup> arm TR AN BG RP // πλανώμενοι **κ** A B 623 1175 1735 2464 2805 **ℓ**1575 ps-dion-al syr<sup>p,h</sup> SBL TH NA28 // omit ἦτε γὰρ ὡς πρόβατα πλανώμενοι 1243 // indeterminate **ϕ**<sup>81</sup> lat cop // lac **ϕ**<sup>74</sup> 048 093 0206 0247 0285.

<sup>183</sup> **2:25b** txt ἐπεστράφητε **ϕ**<sup>72</sup> A B K L Ψ 049 0142 33 307 623 2464 2805 **ℓ**1575 ps-dion-al<sup>v</sup> TR AN BG RP SBL TH NA28 // ἐπεστρ[ ]τε **ϕ**<sup>81</sup> // ἐπιστράφητε **κ** P // ἐπεστρέψατε C 1243 1739 // ἐπιστρέψατε 1175 // lac **ϕ**<sup>74</sup> 048 093 0206 0247 0285. The witnesses lat-v syr<sup>p</sup> cop<sup>sa<sup>ms</sup></sup> support one of the readings starting with ἐπε. The lat-t syr<sup>h</sup> cop<sup>sa<sup>ms</sup>,bo</sup> witnesses support one of the readings that start with ἐπι. The editors of the ECM1 considered the reading ἐπεστρέψατε to be of equal weight.

<sup>184</sup> **2:25c** txt ὑμῶν **ϕ**<sup>72</sup> **κ** A B C K P Ψ 33 307 623 1175 1739 **ℓ**1575 lat-v,t cop<sup>sa,bo</sup> syr<sup>p,h</sup> TR AN RP SBL TH NA28 // ἡμῶν L 049 0142 1243 2464 2805 BG // lac **ϕ**<sup>74</sup> **ϕ**<sup>81</sup> 048 093 0206 0247 0285.

<sup>185</sup> **3:1a** txt αἱ γυναῖκες **ϕ**<sup>72</sup> **κ**<sup>2</sup> K L P C Ψ 049 093 0142 33 1175 1243 1739 2464 2805 TR AN BG RP NA28 // γυναῖκες **ϕ**<sup>81</sup> **κ\*** A B SBL TH // δὲ καὶ αἱ γυναῖκες 307 // lac **ϕ**<sup>74</sup> 048 0206 0247 0285. The witnesses lat-a,v and cop<sup>sa<sup>ms</sup></sup> indicate the absence of any conjunction, but are indeterminate as to presence of the article. The witnesses lat-t cop<sup>sa<sup>ms</sup>,bo</sup> syr<sup>p,h</sup> 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.

<sup>186</sup> **3:1b** txt

a - και ει τινες απειθουσιν **ϕ**<sup>72</sup> **κ** A Ψ 093 33 307 623 (2464) 2805 TR AN BG RP SBL TH NA28

b - ει και τινες απειθουσιν C K 0142 1175 1243 1739

c - ει τινες απειθουσιν **ϕ**<sup>81vid</sup> B cop<sup>sa,bo</sup> syr<sup>h</sup>

d - οιτινες απειθουσιν syr<sup>p</sup>

a/b lat-v

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

lac **ϕ**<sup>74</sup> 048 0206 0247 0285.

<sup>187</sup> **3:2** Ephesians 5:33, "and the wife see that she reverence her husband."

1Pe 3:4 ἀλλ' ὁ κρυπτός τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ πράεος καὶ ἡσυχίου<sup>188</sup> πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελής.

<sup>4</sup>but 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 ἅγιοι γυναῖκες αἱ ἐλπίζουσαι ἐπὶ θεὸν<sup>189</sup> ἐκόσμουν ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν,

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

1Pe 3:6 ὡς Σάρρα ὑπήκουσεν<sup>190</sup> τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα· ἥς ἐγενήθητε τέκνα ἀγαθοποιῶσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

<sup>6</sup>like how Sarah obeyed Abraham, calling him master;<sup>191</sup> whose daughters you have become, doing good, and not fearing any terror.<sup>192</sup>

1Pe 3:7 Οἱ ἄνδρες ὁμοίως συνοικοῦντες κατὰ γνώσιν, ὡς ἀσθενεστέρω σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοι <sup>193</sup> χάριτος ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

<sup>7</sup>Likewise husbands, dwelling together according to knowledge: as to a more delicate vessel, assigning to the woman a special care,<sup>194</sup> 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, εὐσπλαγχοι, φιλόφρονες,<sup>195</sup>

<sup>8</sup>Finally, everyone, be all of one mind, sympathetic, loving the brethren, compassionate, courteous,  
1Pe 3:9 μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας τούναντίον δὲ εὐλογούντες, εἰδότες ὅτι<sup>196</sup> εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.

<sup>9</sup>not returning evil for evil, or insult for insult, but instead blessing, knowing you were called to this, so you might inherit blessing.

<sup>188</sup> **3:4** txt a- πράεος καὶ ἡσυχίου TR RP // πράεως καὶ ἡσυχίου  $\mathfrak{P}^{72}$   $\aleph^2$  K L 049 33 623 ath clem did SBL TH NA28 // b- πράεος καὶ ἡσυχίου A C P 0142  $\Psi$  093 307 1243 1735 1739 2805 AN BG // c- πράεος ἡσυχίου  $\aleph^{*f}$  // d- πράεως καὶ ἡσυχου 1175 // e- ἡσυχίου καὶ πράεως B cop<sup>bo</sup> // πράεως syr<sup>p</sup> // a/d cop<sup>sa</sup> syr<sup>h</sup> // a/d/e lat-a,s,v,t // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 0206 0247 0285  $\ell$ 1575.

<sup>189</sup> **3:5** txt ἐπὶ θεὸν K L P 049 623 2805 RP // ἐπὶ τὸν θεὸν  $\aleph$  0142 2464 TR AN BG // εἰς θεὸν  $\mathfrak{P}^{72}$  A B C  $\Psi$  33 307 1175 1735 1739 SBL TH NA28♦ // εἰς τὸν θεὸν 1243 ♦ // indeterminate lat cop syr // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285  $\ell$ 1575. The editors of the NA28 / ECM2 consider the diamonded readings with and without τὸν to be of equal weight.

<sup>190</sup> **3:6a** txt ὑπήκουσεν  $\mathfrak{P}^{72}$   $\aleph$  A C K L P 049 0142<sup>c</sup> 33 307 623 1175 1735 1739 1243 2464 2805 TR AN BG RP SBL TH NA28 // ὑπήκουεν B  $\Psi$  0142\* // indeterminate lat cop syr // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285  $\ell$ 1575.

<sup>191</sup> **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 מֵיִמִּי

<sup>192</sup> **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.

<sup>193</sup> **3:7a** txt συγκληρονόμοι K L P  $\Psi$  307 lat-hi cop<sup>sa,bo</sup> TR AN BG RP // συνκληρονόμοι A C // συγκληρονόμοις  $\mathfrak{P}^{81}$  B<sup>2</sup> 33 623 1243 1739 2464 2805 lat-a,s,v,t syr<sup>p</sup> arm geo SBL TH NA28 // συνκληρονόμοις  $\mathfrak{P}^{72}$   $\aleph^2$  B\* 1175 // συνκληρονόμους  $\aleph^{*}$  // indeterminate syr<sup>h</sup> // lac  $\mathfrak{P}^{74}$  048 093 0206 0247 0285  $\ell$ 1575.

<sup>194</sup> **3:7b** This is what the BDAG lexicon says τιμην 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.

<sup>195</sup> **3:8** txt φιλόφρονες K P 049 307<sup>T</sup> TR AN BG RP // ταπεινόφρονες  $\mathfrak{P}^{72}$   $\mathfrak{P}^{81vid}$   $\aleph$  A B C  $\Psi$  056 0142 33 307<sup>A</sup> 623 1175 1243 1735 1739 2464 2805 antioch clem lat-s,v,t cop<sup>bo</sup> syr<sup>p,h</sup> eth SBL TH NA28 // φιλοφρονες ταπεινοφρονες L // ? cop<sup>sa</sup> // lac  $\mathfrak{P}^{74}$  048 093 0206 0247 0285  $\ell$ 1575.

<sup>196</sup> **3:9** txt εἰδοτες L P 049 0142 307<sup>c</sup> syr<sup>hmg</sup> TR AN BG RP // omit  $\mathfrak{P}^{72}$   $\mathfrak{P}^{81}$   $\aleph$  A B C K  $\Psi$  33 307\* 623 1175 1243 1735 1739 2464 2805 antioch lat-s,v,t cop<sup>sa,bo</sup> syr<sup>p,hT</sup> eth SBL TH NA28 // lac  $\mathfrak{P}^{74}$  048 093 0206 0247 0285  $\ell$ 1575.

1Pe 3:10 ὁ γὰρ θέλων ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν γλῶσσαν αὐτοῦ<sup>197</sup> ἀπὸ κακοῦ καὶ χεῖλη αὐτοῦ<sup>198</sup> τοῦ μὴ λαλήσαι δόλον,

<sup>10</sup>For "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<sup>199</sup> ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν·

<sup>11</sup>He must turn aside from evil, and do good, and seek peace, and pursue it.

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

<sup>12</sup>For 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 κακώσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ μιμηταὶ <sup>200</sup> γένησθε;

<sup>13</sup>And who is going to harm you if you become imitators of what is good?

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

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

1Pe 3:15 κύριον δὲ τὸν θεὸν <sup>201</sup> ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἔτοιμοι δὲ <sup>202</sup> αἰεὶ πρὸς ἀπολογία πάντῃ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος,<sup>203</sup> μετὰ πραΰτητος καὶ φόβου<sup>204</sup>

<sup>15</sup>Instead, dedicate God in your hearts as Lord, and always be prepared for a speech in response to anyone who asks you the reason for the hope that is in you, with humility and respect;

<sup>197</sup> **3:10a** txt αὐτοῦ N K L P 049 0142 307 623<sup>Z</sup> 2464 lat-s,v,t cop<sup>sa,bo</sup> syr<sup>p,h</sup> TR AN BG RP // omit P<sup>72</sup> P<sup>81</sup> A B C Ψ 33 623<sup>T</sup> 1175 1243 1735 1739 2805 SBL TH NA28 // lac P<sup>74</sup> 048 093 0206 0247 0285 ℓ1575.

<sup>198</sup> **3:10b** txt αὐτοῦ L P 049 0142 307 lat-s,v,t cop<sup>sa,bo</sup> syr<sup>p</sup> arm eth TR AN BG RP // omit P<sup>72</sup> P<sup>81</sup>vid N A B C K Ψ 33 623 1175 1243 1735 1739 2464 2805 syr<sup>h</sup> geo SBL TH NA28 // lac P<sup>74</sup> 048 093 0206 0247 0285 ℓ1575. The 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.

<sup>199</sup> **3:11** txt omit N C<sup>2</sup> Ψ K L P 049 0142 33 307 623 1735 1739 2464 cop<sup>sa,bo</sup> syr<sup>p</sup> arm geo TR AN BG RP // +δε P<sup>72</sup> A B C\* 1175 1243 2805 lat-s,v,t syr<sup>h</sup> SBL TH NA28 // lac P<sup>74</sup> P<sup>81</sup> 048 093 0206 0247 0285 ℓ1575. Perhaps the reading without δε is conforming the quotation to the LXX in which Psalm 34:27 reads ἔκκλινον ἀπὸ κακοῦ...

<sup>200</sup> **3:13** txt μιμηταὶ K L P 0142 307 lat-v<sup>mss</sup> TR AN BG RP // ζηλωταὶ P<sup>72</sup> N A B C Ψ 049 623 1175 1243 1735 1739 2464 2805 lat-a,s,v,t cop<sup>sa,bo</sup> syr<sup>p,h</sup> eth SBL TH NA28 // lac P<sup>74</sup> P<sup>81</sup> 048 093 0206 0247 0285 33 ℓ1575. The lone Vulgate manuscript listed with Byz reads: *si boni imitatores fuerimus* "if we are good imitators."

<sup>201</sup> **3:15a** txt θεον K L P 049 0142 307 623 did lat-v<sup>mss</sup> TR AN BG RP // Χριστον P<sup>72</sup> N A B C Ψ 33 1175 1243 1739 2464 2805 clem lat-s,v,t cop<sup>sa,bo</sup> syr<sup>h</sup> SBL TH NA28 // lac P<sup>74</sup> P<sup>81</sup> 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 τὸν Χριστόν, so they subconsciously wrote κύριον τὸν θεόν.

<sup>202</sup> **3:15b** txt δε K L P Ψ 049 0142 clem TR AN BG RP // omit P<sup>72</sup> N A B C 33 307 623 1175 1243 1735 1739 2464 2805 lat-s,v,t cop<sup>sa,bo</sup> syr<sup>h</sup> SBL TH NA28 // indeterminate syr<sup>p</sup> // lac P<sup>74</sup> P<sup>81</sup> 048 093 0206 0247 0285 ℓ1575.

<sup>203</sup> **3:15d/16a** txt omit K L P 049 0142 lat-s syr<sup>p</sup> eth TR AN BG RP // ἄλλα P<sup>72</sup> N A B C Ψ 33 623 1175 1243 1735 1739 2464 2805 clem lat-v,t cop<sup>sa,bo</sup> syr<sup>h</sup> arm geo SBL TH NA28 // lac P<sup>74</sup> P<sup>81</sup> 048 093 0206 0247 0285 ℓ1575.

<sup>204</sup> **3:16c** Place "with humility and respect" in v. 15: TR, AN, RP, KJV, NASB, NIV, Place "with humility and respect" in v. 16: NRSV, WH, VS, SBL, TH, NA28

1Pe 3:16 συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν,<sup>205</sup> καταισχυθῶσιν οἱ ἐπιηρέαζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφῆν.

<sup>16</sup>having a good conscience, in order that while they criticize you as wrong-doers, 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.

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

1Pe 3:18 ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν,<sup>206</sup> δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς<sup>207</sup> προσαγάγη τῷ θεῷ, θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι·

<sup>18</sup>Because 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,

<sup>19</sup>in which also he<sup>208</sup> preached, when he went to the spirits that were in prison,

<sup>205</sup> **3:16b** txt καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν RP // d-καταλαλώσιν ὑμῶν ὡς κακοποιῶν L 0142 623 1243 1735 2464 2805 TR // a-καταλαλεῖσθε  $\mathfrak{P}^{72}$  B  $\Psi$  1175 1739 clem syr<sup>hT</sup> geo SBL TH NA28 // b- καταλαλοῦσιν ὑμᾶς arm // c- καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν (thinking of 2:12)  $\aleph$  A C K P 049 33 antioch AN BG // e- καταλαλώσιν ὑμᾶς ὡς κακοποιῶν 307 // f- καταλαλοῦσιν // a/b lat-s,v cop<sup>sa</sup> // b/f syr<sup>hmg</sup> // c/d lat-t cop<sup>bo</sup> syr<sup>p,hA</sup> // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247 0285  $\ell$ 1575.

<sup>206</sup> **3:18a** txt

a- περι ἁμαρτιῶν	ἔπαθεν	B K P 049 0142 TR AN BG RP SBL TH NA28
b- περι ἁμαρτωλῶν	ἔπαθεν	cyr <sup>ms</sup> lat-c
c- περι ἁμαρτιῶν ὑπὲρ ὑμῶν ἔπαθεν		1678 geo
d- περι ἁμαρτιῶν ὑπὲρ ἡμῶν ἔπαθεν		L 307 2464 2805
e- περι ἁμαρτιῶν	ἀπέθανεν	cyr WH
f- ὑπὲρ ἁμαρτιῶν	ἀπέθανεν	cyr
g- περι ἁμαρτιῶν	ἡμῶν ἀπέθανεν	C* <sup>vid</sup> cop <sup>sa</sup> mss syr <sup>p</sup>
h- περι ἁμαρτιῶν ὑπὲρ ἡμῶν ἀπέθανεν		$\aleph^2$ C <sup>2</sup> 0285 33 <sup>vid</sup> 623 1175 1243 1739 did
i- ὑπὲρ ἁμαρτιῶν περι ἡμῶν ἀπέθανεν		cyr
j- περι τῶν ἁμαρτιῶν ὑπὲρ ἡμῶν ἀπέθανεν		$\aleph^*$
k- περι ἁμαρτιῶν ὑπὲρ ὑμῶν ἀπέθανεν		$\mathfrak{P}^{72}$ A 1735
l- ὑπὲρ ἁμαρτιῶν ὑπὲρ ὑμῶν ἀπέθανεν		1505
m- περι ὑμῶν ὑπὲρ ἁμαρτιῶν ἀπέθανεν		$\Psi$
n- ὑπὲρ ἁμαρτωλῶν	ἀπέθανεν	cyr <sup>mss</sup> did
o- ὑπὲρ	ἡμῶν ἀπέθανεν	arm <sup>mss</sup>
	e/f	lat-k,v cop <sup>bo</sup> mss
	e/f/g	lat-a,t
	h/i/j	cop <sup>bo</sup> eth
	h/j	syr <sup>h</sup>
	k/l	arm <sup>mss</sup>
	lac	$\mathfrak{P}^{74}$ $\mathfrak{P}^{81}$ 048 093 0206 0247 $\ell$ 1575.

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.”

<sup>207</sup> **3:18b** txt ὑμᾶς  $\mathfrak{P}^{72}$  B P  $\Psi$  049 0285 1175 1243 lat-t cop<sup>sa</sup>mss syr<sup>p,hT</sup> arm RP SBL TH NA28 // ἡμᾶς  $\aleph^2$  A C K L 0142 33 307 623 1739 2464 2805 cyr did petr-al lat-k,a,v cop<sup>sa</sup>mss,bo syr<sup>hM</sup> geo TR AN BG // omit  $\aleph^*$  // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  048 093 0206 0247  $\ell$ 1575. The UBS commentary: “...copyists would have been more likely to alter the second person to the first person (as more inclusive) than vice versa.”

<sup>208</sup> **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,<sup>209</sup> τοῦτ' ἔστιν ὀκτώ ψυχαί, διεσώθησαν δι' ὕδατος.

<sup>20</sup>to 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 ὁ<sup>210</sup> ἀντίτυπον νῦν καὶ ἡμᾶς<sup>211</sup> σῶζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,

<sup>21</sup>Which 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 θεοῦ<sup>212</sup> πορευθεὶς εἰς οὐρανὸν ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

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

## Chapter 4

1Pe 4:1 Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν<sup>213</sup> σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοϊαν ὀπλίσασθε, ὅτι ὁ παθὼν ἐν σαρκὶ<sup>214</sup> πέπαυται ἀμαρτίας,<sup>215</sup>

<sup>1</sup>Therefore Christ having suffered in the flesh on our behalf, you also arm yourselves of the same mind, that someone who has suffered in the flesh is finished with sin,<sup>216</sup>

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

<sup>2</sup>to 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.

<sup>209</sup> **3:20** txt ὀλίγοι C K L P Ψ 0142 0285 307 1175 1243 1739 cyr syr<sup>h</sup> TR AN BG RP NA28\* // ὀλίγοι ℘<sup>72</sup> Ⲭ A B 049 623 1735 2464 2805 or lat-k,c,v,t SBL TH NA28\* // *indeterminate* cop<sup>sa,bo</sup> syr<sup>p</sup> // lac ℘<sup>74</sup> ℘<sup>81</sup> 048 093 0206 0247 33 ℓ1575. \*The editors of the NA28 / ECM2 consider the two readings to be of equal weight.

<sup>210</sup> **3:21a** txt ὁ Ⲭ<sup>2</sup> A B C K L P Ψ 049 0142 0285 33 307 623 1243 1735 1739 2464 2805 cyr lat-k,v,t syr<sup>h</sup> TR AN BG RP SBL TH NA28 // ὁ ? // ὅς 1175 // *omit* ℘<sup>72</sup> Ⲭ\* // ᾠ 1501 syr<sup>p</sup> // οὐ 1127 al // ὡς cop<sup>bo</sup>? aug? // lac ℘<sup>74</sup> ℘<sup>81</sup> 048 093 0206 0247 33 ℓ1575

<sup>211</sup> **3:21b** txt

ἀντίτυπον νῦν καὶ ἡμᾶς σῶζει K 0142 307 AN BG RP

καὶ ἡμᾶς ἀντίτυπον νῦν σῶζει C L cyr TR

καὶ ὑμᾶς ἀντίτυπον νῦν σῶζει ℘<sup>72</sup> A B P Ψ 049 0285<sup>c</sup> 623 1175 1243 1739 2805 syr<sup>h</sup> SBL TH NA28

καὶ ὑμᾶς νῦν ἀντίτυπον σῶζει Ⲭ

καὶ ὑμᾶς ἀντίτυπον σῶζει 0285\* 2464

lac ℘<sup>74</sup> ℘<sup>81</sup> 048 093 0206 0247 33 ℓ1575

<sup>212</sup> **3:22** txt τοῦ θεοῦ *rell. Greek* TR AN BG RP TH NA28 // θεοῦ Ⲭ\* B Ψ SBL // *indeterminate* lat syr cop // lac ℘<sup>74</sup> ℘<sup>81</sup> 048 093 0206 0247 18\* ℓ156 ℓ1126 ℓ1442S ℓ1575 pr.

<sup>213</sup> **4:1a** txt ὑπὲρ ἡμῶν Ⲭ<sup>2</sup> A K L P 0142 33<sup>vid</sup> 307 623 1175 1735 2464 2805 anast-a anast-s apoll ath cyr did epiph leont-h marcell nest<sup>mss</sup> thdrt lat-a cop<sup>bo</sup> syr<sup>h</sup> arm eth TR AN BG RP // ὑπὲρ ὑμῶν Ⲭ\* 049<sup>c</sup> syr<sup>p</sup> // *omit* ℘<sup>72</sup> B C Ψ 049\* 0285 1243 1739 nest<sup>t</sup> lat-v,t cop<sup>sa</sup> geo SBL TH NA28 // lac ℘<sup>74</sup> ℘<sup>81</sup> 048 093 0206 0247 ℓ1575. 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.”

<sup>214</sup> **4:1b** txt ἐν σαρκὶ K P 0142 TR AN RP // σαρκὶ ℘<sup>72</sup> Ⲭ A B C L Ψ 049 307 623 1175 1243 1735 1739 2464 2805 BG SBL TH NA28 // *indeterminate* lat cop syr // lac ℘<sup>74</sup> ℘<sup>81</sup> 048 093 0206 0247 0285 33 ℓ1575.

<sup>215</sup> **4:1c** txt πέπαυται ἀμαρτίας ℘<sup>72</sup> Ⲭ\* A C 307 623 1175 1243 1735 1739 2464 2805 TR AN BG RP SBL TH NA28 // πέπαυται ἀπὸ ἀμαρτίας 049 056 0142 // πέπαυται ἀμαρτίαις (*assim.* to following ἀμαρτίαις) Ⲭ<sup>2</sup> B Ψ // *indeterminate* lat-a,v,t syr<sup>p</sup> // lac ℘<sup>74</sup> ℘<sup>81</sup> 048 093 0206 0247 0285 33 ℓ1575. The coptic and syriac Harklean versions could be considered to agree with all of the above readings except that of B.

<sup>216</sup> **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 ἡμῖν<sup>217</sup> ὁ παρεληλυθὼς χρόνος τοῦ βίου τὸ θέλημα<sup>218</sup> τῶν ἐθνῶν κατεργάσασθαι,<sup>219</sup> πεπορευμένους ἐν ἀσελείαις, ἐπιθυμίαις, οἴνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρίαις.

<sup>3</sup>For enough is the time gone by of our lives 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·

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

1Pe 4:5 οἱ ἀποδώσουσιν λόγον τῷ ἐτοίμως ἔχοντι κρῖναι<sup>220</sup> ζῶντας καὶ νεκρούς·

<sup>5</sup>They 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.

<sup>6</sup>It is for that reason as well<sup>221</sup> that the gospel is preached<sup>222</sup> to the dead.<sup>223</sup> 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 εἰς τὰς<sup>224</sup> προσευχάς·

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

<sup>217</sup> **4:3a** txt

ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου	K L P 049 0142 307 TR RP
ὑμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου	AN
ὁ παρεληλυθὼς χρόνος τοῦ βίου	1735
ὁ παρεληλυθὼς χρόνος	℘ <sup>72</sup> ℵ <sup>2</sup> B Ψ 33 623 <sup>T</sup> 1243 1739 2464 2805 lat-v,t cop <sup>sa</sup> syr <sup>p,h</sup> clem SBL TH NA28
ὁ παραλελυθὼς χρόνος	A
ὑμῖν ὁ παρεληλυθὼς χρόνος	ℵ* 1175 lat-a cop <sup>bo</sup> BG
ἡμῖν ὁ παρεληλυθὼς χρόνος	C 623 <sup>Z</sup> lat-hi
lac	℘ <sup>74</sup> ℘ <sup>81</sup> 048 093 0206 0247 0285 ℓ1575

<sup>218</sup> **4:3c** txt θέλημα K L P 049 0142 TR AN BG RP // βούλημα ℘<sup>72</sup> ℵ A B C Ψ 307 623 1175 1243 1735 1739 2464 2805 clem SBL TH NA28 // versions indeterminate // lac ℘<sup>74</sup> ℘<sup>81</sup> 048 093 0206 0247 0285 33 ℓ1575.

<sup>219</sup> **4:3d** txt b- κατεργάσασθαι πεπορευμένους K L P Ψ 049 0142 307 TR AN BG RP // a- κατεργάσθαι πεπορευμένους ℘<sup>72</sup> A B 623 1735 1739 2464 clem SBL TH NA28 // c- κατεργάσθαι πορευομένων ℵ cop<sup>sa</sup> // d- κατεργάσασθαι πορευομένων cop<sup>bo</sup> // e- κατεργάσασθαι πεπορευμένους 1501 // f- κατεργάσασθαι πορευθέντας 2544 // g- κατεργάσασθε πεπορευμένους C<sup>vid</sup> 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 *perfectisse ambulantes* // a/f/h lat-t *consummatum qui ambulaverunt* // either omission of κατεργάσθαι or abridged translation syr<sup>p</sup> // indeterminate syr<sup>h</sup> // lac ℘<sup>74</sup> ℘<sup>81</sup> 048 093 0206 0247 0285 33 ℓ1575.

<sup>220</sup> **4:5** a- ἐτοίμως ἔχοντι κρῖναι ℵ A C<sup>2</sup> 307 623 1175 1243 1735 2464 2805 TR AN BG RP SBL TH NA28 // b- ἐτοίμως κρίνοντι B C<sup>\*vid</sup> // c- ἐτοίμως κρινουσι Ψ // d- ἐτοίμως κρινοντι 2138 // e- ἐτοίμω κρῖναι ℘<sup>72</sup> 1739 // a/b/c/d/e syr<sup>p</sup> // a/e lat-v,t cop<sup>sa,bo</sup> // b/c syr<sup>h</sup> // lac ℘<sup>74</sup> ℘<sup>81</sup> 048 093 0206 0247 0285 33 ℓ1575.

<sup>221</sup> **4:6a** The Greek word καὶ here means “as well.” Because in this verse Peter gives two reasons why the gospel is preached to the dead.

<sup>222</sup> **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.

<sup>223</sup> **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.

<sup>224</sup> **4:7** txt τὰς K L P 049 0142 1735 TR AN BG RP // omit ℘<sup>72</sup> ℵ A B Ψ 33 307 623 1175 1243 1739 2464 2805 marc-er SBL TH NA28 // indeterminate lat cop syr // lac ℘<sup>74</sup> ℘<sup>81</sup> C 048 093 0206 0247 0285 ℓ1575.

1Pe 4:8 πρὸ πάντων δὲ <sup>225</sup> τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη<sup>226</sup> καλύψει<sup>227</sup> πλῆθος ἀμαρτιῶν·

<sup>8</sup>But above all else have fervent love between each another, because love will cover a multitude of sins.

1Pe 4:9 φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμῶν·<sup>228</sup>

<sup>9</sup>Be hospitable to one another without grumbling.

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

<sup>10</sup>According 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 ὡς<sup>229</sup> 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.<sup>230</sup>

<sup>11</sup>if 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,

<sup>12</sup>Beloved, do not be surprised at the fiery trial happening with you to test you, as if it is an odd coincidence,

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

<sup>13</sup>but 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.

<sup>225</sup> **4:8a** txt δὲ K L P 049 0142 307 623 1175 1243 1735 1739 2464 2805 antioch lat-s cop<sup>sa</sup>m<sup>ss</sup>,bo syr<sup>h</sup> TR AN BG RP // omit  $\mathfrak{P}^{72}$   $\aleph$  A<sup>vid</sup> B  $\Psi$  33 lat-a,v,t SBL TH NA28 // indeterminate syr<sup>p</sup> // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  C 048 093 0206 0247 0285  $\ell$ 1575.

<sup>226</sup> **4:8b** txt omit  $\mathfrak{P}^{72}$   $\aleph$  A B K L P  $\Psi$  049 33 307 623 1175 1735 2464 2805 TR SBL TH NA28 RP // +ή 0142 1243 1739 antioch dor-gaz AN BG // indeterminate lat cop syr // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  C 048 093 0206 0247 0285  $\ell$ 1575.

<sup>227</sup> **4:8c** txt καλύψει  $\mathfrak{P}^{72}$   $\aleph$  L P 049 TR AN RP // καλύπτει A B K  $\Psi$  0142 33 307 623 1175 1243 1735 1739 2464 2805 antioch clem did dor-gaz lat-a,c,s,v,t BG SBL TH NA28 // indeterminate cop syr // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  C 048 093 0206 0247 0285  $\ell$ 1575.

<sup>228</sup> **4:9** txt γογγυσμῶν K L P 049 307 TR AN BG RP // γογγυσοῦ  $\mathfrak{P}^{72}$   $\aleph$  A B  $\Psi$  0142 33 623 1175 1243 1735 1739 2464 2805 antioch lat-s,v,t syr<sup>p,h</sup> SBL TH NA28 // indeterminate cop<sup>sa</sup>,bo // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  C 048 093 0206 0247 0285  $\ell$ 1575.

<sup>229</sup> **4:11a** txt ὡς K L P 049 AN BG RP // ἦς  $\mathfrak{P}^{72}$   $\aleph$  A B  $\Psi$  0142 33 307 623 1175 1243 1735 1739 2464 2805 antioch apoll lat-v,t cop<sup>sa</sup>,bo syr<sup>p,h</sup> TR SBL TH NA28 // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  C 048 093 0206 0247 0285  $\ell$ 1575.

<sup>230</sup> **4:11b** txt εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν  $\aleph$  A B K L P  $\Psi$  049 0142 33 307 TR AN SBL TH NA28♦ RP // εἰς τοὺς αἰῶνας· ἀμήν  $\mathfrak{P}^{72}$  623 1175 1243 1735 1739 2464 2805 cop<sup>sa</sup>m<sup>ss</sup>,bo<sup>ptv</sup> syr<sup>p</sup>m<sup>ss</sup>,h BG ♦ // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  C 048 093 0206 0247 0285  $\ell$ 1575. The editors of the NA28 / ECM2 consider the two asterisked readings to be of equal weight.

1Pe 4:14 εἰ ὀνειδίξεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης<sup>231</sup> καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ’ ὑμᾶς ἀναπαύεται. κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται<sup>232</sup>

<sup>14</sup>If you are reproached because of the name of Christ, blessed are you. That means the glory and the Spirit of God rests upon you! While according to them, He is getting denigrated, according to you He is getting glorified.

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

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

1Pe 4:16 εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῷ μέρει τούτῳ.<sup>233</sup>

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

1Pe 4:17 ὅτι ὁ καιρὸς<sup>234</sup> τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀφ’ ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ;

<sup>17</sup>Because 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 φανεῖται;

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

<sup>231</sup> **4:14a** txt omit  $\mathfrak{P}^{72}$  B K L  $\Psi$  049 anast-s clem cyr lat-v syrP TR BG RP SBL TH NA28 // καὶ τῆς δυναμειως  $\aleph^2$  antioch arm // καὶ τῆς δυναμειως αὐτου  $\aleph^*$  eth // καὶ δυνάμειως A P 0142 33 307 623 1175 1243 1735 1739 2464 2805 ath thdrt AN // καὶ δυνάμειως αὐτοῦ 94 // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  C 048 093 0206 0247 0285  $\ell$ 1575.

<sup>232</sup> **4:14b** txt

h ἀναπαύεται	κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται	K L P 0142 TR AN BG RP
i ἀναπέπαυται	κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται	2805
j ἐπαναπαύεται	κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται	$\Psi$ lat-t
k ἀναπαύεται	κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται	lat-k
f ἀναπαύεται	κατὰ δὲ ὑμᾶς δοξάζεται	307 <sup>T</sup>
g ἀναπέπαυται	κατὰ δὲ ὑμᾶς δοξάζεται	307 <sup>Z</sup>
a ἀναπαύεται		$\aleph^*$ B 1739AV clem thdrt SBL TH NA28
b ἐπαναπαύεται		A 1243 lat-v
c ἐπαναπέπαυται		$\mathfrak{P}^{72}$ $\aleph^2$
d ἀναπέπαυται		33 623 1175 2464 anast-s cyr
a/b/c/d	syrP, <sup>h</sup> eth	
c/d	cop <sup>sa<sup>ms</sup>,bo</sup>	
e ἀναπέμπεται	049	
i/j	cop <sup>sa<sup>ms</sup>,bo<sup>ms</sup></sup>	
lac	$\mathfrak{P}^{74}$ $\mathfrak{P}^{81}$ C 048 093 0206 0247 0285 $\ell$ 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*).”

<sup>233</sup> **4:16** txt τῷ μέρει τούτῳ K L P 049 0142 307 TR AN BG RP NA28 {B} // τῷ ὀνόματι τούτῳ  $\mathfrak{P}^{72}$   $\aleph$  A B  $\Psi$  33 623 1175 1243 1739 2464 2805 cyr lat syr cop arm geo eth TH SBL // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  C 048 093 0206 0247 0285  $\ell$ 1575. 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.

<sup>234</sup> **4:17** txt ὁ καιρὸς  $\mathfrak{P}^{72}$  B K L P  $\Psi$  049 0142 623 1175 1243 1735 1739 2464 2805 antioch bas or TR AN BG RP SBL TH NA28 // καιρὸς  $\aleph$  A 33 307 bas isid max-conf // indeterminate lat cop syr eth // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  C 048 093 0206 0247 0285  $\ell$ 1575.

1Pe 4:19 ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ ὡς<sup>235</sup> πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιίᾳ.<sup>236</sup>

<sup>19</sup>So then those suffering according to the will of God should entrust their souls as with a faithful creator, all the while doing good.

## Chapter 5

1Pe 5:1 Πρεσβυτέρους τοὺς <sup>237</sup> ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός,

<sup>1</sup>I, 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 I exhort:

1Pe 5:2 ποιμάνετε τὸ ἐν ὑμῖν ποιμνιον τοῦ θεοῦ, ἐπισκοποῦντες<sup>238</sup> μὴ ἀναγκαστῶς ἀλλὰ ἐκουσίως,<sup>239</sup> μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως,

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

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

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

1Pe 5:4 καὶ φανερωθέντος τοῦ ἀρχιποίμενος κομειῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

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

1Pe 5:5 ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις. πάντες δὲ ἀλλήλοις ὑποτασσόμενοι <sup>240</sup> τὴν ταπεινοφροσύνην ἐγκομβώσασθε, ὅτι Ὁ θεὸς<sup>241</sup> ὑπερηφάνους ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν.

<sup>5</sup>Likewise, young people, submit yourselves to the older people. And everyone, tie on the apron of humility, being subject to 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,<sup>242</sup>

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

<sup>235</sup> **4:19a** txt ὡς K L P 049 0142 307 623<sup>Z</sup> lat-hil syr<sup>p,h</sup> TR AN BG RP // omit  $\mathfrak{P}^{72}$   $\aleph$  A B  $\Psi$  33 623<sup>T</sup> 1175 1243 1735 1739 2464 2805 ath procop lat-v,t cop<sup>sa,bo</sup> SBL TH NA28 // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  C 048 093 0206 0247 0285  $\ell$ 1575.

<sup>236</sup> **4:19b** txt ἀγαθοποιίᾳ  $\aleph$  B K L P 049 0142 307 cop<sup>sa,bo</sup> syr<sup>h</sup> TR AN BG RP SBL TH NA28 // ἀγαθοποιίαις  $\mathfrak{P}^{72}$  A  $\Psi$  33 623 1175 1243 1735 1739 2464 2805 lat-v,t syr<sup>p</sup> // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  C 048 093 0206 0247 0285  $\ell$ 1575.

<sup>237</sup> **5:1** txt τοὺς K L P 049 0142 33 307\* 1243 1739  $\ell$ 1575 did TR AN BG RP NA28 // οὖν  $\mathfrak{P}^{72}$  A B TH SBL // οὖν τοὺς  $\aleph$   $\Psi$  307<sup>Cvid</sup> 623 1175 1735 2464 2805 cyr cop<sup>sa,mss</sup> TD // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  C 048 093 0206 0247 0285.

<sup>238</sup> **5:2a** txt ἐπισκοποῦντες  $\mathfrak{P}^{72}$   $\aleph^2$  A  $\Psi$  049 0142 33 307 623 1243 1735 1739 2464 2805  $\ell$ 1575 TR AN BG RP SBL TH NA28 // ἐπισκοπεύοντες 1175 // *rell.* lat cop<sup>bo</sup> syr<sup>p,h</sup> read as one of the first two readings // omit  $\aleph^*$  B anast-s did cop<sup>sa</sup> TD // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  C 048 093 0206 0247 0285.

<sup>239</sup> **5:2b** txt c- omit B K L 049 0142 307 anast-s syr<sup>p</sup> TR AN BG RP // a- κατὰ θεόν  $\mathfrak{P}^{72}$   $\aleph$  A P  $\Psi$  33 623 1175 1243<sup>Cvid</sup> 1735 1739 2464 2805 antioch SBL TH NA28 {C} // b- κατὰ τον θεόν 1243\* // a/b lat-v,t cop<sup>sa,bo</sup> syr<sup>h</sup> eth // ? lat-s // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  C 048 093 0206 0247 0285.

<sup>240</sup> **5:5a** txt ὑποτασσόμενοι K L P 049 0142 307 623<sup>Z</sup> 1735 syr<sup>h</sup> TR AN BG RP // ἀγαπήσατε  $\Psi$  // omit  $\mathfrak{P}^{72}$   $\aleph$  A B 33 623<sup>T</sup> 1175 1243 1739 2464 2805 antioch lat-s,v,t cop<sup>sa,bo</sup> syr<sup>p</sup> SBL TH NA28 // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  C 048 093 0206 0247 0285.

<sup>241</sup> **5:5b** txt ὁ θεὸς *rell. grk.* TR AN BG RP SBL TH NA28 // 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  $\ell$ 156  $\ell$ 1126  $\ell$ 1442S 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.

<sup>242</sup> **5:6** txt omit  $\mathfrak{P}^{72}$   $\aleph$  B K L 049 0206 307 1175 1243 1739 antioch did or cop<sup>sa</sup> syr<sup>h</sup> arm geop<sup>t</sup> TR AN BG RP SBL TH NA28 // +ἐπισκοπῆς A P 0142 33 623 1735 2464 2805 cop<sup>bo</sup> syr<sup>hA</sup> geop<sup>t</sup> // +ἐπισκοπῆς ὑμῶν  $\Psi$  // *indeterminate* lat-s,v,t syr<sup>p</sup> eth // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  C 048 093 0247 0285  $\ell$ 1575. See 2:12 for ἐπισκοπῆς.

1Pe 5:7 πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ<sup>243</sup> ὑμῶν.

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

1Pe 5:8 νήψατε, γρηγορήσατε. ὁ ἀντίδικος<sup>244</sup> ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν τινα καταπίη<sup>245</sup>

<sup>8</sup>Be sober, be alert. Your adversary, the devil, is like a lion walking about, seeking someone he may devour;

1Pe 5:9 ᾧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι<sup>246</sup> ἐπιτελεῖσθαι.

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

1Pe 5:10 ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ,<sup>247</sup> ὀλίγον παθόντας αὐτὸς καταρτίσαι ὑμᾶς,<sup>248</sup> στηρίξει, σθενώσει, θεμελιώσει.

<sup>10</sup>But the God of all grace, who called you into his eternal glory in Christ Jesus, whenever you suffer a little, may He himself adjust you, confirm, strengthen, found you.<sup>249</sup>

<sup>243</sup> 5:7 txt περὶ  $\mathfrak{P}^{72}$   $\aleph$  A B K L P 049 0142 0206<sup>vid</sup> 307 623 1175 1243 1735 1739 2464 2805 antioch cyr-sc TR AN RP SBL TH NA28 // ὑπερ 33 syr<sup>h</sup> BG // indeterminate lat cop syr<sup>p</sup> // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  C 048 093 0247 0285 l1575.

<sup>244</sup> 5:8a txt ὁ ἀντίδικος  $\aleph^*$  A B K P 049\* 0142 0206 307 1735 syr<sup>pms</sup> AN RP SBL TH NA28 // ὅτι ὁ ἀντίδικος  $\mathfrak{P}^{72}$   $\aleph^2$  L  $\Psi$  049<sup>c</sup> 33<sup>vid</sup> 623 1175 1243 1739 2464 2805 anast-s antioch chrys cyr cyr-h lat-k,v,t cop<sup>sa,bo</sup> syr<sup>pms,h</sup> arm geo eth TR BG // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  C 048 093 0247 0285 l1575.

<sup>245</sup> 5:8b txt d- τινα καταπίη  $\mathfrak{P}^{72}$  A anast-s antioch ast-s ath chrys cyr cyr-h<sup>T</sup> cyr-h<sup>mss</sup> did eus evagr isid marc-er nil-anc or procop lat-a,s,v,t geo eth TR AN RP // a- τινα καταπιεῖν  $\aleph^2$  K L P 049 307 623 1243 1739 2464 2805 eus<sup>ms</sup> lat-k cop<sup>bo</sup> arm BG SBL TH NA28 // ao- τινα καταπειν  $\aleph^*$  // b- καταπιεῖν τινα or // cf- τινα καταπει 0142 33<sup>vid</sup> 1735 did or<sup>ms</sup> // e- καταπιεῖν B  $\Psi$  1175 cyr-h<sup>mss</sup> or // eo- καταπειν 0206<sup>vid</sup> // a/d syr<sup>p,h</sup> // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  C 048 093 0247 0285 l1575.

<sup>246</sup> 5:9 txt

a- τῇ ἐν	κόσμῳ ὑμῶν ἀδελφότητι	$\aleph^{2vid}$ A P $\Psi$ 049 33 307 623 1735 1739 2464 2805 TR AN BG RP TH NA28*
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
d- τῇ ἐν τῷ	κόσμῳ ὑμῶν ἀδελφότητι	$\mathfrak{P}^{72}$ $\aleph^*f$ (την) B SBL
e- τῇ ἐν τῷ	κόσμῳ ἀδελφότητι	L syr <sup>h</sup>
	a/c/d	lat-v,t cop <sup>sa,mss</sup>
	indeterminate	cop <sup>sa,mss,bo</sup> syr <sup>p</sup>
	lac	$\mathfrak{P}^{74}$ $\mathfrak{P}^{81}$ C 048 093 0247 0285 l1575

\*The editors of the NA28 / ECM2 consider the readings with and without τῷ to have equal weight.

<sup>247</sup> 5:10a txt ἐν Χριστῷ Ἰησοῦ  $\mathfrak{P}^{72}$  A K L P  $\Psi$  33 307 623 1175 1243 1735 1739 2464 2805 lat-v,t cop<sup>bo</sup> syr<sup>p,hA</sup> eth TR AN BG RP NA28\* // ἐν Χριστῷ  $\aleph$  0206<sup>vid</sup> (omit Ἰησοῦ but indeterm. re. τῷ cop<sup>sa</sup> syr<sup>h</sup>) SBL TH NA28\* // ἐν τῷ Χριστῷ B // lac  $\mathfrak{P}^{74}$   $\mathfrak{P}^{81}$  C 048 093 0247 0285 l1575. \*The editors of the NA28 / ECM2 consider the SBL and RP readings to be of equal weight.

<sup>248</sup> 1 Pe 5:10b txt

καταρτίσαι ὑμᾶς στηρίξει σθενώσει θεμελιώσει	K L P 049 0142 307 1735 RP
καταρτίσαι ὑμᾶς στηρίξει σθενώσει θεμελιώσει	TR BG
καταρτίσει στηρίξει σθενώσει θεμελιώσει	$\aleph$ 33 623 <sup>T</sup> 1243 <sup>f</sup> 1739 <sup>T</sup> 2464 2805 (cop <sup>sa,mss,bo</sup> ) arm SBL TH NA28
καταρτίσει ὑμᾶς στηρίξει σθενώσει θεμελιώσει	623 <sup>Z</sup> 1739 <sup>Z</sup> (cop <sup>sa,mss,bo</sup> ) AN
καταρτίσει στηρίξει θεμελιώσει	$\mathfrak{P}^{72}$ (*vidf) 1175 lat-t (syr <sup>p</sup> )
καταρτίσει στηρίξει σθενώσει	A B $\Psi$ f 0206 <sup>vidf</sup> lat-v cop <sup>sa,mss</sup>
	the verb form καταρτίσαι is supported by syr <sup>h</sup>
lac	$\mathfrak{P}^{74}$ $\mathfrak{P}^{81}$ C 048 093 0247 0285 l1575.

<sup>249</sup> 1 Pe 5:10c These verbs, in the TR only, are all in the optative mood. In the Robinson-Pierpont text, only “adjust” is in the optative.

1Pe 5:11 αὐτῷ ἡ δόξα καὶ τὸ κράτος<sup>250</sup> εἰς τοὺς αἰῶνας τῶν αἰώνων<sup>251</sup> ἀμήν.

<sup>11</sup>The glory and the power are with him for ever and ever. Amen.

1Pe 5:12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογιζομαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ· εἰς ἣν ἐστήκατε.<sup>252</sup>

<sup>12</sup>It 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.

1Pe 5:13 ἀσπάζεταιται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτῇ καὶ Μάρκος ὁ υἱός μου.

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

1Pe 5:14 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης, εἰρήνην ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ Ἰησοῦ.<sup>253</sup> Ἀμήν.<sup>254</sup>

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

## 1 Peter Endnote #1 Unwritten Implications

In this epistle, 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.

## 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 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

<sup>250</sup> **1 Pe 5:11a** txt ἡ δόξα καὶ τὸ κράτος **κ** **Λ** **Ρ** 307 1735 2805 (cop<sup>sa</sup>ms<sup>ss</sup> ? re articles) **TR** **AN** **BG** **RP** // ἡ δόξα κράτος **K** 049 0142 // τὸ κράτος καὶ ἡ δόξα 33 623 1175 1243 1739 2464 cop<sup>bo</sup> syr<sup>h</sup> arm // ἡ δόξα cop<sup>sa</sup>ms<sup>ss</sup> // ἡ δόξα καὶ τὸ κράτος καὶ ἡ τιμὴ syr<sup>p</sup> // τὸ κράτος **A** **B** **Ψ** (0206 lat-v,t ? re τὸ) geo **SBL** **TH** **NA28** // κράτος **Ɔ**<sup>72</sup> (0206 lat-v,t ? re τὸ) // lac **Ɔ**<sup>74</sup> **Ɔ**<sup>81</sup> **C** 048 093 0206 0247 0285 **l**1575.

<sup>251</sup> **1 Pe 5:11b** txt εἰς τοὺς αἰῶνας τῶν αἰώνων **κ** **A** **K** **L** **P** **Ψ** 049 0142 0206<sup>vid</sup> 33 623 1175 1243 1735 1739 2464 2805 **cyr-h** lat-v,t cop<sup>sa</sup>ms<sup>ss</sup> syr<sup>p,h</sup> geo **eth** **TR** **AN** **BG** **RP** **TH** **NA28\*** // εἰς τοὺς αἰῶνας **Ɔ**<sup>72</sup> **B** 307 cop<sup>bo</sup> arm **NA28\*** // lac **Ɔ**<sup>74</sup> **Ɔ**<sup>81</sup> **C** 048 093 0206 0247 0285 **l**1575. \*The editors of the NA28 / ECM2 consider the two readings to be of equal weight.

<sup>252</sup> **1 Pe 5:12** txt *b-* εἰς ἣν ἐστήκατε **K** **L** **P** 049 307f (\*την) **TR** **AN** **BG** **RP** // *a-* εἰς ἣν στήτε **Ɔ**<sup>72</sup> **κ** **A** **B** 33 623 1175 1243 1735 1739 2805 lat-v cop<sup>sa</sup>ms<sup>ss</sup> **SBL** **TH** **NA28** // *c-* εἰς ἣν στήκετε 2464 // *d-* εἰς ἣν ἔστε syr<sup>h</sup> // *e-* εἰς ὃν ἐστήκατε 0142 // *f-* εἰς ἣν αἰτεῖτε **Ψ** // *b/c* lat-t cop<sup>sa</sup>ms<sup>ss</sup> **bo** syr<sup>p</sup> // lac **Ɔ**<sup>74</sup> **Ɔ**<sup>81</sup> **C** 048 093 0206 0247 0285 **l**1575.

<sup>253</sup> **1 Pe 5:14a** txt ἐν Χριστῷ Ἰησοῦ **κ** **K** **L** **P** 049 0142 307 623 1175 1243 1735 1739 2805 **anast-a** lat-t cop<sup>sa</sup>ms<sup>ss</sup> **bo** syr<sup>h</sup> **TR** **AN** **BG** **RP** **NA28\*** // ἐν Χριστῷ **A** **B** **Ψ** 33<sup>vid</sup> 2464 lat-v cop<sup>sa</sup>ms<sup>ss</sup> **bo syr<sup>p</sup> **SBL** **TH** **NA28\*** // *omit/lack* εἰρήνην *to end* **Ɔ**<sup>72</sup> // lac **Ɔ**<sup>74</sup> **Ɔ**<sup>81</sup> **C** 048 093 0206 0247 0285 33 **l**1575. \*The editors of the NA28 / ECM2 consider the two asterisked readings to be of equal weight.**

<sup>254</sup> **1 Pe 5:14b** txt ἀμήν **κ** **K** **L** **P** 049 0142 307 623 1735 1739<sup>c</sup> 2464 2805 lat-t syr<sup>p,h</sup> cop<sup>bo</sup>ms<sup>ss</sup> **eth**ms **TR** **AN** **BG** **RP** // *omit* **Ɔ**<sup>72</sup> **A** **B** **Ψ** 1175 1243 1739\* lat-v cop<sup>sa</sup>ms<sup>ss</sup> **bo** **eth** **SBL** **TH** **NA28** // lac **Ɔ**<sup>74</sup> **Ɔ**<sup>81</sup> **C** 048 093 0206 0247 0285 33 **l**1575.

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 πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν·

<sup>24</sup>because 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 ἀγαθοποιούσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

<sup>6</sup>like how Sarah obeyed Abraham, calling him master; 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.

<sup>6</sup>It is for that reason as well that 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
ϱ <sup>72</sup>	III/IV		
ϱ <sup>74</sup>	VII	P. Bodmer XVII	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
ϱ <sup>81</sup>	IV		
ϱ <sup>125</sup>	III/IV	P.Oxy. 4934	
κ	IV	01	London, the British Library, Add. 43725
κ <sup>2</sup>	IV-VI	1 <sup>st</sup> corrector	
κ <sup>3</sup>	VII	2 <sup>nd</sup> 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 <sup>1</sup>	V		
C <sup>2</sup>	VI		
C <sup>3</sup>	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
†1575	VIII		
		<b>LATINS:</b>	
lat-s	VII	it <sup>l</sup>	Old Spanish text from African sources; principal witnesses: Ms 67 (7 <sup>th</sup> 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 <sup>z</sup>	Later text, attested in the 5 <sup>th</sup> /6 <sup>th</sup> 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 <sup>h</sup>	1 Pet 4:17 - end
67	VII	it <sup>l</sup>	1Pet 1:1-7; 1:22- 2:9; 3:1-14
64	VI/VII	it <sup>r</sup>	1Pet 1:8-19; 2:20- 3:7; 4:10-end
53	VI	it <sup>s</sup>	1Pet 1:1-18; 2:4-10
32	VI	it <sup>w</sup>	1Pet 2:18-25; 3:8-18; 4:7-9,18,19
65	VIII	it <sup>z</sup>	1 Pet 2:9- 4:15
t	VII-IX	it <sup>t</sup>	

			Other Versions
cop <sup>sa</sup>	III-X	Sahidic Coptic	There are many small fragmentary manuscripts, & later editions
cop <sup>bo</sup>	IX	Bohairic Coptic	There are many small fragmentary manuscripts, & later editions
syr <sup>P</sup>	V	Syriac Peshitta	
syr <sup>h</sup>	VII	Harklean Syriac	
arm	V/VI	Armenian	
geo	V/VI	Georgian	
eth	500	Ethiopic	

		<b>CHURCH FATHERS: Note: I did not cite any writer whose date is unknown</b>
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 Gazaesus
epiph	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
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 Variants Dated 9<sup>th</sup> Century or later in 1 Peter

Variant Verse	RP text	1 <sup>st</sup> Grk MS	Date	Non-Greek MS if earlier	NA28 text (except where noted)	1st Grk MS	Date
1:7	πολὸν τιμιώτερον	L	IX	Origen, III	πολυτιμώτερον	ⲡ <sup>72</sup>	III/IV
1:7	τιμὴν καὶ εἰς δόξαν	K	IX		δόξαν καὶ τιμὴν	ⲡ <sup>72</sup>	III/IV
1:16	γίνεσθε	L	IX		ἔσεσθε	ⲡ <sup>72</sup>	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>	ⲡ <sup>72</sup>	III/IV
1:23	εἰς τὸν αἰῶνα	K	IX	Didymus, IV	<i>omit</i>	ⲡ <sup>72</sup>	III/IV
1:24	δόξα ἀνθρώπου	K	IX	Aug. V	δόξα αὐτῆς	ⲡ <sup>72</sup>	III/IV
2:2	<i>omit</i>	L	IX	Antioch. VII	εἰς σωτηρίαν	ⲡ <sup>72</sup>	III/IV
2:5	<i>omit</i>	K	IX	lat-v, IV/V	εἰς	ⲡ <sup>72</sup>	III/IV
2:6	τῇ	K	IX		<i>omit</i>	ⲡ <sup>72</sup>	III/IV
2:12	ἔχοντες καλήν ἐν τοῖς ἔθνεσιν	K	IX		ἐν τοῖς ἔθνεσιν ἔχοντες καλήν	ⲛ	IV
2:13	οὖν	K	IX	Antioch., syr <sup>h</sup> VII	<i>omit</i>	ⲡ <sup>72</sup>	III/IV
2:17	ἀγαπήσατε	K	IX		ἀγαπάτε	ⲡ <sup>72</sup>	III/IV
2:21	ὑπὲρ ἡμῶν ὑμῖν	K	IX	(copsams date?)	ὑπὲρ ὑμῶν ὑμῖν	B	IV
3:5	ἐπὶ θεὸν	K	IX		εἰς θεὸν	ⲡ <sup>72</sup>	III/IV
3:7	συγκληρονόμοι	K	IX	lat-hi, IV/V	συγκληρονόμοις	ⲡ <sup>81</sup>	IV
3:8	φιλόφρονες	K	IX		ταπεινόφρονες	ⲡ <sup>72</sup>	III/IV
3:9	εἰδότες	L	IX	syr <sup>h</sup> margin, date?	<i>omit</i>	ⲡ <sup>72</sup>	III/IV
3:10a	αὐτοῦ	K	IX	lat-v, IV/V	<i>omit</i>	ⲡ <sup>72</sup>	III/IV
3:10b	αὐτοῦ	L	IX	lat-v, IV/V	<i>omit</i>	ⲡ <sup>72</sup>	III/IV
3:13	μιμηταὶ	K	IX	(vg <sup>ms</sup> ) <i>si boni imitatores fuerimus</i> “if we are good imitators.”	ζηλωταὶ	ⲡ <sup>72</sup>	III/IV
3:15	θεὸν	K	IX	Didymus, IV	Χριστὸν	ⲡ <sup>72</sup>	III/IV
3:15	δὲ	K	IX	clem III	<i>omit</i>	ⲡ <sup>72</sup>	III/IV
3:15/16	<i>omit</i>	K	IX	syr <sup>p</sup> , V	ἀλλὰ	ⲡ <sup>72</sup>	III/IV
3:21	ἀντίτυπον νῦν καὶ ἡμᾶς σώζει	K	IX		καὶ ἡμᾶς ἀντίτυπον νῦν σώζει	ⲡ <sup>72</sup>	III/IV
4:1	ἐν	K	IX		<i>omit</i>	ⲡ <sup>72</sup>	III/IV
4:3	τοῦ βίου	K	IX		<i>omit</i>	ⲡ <sup>72</sup>	III/IV
4:3	θέλημα	K	IX		βούλημα	ⲡ <sup>72</sup>	III/IV
4:3	κατεργάσασθαι πεπορευμένους	K	IX		κατειργάσθαι πεπορευμένους	ⲡ <sup>72</sup>	III/IV
4:7	τάς	K	IX		<i>omit</i>	ⲡ <sup>72</sup>	III/IV
4:8	δὲ	K	IX	lat-s, VII copsamss, date?	<i>omit</i>	ⲡ <sup>72</sup>	III/IV
4:9	γογγυσμῶν	K	IX		γογγυσμοῦ	ⲡ <sup>72</sup>	III/IV
4:11	ὥς	K	IX		ἦς	ⲡ <sup>72</sup>	III/IV
4:14	ἀναπαύεται κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ἡμᾶς δοξάζεται	K	IX		ἀναπαύεται	B	IV
4:16	μέρει (NA28)	K	IX		ὀνόματι (NA27)	ⲡ <sup>72</sup>	III/IV
4:19	ὥς	K	IX	syr <sup>p</sup> , V	<i>omit</i>	ⲡ <sup>72</sup>	III/IV

5:5	ὑποτασσόμενοι	K	IX	Antioch., VII	<i>omit</i>	ⲡ <sup>72</sup>	III/IV
5:10	καταρτίσαι ὑμᾶς στηρίζει σθενώσει θεμελιώσει	K	IX		καταρτίσει στηρίξει σθενώσει θεμελιώσει	Ⲭ	IV
5:12	ἑστήκατε	K	IX	(syrⲡ) V	στήτε	ⲡ <sup>72</sup>	III/IV

## The Second Epistle of Peter

### ΠΕΤΡΟΥ Β

#### Chapter 1

2Pe 1:1 Συμεών<sup>255</sup> Πέτρος, δούλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτήρος Ἰησοῦ χριστοῦ·

<sup>1</sup>Simon 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.<sup>256</sup>

<sup>2</sup>grace and peace be multiplied to you, through the knowledge of God and of Jesus our Lord,  
2Pe 1:3 ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς,<sup>257</sup>

<sup>3</sup>as his divine power has given to us all things pertaining to life and godliness, through the knowledge of him who called us over to glory and virtue,

<sup>255</sup> **2 Pe 1:1** txt Συμεών **NA** K L P 049 0142 33 307 665<sup>Z</sup> 1175 1448 1735 1739 1852 2298 2423 arm geo AN BG RP SBL TH NA28 // Σιμεών 1127 // Σίμων **Ϛ**<sup>72</sup> B Ψ 5 623 665<sup>T</sup> 1241 1243 2464 2805 cop<sup>sa,bo</sup> eth TR // lac **Ϛ**<sup>74</sup> C 048 0156 0247

<sup>256</sup> **2 Pe 1:2** txt

a- τοῦ	θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν	B C K 049 665 1448 2423 TR AN BG RP SBL TH NA28
b-	θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν	43
c- τοῦ	θεοῦ καὶ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν	<b>NA</b> L 307 1241 1735 1739 2298 cop <sup>bo</sup>
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 <sup>bo</sup> mss
g- τοῦ	θεοῦ καὶ σωτήρος Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν	0142 l596
h- τοῦ	θεοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν	<b>Ϛ</b> <sup>72</sup>
i- τοῦ κυρίου ἡμῶν	Ἰησοῦ Χριστοῦ	lat-s cop <sup>sa,vv</sup> syr <sup>ph,h</sup>
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	<b>Ϛ</b> <sup>74</sup> 048 0156 0247

<sup>257</sup> **2 Pe 1:3** txt διὰ δόξης καὶ ἀρετῆς **Ϛ**<sup>72</sup> B K L P 049 0142 5 623 665 1175 1448 2423 2464 ps-oec cop<sup>vv</sup> TR AN BG RP // διὰ δόξης 0209<sup>vid</sup> // ἰδίᾳ δόξη καὶ ἀρετῇ **NA** C P Ψ 33 307 1241 1243 1735 1739 1852 2298 2805 did lat-s,v,t cop<sup>sa,bo</sup> syr<sup>ph,h,pal</sup> arm eth geo SBL TH NA28 // lac **Ϛ**<sup>74</sup> 048 0156 0247. The preposition διὰ with genitive, as here in the TR, means, of place or space, “motion in a line, from one end to the other, right through.” He has called us from where we were, all the way over to glory and virtue.

2Pe 1:4 δι' ὧν τὰ τίμια ἡμῖν καὶ μέγιστα ἐπαγγέλματα δεδωρήται,<sup>258</sup> ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.<sup>259</sup>

<sup>4</sup>through which he has given to us very great and precious 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.

2Pe 1:5 καὶ αὐτὸ τοῦτο δὲ<sup>260</sup> σπουδῆν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,

<sup>5</sup>But 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 γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,

<sup>6</sup>and 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·

<sup>7</sup>and to godliness brotherly friendship, and to brotherly friendship add love.

2Pe 1:8 ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν·

<sup>8</sup>For these things abounding in you make you not barren or unfruitful in the knowledge of our Lord Jesus Christ.

#### 258 2 Pe 1:4a txt

τίμια ἡμῖν καὶ μέγιστα ἐπαγγέλματα δεδωρήται  
τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδωρήται  
τίμια καὶ μέγιστα ἐπαγγέλματα ἡμῖν δεδωρήται  
μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδωρήται  
μέγιστα ὑμῖν καὶ τίμια ἐπαγγέλματα δεδωρήται  
μέγιστα καὶ τίμια ἡμῖν ἐπαγγέλματα δεδωρήται  
μέγιστα καὶ τίμια ὑμῶν ἐπαγγέλματα δεδωρήται  
lac

ⲛ K L 049 0142 (0209) 665 2423 ps-oc AN BG RP TH NA28\*  
B (0209) 1448 1852 SBL NA28\*  
ⲡ<sup>72</sup>  
2805 TR  
A 1735  
C P 5 33 307 623 1175 1243 1739 2298 2464 did<sup>V</sup>  
ⲱ 1241  
ⲡ<sup>74</sup> 048 0156 0209 0247

#### 259 2 Pe 1:4b txt

e- τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς  
a- τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς  
b- τὴν ἐν τῷ κόσμῳ ἐπιθυμίαν φθορᾶς  
c- τὴν ἐν τῷ κόσμῳ ἐπιθυμίαν φθοράν  
d- τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίας φθορᾶς  
f- τῆς ἐν κόσμῳ ἐν ἐπιθυμίας φθορᾶς  
g- τῆς ἐν κόσμῳ ἐπιθυμίᾳ φθορᾶς  
h- τῆς ἐν κόσμῳ ἐπιθυμίας φθορᾶς  
i- τῆς ἐν κόσμῳ ἐπιθυμίας καὶ φθορᾶς  
j- τὴν ἐν κόσμῳ ἐπιθυμίαν φθορᾶς  
...in cupiditate perditae vitae  
...concupiscentiae corruptionem  
a/e/f/g  
b/j  
d/i  
lac

K L P f2 049 0142 0209 307 665 1448 1735 2423 ps-oc TR AN BG RP NA28\*  
A B SBL TH NA28\*  
ⲛ  
ⲡ<sup>72</sup>  
1852  
1838  
2344  
33<sup>vid</sup> cop<sup>sa</sup>mss,bo,v<sup>v</sup>  
C Ψ 5 623 1175 1241 1243 1739 2298 2464 2805  
61  
lat-s  
lat-v  
lat-s,v,t syr<sup>ph</sup>  
cop<sup>sa</sup>mss  
syr<sup>h</sup>  
ⲡ<sup>74</sup> 048 0156 0247

<sup>260</sup> 2 Pe 1:5 txt καὶ αὐτὸ τοῦτο δὲ ⲡ<sup>72</sup> B C\* K L P 049 0142 0209 665 1175 2423 ps-oc TR AN RP SBL TH NA28\* // καὶ αὐτὸ δὲ τοῦτο ⲛ C<sup>2</sup> Ψ 5 33 307 623 1241 1448 1739 1852f 2464 2805 syr<sup>ph</sup>mss,h BG NA28\* // αὐτὸ δὲ τοῦτο cop<sup>sa</sup>mss syr<sup>ph</sup>mss // καὶ αὐτὸ δὲ τοῦτο cop<sup>sa</sup>mss // καὶ αὐτὸ τοῦτο 1243 2298 cop<sup>bo</sup> arm // καὶ αὐτοὶ δὲ A 1735 lat-s,t eth // ὑτοὶ δὲ lat-v // lac ⲡ<sup>74</sup> 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 ..."

2Pe 1:9 ὧ γὰρ μὴ πάρεστιν ταῦτα, τυφλός ἐστιν μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν.<sup>261</sup>

<sup>9</sup>For 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 ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε·

<sup>10</sup>Therefore instead, brethren, be diligent to make your calling and election sure,<sup>262</sup> for by doing these things you will never fail.

2Pe 1:11 οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

<sup>11</sup>For thus will be richly supplied to you entry into the eternal kingdom of our Lord and savior Jesus Christ.

2Pe 1:12 Διὸ οὐκ ἀμελήσω<sup>263</sup> ἀεὶ ὑμᾶς<sup>264</sup> ὑπομιμνήσκω ἐπεὶ τούτων, καίπερ εἰδόμενος καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείας.

<sup>12</sup>Wherefore I will never neglect to remind you 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,

<sup>13</sup>And I deem it right, as long as I am in this tent, to rouse you by a reminder,

2Pe 1:14 εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι·

<sup>14</sup>knowing 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.

<sup>15</sup>but I will strive to have you also after my departure always make mention of these reminders.

2Pe 1:16 Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπτει γενηθέντες τῆς ἐκείνου μεγαλειότητος.

<sup>16</sup>For 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.

<sup>261</sup> 2 Pe 1:9 txt ἁμαρτιῶν Ɔ<sup>72</sup> B C L P 049 0209 33 665 1448 1852 2423 2464 marc-er ps-oec TR AN BG RP TH NA28\* // ἁμαρτημάτων 8 A K Ψ 0142 5 307 623 1175 1241 1243 1735 1739 2298 2805 SBL NA28\* // lat cop syr indeterminate // lac Ɔ<sup>74</sup> 048 0156 0247.

<sup>262</sup> 2 Pe 1:10 txt

a- σπουδασατε βεβαιαν υμων την κλησιν και εκλογην ποιεισθαι

b- σπουδασατε βεβαιαν υμων την κλησιν και εκλογην ποιεισθε

c- σπουδασατε δια των καλων εργαων βεβαιαν υμων την κλησιν και εκλογην ποιεισθαι

d- σπουδασατε ινα δια των καλων εργαων βεβαιαν υμων την κλησιν και εκλογην ποιεισθε

e- σπουδασατε ινα δια των καλων εργαων υμων βεβαιαν υμων την κλησιν και εκλογην ποιεισθε

f- σπουδασατε ινα δια των καλων εργαων βεβαιαν υμων την κλησιν και εκλογην ποιησηθε

g- σπουδασατε ινα δια των καλων υμων εργαων βεβαιαν υμων την κλησιν και εκλογην ποιεισθε

a- Ɔ<sup>72</sup> B C K L P 049 056 0142 0209 1448 1739 2298 ps-oec Ambrose TR AN BG RP SBL TH NA28 {A}

b- 1241 1243

c- arm<sup>mss</sup>

d- 8 Ψ 5 307 623 1852 2464 2805 it<sup>ar,z</sup> arm<sup>mss</sup> geo

e- 1735

f- 1175

g- A

d/f cop<sup>sa,bo></sup> syr<sup>h</sup>

f/g vg it<sup>h</sup> syr<sup>ph</sup>

lac Ɔ<sup>74</sup> 048 0156 0247

<sup>263</sup> 2 Pe 1:12a txt e- διὸ οὐκ ἀμελήσω K L 049 0142 0209 5 307 623 665 1448 1611<sup>c</sup> 1735 1852 2298 2423 2464 ps-oec TR AN BG RP // f- διότι οὐκ ἀμελήσω 6 // a- διὸ μελλήσω 8 A B C P 1243 1739 2805 cop<sup>bo</sup> arm<sup>mss</sup> geo:A SBL TH NA28 // b- διὸ μέλλω 1175 // c- δί οὐ μελλήσω Ɔ<sup>72</sup> Ψ // d- διὸ οὐ μελλήσω 1611\* // a/b/c lat-v eth // e/f lat-t cop<sup>sa</sup> syr<sup>ph,h</sup> // lac Ɔ<sup>74</sup> 048 0156 0247 33.

<sup>264</sup> 2 Pe 1:12b txt ἀεὶ ὑμᾶς AN BG RP SBL TH NA28 // ὑμᾶς ἀεὶ TR

2Pe 1:17 λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιαῦδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός,<sup>265</sup> εἰς ὃν ἐγὼ εὐδόκησα—

<sup>17</sup>For 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 ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ.

266

<sup>18</sup>And 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 ἀύχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν·

<sup>19</sup>And so we have a very 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,

<sup>20</sup>knowing this first of all, that no prophecy of scripture arises from personal illumination,<sup>267</sup>

2Pe 1:21 οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία,<sup>268</sup> ἀλλ’ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἅγιοι θεοῦ ἄνθρωποι.<sup>269</sup>

<sup>21</sup>for no prophecy was ever brought by the will of a human being, but holy men of God spoke 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 ταχινὴν ἀπώλειαν·

<sup>1</sup>But 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,<sup>270</sup> and contradicting the master who purchased them, bring upon themselves swift damnation.

<sup>265</sup> **2 Pe 1:17** txt b- Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός **NA C<sup>1</sup> K L 049 0209 Ψ 5 33 307 623 665 1241 1243 1448 1735 1739 1852 2298 2423<sup>Z</sup> 2464 2805 ps-oc syr<sup>ph,h</sup> slav TR AN BG TH RP** // a- Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν **Φ<sup>72</sup> B cop<sup>sa</sup>ms SBL NA28** // c- Οὗτός ἐστιν ὁ υἱός μου ἀγαπητός **2423<sup>T</sup> arm geo** // d- Οὗτός ἐστιν ὁ υἱός ὁ ἀγαπητός **0142** // e- Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός οὗτος ἐστιν **P 1175 cop<sup>sa</sup>ms<sup>bo</sup>** // Οὗτός ἐστιν ὁ υἱός μου οὗτος ἐστιν **C<sup>vid</sup> // b/c lat-v,t // b/c/d cop<sup>sa</sup>ms** // lac **Φ<sup>74</sup> 048 0156 0247**.

<sup>266</sup> **2 Pe 1:18** txt τῷ ὄρει τῷ ἁγίῳ **NA C<sup>3</sup> K L P Ψ 049 0142 0209<sup>vid</sup> 5 307 623 665 1241 1448 1735 1739 2298 2423 2464 2805 ps-oc TR AN BG TH RP** // ἁγίῳ ὄρει **Φ<sup>72</sup> B C\* 33 1175 1243 1852 SBL NA28** // *indeterminate* lat cop syr // lac **Φ<sup>74</sup> 048 0156 0209 0247**.

<sup>267</sup> **2 Pe 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.

<sup>268</sup> **2 Pe 1:21** txt c- ποτὲ προφητεία **NA L Ψ 049 0209 5 623 665 1241 1735 1739 2423 2464 2805 ps-oc TR AN BG RP NA28\*** // a- προφητεία ποτέ **B C K P 33 307 1175 1243 1448 SBL TH NA28\*** // b- ἡ προφητεία ποτέ **Φ<sup>72</sup> 1852** // d- ποτὲ ἡ προφητεία **2298** // e- προφητεία **0142** // a/b syr<sup>h</sup> // a/b/c/d lat-v,t cop<sup>sa,v</sup> // a/c cop<sup>bo</sup> // c/d syr<sup>ph</sup> // lac **Φ<sup>74</sup> 048 0156 0247**.

<sup>269</sup> **2 Pe 1:21b** txt b- ἅγιοι θεοῦ ἄνθρωποι **NA K L 049 0142 Ψ 5 33 307 623 1448 1735 2423 2464 2805 Sriv-1894-TR AN BG RP** // c- οἱ ἅγιοι θεοῦ ἄνθρωποι **665 ps-oc Stephens-1550-TR** // a- ἀπὸ θεοῦ ἄνθρωποι **Φ<sup>72</sup> B P 1175 1241 1243 1739 1852 2298 arm SBL TH NA28** // d- ἅγιοι τοῦ θεοῦ ἄνθρωποι **A** // e- ὑπὸ θεοῦ ἄνθρωποι **2718** // f- ἀπὸ θεοῦ ἅγιοι ἄνθρωποι **C** // g- ἅγιοι ἀπὸ θεοῦ ἄνθρωποι **81** // h- ἅγιοι ὑπὸ θεοῦ ἄνθρωποι **254** // i- ἅγιοι ἄνθρωποι **431 cop<sup>sa</sup>ms** // j- ἅγιοι θεοῦ προφήται **geo** // ? cop<sup>sa</sup>ms<sup>bo,v</sup> // a/e syr<sup>h</sup> // b/c/d lat-v,t syr<sup>ph</sup> // b/c/d/f/g cop<sup>sa</sup>ms // lac **Φ<sup>74</sup> 048 0156 0209 0247**

<sup>270</sup> **2 Pe 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, or their own “spiritual revelation.” 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 2:2 καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται·

<sup>2</sup>And many will follow their loose ways, because of whom, the way of truth will be disparaged.

2Pe 2:3 καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύονται· οἷς τὸ κρίμα ἔκπαλαι οὐκ ἄργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.<sup>271</sup>

<sup>3</sup>And in covetousness they will defraud you<sup>272</sup> with baseless<sup>273</sup> teachings. Whose sentence from of old was never idle, nor will their damnation sleep.<sup>274</sup>

2Pe 2:4 Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς<sup>275</sup> ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τετηρημένους,<sup>276</sup>

<sup>4</sup>For if God did not spare the angels who sinned, but transferred them down to Tartarus, being kept in chains of deep darkness for judgment day,

2Pe 2:5 καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλὰ<sup>277</sup> ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας,

<sup>5</sup>and 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,<sup>278</sup> ὑπόδειγμα μελλόντων ἀσεβεῖν<sup>279</sup> τεθεικῶς,

<sup>6</sup>and the cities of Sodom and Gomorrah he condemned to ruin, reducing them to ashes, setting them as an example to those about to<sup>280</sup> be ungodly,

<sup>271</sup> **2 Pe 2:3a** txt νυστάζει K L 049 0142 Ψ 5 33 307 1448 1739 2464 2805 lat-s cop<sup>sa,ms,bo,v</sup> AN BG RP NA28\* // νυστάζει P<sup>72</sup> & A B C P 5 623 665 1175 1241 1243 1735 1852 2298 2423 anast-s pall ps-oec lat-v,t TR SBL TH NA28\* // indeterminate 0209 syr<sup>ph,h</sup> // lac P<sup>74</sup> 048 0156 0209 0247

<sup>272</sup> **2 Pe 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.

<sup>273</sup> **2 Pe 2:3c** Liddel & Scott: molded, formed; or, metaph.: fabricated, feigned, forged, counterfeit. Bauer: “mentally constructed without a basis in fact.”

<sup>274</sup> **2 Pe 2:3d** Isaiah 28:8 (Septuagint only) A curse will devour his counsel, for his counsel is for the sake of greed.

<sup>275</sup> **2 Pe 2:4a** txt α- σειραῖς (chains) P<sup>72</sup> K L P 049 0142 5 33 307 623 665 1175 1241 1243 1448 1735 1739 1852 2298 2423 2464 2805 cyr did procop ps-oec lat-v cop<sup>bo,v</sup> syr<sup>ph</sup> arm geo TR AN BG RP SBL NA28 // b- σιροῖς (pits, caves) & lat-t // σειροῖς (pits, caves) A B C TH // a/b syr<sup>h</sup> // lac P<sup>74</sup> 048 0156 0209 0247. The parallel passage in Jude 6 says δεσμοῖς, bonds / chains.

<sup>276</sup> **2 Pe 2:4b** txt α- τηρουμένων P<sup>72</sup> B C\* K L P 049 0142 307 665 1175 1241 1243 1448 1739 1852 2298 2423 2464<sup>Z</sup> procop syr<sup>h</sup> AN BG RP SBL TH NA28 // b- τετηρημένους ps-oec TR // c- κολαζομένους τηρεῖν & A Ψ 5 623 1735 2464<sup>T</sup> 2805 // d- κολαζομένους τηρεῖσθαι 33 syr<sup>ph,ha</sup> P<sup>ilox</sup>: “and he handed them over, that they should be kept for the judgment of torture” // e- βασανιζομένους τηρεῖν lat-v? // f- τηρουμένων κολαζομένους τηρεῖν C<sup>2</sup> // c/d lat-t cop<sup>sa,bo</sup> // lac P<sup>74</sup> 048 0156 0209 0247.

<sup>277</sup> **2 Pe 2:5** txt ἀλλὰ P<sup>72</sup>\* & A B C L 049 665 1175\* 1735 AN SBL TH RP // ἀλλ' P<sup>72c</sup> K P Ψ 0142 5 33 307 623 1175<sup>c</sup> 1243 1448 1739 1852 2298 2423 2464 2805 TR BG NA28 // lac P<sup>74</sup> 048 0156 0209 0247

<sup>278</sup> **2 Pe 2:6a** txt καταστροφῇ κατέκρινεν & A C<sup>2</sup> K L 049 0142 Ψ 5 33 307 623 665 1448 1735 2298 2423 2464 2805 ps-oec lat-v,t cop<sup>sa,v</sup> syr<sup>ph,h</sup> TR AN BG RP SBL TH NA28 // κατέκρινεν P<sup>72T</sup> B C\* 1175 1241 1243 1739 cop<sup>bo</sup> // κετέστρεψεν P 1852 // κατεπερσεν P<sup>72Z</sup> // lac P<sup>74</sup> 048 0156 0209 0247.

<sup>279</sup> **2 Pe 2:6b** txt ἀσεβεῖν & A C K L Ψ 049 0142 5 33 307 623 665 1241 1448 1735 1739 2298 2423 2464 2805 ps-oec lat-v,t cop<sup>sa</sup> TR AN BG RP TH NA28 // ἀσεβέσιν P<sup>72</sup> B P 1175 1243 1852 syr<sup>ph,h</sup> arm eth geo SBL // ἀσεβῶν cop<sup>bo</sup> // lac P<sup>74</sup> 048 0156 0209 0247.

<sup>280</sup> **2 Pe 2:6c** Re. “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

2Pe 2:7 καὶ δίκαιον Λῶτ καταπονούμενον ὑπὸ τῆς τῶν ἀσελγείᾳ ἀναστροφῆς ἐρρύσατο—

<sup>7</sup>and 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—

<sup>8</sup>(for that righteous man, though he lived among them, seeing and hearing day after day their lawless actions grated on his righteous soul)

2Pe 2:9 οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι,<sup>281</sup> ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν,

<sup>9</sup>the 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. Τολμηταὶ, αὐθάδεις, δόξας οὐ τρέμουσιν, βλασφημοῦντες,

<sup>10</sup>and especially those running after the flesh in defiling lust, and who despise authority. Bold, overbearing, they do not tremble as they disparage higher powers,

2Pe 2:11 ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ' αὐτῶν παρὰ κυρίῳ<sup>282</sup> βλάσφημον κρίσιν.

<sup>11</sup>whereas angels who are much more able and powerful do not bring against them a disparaging accusation before the Lord.

2Pe 2:12 οὗτοι δέ, ὡς ἄλογα ζῶα φυσικὰ γεγεννημένα<sup>283</sup> εἰς ἄλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται,<sup>284</sup>

<sup>12</sup>But 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 will be destroyed,

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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.

<sup>281</sup> **2 Pe 2:9** txt a- εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι **κ**<sup>2</sup> A B C K L P Ψ 049 5 33 307 623 665 1241 1243 1735 1739 2423 2464 2805 ps-oc TR AN RP SBL TH NA28 // b- εὐσεβεῖς ἐκ πειρασμῶν ῥύεσθαι **κ**<sup>\*</sup> 0142 1175 1448 1852 2298 BG // c- εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι **ϕ**<sup>72</sup> anast-s // d- εὐσεβεῖς ἐκ πειρασμῶν ῥύεσθαι antioch // ? cop<sup>sa,ms,v</sup> // a/c cop<sup>sams</sup> // a/b/c/d cop<sup>sa,ms,bo,mss</sup> // a/c lat-v syr<sup>ph,mss</sup> // b/d cop<sup>bo</sup> syr<sup>ph,ms,h</sup> // lac **ϕ**<sup>74</sup> 048 0156 0209 0247.

<sup>282</sup> **2 Pe 2:11** txt κατ' αὐτῶν παρὰ κυρίῳ **κ** B C K L P 049 665 1175 1243 1448<sup>Z</sup> 1739 1852 2298 2423 ps-oc TR AN BG RP TH NA28\* // κατ' αὐτῶν παρὰ κυρίου **ϕ**<sup>72</sup> 0142 5 307 623 1241 lat-t syr<sup>ph,ms,hA</sup> // κατ' αὐτῶν A 33 1448<sup>T</sup> 1735 2464 2805 lat-v cop<sup>sa,bo,vv</sup> syr<sup>ph,ms,h</sup> SBL NA28\* // καθ' ἑαυτῶν Ψ // lac **ϕ**<sup>74</sup> 048 0156 0209 0247.

<sup>283</sup> **2 Pe 2:12a** txt d- ζῶα φυσικὰ γεγεννημένα K L 049 0142 5 623 665 1448<sup>C</sup> ps-oc TR AN RP // a- ζῶα γεγεννημένα φυσικὰ A<sup>\*</sup> B C P 1175 1243 1735 1739 SBL TH NA28 // b- ζῶα φυσικὰ γεγεννημένα Ψ // c- ζῶα γεγεννημένα φυσικὰ **κ** A<sup>c</sup> 33 1241 1448<sup>\*</sup> 1852 2298 2464 2805 syr<sup>h</sup> BG // e- ζῶα γεγεννημένα 94 307 1678 // f- ζῶα γεγεννημένα 2423 // g- ζῶα φυσικὰ **ϕ**<sup>72</sup> lat-v // h- ζῶα γεγεννημένοι φυσικὰ cop<sup>bo</sup> syr<sup>ph</sup> // a/b/c/d lat-a,s cop<sup>sa,vv</sup> // lac **ϕ**<sup>74</sup> 048 0156 0209 0247.

<sup>284</sup> **2 Pe 2:12b** txt καταφθαρήσονται **κ**<sup>2</sup> C<sup>2</sup> 5 307 623 665 1243 1448 1735 2423 2464 2805 ps-oc lat-s cop<sup>sa,bo</sup> syr<sup>ph</sup> TR AN BG RP // καὶ φθαρήσονται **ϕ**<sup>72f</sup> **κ**<sup>\*</sup> A B C<sup>\*</sup> P Ψ 33<sup>vid</sup> 1175 1241 1739 1852 2298 lat-v syr<sup>h</sup> SBL TH NA28 // καὶ καταφθαρήσονται // lac **ϕ**<sup>74</sup> 048 0156 0209 0247.

2Pe 2:13 κομιοῦμενοι<sup>285</sup> μισθὸν ἀδικίας. ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν<sup>286</sup> συνευωχούμενοι ὑμῖν,

<sup>13</sup>receiving back 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 partying<sup>287</sup> in the daytime for pleasure,<sup>288</sup>

2Pe 2:14 ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος<sup>289</sup> καὶ ἀκαταπαύστους ἀμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες, κατάρας τέκνα,

<sup>14</sup>having eyes full of adultery, and who cannot cease from sin, enticing unsure souls, having a heart trained on material gain, inheritors of doom.

2Pe 2:15 καταλιπόντες<sup>290</sup> εὐθεῖαν ὁδὸν ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσόρ<sup>291</sup> ὃς μισθὸν ἀδικίας ἠγάπησεν

<sup>15</sup>Leaving the right path, they have gone astray, following in the path of Balaam son of Bosor, who loved the payment from unrighteousness,<sup>292</sup>

2Pe 2:16 ἔλεγγιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθειγζάμενον ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν.

<sup>16</sup>but 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.

<sup>285</sup> **2 Pe 2:13a** txt κομιοῦμενοι  $\aleph^2$  A C K L 5 33 307 623 665 1241 1448 1735 1739 2298 2423 2464 lat-s,v cop<sup>sa,bo</sup> syr<sup>h</sup> eth geo TR AN BG TH RP // ἀδικιούμενοι  $\Phi^{72}$   $\aleph^*$  B P  $\Psi$  1175 1243 1852 2805 syr<sup>ph</sup> arm SBL NA28 // lac  $\Phi^{74}$  048 0156 0209 0247.

<sup>286</sup> **2 Pe 2:13b** ἀπάταις αὐτῶν  $\Phi^{72}$   $\aleph$  C K L P 33 307 665 1175 1448 1735 1852 2298 2423 ps-oc cop<sup>sa,mss,bo</sup> syr<sup>hT</sup> arm TR AN BG RP SBL TH NA28 // ἀγνοίας αὐτῶν 1241f 1739 // ἀγάπαις αὐτῶν A B  $\Psi$  5 623 2464 2805 lat-c,s,v cop<sup>sa,mss</sup> syr<sup>ph,hM</sup> eth // ἀγάπαις ὑμῶν 1243 geo // lac  $\Phi^{74}$  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.

<sup>287</sup> **2 Pe 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.

<sup>288</sup> **2 Pe 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 τρυφήν 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.

<sup>289</sup> **2 Pe 2:14** txt a- μοιχαλίδος  $\Phi^{72}$  B C K L P 049 0142 5 307 623 665 1175 1241 1243 1448 1735 1739 1852 2298 2423 2464 2805 ps-oc TR AN BG RP SBL TH NA28 // b- μοιχαλείας  $\aleph$  A 33 // c- μοιχείας  $\Psi$  2344 // b/c lat cop syr // lac  $\Phi^{74}$  048 0156 0209 0247.

<sup>290</sup> **2 Pe 2:15a** txt a- καταλιποντες  $\Phi^{72}$  B<sup>2</sup> C P  $\Psi$  048<sup>vid</sup> 5 307 1241 1243 1448 1735 1739 1852 2298 2423 ps-oc syr<sup>ph,h</sup> TR AN BG RP SBL NA28 // b- καταλειποντες  $\aleph$  A B<sup>\*</sup> 049 33 623 2464 2805 TH // omit 1175 // a/b lat cop // lac  $\Phi^{74}$  0156 0209 0247.

<sup>291</sup> **2 Pe 2:15b** txt του βαλααμ του βοσορ  $\Phi^{72}$   $\aleph^2$  A<sup>c</sup> C K L  $\Psi$  048 5 307 623 1175 1241 1243 1448 1735 1739 1852 2298<sup>Z</sup> 2423 2464 2805 ps-oc lat-v syr<sup>h</sup> geo TR AN BG RP SBL TH NA28 // του βαλααμ του βοσορ P 2298<sup>T</sup> // (του) βαλααμ του βοσερ cop<sup>bo,mss</sup> // illegible A<sup>\*</sup> // του βαλααμ του βεώρ B lat-v<sup>mss,t</sup> cop<sup>sa</sup> syr<sup>ph</sup> arm // (του) βαλααμ του βαγωρ cop<sup>bo,mss</sup> // του βαλααμ του βεωροσορ  $\aleph^*$  // lac  $\Phi^{74}$  0156 0209 0247 665.

<sup>292</sup> **2 Pe 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 Baalam 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 Yahweh, and he rightly spoke only what Yahweh 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 2:17 Οὗτοί εἰσιν πηγαὶ ἄνυδροι, νεφέλαι <sup>293</sup> ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα<sup>294</sup> τετήρηται.

<sup>17</sup>These are springs without water, clouds driven on by a storm,<sup>295</sup> for whom the absolute blackness of everlasting darkness is reserved.

2Pe 2:18 ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις<sup>296</sup> τοὺς ὄντως <sup>297</sup> ἀποφυγόντας<sup>298</sup> τοὺς ἐν πλάνῃ ἀναστρεφόμενους,

<sup>18</sup>For by uttering high sounding but worthless words they entice through the untempered desires of the flesh those who had actually escaped the ones who live in error,

2Pe 2:19 ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δούλοι ὑπάρχοντες τῆς φθορᾶς· ὧ γὰρ τις ἦττηται, τούτῳ καὶ δεδούλωται.<sup>299</sup>

<sup>19</sup>promising them freedom, themselves being slaves of seduction. For by whatever someone has been defeated, to that he has also become a slave.

<sup>293</sup> **2 Pe 2:17a** txt

d-	νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι	L 048 <sup>vid</sup> 049 0142 1448 2423 ps-oec syr <sup>ph</sup> <sup>mss</sup> TR AN BG RP
e-	καὶ νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι	1611 2544 <sup>T</sup> syr <sup>ph</sup> <sup>mss</sup>
f-	νεφέλαι καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι	104 459
g-	καὶ ὀμίχλαι νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι	88
h-	νεφέλαι ὑπὸ λαίλαπος ῥιπιζόμεναι	1501
i-	καὶ νεφέλαι καὶ γνόφοι ὑπὸ λαίλαπος ἐλαυνόμεναι	2544 <sup>Z</sup>
a-	καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι	ϕ <sup>72</sup> Ⲙ A B C Ψ 5 307 623 1241 1243 1735 1739 2298 2464 2805 lat-v,t SBL TH NA28
b-	καὶ ὀμίχλη ὑπὸ λαίλαπος ἐλαυνομενη	P 1175f (ἐλαυνομενοι) 1852 syr <sup>h</sup>
c-	καὶ ὑπὸ λαίλαπος ὀμίχλαι ἐλαυνόμεναι	33 2344
a/e		cop <sup>sa,bo</sup>
	omit καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους τετήρηται	K
	lac	ϕ <sup>74</sup> 0156 0209 0247 665

<sup>294</sup> **2 Pe 2:17b** txt σκότους εἰς αἰῶνα A C L P 049 0142 5 33 307 623 1448<sup>Z</sup> 1735 1739 1852 2298 2423 ps-oec cop<sup>bo</sup><sup>mss</sup> arm slav TR AN RP // εἰς τον αἰωνα 94 // σκότους εἰς αἰῶνας 1241 2464 2805 BG // omit καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται K // σκότους ϕ<sup>72</sup> Ⲙ B Ψ 048 1175 1243 1448<sup>T</sup> lat-v,t cop<sup>sa,bo</sup> syr<sup>ph,h</sup> geo eth SBL TH NA28 // lac ϕ<sup>74</sup> 0156 0209 0247 665.

<sup>295</sup> **2 Pe 2:17c** The words you choose to render this phrase must indicate that the point is that no water is given by the clouds, because they are driven on before they can.

<sup>296</sup> **2 Pe 2:18a** txt a- ἀσελγείαις ϕ<sup>72</sup> Ⲙ A B C K L 049 0142 5 33 307 623 1448 1735 2423 2464 TR AN RP SBL TH NA28 // b- ἀσελγείας P Ψ 1175 1241 1243 1739 1852 2298 lat-v,t syr<sup>ph,h</sup> BG // c- καὶ ἀσελγείας 61 1874 // d- ἐν ἀσελγείαις 2805 ps-oec cop<sup>sa,bo</sup> // a/b 048 // lac ϕ<sup>74</sup> 0156 0209 0247 665.

<sup>297</sup> **2 Pe 2:18b** txt c- ὄντως (truly) Ⲙ\* C K L P 048 049 0142 5 307 623<sup>Z</sup> 1175 1243 1448 1735 1739 1852 2298 2423 2464<sup>c</sup> ps-oec TR AN BG RP TH NA28 {C} // d- ὄντας 1241 // a- ὀλίγως (just recently, or just barely) ϕ<sup>72</sup> Ⲙ<sup>2</sup> A B Ψ 33 623<sup>T</sup> 2464\* 2805 jer aug SBL // b- ὀλίγον (adv) 104 459 522 1505 2344 al // a/b lat-a,v,t cop<sup>sa,bo</sup> syr<sup>ph,h</sup> // lac ϕ<sup>74</sup> 0156 0209 0247 665. The SBL text reads “those just escaping.” The RP text reads, “those having truly escaped.” The NA28 text reads, “those truly escaping.” 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.”

<sup>298</sup> **2 Pe 2:18c** txt ἀποφυγόντας K L P 049 0142 307 1175 1448 2423 cop<sup>sa,bo</sup> TR AN BG RP // ἀποφεύγοντας ϕ<sup>72</sup>(\* ἀποφθεγγοντας) Ⲙ A B C Ψ 5 33 623 1243 1735 1739 1852 2298 2464 2805 syr<sup>ph,h</sup> SBL TH NA28 // indeterminate 048 lat-v,t // lac ϕ<sup>74</sup> 0156 0209 0247 665.

<sup>299</sup> **2 Pe 2:19** txt καὶ δεδούλωται Ⲙ<sup>2</sup> A C K L P Ψ 048 049 0142 5 33 307 623 1175 1241 1243 1448 1735 1739 1852 2298 2423 2464 2805 adam anast-s andr antioch epiph genn ioh-mos phot ps-oec lat-a,v,t syr<sup>ph,h</sup> TR AN BG RP SBL // δεδούλωται ϕ<sup>72</sup> Ⲙ\* B cop<sup>sa,bo</sup> TH NA28 // lac ϕ<sup>74</sup> 0156 0209 0247 665.

2Pe 2:20 εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου καὶ σωτήρος Ἰησοῦ Χριστοῦ<sup>300</sup> τούτοις δὲ πάλιν ἐμπλακέντες ἠττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων.

<sup>20</sup>For 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 ἐπιστρέψαι<sup>301</sup> ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς·

<sup>21</sup>For 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.

2Pe 2:22 συμβέβηκεν δὲ<sup>302</sup> αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας· Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καὶ ὄνος λουσαμένη εἰς κύλισμα<sup>303</sup> βορβόρου.

<sup>22</sup>But the 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.”<sup>304</sup>

## Chapter 3

2Pe 3:1 Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολὴν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν,

<sup>1</sup>This now, beloved, is the second epistle I write to you in which<sup>305</sup> I rouse your sincere minds by a reminder,

2Pe 3:2 μνησθῆναι τῶν προειρημένων ρημάτων ὑπὸ τῶν ἁγίων προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν<sup>306</sup> ἐντολῆς τοῦ κυρίου καὶ σωτήρος,

<sup>2</sup>to recall the statements spoken in the past by the holy prophets, and the direction from the Lord and Savior through your apostles,

<sup>300</sup> **2 Pe 2:20** f- κυρίου καὶ σωτήρος Ἰησοῦ Χριστοῦ B K 049 307 2423 ps-oc it<sup>z</sup> lat-v<sup>mss</sup> TR AN BG RP SBL ECM2 TH NA28 // a- κυρίου ἡμῶν καὶ σωτήρος Ἰησοῦ Χριστοῦ  $\mathfrak{P}^{72}$  & A C P  $\Psi$  048<sup>vid</sup> 0142 5 33 623 1175 1243 1448 1735 1739 1852 2298 2464 lat-v,t syr<sup>h</sup> arm (eth) geo slav pelag aug ECM1 // b- κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ σωτήρος (ἡμῶν) cop<sup>sa</sup> syr<sup>ph</sup><sup>mss</sup> // c- κυρίου καὶ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ 94 104 syr<sup>ph</sup><sup>mss</sup> // d- κυρίου καὶ σωτήρος ὑμῶν Ἰησοῦ Χριστοῦ 1241 // e- κυρίου ἡμῶν Ἰησοῦ Χριστοῦ L 459 anast-s cop<sup>bo</sup> // g- κυρίου Ἰησοῦ Χριστοῦ 6 2805 // a/c cop<sup>v</sup> // e/g syr<sup>ph</sup><sup>mss</sup> // 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.” I own the ECM1, so that is why these variants are arranged like this.

<sup>301</sup> **2 Pe 2:21** txt b- ἐπιστρέψαι ἐκ K L 1448 2423 anast-s TR AN BG RP // a- ὑποστρέψαι ἐκ  $\mathfrak{P}^{72}$  B C P 307 1175 1241 1739 2298 SBL TH NA28 // 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 & A  $\Psi$  048<sup>vid</sup> 5 33 623 1735 2464 cyr // k- εἰς τὰ ὀπίσω ὑποστρέψαι ἐκ 321<sup>Z</sup> // a/b lat-s cop<sup>sa</sup><sup>mss,bo</sup> // c/d cop<sup>v</sup> // c/d/g/i/j/k lat-v,t // e/f/g/h/i/j/k cop<sup>sa</sup><sup>mss</sup> eth // g/i/j/k syr<sup>ph,h</sup> // lac  $\mathfrak{P}^{74}$  048 0156 0209 0247 665.

<sup>302</sup> **2 Pe 2:22a** txt συμβέβηκεν δὲ  $\aleph^2$  C K L P  $\Psi$  049 0142 5 307 623 1175 1241<sup>vid</sup> 1243 1448 1735 1739 1852 2298 2423 2464 2805 ps-oc syr<sup>ph,h</sup> TR AN BG RP // συμβέβηκεν γαρ anast-s cyr lat-v cop<sup>bo</sup> // συμβέβηκεν  $\mathfrak{P}^{72}$   $\aleph^*$  A B 048<sup>vid</sup> 33 cyr did lat-s,t cop<sup>sa</sup> SBL TH NA28 // lac  $\mathfrak{P}^{74}$  0156 0209 0247 665. The verb is the perfect tense of “meet.” They meet the definition.

<sup>303</sup> **2 Pe 2:22b** txt κύλισμα & A C<sup>2</sup> K L P  $\Psi$  048 049 0142 5 307 623 1448 1735 2423 2464 2805 anast-s cyr did ps-oc TR AN BG RP NA28\* // κυλισμὸν  $\mathfrak{P}^{72}$  B C\* 1175 1241 1243 1739 1852 2298 SBL TH NA28\* // indeterminate lat cop syr // lac  $\mathfrak{P}^{74}$  0156 0209 0247 665.

<sup>304</sup> **2 Pe 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.

<sup>305</sup> **2 Pe 3:1** The “in which” is plural, so what follows applies to both epistles.

<sup>306</sup> **2 Pe 3:2** txt a- ὑμῶν  $\mathfrak{P}^{72}$  & A B C K L P 048 049 0156 307 1175 1243 1735\* 2423 lat-v AN BG RP SBL TH NA28 // b- ἡμῶν  $\Psi$  0142 5 623 1448 1735<sup>c</sup> 1852 2298 2464 2805 ps-oc syr<sup>h</sup> TR // c- omit 323 945 1241 1739 1881 2344 cop<sup>sa,bo</sup> // a/b syr<sup>ph</sup> // lac  $\mathfrak{P}^{74}$  0209 0247 33 665.

2Pe 3:3 τοῦτο πρῶτον γινώσκοντες ὅτι ἐλεύσονται ἐπ' ἐσχάτου<sup>307</sup> τῶν ἡμερῶν<sup>308</sup> ἐμπαίχεται κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι

<sup>3</sup>knowing 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.

<sup>4</sup>and saying, "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,

<sup>5</sup>For 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' ὧν<sup>309</sup> ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο·

<sup>6</sup>by which *also* the then world perished when it was flooded with water;<sup>310</sup>

2Pe 3:7 οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ<sup>311</sup> λόγῳ τεθησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

<sup>7</sup>and 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 τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ κυρίῳ ὡς χίλια ἔτη καὶ χίλια ἔτη ὡς ἡμέρα μία.

<sup>8</sup>But 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.

<sup>307</sup> **2 Pe 3:3a** txt b- ἐσχάτου K L P 049 0142 307 1448 1852 2423 ps-oc TR BG RP NA28\* // α- ἐσχάτων ℘<sup>72</sup> & A B C<sup>3</sup> Ψ 048<sup>vid</sup> 0156 5 623 1175 1241 1243 1735 1739 2298 2464 2805 anast-s antioch lat-v cop<sup>sa,bo</sup> AN SBL TH NA28\* // c- ἐσχάτω C\* // b/c lat-t cop<sup>v</sup> syr<sup>ph,h</sup> // lac ℘<sup>74</sup> 0209 0247 33 665.

<sup>308</sup> **2 Pe 3:3b** txt e- omit K L 049 0142 1448 2423 2464 anast-s ps-oc cop<sup>bo,ms</sup> TR AN BG RP // α- ἐν ἐμπαιμονῇ & A B Ψ 048<sup>vid</sup> 307 1241f (ἐν μπαίμονῇ) 1735 2805 lat-v SBL TH NA28 // b- ἐμπαιμονῇ C P 0156 5 623 1175 1243 1852 2298 // b2- ἐνπαίμονῇ ℘<sup>72</sup> 1739 // c- ἐμπαιμονῆς 1611 syr<sup>h</sup> // d- ἐν ὑμῖν 330 // ? cop<sup>sa,ms</sup> // a/b lat-t cop<sup>sa,ms,bo,vv</sup> // a/b/b2/c 33 // a/b/c syr<sup>ph</sup> // lac ℘<sup>74</sup> 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.

<sup>309</sup> **2 Pe 3:6a** txt δι' ὧν (gen. pl. rel. pronoun) ℘<sup>72</sup> & A B C K L Ψ 048 049 0142 0156 5 33 307 623 1241 1243 1448 1735 1739 1852 2298 2423 2464 2805 ps-oc lat-v,t cop<sup>sa,bo,v</sup> syr<sup>ph,h</sup> TR AN BG RP SBL TH // δι' ὄν (acc. sing. masc. rel. pronoun) P 1175 lat-v<sup>ms</sup> aug NA28 // διο 61 // lac ℘<sup>74</sup> 0209 0247 665.

<sup>310</sup> **2 Pe 3:6b** Peter is saying the scoffers know perfectly well that everything has not stayed the same way 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 ignoring the book of Genesis.

<sup>311</sup> **2 Pe 3:7** txt b- τῷ αὐτοῦ λόγῳ & C K L 049 0142 5 307 623 2464 cop<sup>v</sup> syr<sup>ph,h</sup> eth<sup>ms</sup> Complutensian Polyglot AN BG RP // α- τῷ αὐτῷ λόγῳ ℘<sup>72</sup> A B P Ψ 0156 33 1175 1241 1739 1852 2298 2805 did lat-v,t cop<sup>sa,bo</sup> arm geo Beza-1598 Elzevir-1624 Scrivener-1894 SBL TH NA28 // c- omit 808 eth<sup>ms</sup> // d- αὐτοῦ λόγῳ Erasmus-1516 TR-Stephanus-1550 Scrivener-1887 // a/b 048 // lac ℘<sup>74</sup> 0209 0247 665.

2Pe 3:9 οὐ βραδύνει ὁ κύριος<sup>312</sup> τῆς ἐπαγγελίας, ὡς τινες βραδύτητα ἡγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς,<sup>313</sup> μὴ βουλόμενός τινος ἀπολέσθαι ἀλλὰ πάντα εἰς μετάνοιαν χωρῆσαι.

<sup>9</sup>The Lord of that promise is not loitering, as some consider it<sup>314</sup> loitering. Instead, he is being very patient toward us, not wanting anyone to perish, but rather all to come to repentance.

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<sup>312</sup> **2 Pe 3:9a** txt ὁ κύριος K L 049 0142 5 623<sup>Z</sup> 1448 1735 2298 2423 2464 ps-oec TR AN BG RP // κύριος ℱ<sup>72</sup> & A B C P Ψ 048 0156 33 307 623<sup>T</sup> 1175 1241 1243 1739 1852 2805 did SBL TH NA28 // *indeterminate* lat cop syr // lac ℱ<sup>74</sup> 0209 0247 665.

<sup>313</sup> **2 Pe 3:9b** a- εἰς ἡμᾶς ℱ<sup>72</sup> B C P 048<sup>vid</sup> 0142 0156 1175 1241 1243 1448 1735 1739 2298 2805 arm geo TG SBL NA28 // b- εἰς ἡμᾶς K L 049 307 ps-oec slav TR AN BG RP // c- δι ἡμᾶς & A Ψ 5 33 623 1852 2464 lat-s,v,t cop<sup>sa</sup> syr<sup>ph,h</sup> eth // d- δι' ἡμᾶς 522 *et al* // e- ἐφ' ἡμᾶς 1890 // a/e cop<sup>bo,v</sup> // lac ℱ<sup>74</sup> 0209 0247 665.

<sup>314</sup> **2 Pe 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 ἴξει δὲ ἡ ἡμέρα<sup>315</sup> κυρίου ὡς κλέπτῃς ἐν νυκτί,<sup>316</sup> ἐν ἣ οἱ οὐρανοὶ<sup>317</sup> ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται,<sup>318</sup> καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαίσεται.<sup>319</sup>

<sup>10</sup>But the day of the Lord will come like a thief in the night, in which the heavens will pass away with a roar, and the elements be dissolved by burning, and the earth and the works in it will be completely burned up.

<sup>315</sup> **2 Pe 3:10a** txt ἡ ἡμέρα ἧ A K L P 0142 5 307 1175 1243 1448 1735 1852 2423 cyr ps-oc TR AN BG RP NA28\* // ἡμέρα Ϝ<sup>72</sup> B C Ψ 048 049 0156 33 623 1241 1739 2298 2464 2805 cyr TG SBL NA28\* // *indeterminate* lat cop syr // lac Ϝ<sup>74</sup> 0209 0247 665.

<sup>316</sup> **2 Pe 3:10b** txt κλέπτῃς ἐν νυκτί C K L 049 0142 307 1448 2298 2423 ps-oc lat-t<sup>mss</sup> syr<sup>h</sup> TR AN BG RP // κλέπτῃς Ϝ<sup>72</sup> ἧ A B P Ψ 048 0156 5 33 623 1175 1241 1243 1735 1739 1852 2464 2805 cyr lat-s,v,t cop<sup>sa,bo,v</sup> syr<sup>ph</sup> arm eth TG SBL NA28 // lac Ϝ<sup>74</sup> 0209 0247 665.

<sup>317</sup> **2 Pe 3:10c** txt οἱ οὐρανοὶ Ϝ<sup>72</sup> A B C P 0156 307 1175 1241 1243 1448 1739 1852 2298 2423 cyr ps-oc TR TG RP SBL NA28 // οὐρανοὶ ἧ K L Ψ 048 049 0142 5 33 623 1735 2464 2805 cyr AN BG // *indeterminate* lat cop syr // lac Ϝ<sup>74</sup> 0209 0247 665.

<sup>318</sup> **2 Pe 3:10d** txt b- λυθήσονται A K L Ψ 0142 5 33 623 1241 1448 1735 1739 1852 2298 2423 2464 2805 cyr ps-caes ps-oc TR AN BG RP // a- λυθήσεται Ϝ<sup>72</sup> ἧ B C P 048<sup>vid</sup> 307 1175 1243 cyr TG SBL NA28 // c- omit στοιχεῖα δὲ καυσούμενα λυθήσεται/λυθήσονται 049 // a/b 0156 lat cop syr // lac Ϝ<sup>74</sup> 0209 0247 665.

<sup>319</sup> **2 Pe 3:10e** txt f- κατακαίσεται (will be burned up) A L 048 049 33 307 1739<sup>ms</sup> 2298 2423 aug cyr ps-oc syr<sup>h</sup> geo TR TD AN BG RP // g- κατακαίσονται 5 623 1243 1735 2805 // h- καίσονται 2464 // a- οὐχ εὑρεθήσεται (will be found no more) cop<sup>sa,v,vid</sup> syr<sup>ph</sup> NA28 {C} // b- εὑρεθήσεται ἧ B K P (1175, but transposed; see below) 1241 1448 1739<sup>T</sup> 1852 syr<sup>ph</sup> arm<sup>ms</sup> TH SBL // c- εὑρεθήσονται 398 arm<sup>ms</sup> // d- εὑρεθήσεται λυόμενα (found destroyed, broken up) Ϝ<sup>72</sup> // e- ἀφανισθήσονται C (will disappear) arm<sup>ms</sup> // omit speculum // omit καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα οὐχ εὑρεθήσεται / κατακαίσεται Ψ it<sup>z</sup> lat-v jer<sup>vid</sup> 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<sup>bo</sup> eth // lac Ϝ<sup>74</sup> 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 (εὑρεθήσονται [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 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 εὑρεθήσεται (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 εὑρεθήσεται interpret the verb εὑρεθήσεται (εὑρισκω) 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 εὑρεθῆ ἔτι - great city Babylon will be thrown down, and never more be found. Or, Psalms of Solomon 13:11 ἀμαρτωλοὶ δὲ ἀρθήσονται εἰς ἀπώλειαν, καὶ οὐχ εὑρεθήσεται 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...”

2Pe 3:11 Τούτων οὖν <sup>320</sup> πάντων λυομένων ποταπούς δεῖ ὑπάρχειν ὑμᾶς<sup>321</sup> ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις,

<sup>11</sup>Since all these things are being dissolved, what kind of people ought you to be, in holy ways of life, and godliness,

2Pe 3:12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα τήκεται·

<sup>12</sup>looking 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 καινούς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

<sup>13</sup>And 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,

<sup>14</sup>Wherefore, 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 αὐτῷ δοθεῖσαν <sup>322</sup> σοφίαν ἔγραψεν ὑμῖν,

<sup>15</sup>And consider the patience of our Lord to be salvation,<sup>323</sup> just as also our beloved brother Paul has written to you according to the wisdom given to him,

2Pe 3:16 ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς<sup>324</sup> λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν οἷς <sup>325</sup> ἔστιν δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστηρικτοὶ στρεβλοῦσιν<sup>326</sup> ὡς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.

<sup>16</sup>as 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.

<sup>320</sup> **2 Pe 3:11a** f- οὖν πάντων κ A K L Ψ 048 049 33 307 1448 1735 2423 2805 ps-oec lat-v,t cop<sup>sa</sup>ms,bo syr<sup>ph,h</sup>ms<sup>mg,h</sup>ms<sup>xt</sup> TR AN BG TH RP // α- οὕτως πάντων B 1241 1739 1852 2298 syr<sup>h</sup>ms<sup>xt</sup> SBL NA28 // b- οὕτως πάντως ℱ<sup>72</sup> // c- δε πάντων 5 623 2464 cyr lat-t<sup>ms</sup> // 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<sup>sa</sup>ms // i- οὕτως 1243 // j- οὖν οὕτως 1831 // πάντων οὕτως cop<sup>v</sup> // πάντων cop<sup>bo</sup>ms // ? lat-s but definitely omit οὕτως // a/c/d/e/eo/f/g ℱ<sup>74</sup> // lac ℱ<sup>74</sup> 0156 0209 0247 665. There is a marginal note in some Harklean mss beside οὖν, to the addition of γάρ.

<sup>321</sup> **2 Pe 3:11b** txt ὑπάρχειν ὑμᾶς ℱ<sup>72c</sup> κ<sup>2</sup> A C K L P Ψ 048<sup>vid</sup> 33 307 623 1241 1735 1739 1852 2298 2423 2805 ps-oec lat-a,v,t cop<sup>sa</sup> syr<sup>ph,h</sup> TR AN BG RP SBL TH NA28 // ὑμᾶς ὑπάρχειν 629 642 // ὑπάρχειν ἑαυτοῦς 2718 cop<sup>v</sup> // παρέχειν ἑαυτοῦς 1243 // ὑπάρχειν ℱ<sup>72\*</sup> ℱ<sup>74</sup><sup>vid</sup> B 1175 vg<sup>ms</sup> DP // ὑπάρχειν ἡμᾶς κ\* 5 2464 // indeterminate lat-s cop<sup>bo</sup> // lac ℱ<sup>74</sup> 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.

<sup>322</sup> **2 Pe 3:15a** txt αὐτῷ δοθεῖσαν L 049 2423<sup>c</sup> ps-oec TR AN BG RP // δοθεῖσαν ἐν αὐτῷ Ψ // δοθεῖσαν αὐτῷ ℱ<sup>72</sup> κ<sup>2</sup> 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 SBL TH NA28 // δοθειαν αὐτῷ κ\* // indeterminate cop syr // lac ℱ<sup>74</sup> 0156 0209 0247 665.

<sup>323</sup> **2 Pe 3:15b** Romans 2:4

<sup>324</sup> **2 Pe 3:16a** txt α- ταῖς ἐπιστολαῖς κ K L P 049 0142 307 1241 1243 1448 1735 1739 1852 2298 2423 2805 TR AN BG RP SBL NA28 // b- ἐπιστολαῖς ℱ<sup>72</sup> A B C Ψ 5 33 623 2464 TH // c- ταῖς ἐπιστολαῖς αὐτοῦ cop<sup>sa</sup>ms,bo syr<sup>ph</sup> // a/b lat-v,t cop<sup>sa</sup>ms,bo<sup>ms</sup> syr<sup>h</sup> // lac ℱ<sup>74</sup> 048 0156 0209 0247 665.

<sup>325</sup> **2 Pe 3:16b** txt οἷς ἔστιν δυσνόητά C K L 049 0142 307 1243 2423 TR AN RP // οἷς τιν δυσνόητά P // οἷς εἰσιν δυσνόητά BG // αἷς ἔστιν δυσνόητά ℱ<sup>72</sup> κ B Ψ 5 623 1175 1852 2464 2805 (cop<sup>sa</sup>,bo) SBL TH NA28 // αἷς εἰσιν δυσνόητά A 33 1448 1735 // αἷς δυσνόητά εἰσιν 1241 1739 2298 // ℱ<sup>74</sup> αἷς ----- // indeterminate lat syr // lac 048 0156 0209 0247 665.

<sup>326</sup> **2 Pe 3:16c** txt b- στρεβλοῦσιν κ A B K L Ψ 049 0142 5 33 307 623 1448 1735 2298<sup>c</sup> 2423 2464 2805 ps-oec lat-v,t cop<sup>sa</sup>,bo TR AN BG RP SBL TH // c- στρεβλώσουσιν ℱ<sup>72</sup> C\*<sup>vid</sup> P 1175 1241 1243 1739 1852 2298\* NA28 // a/b syr<sup>ph,h</sup> // lac ℱ<sup>74</sup> 048 0156 0209 0247 665.

2Pe 3:17 ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε ἵνα μὴ τῆ τῶν ἀθέσμων πλάνη συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ,

<sup>17</sup>You 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 ἀύξάνετε <sup>327</sup> δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. Ἀμήν. <sup>328</sup>

<sup>18</sup>but grow in grace and in the knowledge of our lord and savior Jesus Christ. To him be glory both now and for ever. Amen.

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<sup>327</sup> **2 Pe 3:18a** txt a- ἀύξάνετε κ A B K L Ψ 049 33 1241 1243 1448 1735 1739 1852 2298 2423 ps-oec TR AN RP SBL TH NA28 // b- ἀύξάνεσθε ℱ<sup>72</sup> C P 307 1175 2805 // c- ἀύξάνητε 5 623 2464 BG // d- ἀύξάνησθε 468 1678 // e- ἀύξανοιτε 0142 // a/b lat cop syr // lac ℱ<sup>74</sup> 048 0156 0209 0247 665.

<sup>328</sup> **2 Pe 3:18b**

f- καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος Ἀμήν ℱ<sup>72</sup> κ A C L P 049 0142 33 307 1448 1735 1739<sup>c</sup> 1852 2423 2805 cop<sup>boPt</sup> TR AN BG RP SBL TH

a- καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος B 1175 1243 1739\* 2298 NA28

b- καὶ νῦν καὶ εἰς ἡμέρας αἰῶνος 1241 syr<sup>h</sup>

c- καὶ νῦν καὶ εἰς ἡμέρας αἰῶνος Ἀμήν (cop<sup>sa</sup>)

d- νῦν καὶ εἰς ἡμέραν αἰῶνος Ἀμήν K Ψ 2464

e- νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων Ἀμήν 5 623

? Ἀμήν cop<sup>boPt</sup> syr<sup>ph</sup> (but def. include Ἀμήν)

lac ℱ<sup>74</sup> 048 0156 0209 0247 665.

## Table of Witnesses Witnesses to 2 Peter

MS	Date	Alt	Location
ⲡ <sup>72</sup>	III/IV		
ⲡ <sup>74</sup>	VII	P. Bodmer XVII	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
Ⲙ	IV	01	London, the British Library, Add. 43725
Ⲙ <sup>2</sup>	IV-VI		
Ⲙ <sup>3</sup>	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 <sup>1</sup>	V		
C <sup>2</sup>	VI		
C <sup>3</sup>	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

			<b>Witnesses to 2 Peter, continued</b>
		LATINS:	
lat-s	V/VI		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 <sup>w</sup> it <sup>h</sup> it <sup>r</sup>	Later text, attested in the 5 <sup>th</sup> /6 <sup>th</sup> 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 <sup>h</sup>	2 Pet 1:1- 2:7
64	VI/VII	it <sup>r</sup>	2Pet 1:1-4
32	VI	it <sup>w</sup>	2Pet 1:13-21
t	VII-IX	it <sup>t</sup>	2Pet 1:5-8,10-11; 1:20- 2:8; 3:1- end
			<b>COPTIC</b>
cop <sup>sa</sup>	various		Sahidic Coptic
cop <sup>bo</sup>	various		Bohairic Coptic
cop <sup>v</sup>	various		The "V" dialect of Coptic was a form between Fayyumic and Middle Egyptian. Transcription from R. Kasser and H.-M. Schenke.

			<b>CHURCH FATHERS in GREEK:</b>
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
cyr-sc	VI		Cyrillius Scythopolitanus
dam	VIII		Iohannes Damascenus
did	IV		Didymus Alexandrinus
dor-gaz	VI		Dorotheus Gazaesus
epiph	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
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
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

# The First Epistle of John

ΙΩΑΝΝΟΥ Α

## Chapter 1

1 Jo 1:1 Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἔθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς –

<sup>1</sup>That 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 Jo 1:2 Καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν<sup>329</sup> τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν.

<sup>2</sup>even 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 Jo 1:3 Ὁ ἐωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν• καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα<sup>330</sup> μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ•

<sup>3</sup>What 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.

1 Jo 1:4 καὶ ταῦτα γράφομεν ὑμῖν, <sup>331</sup> ἵνα ἡ χαρὰ ἡμῶν<sup>332</sup> ᾗ πεπληρωμένη.

<sup>4</sup>And these things we write to you,<sup>333</sup> so our mutual joy may be full.

<sup>329</sup> 1 Jo 1:2 omit τὴν ζωὴν K

<sup>330</sup> 1 Jo 1:3 txt δὲ ἡ ἡμετέρα N A B C K L Ψ 5 6 18 61 88 94 104 424 442 614 621 623 720 1243 1523 M Did Ps-Oec TR AN BG RP SBL TH NA28 {} // ἡ ἡμετέρα C\* P 33 81 323 436 630 945 1241 1505 1611 1739 1852 1881 2138 2298 2344 syr<sup>h</sup> cop<sup>sa</sup> // lac P<sup>9</sup> P<sup>74</sup> 048 0245 0296 2492.

<sup>331</sup> 1 Jo 1:4a txt ὑμῖν A 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 M vg syr<sup>p,h,pal</sup> cop<sup>sa</sup>mss,bo arm eth Ps-Oec TR AN BG RP // ἡμεῖς N A\*<sup>vid</sup> B P Ψ 33 ƒ921 it<sup>h,l,r,w,z</sup> cop<sup>sa</sup>mss SBL TH NA28 {B} // lac P<sup>9</sup> P<sup>74</sup> 048 0245 0296 1846 2492.

<sup>332</sup> 1 Jo 1:4b txt ἡμῶν N B L Ψ 049 1 18 35 43 69 88 180 181 252 319 321 322 326 398 400<sup>c</sup> 436 522 607 617 1067 1175 1241 1409 1501 1729 1827 1837 1845 1874 1875 2423 2541 2774 Lect it<sup>ar,z</sup> vg<sup>ww,st</sup> cop<sup>sa</sup> geo Stephens-1550 AN BG RP SBL TH NA28♦ {A} (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 M ƒ422 ƒ598 ƒ938 ƒ1021 it<sup>t</sup> vg<sup>cl</sup> syr<sup>h,pal</sup> cop<sup>bo</sup> arm eth slav Aug Bede Ps-Oec Erasmus-1516 Aldus Colinaeus Beza-1598 Elzevir-1624 Scrivener-1894 (Coverdale, Great Bible, Geneva, Bishops', KJV) TR // ἡμῶν ἐν ὑμῖν syr<sup>p</sup> // lac P<sup>9</sup> P<sup>74</sup> 048 0245 0296 323 1836 1838 1846 2492. (The ECM editors consider the two major Greek readings to be of equal weight.) 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.

<sup>333</sup> 1 Jo 1:4c This is a "literary plural" according to BDF §280.

1 Jo 1:5 ¶ Καὶ ἔστιν αὕτη ἡ ἀγγελία<sup>334</sup> ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστίν, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.

<sup>5</sup>And 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 Jo 1:6 Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιῶμεν τὴν ἀλήθειαν·

<sup>6</sup>If we say we are in fellowship with him, and are walking in darkness, we are lying, and not doing the truth.

1 Jo 1:7 ἐὰν δὲ<sup>335</sup> ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ χριστοῦ τοῦ υἱοῦ αὐτοῦ<sup>336</sup> καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

<sup>7</sup>But if 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 Jo 1:8 Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια<sup>337</sup> οὐκ ἔστιν ἐν ἡμῖν.<sup>338</sup>

<sup>8</sup>If we say we have no sin, we deceive ourselves, and the truth is not in us.

1 Jo 1:9 Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας,<sup>339</sup> καὶ καθάρσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.

<sup>9</sup>If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1 Jo 1:10 Ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιῶμεν αὐτόν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

<sup>10</sup>If we say we have not sinned, we are calling him a liar,<sup>340</sup> and his word is not in us.

<sup>334</sup> **1 Jo 1:5** txt ἀγγελία **Ν**<sup>2</sup> A B K L 5 18 35<sup>c</sup> 218 307 398 424\* 453 621 623 642 808 1448 1735 **Π** BG RP SBL TH NA28 {} // ἐπαγγελία C P 33 35\* 69 81 323 424<sup>c</sup> 436 442 614 630 720 945 1067 1241 1243 1409 1505 1523 1524 1611 1739 1852 1881 2138 2298 2344 2541 2805 cop<sup>sa</sup>ms,bo Ps-Oec TR AN // ἀπαγγελία **Ν**\* 552 // ἀγαπή της επαγγελιας **Ν**<sup>1</sup> Ψ // lac **Φ**<sup>9</sup> **Φ**<sup>74</sup> 048 0245 0296 2492. Scrivener states that the KJV follows neither the Stephens nor Beza TR here.

<sup>335</sup> **1 Jo 1:7a** txt εαν δε **Ν** A B C K L P 5 18 33 69<sup>c</sup> 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<sup>p,h</sup> cop<sup>sa</sup> Clem Ps-Oec TR AN BG RP SBL TH NA28 {} // εαν Ψ 6 322 323 424<sup>c</sup> 945 1241 1243 1739 1881 it<sup>h,l,r,w,z</sup>\* cop<sup>bo</sup>mss Cyr Jerome MaxConf NA28♦ // lac **Φ**<sup>9</sup> **Φ**<sup>74</sup> 048 0245 0296 69\* 1846.

<sup>336</sup> **1 Jo 1:7b** (TST 53) txt L. 1: Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ A 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 **Π** it<sup>t,w,z</sup> vg<sup>cl,ww</sup> syr<sup>h</sup>\*\* cop<sup>bo</sup> TR AN BG RP // L. 2: Ἰησοῦ τοῦ υἱοῦ αὐτοῦ **Ν** B C P Ψ 206 322 323 429 630 945 1241 1505 1611 1739 1852 1881 2138 2200 2495 vg<sup>st</sup> syr<sup>p</sup> cop<sup>sa,bo</sup>mss Cl SBL TH NA28 {} // L. 2b: τοῦ Ἰησοῦ τοῦ υἱοῦ αὐτοῦ 2298 // L. 3: τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ 326 1837 // L. 7: τοῦ υἱοῦ αὐτοῦ 1243 // lac **Φ**<sup>9</sup> **Φ**<sup>74</sup> 048 0245 0296 1678 1846.

<sup>337</sup> **1 Jo 1:8a** txt ἡ ἀλήθεια **Ν** A B 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<sup>p</sup> cop<sup>sa,bo</sup> eth TR AN BG RP SBL TH NA28 {} // ἡ ἀλήθεια τοῦ θεοῦ 614 630 1505 1611 2138 2200 al syr<sup>h</sup> // lac **Φ**<sup>9</sup> **Φ**<sup>74</sup> 048 0245 0296 1846.

<sup>338</sup> **1 Jo 1:8b** txt οὐκ ἔστιν ἐν ἡμῖν **Ν** B L Ψ 6 18 81 424 436 442 TR AN BG RP SBL TH NA28♦ {} // ἐν ἡμῖν οὐκ ἔστιν A C K P 5 33 69 323 614 630 945 1241 1243 1505 1739 1852 1881 latt syr<sup>h</sup> // lac **Φ**<sup>9</sup> **Φ**<sup>74</sup> 048 0245 0296. The ECM editors consider the two major Greek readings to be of equal weight. But note that 614 630 1505 syr<sup>h</sup> al add τοῦ θεοῦ before the phrase of the second reading. To me this makes the second reading dubious.

<sup>339</sup> **1 Jo 1:9** txt ἡμῖν τὰς ἁμαρτίας A B K L P 6 18 33 323 424 436 1243 1739 1881 slav<sup>ms</sup> AnstS PsOec TR AN BG RP SBL TH NA28 {} // τὰς ἁμαρτίας ἡμῶν 442 621 2544\* **Ε**596 cop<sup>sa</sup> // ἡμῖν τὰς ἁμαρτίας ἡμῶν **Ν** C Ψ 5 81 614 623 630 1505 1852 2138 2464 al vg<sup>cl,ww</sup> syr<sup>p,h</sup> cop<sup>bo</sup> eth geo<sup>Pt</sup> Phot // τὰς ἁμαρτίας 1241 1661 slav<sup>mss</sup> // lac **Φ**<sup>9</sup> **Φ**<sup>74</sup> 048 0245 0296 1845\* 1846.

<sup>340</sup> **1 Jo 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 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.

## Chapter 2

1 Jo 2:1 Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἀμάρτητε. Καὶ ἐάν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν χριστὸν δίκαιον·

<sup>1</sup>My 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;

1 Jo 2:2 καὶ αὐτὸς ἰλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

<sup>2</sup>and he is the appeasement for our sins; and not for ours only, but also for *the sins* of the whole world.

1 Jo 2:3 Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

<sup>3</sup>And by this we know that we have known him: if we keep his commandments.

1 Jo 2:4 Ὁ λέγων,<sup>341</sup> Ἔγνωνκα αὐτόν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια<sup>342</sup> οὐκ ἔστιν·

<sup>4</sup>Someone who says, “I know him,” and does not keep his commandments, is a liar, and the truth is not in him.

1 Jo 2:5 ὃς δ’ ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται. Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμέν·

<sup>5</sup>But 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.

1 Jo 2:6 ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει, καθὼς ἐκεῖνος περιπατήσεν, καὶ αὐτὸς οὕτως<sup>343</sup> περιπατεῖν.

<sup>6</sup>Someone who claims to abide in him ought also to walk just as he walked.

<sup>341</sup> **1 Jo 2:4a** txt omit C K L P 049 5 18 35 69 307 398 424\* 453 720 1678 1881 2374 **ⲛⲓ** Cl<sup>pt</sup> Lcf<sup>pt</sup> PsOec TR AN BG RP // ὅτι **Ⲛ** A B Ψ 6 33 81 94 104 206 218 323 378 424<sup>c</sup> 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<sup>h</sup> arm geo<sup>pt</sup> slav Cl<sup>pt</sup> SBL TH NA28♦ {} // lac **ⲡ**<sup>74</sup> 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. The editors of the ECM consider these two variants to be of equal weight.

<sup>342</sup> **1 Jo 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<sup>p,h</sup> cop<sup>sa,bo</sup> Cl PsOec TR AN BG RP SBL TH NA28 {A} // καὶ ἡ ἀλήθεια ἐν τούτῳ 1881 // καὶ ἐν τούτῳ ἀλήθεια 5 61 254 436 623 808 945 1067 1409 1505 1523 1524 1844 1852 2541 2805 // ἐν τούτῳ ἡ ἀλήθεια A P 33<sup>vid</sup> 323 1243 1739 it<sup>h</sup> vg<sup>st</sup> // 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**<sup>9</sup> **ⲡ**<sup>74</sup> 048 0245 0296 1846 2186. The ECM editors consider the presence versus absence of καὶ of equal weight.

<sup>343</sup> **1 Jo 2:6** txt οὕτως **Ⲛ** 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<sup>vid</sup> 1739 1844 1852 1881 2138 2298 2464<sup>mg</sup> Lect it<sup>(ar),l</sup> syr<sup>h</sup> (arm) (eth) geo slav Origen<sup>lat1/2</sup> Jerome<sup>3/7</sup> (Salvian) (Fulgentius<sup>1/2</sup>) **ⲛⲓ** TR RP TH NA28♦ {C} // 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<sup>txt</sup> 2541 2805 it<sup>t,w,z</sup> vg Clement Origen<sup>lat1/2</sup> Cyril; Cyprian Jerome<sup>4/7</sup> Paulinus-Nola Pelagius Maximus Augustine Fulgentius<sup>1/2</sup> SBL ♦ // lac **ⲡ**<sup>9</sup> **ⲡ**<sup>74</sup> 048 0245 0296 1678 1846 2186.

1 Jo 2:7 ¶ Ἀδελφοί,<sup>344</sup> οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά ἐστὶν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς.<sup>345</sup>

<sup>7</sup>Brethren, 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 from the beginning.

1 Jo 2:8 Πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν· ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.

<sup>8</sup>Yet, 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.<sup>346</sup>

1 Jo 2:9 Ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.

<sup>9</sup>Someone who claims to be in the light, and hates his brother, is in darkness as of now.

1 Jo 2:10 Ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν.<sup>347</sup>

<sup>10</sup>Someone who loves his brother is abiding in the light, and there is no cause of stumbling in him.<sup>348</sup>

1 Jo 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.

<sup>11</sup>But 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.

1 Jo 2:12 ¶ Γράφω ὑμῖν τεκνία, ὅτι ἀφένονται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

<sup>12</sup>To you children, I write:<sup>349</sup> “Your sins are forgiven you for his name’s sake.”

<sup>344</sup> **1 Jo 2:7a** (TST 54) txt 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 ¶ PsOec TR AN BG RP // L. 2: Ἀγαπητοί N A B C P Ψ 5 6 33 81 88 104 181 218 254 307 321 322 323 326<sup>c</sup> 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<sup>h,l,r,w</sup> vg syr<sup>p,h</sup> cop<sup>sa,bo</sup> arm slav SBL TH NA28 {} // lac ϣ<sup>9</sup> ϣ<sup>74</sup> 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.”

<sup>345</sup> **1 Jo 2:7b** (TST 55) txt L. 1: ἠκούσατε 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 ¶ PsOec TR AN BG RP // L. 2: ἠκούσατε ϣ<sup>74</sup>vid N A B C P Ψ 5 6 33 88 218 322 323 424<sup>c</sup> 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 1596 latt syr<sup>p,h</sup> cop<sup>sa,bo</sup> arm eth Aug Cl<sup>lat</sup> Theophylact. SBL TH NA28 {} // ? because of possible h.t. or h.a. 398 450 627 // lac ϣ<sup>9</sup> 048 0245 0296 33 1846 2138 2186.

<sup>346</sup> **1 Jo 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.

<sup>347</sup> **1 Jo 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 AN BG RP SBL TH NA28 {} // L. 1/2B: σκάνδαλον οὐκ ἔστιν ἐν αὐτῷ N A C 5 81 623 1735 2464 2544 // B<-->A latt cop syr<sup>p</sup> // L. 7: σκοτία ἐν αὐτῷ οὐκ ἔστιν 056 0142 // lac ϣ<sup>9</sup> ϣ<sup>74</sup> 048 0245 0296 1846 2138.

<sup>348</sup> **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

<sup>349</sup> **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 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.)

1 Jo 2:13 Γράφω ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Γράφω ὑμῖν νεανίσκοι, ὅτι νενικήκατε<sup>350</sup> τὸν πονηρόν. Γράφω<sup>351</sup> ὑμῖν παιδιά, ὅτι ἐγνώκατε τὸν πατέρα.

<sup>13</sup>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." To you children I write, "You have known the Father."

1 Jo 2:14 Ἐγραψα ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἐγραψα ὑμῖν νεανίσκοι, ὅτι ἰσχυροὶ ἐστε, καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρόν.

<sup>14</sup>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. 1 Jo 2:15 Μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. Ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.

<sup>15</sup>Love 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.

1 Jo 2:16 Ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκός, καὶ<sup>352</sup> ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία<sup>353</sup> τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλὰ ἐκ τοῦ κόσμου ἐστίν.

<sup>16</sup>Because 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.

1 Jo 2:17 Καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ<sup>354</sup> ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.<sup>355</sup>

<sup>17</sup>And the world passes away, along with the lust of it, but whoever who does the will of God abides for ever.

<sup>350</sup> **2:13a** txt "ye have overcome" Oxford KJV // "you have overcome" 1611 KJV

<sup>351</sup> **2:13b** (TST 57) txt 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<sup>c</sup> it<sup>h,l,r,w</sup> syr<sup>p<sup>mss</sup></sup> PsOec TR BG RP // L. 2: ἔγραψα  $\mathfrak{P}^{74vid}$   $\aleph$  A B C L P  $\Psi$  5 6 33 104 175 181 206 252 254 307 321 322 323 424<sup>c</sup> 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  $\ell$ 596  $\ell$ 921  $\ell$ 938  $\ell$ 1141 vg syr<sup>p<sup>mss,h</sup></sup> cop<sup>sa,bo</sup> arm eth Cyr Phot AN SBL TH NA28 {A} // *uncertain* 1875 2374 // lac  $\mathfrak{P}^9$  048 0245 0296 1836 1846 2138. The NA28, SBL, TH, and Antoniades texts begin v. 14 at Γράφω ὑμῖν παιδιά, but ἔγραψα. The Codex K reading Γράφω, 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.

<sup>352</sup> **2:16a** txt καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν 1611 KJV // ἡ ἐπιθυμία τῶν ὀφθαλμῶν Oxford KJV

<sup>353</sup> **2:16b** txt ἀλαζονεία B<sup>1</sup> C 049 0142 5<sup>c</sup> 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 AN BG RP SBL NA28 {} // ἀλαζονία  $\aleph$  A B\* K L P  $\Psi$  5\* 33 398<sup>c</sup> 436 442 621 1241 1243 1735 1852 1881 2541 2805 TH // lac  $\mathfrak{P}^9$   $\mathfrak{P}^{74}$  048 0245 0296 1846 2138.

<sup>354</sup> **2:17a** txt αὐτοῦ  $\aleph$  B C K L  $\Psi$  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  $\aleph$  Lect  $\ell$ 1439m it<sup>ar,c,l,p,r,t,w,z</sup> syr<sup>p,h</sup> cop<sup>sa<sup>mss</sup>,bo</sup> arm eth Cyprian Lucifer Didymus Augustine Antiochus John-Damascus PsOec TR AN BG RP SBL TH NA28♦ {} // *omit* A P 5 6 33 323 398 424<sup>c</sup> 436 623 945 1067 1241 1243 1409 1739 2344 2464 2541 2805 vg cop<sup>sa<sup>mss</sup></sup> Antioch Origen // lac  $\mathfrak{P}^9$   $\mathfrak{P}^{74}$  048 0245 0296 1846 2138.

<sup>355</sup> **2:17b** add "just as God abides for ever." (vg<sup>mss</sup>) (cop<sup>sa</sup> "that one") Cyprian Lucifer Augustine

1 Jo 2:18 ¶ Παιδιά, ἐσχάτη ὥρα ἐστίν• καὶ καθὼς ἠκούσατε ὅτι ὁ<sup>356</sup> ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν.

<sup>18</sup>Children, 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.

1 Jo 2:19 Ἐξ ἡμῶν ἐξῆλθον,<sup>357</sup> ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν,<sup>358</sup> μεμενῆκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες<sup>359</sup> ἐξ ἡμῶν.

<sup>19</sup>They 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.

1 Jo 2:20 Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα.<sup>360</sup>

<sup>20</sup>And you have an anointing from the Holy One, and know all.<sup>361</sup>

1 Jo 2:21 Οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν.

<sup>21</sup>I 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.

<sup>356</sup> **2:18** txt ὅτι ὁ **Ν**<sup>1</sup> 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 **¶** Lect arm TR AN BG RP // ὅτι **Ν**\* B C Ψ 5 398 436 522 621 623 665<sup>c</sup> 1409 1739 1844 2544 2805 6596 geo Origen<sup>sr</sup> Ps-DionysiusAl Epiphanius SBL TH NA28 {B} // ὁ A L 93 665\* 1881 680<sup>z</sup> // either ὅτι or ὅτι ὁ itar,h,z vg syr cop eth slav Irenaeus<sup>lat</sup> Origen<sup>lat</sup>; Cyprian Lucifer Tyconius Jerome Augustine Quodvultdeus // illegible P // lac **¶** **¶**<sup>74</sup> 048 0245 0296 1846 2652.

<sup>357</sup> **2:19a** txt ἐξῆλθον **Ν** 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 **¶** TR AN BG RP // ἐξῆλθον A B C latt syr<sup>p,h</sup> Clem Cyr CyrH Did Epiph MarcEr PsOec SBL TH NA28 {} // <--> Ir<sup>lat</sup> cop // lac **¶** **¶**<sup>74</sup> 048 0245 0296 1846.

<sup>358</sup> **2:19b** (TST 58) txt L. 1: ἦσαν ἐξ ἡμῶν **Ν** 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<sup>c</sup> 623 627 629 720 920 945 1067 1127 1175 1243 1409 1678 1735 1739 1862 1875 1891 2080 2127 2298 2344 2464 2541 2805 **¶** vg Ir<sup>lat</sup> Tert Cl Cyr CryH Cyp Did Epiph FlavC Ir<sup>lat</sup> MarcEr PsOec TR AN BG RP TH // L. 1B: ἦσαν ἐξ ὑμῶν 621\* 1241 1729 2492 2818 // 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<sup>h</sup> arm Ambr SBL NA28 {} // <--> syr<sup>p</sup> cop eth // lac **¶** **¶**<sup>74</sup> 048 0245 0296 1836 1846.

<sup>359</sup> **2:19c** txt πάντες **Ν** 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<sup>h,l,r,w</sup> syr<sup>h</sup> cop<sup>sa,bo</sup> arm eth TR AN BG RP SBL TH NA28 {} // omit 206 429 436 522 630 1067 1292 1409 1490 1505 1611 1799 1831 2138 2200 2541 syr<sup>p</sup> Epiph Ir<sup>lat</sup> // lac **¶** **¶**<sup>74</sup> 048 0245 0296 996 1836 1846.

<sup>360</sup> **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<sup>c</sup> 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 **¶** slav CyrH Did TR AN HF BG RP TH // L. 2: πάντες **Ν** **B** **P** Ψ 104\* 398 459 1838 1842 **1852** syr<sup>p,h</sup> cop<sup>sa</sup> arm Jerome Hesychius SBL NA28 {B} // om. by h.t. or h.a.: 1241 // uncertain 2127 // <--> vg it<sup>h,l,r,w</sup> cop<sup>bo</sup> eth // lac **¶** **¶**<sup>74</sup> 048 0245 0296 1846. The 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. The UBS textual commentary also discusses that L. 2 may be an "orthodox corruption," meant to prevent a gnostic interpretation

<sup>361</sup> **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 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.)

1 Jo 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.

<sup>22</sup>Who 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.<sup>362</sup>

1 Jo 2:23 Πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει·

<sup>23</sup>Everyone who denies the Son, does not have the Father either.<sup>363</sup>

1 Jo 2:24 Ὑμεῖς οὖν<sup>364</sup> 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.

<sup>24</sup>You therefore, 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.

1 Jo 2:25 Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν,<sup>365</sup> τὴν ζωὴν τὴν αἰώνιον.

<sup>25</sup>And this is the message that He announced to us: eternal life.

1 Jo 2:26 Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.

<sup>26</sup>These things I have written to you because of those deceiving you.

1 Jo 2:27 Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ’ αὐτοῦ ἐν ὑμῖν μένει,<sup>366</sup> καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκη ὑμᾶς· ἀλλ’ ὡς τὸ αὐτὸ<sup>367</sup> χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστὶν καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε<sup>368</sup> ἐν αὐτῷ.

<sup>27</sup>And 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 same anointing has taught you concerning all things,<sup>369</sup> and is true and is not a lie, so also, just as it has taught you, you will abide in him.

<sup>362</sup> **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).

<sup>363</sup> **2:23** (TST 60) *omit* L. 1 (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 AN BG RP // L. 2: ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει **Σ** 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 syr<sup>p,h</sup> cop<sup>sa,bo</sup> arm eth SBL TH NA28 {} // lac **ϕ**<sup>9</sup> **ϕ**<sup>74</sup> 048 0245 0296. The KJV does not follow the TR here; perhaps because the KJV followed the Great Bible and others, 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.

<sup>364</sup> **2:24** txt ὑμεῖς οὖν K L 049 056 0142 5 61 18 81 307 424\* 623 1448 1735 2464 2492 2805 **ⲙ** cop<sup>sa,mss</sup> Aug TR AN BG RP // ὑμεῖς **Σ** A B C P Ψ 6 33 323 424<sup>c</sup> 614 630 945 1241 1243 1505 1611 1739 1852 2138 2298 lat-v,t cop<sup>sa,mss,(bo),v</sup> syr<sup>h</sup> arm SBL TH NA28 {} // καὶ υμεῖς 621 2344 **ⲗ**596 cop<sup>bo</sup> syr<sup>p</sup> // lac **ϕ**<sup>9</sup> **ϕ**<sup>74</sup> 048 0245 0296.

<sup>365</sup> **2:25** txt ἡμῖν **Σ** A C K L P Ψ 049 056 0142 18 33 69<sup>c</sup> 81 88 104 181 322 323 326 330 424 436 614 629 630 945 1067 1175 1243 1292<sup>c</sup> 1409 1505 1611 1735 1739 1844 1852 1877 2138 2298 2344 2412 2464 2492 2495 **ⲙ** *Lect* it<sup>ar,h,l,t</sup> vg syr<sup>p,h</sup> cop<sup>sa,bo</sup> arm eth geo slav Ambr Aug TR AN BG RP SBL TH NA28 {A} // ὑμῖν B 69\* 241 451 1241 1292\* 1881 2127 **ⲗ**1441 it<sup>c</sup> vg<sup>mss</sup> // lac **ϕ**<sup>9</sup> **ϕ**<sup>74</sup> 048 0245 0296.

<sup>366</sup> **2:27a** txt ἐν ὑμῖν μένει K L 18 81 424\* ps-oec TR AN BG RP // μένει ἐν ὑμῖν **Σ** A C B C *pc* cyr did vg<sup>st</sup> SBL TH NA28 {} // μένει ἐν ἡμῖν A<sup>\*vid</sup> // μενετω ἐν ὑμῖν P Ψ 33 69 323 945 1241 1739 it vg<sup>cl,ww</sup> // ἐν ὑμῖν μενετω 424<sup>c</sup> 614 630 1505 syr<sup>h</sup> // lac **ϕ**<sup>9</sup> **ϕ**<sup>74</sup> 048 0245 0296.

<sup>367</sup> **2:27b** txt τὸ αὐτὸ A K L 049 056 0142 6 18 424 1448 1735 **ⲙ** Jerome Aug<sup>pt</sup> Theophylact TR AN BG RP // του αυτου 1243 // 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<sup>h</sup> cop<sup>sa,bo,v</sup> eth arm Ath Aug<sup>pt</sup> Cyr Did SBL TH NA28 {} // lac **ϕ**<sup>9</sup> **ϕ**<sup>74</sup> 048 0245 0296.

<sup>368</sup> **2:27c** txt b. μενεῖτε (fut ind) K L 049 056 0142 6 18 307 424 cop<sup>sa,mss</sup> ps-oec **ⲙ** TR AN BG RP // c. μεινατε (aor act imper) 88 // a. μενετε (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<sup>p,h</sup> arm eth SBL TH NA28 {} // a. or c.: lat-v,t,c cop<sup>sa,mss,bo,v</sup> // lac **ϕ**<sup>9</sup> **ϕ**<sup>74</sup> 048 0245 0296. All of these variants **may** be rendered as an English imperative.

<sup>369</sup> **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 will speak; and he will report to you the things that are coming.”

1 Jo 2:28 Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ· ἵνα ὅταν<sup>370</sup> φανερωθῆ, ἔχωμεν<sup>371</sup> παρρησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.

<sup>28</sup>And 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.

1 Jo 2:29 Ἐὰν εἰδῆτε<sup>372</sup> ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι<sup>373</sup> πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

<sup>29</sup>If you know that he is righteous, you know that everyone who practices righteousness is born of him.

## Chapter 3

3:1 Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ κληθῶμεν.<sup>374</sup> Διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ὑμᾶς,<sup>375</sup> ὅτι οὐκ ἔγνω αὐτόν.

<sup>1</sup>Behold what manner of love the Father has given to us, that we should be called the children of God. The reason the world does not know you is this: it has not known him.

3:2 Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμέν, καὶ οὐπὼ ἐφανερώθη τί ἐσόμεθα· οἶδαμεν δὲ<sup>376</sup> ὅτι ἐὰν φανερωθῆ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτόν καθὼς ἐστιν.

<sup>2</sup>Beloved, now we are children of God, though it is not yet revealed what *exactly* we will be. But we know that when he is revealed, we will be like him. For we will see him as he is.

3:3 Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτόν, καθὼς ἐκεῖνος ἀγνός ἐστιν.

<sup>3</sup>And everyone who has this hope on Him purifies himself just as that one is pure.

<sup>370</sup> **2:28a** (TST 61) txt 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 **Π** ps-oec TR AN BG RP // L. 2: ἐὰν **Χ** 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 NA28 {} // lac **ϕ**<sup>9</sup> **ϕ**<sup>74</sup> 048 0245 0296 1846. The word ἐὰν is properly translated as “when” here. There is no translatable difference between these two variants.

<sup>371</sup> **2:28b** (TST 62) txt L. 1: ἔχωμεν παρρησίαν (1<sup>st</sup> pl pres subj) **Χ**\* K L 049 056 0142 5 18 33 82 93 175 206 221 326 398 424\* 429 436 450 451 454 457 468 614 623 629 630 920 1067 1292 1409 1505 1611 1862 1891 2080 2127 2138 2147 2200 2412 2495 2541 2805 **Π** TR AN BG RP // L. 1B: 1 88 456 469 1127 1175 2344 2464 // L. 2: σχώμεν παρρησίαν (1<sup>st</sup> pl aor2 subj) **Χ**<sup>1</sup> A B C P Ψ 6 81 104 181 307 322 323 424<sup>c</sup> 442 621 945 1241 1243 1678 1735 1739 1852 1875 1881 2298 2492 2818 SBL TH NA28 {} // lac **ϕ**<sup>9</sup> **ϕ**<sup>74</sup> 048 0245 0296 1846.

<sup>372</sup> **2:29a** txt εἰδῆτε (perf act subj 2nd pl) **Χ** B C 049 6 18 81 88 104 206 323 424<sup>z</sup> 429 436 1067 1127 1505 1611 1735 1739 1852 1881 2138 2200 2298 2492 2541 TR AN BG RP SBL TH NA28♦ {/} // ἰδῆτε (aor act subj 2nd pl) A K L P Ψ 0142 5 33 69 93 181 307 326 330 398 424<sup>T</sup> 442 614 621 623 629 1175 1241 1243 1875 2147 2344 2412 2464 2805 2818 cop<sup>bo</sup> eth // οἰδατε (perf act ind 2nd pl) 468 // lac **ϕ**<sup>9</sup> **ϕ**<sup>74</sup> 048 0245 0296 1846. The difference this makes in translation is you could render the perfect, “Since you know...”

<sup>373</sup> **2:29b** txt omit B K L Ψ 049 056 0142 18 81 307 424 1243 2492 **Π** it vg<sup>mss</sup> syr<sup>h</sup> cop<sup>sa</sup><sup>mss,bo</sup> arm Ambr Aug TR AN BG RP SBL // καὶ **Χ** A C P 33 323 436 442 614 630 945 1241 1448 1505 1611 1735 1739 1852 2138 2298 2344 2464 2805 vg syr<sup>P</sup> cop<sup>sa</sup><sup>mss</sup> TH NA28 {} // lac **ϕ**<sup>9</sup> **ϕ**<sup>74</sup> 048 0245 0296. The ECM editors consider the evidence for these two readings to be of equal weight.

<sup>374</sup> **3:1a** (TST 63) txt 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 **Π** Lect ps-oec vg<sup>mss</sup> cop<sup>sa</sup><sup>mss</sup> TR AN BG RP // L. 2: καὶ ἐσμέν **ϕ**<sup>74vid</sup> **Χ** A B C P Ψ 5 6 33 81 104 206 307 322 323 398 424<sup>c</sup> 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<sup>ar,h,l,z</sup> vg syr<sup>(p),h</sup> cop<sup>sa,bo</sup> eth arm geo slav Justin<sup>vid</sup>; Augustine SBL TH NA28 {A} // lac **ϕ**<sup>9</sup> 048 0245 0296 1846.

<sup>375</sup> **3:1b** txt ὑμᾶς **Χ**\* C K L P 1 69 81 93 181 326 330 424 436 442 617 1067 1175 1241 1409 1523 1524 1875 1844 1881 2344 2423 2464 2805 **Π** vg<sup>mss</sup> AN HF RP // ἡμᾶς **ϕ**<sup>74</sup> **Χ**<sup>1</sup> A B Ψ 5 6 18 33 35 104 307 323 398 429<sup>f</sup> 453 468 614 621<sup>c</sup> 623 630 808 945 1127 1243 1292 1448 1505 1611 1678 1735 1739 1852 2138 2147 2200 2298 2412 2818 al. lat syr<sup>p,h</sup> cop<sup>sa,bo</sup> Clat TR BG SBL TH NA28 {} // lac **ϕ**<sup>9</sup> 048 0245 0296 1846.

<sup>376</sup> **3:2** txt οἶδαμεν δὲ K L 6 104 18 206 218 307 326 424 429 453 614 630 642 808 1127 1292 1448 1505 1523 1524 1611 1678 1735 1844 1875 2138 2147 2200 2412 2492 2818 **Π** syr<sup>P</sup> cop<sup>sa</sup><sup>mss,bo</sup> Antioch Procop PsOec Origen<sup>pt</sup> TR AN BG RP // οἶδαμεν **Χ** A B C P Ψ 5 33 81 323 436 442 621 623 945 1067 1241 1243 1409 1739 1852 1881 2298 2344 2464 2541 2805 al latt syr<sup>h</sup> cop<sup>sa</sup><sup>mss</sup> arm eth<sup>mss</sup> Apoll Did Phot Origen<sup>pt</sup> SBL TH NA28 {} // lac **ϕ**<sup>9</sup> **ϕ**<sup>74</sup> 048 0245 0296 1846.

3:4 Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ• καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.

<sup>4</sup>Everyone practicing sin is also practicing lawlessness, and sin is lawlessness.

3:5 Καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν<sup>377</sup> ἄρη• καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν.

<sup>5</sup>And you know that he was revealed so that our sins be taken away, and there is no sin in him.

3:6 Πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει• πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν.

<sup>6</sup>Everyone abiding in him does not sin. Everyone who keeps sinning has not seen him, neither known him.

3:7 Τεκνία,<sup>378</sup> μηδεὶς πλανάτω ὑμᾶς• ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν•

<sup>7</sup>Children, 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.

<sup>8</sup>Someone 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.

<sup>9</sup>Everyone 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.<sup>379</sup>

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.

<sup>10</sup>By 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•

<sup>11</sup>Because 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.

<sup>12</sup>Not 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.

<sup>377</sup> 3:5 txt ἁμαρτίας ἡμῶν **κ** 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** vg<sup>cl,ww</sup> syr<sup>p</sup> cop<sup>sa</sup>mss,fay geo slav Ath TR AN BG RP // ἁμαρτίας A B P 33 322 323 424<sup>c</sup> 436 945 1067 1241 1243 1409 1735 1739 1852 1881 2344 2464 it<sup>r,l,z</sup> vg<sup>st</sup> syr<sup>h</sup> cop<sup>sa</sup>mss,bo arm eth Tert Aug SBL TH NA28 {A} // ἁμαρτίας τοῦ κόσμου 629 vg<sup>mss</sup> // lac **φ**<sup>9</sup> **φ**<sup>74</sup> 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.

<sup>378</sup> 3:7 txt τεκνία **κ** B K L 6 81 88 104 181 206 218 326 424 429 630 642 808 1127 1243 1292 1448 1505 1523 1524 1611 1844 1852 1875 2138 2200 2492 (syr) arm TR AN BG RP SBL TH // τεκνία μου 307 442 453 614 621 629 1678 2147 2412 2828 eth // παιδία A C<sup>vid</sup> P Ψ 5 33 323 623 945 1067 1241 1409 1735 1739 1881 2298 2344 2464 2541 2805 syr<sup>hmg</sup> NA28 // lac **φ**<sup>9</sup> **φ**<sup>74</sup> 048 0245 0296. Both Παιδία and Τεκνία can be translated as the English word "children."

<sup>379</sup> 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 say you cannot lose your salvation. That would require much space; suffice it to say that John states in this epistle that if you continually sin your whole life until you die, you are not God's child and do not know God. There needs to be the miracle of new birth, and newness of life. Even the unbeliever can commit his favorite sin every day, and repent every day, until the day he dies. How are you different in that case, from someone who has not been born again? So even if you have a born again experience, but then later backslide, and continually sin the rest of your life, and never are an overcomer over the sins that are your weakness, I do not think you will enter the kingdom of heaven. The apostle Peter says as much in his epistles.

3:13 ¶ Μὴ<sup>380</sup> θαυμάζετε, ἀδελφοί μου,<sup>381</sup> εἰ μισεῖ ὑμᾶς ὁ κόσμος•

<sup>13</sup>Do not marvel, my brethren, if the world hates you.

3:14 ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς. Ὁ μὴ ἀγαπῶν τὸν ἀδελφόν,<sup>382</sup> μένει ἐν τῷ θανάτῳ.

<sup>14</sup>We know that we have crossed over out of death into life<sup>383</sup> 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 ἑαυτῷ<sup>384</sup> μένουσαν.

<sup>15</sup>Everyone 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,<sup>385</sup> ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν• καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι.<sup>386</sup>

<sup>16</sup>By this we know love: because He laid down his life for us. And we ought to lay down our lives for the brethren.

3:17 Ὃς δ' ἂν ἔχη τὸν βίον τοῦ κόσμου, καὶ θεωρῇ<sup>387</sup> τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει<sup>388</sup> ἐν αὐτῷ;

<sup>17</sup>Now 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?

<sup>380</sup> **3:13a** txt μὴ A B K L 049 056 0142 5 18 33 81 88 104 181 206 218 326 398 429 436 442 451 614 621 623 630 642 720<sup>c</sup> 808 1067 1127 1175 1292 1409 1448 1505 1523 1524 1611 1735 1844 1852 1875 2127 2138 2147 2200 2344 2412 2464 2541 2805 ¶ Lect it<sup>h,w</sup> vg syr<sup>pms,h</sup> cop<sup>sa,bo,fay</sup> eth<sup>ms</sup> geo PsOec Did Lucifer Jer Paulinus-Nola Aug TR AN BG RP SBL TH // καὶ μὴ Ν C P Ψ 6 307 322 323 453 629 720\* 945 1241 1243 1678 1739 1881 2298 2492 2818 it<sup>r,q,z</sup> vg<sup>ms</sup> syr<sup>pms</sup> arm eth<sup>ms</sup> NA28 {C} // lac ρ<sup>9</sup> ρ<sup>74</sup> 048 0245 0296 1846. The ECM editors consider the evidence for these two readings to be of equal weight.

<sup>381</sup> **3:13b** txt ἀδελφοί μου K L 18 81 88 104 181 206 326 398 429 614 630 1448 1505 1611 1875 2138 2147 2200 2412 ¶ vg<sup>ms</sup> syr<sup>h</sup> PsOec TR AN BG RP // ἀδελφοί Ν A B C P Ψ 33 69 323 945 1241 1739 *al* antioch lat-v,t SBL TH NA28 {} // lac ρ<sup>9</sup> ρ<sup>74</sup> 048 0245 0296 1846.

<sup>382</sup> **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<sup>ms</sup> slav Cassiodorus TR AN BG 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<sup>r</sup> vg<sup>ms</sup> syr<sup>p,h</sup> cop<sup>sa,ms</sup> eth Tyconius // L. 2: ἀγαπῶν Ν A B 33 322 323 398 623 629 945 1241 1243 1739 1852 1881 2344 2464 2492 2805 it<sup>h,q,r,w,z</sup> vg cop<sup>sa,ms</sup> bo,fay arm geo Lucifer Augustine SBL TH NA28 {A} // lac ρ<sup>9</sup> ρ<sup>74</sup> 048 0245 0296 1846.

<sup>383</sup> **3:14** see John 5:24

<sup>384</sup> **3:15** txt ἑαυτῷ Ν A C L P Ψ 0142 1 5 6 35 81 88 93 104 181 206 218 323<sup>Z</sup> 326 330 424 429 436 468<sup>Z</sup> 621 623 629 630 642 665 720<sup>Z</sup> 808 945 1127 1175 1243 1292 1409 1448 1505 1611 1735 1739 1875 1881 2138 2200 2298 2344 2423 2464 2492 2541 2805 ¶ AN HF BG RP TH // αὐτῷ B K 049 18 33 69 307 323<sup>txt</sup> 398 442 453 468<sup>txt</sup> 614 720<sup>txt</sup> 1067 1241 1523 1524 1678 1844 1852 2147 2412 2818 *al* TR SBL NA28 {} // lac ρ<sup>9</sup> ρ<sup>74</sup> 048 0245 0296.

<sup>385</sup> **3:16a** The KJV adds “of God” in italics, so the Compl. Polyglot, Beza 1589 and 1598 (not 1565), and 1582 Rheims translation.

<sup>386</sup> **3:16b** txt τιθέναι K L 18 424 614 630 1505 ¶ marc-er TR AN BG RP // θεῖναι Ν A B C P 81 323 945 1241 1739 1852 *al* Did phil-c SBL TH NA28 {} // omit Ψ // *illeg* 33 // lac ρ<sup>9</sup> ρ<sup>74</sup> 048 0245 0296.

<sup>387</sup> **3:17a** txt θεωρῇ Ν A B C P Ψ 18 424<sup>c</sup> 630 1739 TR AN BG RP SBL TH NA28 {} // θεωρεῖ K L 049 69 81 323 424\* 614 1241 1505 // *illeg* 33 // lac ρ<sup>9</sup> ρ<sup>74</sup> 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.

<sup>388</sup> **3:17b** txt μένει TR AN HF BG RP SBL TH NA28 {} // μενει Ν A B\* C P 5 6 18 61 88 104 181 206 323 326 424 442 614 621 623 630 720 945 1067 1241 1523 1524 1678 1739 1844 1852 1875\*<sup>vid</sup> 2147 2200 2298 2412 2464 2492 2541 2818 ¶ // μενεῖ B<sup>2</sup> K L 81 307 436 808 1127 1292 1409 1448 1505 1611 1735 2138 2344 2805 // μενη Ψ 1243 1875<sup>c</sup> // lac ρ<sup>9</sup> ρ<sup>74</sup> 048 0245 0296 33.

3:18 Τεκνία μου,<sup>389</sup> μὴ ἀγαπῶμεν λόγῳ μηδὲ τῆ<sup>390</sup> γλώσση, ἀλλὰ ἐν<sup>391</sup> ἔργῳ καὶ ἀληθείᾳ,

<sup>18</sup>My children, we should love, not in word or tongue, but in action and truth,

3:19 Καὶ ἐν τούτῳ<sup>392</sup> γινώσκομεν<sup>393</sup> ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας<sup>394</sup> ἡμῶν,

<sup>19</sup>and by this we know that we are of the truth, and will assure our hearts before him

3:20 ὅτι ἐὰν καταγινώσκη ἡμῶν ἡ καρδιά, ὅτι<sup>395</sup> μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα.

<sup>20</sup>that when our heart accuses, that God is greater than our heart, and he knows all.

3:21 Ἀγαπητοί, ἐὰν ἡ καρδιά ἡμῶν<sup>396</sup> μὴ καταγινώσκη ἡμῶν,<sup>397</sup> παρρησίαν ἔχομεν πρὸς τὸν θεόν,

<sup>21</sup>Beloved, when our heart does not accuse us, we have confidence with God,

<sup>389</sup> **3:18a** txt Τεκνία μου K L 049 18 33<sup>vid</sup> 69 88 94 104 181 326 398 424\* 614 629 1875 2147 2298 2412 2805 **¶** ps-oec eth TR AN BG RP // Τεκνία **¶** A B C P Ψ 5 6 81 206 218 307 323 424<sup>c</sup> 630 720 808 945 1067 1127 1241 1243 1292 1409 1448 1505 1523 1524 1611 1678 1735 1739 1844 1852 1881 2138 2200 2344 2464 2492 2541 2818 lat syr<sup>h</sup> SBL TH NA28 {} // lac **¶** **¶** 048 0245 0296.

<sup>390</sup> **3:18b** txt τῆ γλώσση A B C K L 18 323 424 614 630 1505 1739 AN BG RP SBL TH NA28 {} // γλώσση **¶** P Ψ 1 33 632 945 1241 1881 2464 al TR // lac **¶** **¶** 048 0245 0296.

<sup>391</sup> **3:18c** txt ἐν ἔργῳ **¶** A B C L P Ψ 049 6 18 33<sup>vid</sup> 35 69 81 93 104 181 206 323 326 398 424 429 436 442 614 621 629 630 665 720<sup>z</sup> 945 1067 1175 1241 1409 1505 1523 1524 1611 1735 1739 1844 1852 1875 2138 2147 2200 2344 2412 2541 Clem AN BG RP SBL TH NA28 {} // ἔργῳ K 0142 1 5 88 218 307 330 468 623 642 720<sup>txt</sup> 808 1127 1243 1292 1448 1678 1881 2298 2423 2464 2492 2805 2818 Ps-Oec slav TR // lac **¶** **¶** 048 0245 0296.

<sup>392</sup> **3:19a** καὶ ἐν τούτῳ **¶** 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 **¶** Lect it<sup>q,r,w</sup> syr<sup>p</sup> cop<sup>sa,bo</sup><sup>ms</sup> arm eth slav Aug TR AN BG RP TH NA28 {C} // ἐν τούτῳ A B 326 436 623 629 1067 1409 1735 2344 2464 it<sup>ar,c,h,p,t,z</sup> vg cop<sup>bo,fay</sup> geo Clem SBL // καὶ ἐκ τούτου 614 630 1292 1505 1611 1844 1852 2138 2412 2495 // ἐκ τούτου syr<sup>h</sup> pc // ἀλλ' ἐκ τούτου 206 429 // καὶ τούτων 056 0142 // lac **¶** **¶** 048 0245 0296.

<sup>393</sup> **3:19b** txt γινώσκομεν (pres ind) K L 049 5 18 104 218 424\* 623 642 720<sup>c</sup> 808 1127 1175 1448 2464 2805 **¶** Lect it<sup>ar,h,t,(z)</sup> vg slav Aug TR AN BG RP // γνωσόμεθα (fut ind) **¶** A B C P Ψ 6 81 88 307 322 323 326 424<sup>c</sup> 429 436 442 614 621 630 720\*<sup>vid</sup> 945 1067 1241 1243 1292 1409 1505 1611 1678 1735 1739 1875 1881 2138 2147 2200 2298 2344 2412 2492 2541 2818 vg<sup>ms</sup> syr arm eth geo Clem SBL TH NA28 {A} // γινωσκόμεθα 398 1523 1524 1844 1852 it<sup>q</sup> syr // εγνωκαμεν 629 // lac **¶** **¶** 048 0245 0296. The Syriac versions support one of the future tense variants.

<sup>394</sup> **3:19c** txt πείσομεν τὰς καρδίας **¶** A<sup>c</sup> C K L P 81 424\* 614 1505 **¶** TR AN BG RP TH // πεισωμεν τὰς καρδίας 18 69 623 630 1243 2464 pc // πείσομεν τὴν καρδίαν A\* B 424<sup>c</sup> cop<sup>sa,bo</sup> Augustine SBL NA28 {} // πείσωμεν τὴν καρδίαν Ψ 322 323 945 1241 1739 pc // lac **¶** **¶** 048 0245 0296 33. The Muenster online apparatus indicates their opinion that **¶** and minuscule 33 probably read πείσομεν τὴν καρδίαν. The word πείσομεν alone is distinguishable in **¶**.

<sup>395</sup> **3:20** txt incl. ὅτι **¶** B C K L Ψ 5 6 18 35 81 323 424 442 468 614 617 630 1505 1739 **¶** syr<sup>p,h</sup> cop<sup>sa</sup><sup>ms</sup> TR AN BG RP SBL TH NA28 // omit ὅτι A 33 61 218 326 436 629 642 808 1067 1127 1409 1827 1837 2344 2374 2541 latt cop<sup>sa</sup><sup>ms,bo</sup> PsOec // lac **¶** **¶** P 048 0245 0296 1241 1846 1875.

<sup>396</sup> **3:21a** txt ἡ καρδιά ἡμῶν **¶** C K L 049 056 0142 18 81 88 104 181 326 330 424\* 451 614 629 630 1175 1243 1292 1505<sup>c</sup> 1611 1844 1852 1877 1881 2138 2298 2412 2464 2492 **¶** Lect it<sup>ar,q,r,t,w,z</sup> vg<sup>cl,ww</sup> syr<sup>p,h</sup> Cl<sup>lat</sup> Or<sup>pt</sup> Did TR AN BG RP NA28 {C} // ἡ καρδιά A B Ψ 33 322 323 424<sup>c</sup> 436 945 1067 1241 1409 1735 1739 2344 vg<sup>st</sup> Or<sup>gr</sup><sup>1/3,lat</sup><sup>2/4</sup> (Methodius); Aug<sup>1/2</sup> SBL TH // ἡ καρδιά ὑμῶν 1505\* pc // lac **¶** **¶** 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. Thus there is no translatable difference to this variant.

<sup>397</sup> **3:21b** txt καταγινώσκη ἡμῶν **¶** **¶** (**¶**\* καταγινώσκω) (A κατακινώσκει) K L Ψ 049 056 0142 18 33 81 104 181 322 323 326 330 424<sup>c</sup> 436 451 614 629 630 945 1067 1175 1243 1292 1409 1611 1735 1739 1844 1877 1881 2127 2138 2298 2344 2412 2492 **¶** Lect it<sup>ar,q,w,z</sup> vg syr<sup>p,h</sup> cop<sup>sa,bo,fay</sup> arm eth geo slav Clement<sup>lat</sup> Methodius Didymus<sup>1/2</sup> Hesychius<sup>lat</sup>; Cyprian Jerome Augustine<sup>1/2</sup> TR AN BG RP SBL TH // καταγινώσκη B<sup>c</sup> (B\* κατακινώσκη) C 424\* 1852 2464 <sup>1</sup>596 vg<sup>ms</sup> Origen<sup>gr,lat</sup> Didymus<sup>1/2</sup> Augustine<sup>1/2</sup> NA28 {B} // καταγινώσκη ὑμῶν 1241 1505 2495 // lac **¶** **¶** P 048 0245 0296.

3:22 καὶ ὃ ἐὰν αἰτῶμεν, λαμβάνομεν παρ<sup>398</sup> αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.

<sup>22</sup>and whatever we ask, we receive from him, because we are keeping his commandments, and doing the things that are pleasing in his sight.

3:23 Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν<sup>399</sup> τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολήν.<sup>400</sup>

<sup>23</sup>And 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 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.

<sup>24</sup>And 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 ἐστὶν· ὅτι πολλοὶ ψευδοπροφήται ἐξεληλύθασιν εἰς τὸν κόσμον.

<sup>1</sup>Beloved, 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 γινώσκεται<sup>401</sup> τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστὶν,

<sup>2</sup>By this is known the spirit of God: every spirit that confesses that Jesus Christ has come in the flesh, is of God,

<sup>398</sup> **3:22** txt παρ' K L 049 6 18 69 104 181 218 307 424 436 453 629 720 808 1067 1127 1409 1448 1523 1524 1678 1844 1846 2298 2541 **¶** TR AN BG RP // ἅπ' **¶** A B C Ψ 5 33 81 206 323 398 442 614 621 623 630 945 1241 1243 1505 1611 1735 1739 1852 1881 2138 2200 2344 2412 2464 2492 2805 SBL TH NA28 {} // lac **¶** **¶** P 048 0245 0296. The versions do not help, since these Grk words mean the same thing in this context.

<sup>399</sup> **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<sup>c</sup> 2818 TR AN BG RP SBL NA28 {} // L. 1/2B: 2147 // L. 3: πιστεύωμεν **¶** A C Ψ 056 0142 5 6 33 81 206 322 323 398 424<sup>c1,c2</sup> 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 **¶** **¶** P 048 0296. The ECM editors consider L. 1/2 and L. 3 to be of equal weight.

<sup>400</sup> **3:23b** txt ἐντολήν K L 049 18 88 (181) 218 424 720<sup>c</sup> 808 1127 (1875) **¶** ps-Oec AN HF BG RP // ἐντολήν ἡμῖν **¶** A B C Ψ 0245 5 6 33 69 81 104 206 307 323 326 398 429 436 442 453 614 (621) 623 629 630 720\* 945 1067 1241 1243 1292 1292 1409 1448 1505 (1524) 1611 1678 1735 1739 1846 1852 1881 2138 2147 2200 2298 2344 2412 2464 2492 2541 2805 latt (syr<sup>h</sup>) cop<sup>sa,bo</sup> Lcf (Pr) TR SBL TH NA28 {} // lac **¶** **¶** P 048 0296. Witnesses in parentheses have a different word order in the entire clause.

<sup>401</sup> **4:2** txt γινώσκεται (pres ind pass 3rd sg) K **¶** **¶** 18 81 181 218 323 326 424\* 442 621 629 642 720<sup>c</sup> 808 1241 1243 1292 1409 1448 1505 1523 1735 1846 2147 2412 2464 **¶** lat vg syr<sup>p</sup> HF BG RP // γινώσκομεν (pres ind act 1st pl) **¶** **¶** 206 398 429 630 1611 2138 2200 al cop<sup>bo,v></sup> eth<sup>ms</sup> arm // γινώσκετε (pres ind/imper 3rd pl) **¶** **¶** A B C L **¶** **¶** 0142 5 6 33 104 307 330 424<sup>c</sup> 453 614 623 720\*<sup>vid</sup> 945 1067 1127 1524 1678 1739 1844 1852 1875 1881 2298 2492 2541 2805 2818 al lat syr<sup>h</sup> Iren<sup>lat</sup> TR AN SBL TH NA28 {} // lac **¶** **¶** P 048 0296.

4:3 καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ<sup>402</sup> Ἰησοῦν<sup>403</sup> χριστὸν ἐν σαρκὶ ἐληλυθότα<sup>404</sup> ἐκ<sup>405</sup> τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

<sup>3</sup>and every spirit that does not confess Jesus Christ has come in the flesh, is not of God. And this is the spirit of antichrist, which you have heard was coming, and now is in the world already.

4:4 Ὑμεῖς ἐκ τοῦ θεοῦ ἐστέ, τεκνία, καὶ νενικήκατε αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.

<sup>4</sup>You 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.

<sup>5</sup>They are of the world; therefore speak they of the world, and the world hears them.

4:6 Ἡμεῖς ἐκ τοῦ θεοῦ ἐσμέν· ὁ γινώσκων τὸν θεόν, ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου<sup>406</sup> γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

<sup>6</sup>We are of God. Someone who knows God hears us; someone who is not of of God does not hear us. From this we recognize the spirit of truth versus the spirit of error.<sup>407</sup>

4:7 ¶ Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν.

<sup>7</sup>Beloved, 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.

<sup>8</sup>Someone 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.

<sup>9</sup>To 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.

<sup>402</sup> **4:3a** txt μὴ ὁμολογεῖ *rell.* TR RP NA28 {A} // λύει it<sup>ar,z</sup> vg; Ir<sup>1739mg</sup> Cl<sup>1739mg</sup> Or // lac  $\mathfrak{P}^9 \mathfrak{P}^{74}$  P 048 0296.

<sup>403</sup> **4:3b** (TST 66) txt L. 1: Ἰησοῦν Χριστὸν K 056 0142 5 6 18 82 175 181 221 330<sup>c</sup> 424 442 450 454 457 459 469 623 627 629<sup>c</sup> 920 1127 1243 1292 1735 1852 1891 2080 2127 2492 2805 2818 HF BG RP // L. 1b: τὸν Ἰησοῦν Χριστὸν L 049 1 61 88 104 326 451 456 468 1175 1845 1875 *Lect* TR AN // L. 1c: τὸν Χριστὸν Ἰησοῦν 93 307 614 1678 1837 2147 2412 // L. 2: τὸν Ἰησοῦν A B  $\Psi$  33 81 206 322 323 429 436 630 945 1067 1241 1409 1505 1611 1739 2138 2200 2298 2344 2495 vg cop<sup>bo</sup> (eth) Ir<sup>1739mg</sup> Cl<sup>1739mg</sup> Or SBL TH NA28 {A} // L. 2b: 398 1881 2464 // L. 4: τὸν Χριστὸν 1846 // L. 5: Ἰησοῦν Κύριον  $\aleph$  // L. 7: τὸν υἱὸν 2541 // Ἰησοῦν 1881 2464 // h.t. or h.a. 621 // lac  $\mathfrak{P}^9 \mathfrak{P}^{74}$  C P 048 0156 0245 0296.

<sup>404</sup> **4:3c** (TST 67) L. 1: ἐν σαρκὶ ἐληλυθότα  $\aleph$  K L  $\Psi$  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<sup>c</sup> 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 AN BG RP // L. 4: ἐν σαρκὶ ἐληλυθεναι 33 2344 Thdr // L. 2: *omit* A B 322 323 398 629\* 720\* 945 1241 1735 1739 1881 2298 it<sup>r</sup> vg cop<sup>sa,bo</sup> Cyr Irenaeus<sup>lat</sup> Clement Origen Socrates SBL TH NA28 {A} // 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). See next footnote.

<sup>405</sup> **4:3d** txt ἐκ τοῦ θεοῦ  $\aleph$  A B  $\Psi$  18 33 81 323 424<sup>c</sup> 614 630 1505 TR AN BG RP SBL TH NA28 {} // 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.

<sup>406</sup> **4:6a** txt ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου  $\aleph$  B K  $\Psi$  18 33 323 424 630 1505 1739  $\mathfrak{M}$  TR AN BG RP SBL TH NA28 {} // 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 preceding ἐκ τούτου; this is the 1<sup>st</sup> v. found in it) // lac  $\mathfrak{P}^9 \mathfrak{P}^{74}$  C P 0245 0296.

<sup>407</sup> **4:6b** Or, "from this we recognize the true spirit versus the deceiving spirit."

4:10 Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν<sup>408</sup> τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.

<sup>10</sup>Herein 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.<sup>409</sup>

<sup>11</sup>Beloved, if that is how God loved us, we ought also to love one another.<sup>410</sup>

4:12 Θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν.<sup>411</sup>

<sup>12</sup>No 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.

<sup>13</sup>By 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<sup>412</sup> ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου.

<sup>14</sup>And we have seen, and we bear witness, that the Father has sent the Son as savior of the world.

4:15 Ὃς ἂν<sup>413</sup> ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ θεῷ.

<sup>15</sup>Whoever 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.<sup>414</sup>

<sup>16</sup>And 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 ἐσμὲν ἐν τῷ κόσμῳ τούτῳ.

<sup>17</sup>In 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.<sup>415</sup>

<sup>408</sup> **4:10** txt ἠγαπήσαμεν **ℵ**<sup>2</sup> A K L 18 33 81<sup>vid</sup> 424 436 614 630 1067 1175 1243 1292 1409 1505 1611 1735 1844 1852 1881 2138 2344 2464 **ⲛ** Lect arm geo slav Philo-Carpasia TR AN BG RP // ἠγαπη\_μεν 048 // ἠγαπησεν **ℵ**<sup>\*</sup> // ἠγαπήκαμεν B Ψ 322 323 945 1241 1739 2298 eth SBL TH NA28 {B} // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C P 0245 0296.

<sup>409</sup> **4:11** txt ἀγαπᾶν RP // ἀγαπᾶν TR AN HF BG SBL TH NA28 {}

<sup>410</sup> **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.

<sup>411</sup> **4:12** (TST 68) txt L. 1: τετελειωμένη ἐστὶν 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 **ⲛ** syr<sup>h</sup> TR AN BG RP **◆** // L. 2: ἐν ἡμῖν τετελειωμένη ἐστὶν **ϣ**<sup>74vid</sup> A 048<sup>vid</sup> 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 NA28 **◆** {} // L. 2c: τετελειωμενη ἐν ἡμῖν ἐστὶν **ℵ** B 81 2805 TH // L. 3: ἐν ὑμῖν τετελειωμένη ἐστὶν 629 // L. 4: τετελειωμένη ἐστὶν ἐν ὑμῖν 1127 1729 // L. 5: τετελειωμένη ἐστὶν 1241 // L. 7: ἐν ἡμῖν τετελειωται καὶ τετελειωμενη ἐστὶν 33 // lac **ϣ**<sup>9</sup> C P 0245 0296.

<sup>412</sup> **4:14** txt μαρτυροῦμεν TR BG RP NA28 {} // μαρτοῦμεν Stephens 1550 TR. Other TR editions read μαρτυροῦμεν (Aldus, Colinaeus, Erasmus, Beza, other editions of Stephens).

<sup>413</sup> **4:15** txt ἂν **ℵ** A K L 18 33 81 424 TR AN BG RP // ἐὰν B 323 614 630 1505 1739 SBL TH NA28 {} // omit Ψ // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C P 048 0245 0296.

<sup>414</sup> **4:16** txt αὐτῷ μένει B<sup>2</sup> K L Ψ 049 0142 69 81 88 93 104 181 307 323 398 424 442 468 621 720 945 1175 1241 1243 1448 1505 1523 1524 1611 1739 1844 1852 1875 1881<sup>\*vid</sup> 2138 2423 2805 2818 lat arm geo HF RP SBL TH NA28 {} // αὐτῷ μενεῖ 330 // αυτω μενει **ϣ**<sup>9</sup> **ℵ** B<sup>\*</sup> P syr<sup>h</sup> // αὐτῷ A 5 18 33 35 326 436 614 623 629 642 808 1067 1127 1292 1409 1678 1735 1846 1881<sup>c</sup> 2298 2344 2412 2464 2492 2541 it<sup>w</sup> vg eth Pr Antioch Ps-Oec TR AN BG // τω θεω μενει 048 630 // lac **ϣ**<sup>74</sup> C P 0245 0296. Codex P is lacunose here but space considerations indicate the presence of μενει.

<sup>415</sup> **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 present, before we see Him.

4:18 φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἕξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.

<sup>18</sup>There 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 αὐτόν,<sup>416</sup> ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

<sup>19</sup>We love him, because he first loved us.

4:20 Ἐάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ,<sup>417</sup> ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἐώρακεν, τὸν θεὸν ὃν οὐχ ἐώρακεν πῶς δύναται ἀγαπᾶν;

<sup>20</sup>If 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, how can he love God whom he has not seen?<sup>418</sup>

4:21 Καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεόν, ἀγαπᾶ καὶ τὸν ἀδελφὸν αὐτοῦ.

<sup>21</sup>And this commandment we have from him: that he who loves God must also love his brother.

## Chapter 5

5:1 Πᾶς ὁ πιστευὼν ὅτι Ἰησοῦς ἐστίν ὁ χριστός, ἐκ τοῦ θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾶ καὶ<sup>419</sup> τὸν γεγεννημένον ἐξ αὐτοῦ.

<sup>1</sup>Everyone 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 τηρῶμεν.<sup>420</sup>

<sup>2</sup>By this we know that we love the children of God: when we love God and are keeping his commandments.

5:3 Αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν,

<sup>3</sup>For this is love of God: that we keep his commandments. And his commandments are not heavy to bear,

<sup>416</sup> **4:19** txt ἀγαπῶμεν αὐτόν K L Ψ 049 056 0142 18 88 104 181 330 424\* 451 1175 1678 1844 1846 1877 2127 2298 2492 **π** Lect Augustine<sup>1/10</sup> TR AN BG RP // ἀγαπῶμεν ἀλλήλους it<sup>ar</sup> vg<sup>mss</sup> (eth) // ἀγαπῶμεν **φ**<sup>74vid</sup> A B 5 322 323 424<sup>c</sup> 945 1241 1243 1739 1852 1881 2464 vg<sup>st,ww</sup> geo slav Aug<sup>6/10</sup> SBL TH NA28 {A} // ἀγαπῶμεν τὸν θεόν **κ** 048 33 81 326 436 614 629<sup>vid</sup> 630 1067 1292 1409 1505 1611 1735 2138 2344 2412 2495 **ε**598 **ε**599 **ε**844 it<sup>w</sup> vg<sup>cl</sup> syr<sup>p,h</sup> cop<sup>bo</sup> arm Aug<sup>3/10</sup> // οἶδαμεν cop<sup>sa,bo</sup>mss // lac **φ**<sup>9</sup> 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."

<sup>417</sup> **4:20a** txt μισῇ **κ**\* A B L 049 93 424<sup>c</sup> 630 1243 1678 1739 1845 2298 TR AN HF RP SBL TH NA28 {} // μείση or μείση **κ**<sup>2</sup> // μισεῖ K Ψ 048 0142 5 6 18 33<sup>vid</sup> 81 323 424\*<sup>vid</sup> 614 1127 1505 2344 2805 BG // illeg. 1241, but room for μισεῖ // lac **φ**<sup>9</sup> **φ**<sup>74</sup> C P 0245 0296. It is significant when 1678 parts from K.

<sup>418</sup> **4:20b** (TST 69) txt 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 **π** Lect it<sup>r,l,q,w</sup> vg syr<sup>p</sup> cop<sup>bo</sup> arm eth slav Cyr; Ambrose Pelag Aug TR AN BG RP ♦ // L. 1b: 2127 // L. 2: οὐ δύναται "he cannot" **κ** B Ψ 6 206 322 323 424<sup>c</sup> 429 442 621 630 1243 1505 1611 1739 1852 2138 2200 2495 syr<sup>h</sup> cop<sup>sa</sup> geo Origen Cypr Lucifer Zeno SBL TH NA28 ♦ {A} // lac **φ**<sup>9</sup> **φ**<sup>74</sup> 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 ἂν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;

<sup>419</sup> **5:1** txt καὶ τὸν A K L P 049 056 0142 18 81 88 104 181 322 323 330 424 436 451 614 629<sup>vid</sup> 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 **π** Lect vg<sup>cl</sup> syr<sup>p,h</sup> cop<sup>bo</sup> arm eth slav Alexander<sup>vid</sup> Cyril-Jerusalem; Hilary<sup>1/2</sup> Maximus Fulg<sup>3/4</sup> Cass TR AN BG RP SBL TH NA28 {C} // καὶ τὸ **κ** 69 **pc** // τὸν B Ψ (048 to\_) 33 62 326 2298 it<sup>ar,l,q,r</sup> vg<sup>st,ww</sup> cop<sup>sa,bo</sup>mss geo Hilary<sup>1/2</sup> Aug Spec Ps-Vigilius Vigilius Fulg<sup>3/4</sup> // lac **φ**<sup>9</sup> **φ**<sup>74</sup> C 0245 0296.

<sup>420</sup> **5:2** txt τηρῶμεν (5:3) **κ** (A<sup>vid</sup> τηρῶμεν ... τηρῶμεν omit by *homoioteleuton*) K L P 049 056 0142 18 88 104 181 330 424 451 629 1175 1241 1243 1735 1846 1877 1881 2127 2492 **π** Lect vg<sup>mss</sup> slav TR AN BG RP // τηροῦμεν 048 // 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<sup>ar,l,q,r</sup> vg syr<sup>p,h</sup> cop<sup>sa,bo</sup> arm eth geo Lucifer Augustine SBL TH NA28 {B} // illeg. 33 // lac **φ**<sup>9</sup> **φ**<sup>74</sup> C 0245 0296.

5:4 Ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἢ νικήσασα τὸν κόσμον, ἢ πίστις ἡμῶν.<sup>421</sup>

<sup>4</sup>because everyone who has been born of God overcomes the world. And this is the victory that overcomes the world: our faith.

5:5 Τίς ἐστὶν<sup>422</sup> ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ;

<sup>5</sup>Who is overcomer of the world, except someone who believes that Jesus is the Son of God?

5:6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος,<sup>423</sup> Ἰησοῦς χριστός<sup>424</sup> οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ <sup>425</sup> τῷ αἵματι. Καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά<sup>426</sup> ἐστὶν ἡ ἀλήθεια.

<sup>6</sup>He is the one who came through water and blood, Jesus Christ. Not only by water, but by water and blood. And the Spirit is one<sup>427</sup> bearing witness, because the Spirit is truth.

<sup>421</sup> **5:4** (TST 70) txt L. 1/2: πίστις ἡμῶν **NA B K\* P Ψ** 1 5 6 18 33 93 181 206 307 322 323 326 424<sup>c</sup> 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<sup>p</sup>mss,h cop<sup>sa>,bo</sup> TR AN BG RP SBL TH NA28 {} // L. 3: πίστις ὑμῶν **K<sup>c</sup> 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<sup>mss</sup> syr<sup>p</sup>mss eth HF // *uncertain* 0296 // lac **ϣ<sup>9</sup> ϣ<sup>74</sup> C** 0245.

<sup>422</sup> **5:5** txt ἐστὶν A L **Ψ** 048 5 18 81 88 104 218 398 424\* 436 459 623 642 720<sup>c</sup> 808 1067 1409 1846 2464 2541 **Π** vg cop<sup>sa</sup>mss,bo<sup>mss</sup> PsOec TR AN BG RP // *δέ* ἐστὶν **K P** 0296 6 33 307 323 424<sup>c</sup> 442 453 614 630 720\* 945 1241 1243 1448 1505 1523 1611 1678 1739 1852 1881 2138 2186 2298 2344 2805 syr<sup>h</sup> Cyr SBL TH NA28 {} // ἐστὶν *δε* B // lac **ϣ<sup>9</sup> ϣ<sup>74</sup> C** 0245. Many of the Syriac and Coptic manuscripts are such that they support either *δε* ἐστὶν or ἐστὶν *δε*, but not ἐστὶν without *δε*.

<sup>423</sup> **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<sup>txt</sup> 1862 1875 1881 2127 2298 **Π** TR AN BG RP SBL TH NA28 {A} // L. 3: δι' ὕδατος καὶ πνεύματος 945 1241 1739<sup>mg</sup> 1891 **ℓ**165 **ℓ**170 **ℓ**422 // δι' ὕδατος καὶ πνεύματος ἀγίου **ℓ**593 **ℓ**617 **ℓ**1441 Cyril<sup>¼</sup> Ambrose // L. 4: δι' ὕδατος καὶ αἵματος καὶ πνεύματος A 6 93 104 206 307 424<sup>c</sup> 429 436 1067 1127 1292 1409 1505 1611 1678 1735 1739<sup>c</sup> 2080 2138 2147 2200 2344 2412 2495 2541 2805 2818 **ℓ**598 vg<sup>mss</sup> syr<sup>h</sup> cop<sup>sa,bo</sup> eth slav Cyril<sup>¼</sup> // L. 4b: δια ὕδατος καὶ αἵματος καὶ πνεύματος **K** // L. 5: δι' ὕδατος καὶ πνεύματος καὶ αἵματος P 0296 5 81 88 442 621 623 630 1243 1844 1846 1852 2464 2492 **ℓ**884 it<sup>l</sup> vg<sup>mss</sup> 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<sup>9</sup> ϣ<sup>74</sup> C** 0245.

<sup>424</sup> **5:6b** txt Ἰησοῦς Χριστός **NA B K L P Ψ** 0296 18 81 323 614 630 1241 1505 1739 AN BG RP SBL TH NA28 {} // Ἰησοῦς ὁ Χριστός 424 syr<sup>h</sup> TR // lac **ϣ<sup>9</sup> ϣ<sup>74</sup> C** 048 0245 33.

<sup>425</sup> **5:6c**

ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ πνεῦμά **K 18 Π** TR AN BG RP TH  
 ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά B L 33 614 630 1505 it<sup>r</sup> vg syr<sup>h</sup> SBL NA28 {}  
 ἐν ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά Ψ  
 --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<sup>txt</sup>  
 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<sup>c</sup> *pc*  
 ἐν τῷ αἵματι καὶ ἐν τῷ ὕδατι καὶ πνεύματι· καὶ τὸ πνεῦμά 1739<sup>mg</sup> (vg<sup>mss</sup>)  
*lacuna* **ϣ<sup>9</sup> ϣ<sup>74</sup> C** 0245

The difference between the NA28 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. The ECM editors consider the NA28 and RP readings to be of equal weight.

<sup>426</sup> **5:6d** ὅτι τὸ πνεῦμά TR AN BG RP SBL TH NA28 {} // Vulgate and Latin tradition substitutes either “Christ” or “Jesus Christ,” “Christ Jesus” or “Jesus.”

<sup>427</sup> **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 εἰσὶν οἱ μαρτυροῦντες,<sup>428</sup>

<sup>7</sup>For there are three that bear witness,

5:8 τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.<sup>429</sup>

<sup>8</sup>the Spirit and the water and the blood, and these three agree.

5:9 Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ἣν<sup>430</sup> μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ.

<sup>9</sup>If 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.

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<sup>428</sup> **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 ἓν εἰσι. καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῆ **NA 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<sup>txt</sup> 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 itar vgst,ww syr<sup>p,h</sup> cop<sup>sa,bo</sup> arm<sup>mss</sup> eth geo slav Clement<sup>lat</sup> (Origen<sup>lat</sup>) Cyril Dam Ps-Oec Ps-Dionysius<sup>vid</sup> (John-Damascus); Rebaptism Ambrose Augustine Quodvultdeus Facundus HF BG RP SBL TH NA28 {A} // add ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῆ (88<sup>mss</sup> +καὶ bef. ὁ λόγος) 221<sup>mss</sup> 2318 2473 arm with other minor variants) vgc<sup>l</sup> TR [AN in smaller font & in italics] // add ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῆ 918 // add ἐν οὐρανῷ: πατήρ, λόγος, καὶ πνεῦμα ἅγιον, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῆ 177<sup>mss</sup> // add ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον· καὶ οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσι οἱ μαρτυροῦντες ἐν τῇ γῆ 636<sup>mss</sup> // add ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον. καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῆ 61 429<sup>mss</sup> // add ἀπὸ τοῦ οὐρανοῦ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον. καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς 629 // add in terra, spiritus et aqua et sanguis (+ et hi tres unum sunt in Christo Iesu vgm<sup>ss</sup>; Spec). 8 et tres sunt, qui testimonium dicunt in caelo, pater, verbum (filius it<sup>l</sup> vgm<sup>ss</sup>) et spiritus, et hi tres unum sunt (+ in Christo Iesu it<sup>l</sup> vgm<sup>ss</sup>) it<sup>l,r</sup> vgm<sup>ss</sup>; Speculum Varimadum Ps-Vigilius (Fulgentius) (Priscillian) (Cyprian) // illegible 33 1734 // lacuna **9<sup>o</sup> 7<sup>4</sup>** 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.*

<sup>429</sup> **5:8** (TST 72 cntd.) txt L. 1/2: τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν **NA B K L P Ψ** 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 AN BG RP SBL TH NA28 {A} // L. 1/2b: 206 429 // L. 1/2e: το πνευμα και υδωρ και το αιμα και οι τρεις εις το εν εισιν 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 του ουρανου πατηρ λογος και πνευμα αγιον και οι τρεις εις το εν εισιν και τρεις εισιν οι μαρτυροῦντες ἐπὶ τῆς γῆς το πνευμα το ὕδωρ καὶ τὸ αἷμα 629 // illegible 33 // lac **9<sup>o</sup> 7<sup>4</sup>** C 0245.

<sup>430</sup> **5:9** txt ἣν **K L P** 18 424\* 630 **11** eth Ps-Oec TR AN BG RP // ὅτι **NA B Ψ** 5 6 33 323 424<sup>c</sup> 623 945 1241 1243 1448\*<sup>vid</sup> 1505 1739 1852 2138 2344 2464 2492 2805 lat cop<sup>sa,bo</sup> arm Cyr SBL TH NA28 {} // ο ην 81 // lac **9<sup>o</sup> 7<sup>4</sup>** C 048 0245 0296.

5:10 Ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν<sup>431</sup> ἐν αὐτῷ<sup>432</sup> ὁ μὴ πιστεύων τῷ θεῷ<sup>433</sup> ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

<sup>10</sup>Someone 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,<sup>434</sup> καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.

<sup>11</sup>And 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 θεοῦ<sup>435</sup> τὴν ζωὴν οὐκ ἔχει.

<sup>12</sup>Someone who has the Son of God has life. Someone who does not have the Son of God does not have life.

5:13 ¶ Ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ,<sup>436</sup> ἵνα εἰδῆτε ὅτι ζωὴν αἰώνιον ἔχετε, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.<sup>437</sup>

<sup>13</sup>I have written these things to you who believe in the name of the Son of God, that you may know you have eternal life, and that you may believe in the name of the Son of God.

5:14 Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν.<sup>438</sup>

<sup>14</sup>And 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.

<sup>431</sup> **5:10a** txt μαρτυρίαν **Ν** B K L P Ψ 0296 18 323 424\* 614 630 1505 1678 1739 TR AN HF BG RP SBL TH NA28 {} // μαρτυρίαν τοῦ θεοῦ **ϣ**<sup>74</sup>vid A 81 424c 623 945 1241 2464 al latt // illeg. 33 // lac **ϣ**<sup>9</sup> C 048 0245

<sup>432</sup> **5:10b** txt ἐν αὐτῷ **B**<sup>1</sup> K 81 104 326 424\* 436 442 468 629 1067 1175 1241 1409 1678 1735 1884 1852 1881<sup>txt</sup> 2127 2344 **ⲙ** Lect syr<sup>h</sup> cop<sup>bo</sup> slav Cyril<sup>1/4</sup> AN SBL RP NA28 {C} // εν αυτω A B\* L P 056 0142 Lect // ἐν ἑαυτῷ **Ν** Ψ 049 0296 5 6 18 88 181 322 323 330 424c 451 614 630 945 1243 1292 1505 1611 1739 1846 1877 1881<sup>mg</sup> 2138 2412 2492 2495 2298 {422 (L1153) L1159 L1441 L<sup>AD</sup> it<sup>r,l,q</sup> vg syr<sup>p</sup> cop<sup>sa</sup>? arm eth (geo) Augustine Cyril<sup>1/4</sup> Ps-Oec Speculum TR BG TH // \_\_ 33 // αὐτοῦ L884 // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C 048 0245.

<sup>433</sup> **5:10c** txt τῷ θεῷ **Ν** 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<sup>mg</sup> 1844 1846 1852 1877 1881 2127 2138 2298 2412 2492 2495 **ⲙ** Lect it<sup>l,r</sup> syr<sup>p,h</sup> cop<sup>bo</sup> slav Cyril; Augustine Varimadum TR AN BG RP SBL TH NA28 {A} // τῷ υἱῷ A 81 322 323 424 436 623 1067 1241 1409 1739<sup>txt</sup> 2344 2464 it<sup>ar</sup> vg syr<sup>h</sup>mg // τῷ \_\_\_ 048 // τῷ υἱῷ τοῦ θεοῦ 378 pc cop<sup>sa,bo</sup> arm // εἰς τὸν υἱὸν τοῦ θεοῦ // *Iesu Cristo* Speculum // -vg<sup>mss</sup> // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C 0245 33.

<sup>434</sup> **5:11** txt ἔδωκεν ἡμῖν ὁ θεός **Ν** A K L P Ψ 048 5 81 424 436 468 1241 1243 1852 TR AN RP TH NA28♦ {} // ἔδωκεν ὁ θεός ἡμῖν B 0296 18 69 323 614 630 1505 1739 1881 syr<sup>h</sup> BG SBL ♦ // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C 0245 33. The ECM editors consider these two readings to be of equal weight.

<sup>435</sup> **5:12** txt τὸν υἱὸν τοῦ θεοῦ Oxford KJV, Stephens1550 TR RP NA28 {} // τὸν υἱὸν 1611 KJV.

<sup>436</sup> **5:13a** (TST 73a) txt L. 1: ὑμῖν 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 1241c 1292 1611 1846 1862 1875 1891 2080 2147 2200 2298 2412 2492 2818 **ⲙ** TR AN BG RP // L. 2: ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον (with variation) **Ν**<sup>2</sup> A B Ψ 5 6 33<sup>vid</sup> 424c 436 623 1067 1241\* 1409 1505 1852 1735 1739 2138 2344 2464 2541 2805 SBL TH NA28 {} // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C 048 0245 0296.

<sup>437</sup> **5:13b** (TST 74) txt L. 1: 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 AN BG RP // L. 1b: 424\* 1739 1846 // L. 1d: 049 81 450 451 454 457 945 1127 1891 2127 2492 // L. 4: καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ θεοῦ 1241 // h.t. or h.a. 88 181 326 // L. 2: omit **Ν** A B 5 6 33 424c 436 456 623 629 1067 1409 1505 1735 1852 2138 2344 2464 2541 2805 SBL TH NA28 {} // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C 048 0245 0296.

<sup>438</sup> **5:14** txt ἡμῶν **Ν** A B K L P Ψ 18 323 424 614 630 1241 1505 1739 **ⲙ** TR AN BG RP SBL TH NA28 {} // ἡμῶν Stephens 1551 TR // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C 048 0245 0296.

5:15 καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἐὰν<sup>439</sup> αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν παρ'<sup>440</sup> αὐτοῦ.

<sup>15</sup>And 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.

<sup>16</sup>If 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.<sup>441</sup>

5:17 Πᾶσα ἀδικία ἀμαρτία ἐστίν· καὶ ἔστιν ἀμαρτία οὐ πρὸς θάνατον.

<sup>17</sup>All unrighteousness is sin, and there is sin not to death.

5:18 ¶ Οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἀμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ<sup>442</sup> τοῦ θεοῦ τηρεῖ ἑαυτόν, καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ.

<sup>18</sup>We know that everyone born of God does not practice sin, but instead what was generated of God keeps itself,<sup>443</sup> and the evil one does not touch it.<sup>444</sup>

5:19 Οἴδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμέν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.

<sup>19</sup>We know that we are of God, and the whole world lies *captive* in<sup>445</sup> the evil one.

<sup>439</sup> **5:15a** txt ἐὰν **κ\*** K L P Ψ 5 6 18 81 323 424 442 614 621 623 630 1241 1505 1678 1739 1852 2344 2805 syr<sup>h</sup> BG RP SBL TH NA28 {} // ἄν A B 0142 33 69 TR AN // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C 048 0245 0296 104 1846.

<sup>440</sup> **5:15b** txt παρ' A K L P Ψ 6 18 323 424 614 630 1241 1505 1678 1739 1846 2344 2805 **π** TR AN BG RP // ἄπ' **κ** B 5 33 81 93 623 1243 1409 1852 SBL TH NA28 {} // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C 048 0245 0296.

<sup>441</sup> **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. 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 than 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.

<sup>442</sup> **5:18a** txt ὁ γεννηθεὶς ἐκ **κ** A B K L P Ψ 18 81 322 323 424 436 614 630 945 1067 1175 1241 1243 1292 1409 1611 1735 1739 1844 1846 1881 2298 2344 **π** *Lect arm eth geo slav TR AN BG RP SBL TH NA28 {A} // ἐγεννήθη· ὁ δὲ γεννηθεὶς ἐκ 33 // ἡ γέννησις 1505 1852 2138 it<sup>ar,l,q,t</sup> vg (syr<sup>h</sup>) cop<sup>bo</sup> Chromatius Jerome Vigilus // ὁ γεγεννημενος ἐκ Origen // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> C 048 0245 0296.*

<sup>443</sup> **5:18b** txt ἑαυτόν **κ** A<sup>c</sup> K L P 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 **π** *Lect arm eth geo slav Origen TR AN BG RP TH NA28 {C} // αὐτόν B<sup>2</sup> 330 451 614 1505 1852 2138 2412 2495 it<sup>ar,l,t</sup> vg Chromatius Jerome Vigilus SBL // αυτον A\* B\* 1852 2138 vg // lac **ϣ**<sup>9</sup> **ϣ**<sup>74</sup> 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 ἑαυτον..." Note though that both ἑαυτον and αὐτον can be reflexive in meaning.*

<sup>444</sup> **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.

5:20 Οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει,<sup>446</sup> καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν<sup>447</sup> τὸν ἀληθινόν.<sup>448</sup>  
καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ χριστῷ. Οὗτός ἐστιν ὁ ἀληθινὸς θεός, καὶ ζωὴ αἰώνιος.<sup>449</sup>

<sup>20</sup>And 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.

5:21 Τεκνία, φυλάξατε ἑαυτὰ<sup>450</sup> ἀπὸ τῶν εἰδώλων. Ἀμήν.<sup>451</sup>

<sup>21</sup>Children, keep yourselves from idols. Amen.

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<sup>445</sup> **5:19** The Greek phrase ἐν τῷ πονηρῷ κείται 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 κείμαι, 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.”

<sup>446</sup> **5:20a** txt ἦκει TR RP NA28 {} // 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...”) vgm<sup>ss</sup> Julianus of Toledo

<sup>447</sup> **5:20b** txt γινώσκωμεν B<sup>2</sup> K Ψ 5 18 323 424 623<sup>c</sup> 630 1505 1739 1852 2298 2344 𐌹 TR AN BG RP SBL NA28 {} // γινώσκομεν 𐌹 A B\* L P 049 1 6 33 81 321 326 442 614 623\* 1243 1678 1845 1846 2805 TH // lac Ɔ<sup>9</sup> Ɔ<sup>74</sup> C 048 0245 0296 104 1241.

<sup>448</sup> **5:20c** txt τὸν ἀληθινόν 𐌹<sup>1</sup> 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 NA28 {A} // το ἀληθινον 𐌹\* it<sup>l,q</sup> // τὸν ἀληθινόν θεόν A Ψ 5 6 33 181 323 326 424<sup>c</sup> 436 614 630 945 1505 1739 1845 1846 1852 1881 2344 2412 2495 2805 (it<sup>t</sup>) vg cop<sup>bo,pt</sup> // τὸν θεὸν τὸν ἀληθινόν 629 // lac Ɔ<sup>9</sup> Ɔ<sup>74</sup> C 048 0245 0296 104 1241.

<sup>449</sup> **5:20d** txt ζωὴ αἰώνιος 𐌹 A B 33 323 424<sup>c</sup> 1739 1241<sup>vid</sup> pm AN RP SBL TH NA28 {} // ἡ ζωὴ αἰώνιος 049 1 1243 TR // ἡ ζωὴ ἢ αἰώνιος K L P 18 69 81 424\* 614 630 945 1505 (1881) pm BG // ζωὴ αἰώνιος παρεχων Ψ // lac Ɔ<sup>9</sup> Ɔ<sup>74</sup> C 048 0245 0296.

<sup>450</sup> **5:21a** txt ἑαυτὰ 𐌹\* B L 6 323 424 1739 pm RP SBL TH NA28 ♦ {} // ταυτα Ψ // ἑαυτοὺς 𐌹<sup>1</sup> A K P 048 049\*<sup>vid</sup> 5 18 33 81 436 442 468 614 630 945 1505 1852 1881 pm Didymus TR AN BG ♦ // lac Ɔ<sup>9</sup> Ɔ<sup>74</sup> C 0245 0296 1241. The editors of the ECM consider the two major Greek variants to be of equal weight.

<sup>451</sup> **1 Jo 5:21b** (TST 75) txt 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 𐌹 Lect vg<sup>cl</sup> slav TR AN BG RP // L. 2: εἰδώλων. 𐌹 A B Ψ 1 5 6 33 88 93 322 323 326 424<sup>c</sup> 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 Ɔ593 Ɔ596 Ɔ884 it<sup>ar,l,q</sup> vg<sup>ww,st</sup> syr<sup>p,h</sup> cop<sup>sa,bo</sup> arm eth geo Didymus; Speculum SBL TH NA28 {A} // lac Ɔ<sup>9</sup> Ɔ<sup>74</sup> C 048 0245 0296 104 1241.

## Principal Witnesses to 1 John

MS	Date	Alt	Location
ϑ <sup>9</sup>	III	P. Oxy. 402	Cambridge, Mass., Harvard Univ., Semitic Mus., Inv. Nr. 3736
ϑ <sup>74</sup>	VII	P. Bodmer XVII	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
κ	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, Στ. 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	ⲙ	Paris, National Library Greek 47
33	IX		Paris, Bibl. Nat., Gr. 14
35	XI	ⲙ	Paris, BN, Cod. Coislin 20
69	XV	f <sup>13</sup>	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	ⲙ	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	ⲙ	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
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	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
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/III		Athens, Studitu, 1
2818	XII	36aK	Paris, Natl. Libr.; Coislin Gr. 20

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 Texwert.

## Endnote on 1 John 2:12-14

There is a significant variation between the NA28 text and the Robinson/Pierpont text here, as follows.

First the NA28:

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 πονηρόν.

ἔγραψα ὑμῖν παιδία ὅτι ἐγνώκατε τὸν πατέρα.  
ἔγραψα ὑμῖν πατέρες ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.  
ἔγραψα ὑμῖν νεανίσκοι ὅτι ἰσχυροὶ ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

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 πονηρόν.  
γράφω ὑμῖν παιδία ὅτι ἐγνώκατε τὸν πατέρα.

ἔγραψα ὑμῖν πατέρες ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.  
ἔγραψα ὑμῖν νεανίσκοι ὅτι ἰσχυροὶ ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

The NA28 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 NA28 does. The NA28 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:

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 A<sup>o</sup>
- 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 NA28 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.<sup>452</sup>

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<sup>txt</sup> 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

<sup>452</sup> that is, “these three agree.”

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  
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 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* vg<sup>st,ww</sup> syr<sup>p,h</sup> cop<sup>(sa),bo</sup> arm<sup>mss</sup> eth geo slav Clement<sup>lat</sup> (Origen<sup>lat</sup>) (Cyril) Ps-  
 Dionysius<sup>vid</sup> (John-Damascus); Rebaptism Ambrose Augustine Quodvultdeus Facundus Erasmus Eds. 1,2 HF RP NA28 {A}  
*lacuna* P<sup>9</sup> P<sup>74</sup> 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.)

#### 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<sup>m8</sup> 2318 2473 vg<sup>cl</sup> Stephens (88 <sup>m8</sup> matches this group except for moveable NUs, acc. to Scrivener. 221<sup>m8</sup> 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 εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ ]], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι. - 88<sup>m8</sup>. (acc. to Scrivener)

[[έν τῷ οὐρανῷ, ὁ πατήρ, καὶ 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 εἰσι. - 88<sup>m8</sup>. (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 εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ ]], τὸ πνεῦμα, τὸ ὕδωρ, καὶ τὸ αἷμα. 429 <sup>m8</sup>

#### Group Three:

[[έν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον· καὶ 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. 636 <sup>m8</sup>

#### Group Four:

[[έν οὐρανῷ: πατήρ, λόγος, καὶ πνεῦμα ἅγιον, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ]] 177<sup>m8</sup>

#### Group Five:

[[έν τῷ οὐρανῷ, ὁ πατήρ, καὶ ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς ]], τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα. Complutensian Polyglot (Yes, it is accented and breathed differently)

[[ἀπὸ τοῦ οὐρανοῦ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον. καὶ τρεῖς εἰσὶν 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<sup>mss</sup>; Spec). 8 et tres sunt, qui testimonium dicunt in caelo, pater, verbum (filius it<sup>l</sup> vg<sup>mss</sup>) et spiritus, et hi tres unum sunt (+ in Christo Iesu it<sup>l</sup> vg<sup>mss</sup>) it<sup>l,r</sup> vg<sup>mss</sup>; 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 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 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 EPHULKUSTIKON [moveable NU]), though on the whole 162 best suits 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](https://openaccess.leidenuniv.nl/retrieve/1699/279_050.pdf) downloadable from Leiden University.

## The Second Epistle of John

### ΙΩΑΝΝΟΥ Β

2Jn 1:1 Ὁ πρεσβύτερος ἐκλεκτῆ κυρία καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν,

<sup>1</sup>The Elder, to the elect lady,<sup>453</sup> and to her children; whom I love in the truth; and not only I, but also everyone who knows assuredly the truth,

2Jn 1:2 διὰ τὴν ἀλήθειαν<sup>454</sup> τὴν μένουσαν<sup>455</sup> ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα·

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

2Jn 1:3 ἔσται μεθ' ἡμῶν χάρις,<sup>456</sup> ἔλεος, εἰρήνη παρὰ<sup>457</sup> θεοῦ πατρός, καὶ παρὰ<sup>458</sup> κυρίου Ἰησοῦ χριστοῦ<sup>459</sup> τοῦ υἱοῦ τοῦ πατρός, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

<sup>453</sup> **2 Jo 1** There is much discussion in the reference books about the meaning of the word κυρία here. Most translations render it "lady," which does not communicate the fact that this word is the feminine inflection of the word "lord." Its primary meaning is of a woman who directs slaves or servants, i.e., a woman wealthy enough to own a home with servants. One of the main alternative interpretations is that this κύρια is figuratively the church, and her "children" are the people of the church. I do not consider this one a valid possibility, since I follow one of the maxims of hermeneutics, which states that when the plain sense of scripture makes common sense, seek no other sense. Though the Bauer Lexicon under εκλεκτός says "personification of the assembly," I do not buy it. A third possibility discussed is that Κυρία was someone's name. But the Bauer Lexicon says that that use was "rare and late." I think the use here is simply a term of respect for a woman whom John has discipled, who is noble and influential, and who has many children. John could be speaking of either her natural children, or her spiritual children.

<sup>454</sup> **2 Jo 2a** txt διὰ τὴν ἀλήθειαν "by means of that truth" **Ν** A B K L P 048 0232 5 18 33 81 252<sup>c</sup> 424\* 642 1243 1735 1845 1846 2344 2374 2718 **ⲓ** it<sup>l</sup> vg syr<sup>ph,h<sup>mss</sup></sup> cop<sup>sa,bo</sup> arm eth<sup>mss</sup> PsOec TR AN BG RP SBL TH NA28 {} \} omit **Ψ** 6 252\* 323 424<sup>c</sup> 614 630 1241 1292 1505 1611 1678 1739 1852 vg<sup>mss</sup> syr<sup>h\*</sup> arm<sup>mss</sup> Cassiodorus // lac **ⲫ**<sup>74</sup> 104. Note that the Syriac Peshitta did not contain 2 John. The Syriac versions cited here are only the Philoxenian – syr<sup>ph</sup> and the Harklean – syr<sup>h</sup>.

<sup>455</sup> **2 Jo 2b** txt μένουσαν "abiding, dwelling" **Ν** B K L P **Ψ** 0232 5 6 18 81 252 323 424 614 630 1241 1243 1292 1505 1611 1678 1739 1845 1846 1852 2374 2718 **ⲓ** it<sup>l</sup> vg syr<sup>h,ph</sup> PsOec TR AN BG RP SBL TH NA28 {} \} // ἐνοίκουσαν "indwelling" A 048 1067 1409 1735 2541 // ουσαν "existing? present?" 33 218 642 808 1127 1359 1563 1718 2344 // <----> cop<sup>sa,bo</sup> (none or any of 1,2,3) // omit pc // lac **ⲫ**<sup>74</sup> 104. The ECM editors consider the readings μένουσαν and ἐνοίκουσαν to be of equal value. I think even though they are two different words, that readers and scribes both, are so used to hearing John use the word μένω as meaning "indwelling," or abiding IN something, so that some scribes uncounsciously replaced μένουσαν with ἐνοίκουσαν. In other words, people familiar with John's writings equated the two in this kind of saying. Note that with the preposition ἐν following as it does in most all MSS, ἐνοίκουσαν is redundant. As for the third reading, with ουσαν in the continuous aspect, the meaning is really close to the same as the μένουσαν- continuing to be in us, staying in us, abiding in us.

<sup>456</sup> **2Jo 3a** txt ἔσται μεθ' ἡμῶν χάρις **Ν** B K L P **Ψ** 049 0142 0232 1 6 33 93 218 323 398 424 442 467 720<sup>c</sup> 1067 1175 1241 1243 1409 1611 1735\* 1739 1842 1881 2298 2344 2374 PsOec<sup>k</sup> (TR: Erasmus Aldus Steph. 1550) RP SBL TH NA28 // καὶ ἔσται μεθ' ἡμῶν χάρις 2492 eth // ἔσται γὰρ μεθ' ἡμῶν χάρις 048 // ἔσται δὲ μεθ' ἡμῶν χάρις 307 321 453 614 720\* 918 1678<sup>vid</sup> 2186 2412 2818 // ἔστω μεθ' ἡμῶν χάρις 915 1846 // ἔσται μεθ' ὑμῶν χάρις 5 18 35 94 206<sup>s</sup> 468 623 808 945 1127 1292 1501 1524 1735<sup>c</sup> 1845<sup>c</sup> PsOec<sup>l</sup> (TR: Scriv, Col., Steph 2, 4; Elzevir 1624) AN BG // ἔσται δὲ μεθ' ὑμῶν χάρις 378 1837 2147<sup>vid</sup> 2652 // ἔστω μεθ' ὑμῶν χάρις 88 1661 1845\*<sup>vid</sup> 2544 // ἔσται/ἔστω? μεθ' ἡμῶν χάρις it<sup>l</sup> syr<sup>ph</sup> cop<sup>sa,bo></sup> // ἔσται μεθ' ἡμῶν/ὑμῶν? χάρις 69 1523 // ἔσται/ἔστω? μεθ' ὑμῶν χάρις vg cop<sup>bo<sup>mss</sup></sup> // χάρις ὑμῖν 630 876 1505 1832 2138 2200 2243 syr<sup>h</sup> // χάρις A 621 1448 1852 2464 2805 arm slav:S // lac **ⲫ**<sup>74</sup> 104 642.

<sup>457</sup> **2Jo v. 3b** txt παρὰ **Ν**<sup>1</sup> A B K L P **Ψ** 048 049 0142 0232 5 6 18 33 35 69 93 206<sup>s</sup> 218 252 307 323 424 623 630 642<sup>vid</sup> 720<sup>vid</sup> 808 945 1067 1127 1175 1243 1292 1409 1448 1505 1735 1739 1852 1881 2138 2200 2344 2374 2423\*<sup>vid</sup> 2492 2805 PsOec TR RP NA28 {} \} // ἀπὸ **Ν**\* 88 94 180 181 254 365 442 607 617 621 915 996 1241<sup>vid</sup> 1501 1523 1524 1611 1661 1836 1844 1845 1846 1874 1875 1890 2423<sup>c</sup> 2718 2774 // lac **ⲫ**<sup>74</sup> 104 1241.

<sup>458</sup> **2Jo 3c** txt παρὰ **Ν**<sup>1</sup> A B K L P **Ψ** 048 049 0142 0232 5 6 33 323 642 1243 1678 1735 1739 1845 1846 1852 2344 2374 **ⲓ** TR AN BG RP SBL TH NA28 {A} // ἀπὸ 621 // omit **Ν**\* 630 876 1292 1505 1611 1729 1832 1881 2138 2147 2200 2243 // lac **ⲫ**<sup>74</sup> C 69 104 1241.

<sup>459</sup> **2Jo 3d** TST 76 txt L. 1: κυρίου Ἰησοῦ Χριστοῦ "the Lord Jesus Christ" **Ν** 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 **ⲓ** Lect vg<sup>mss</sup> (vg<sup>mss</sup>) syr<sup>ph<sup>mss</sup>,h</sup> cop<sup>(bo),bo<sup>mss</sup></sup> arm slav PsOec TR AN BG RP // L. 2: Ἰησοῦ Χριστοῦ "Jesus Christ" A B **Ψ** 048 0232 81 88 93 322 323 436 442 1067 1243 1409 1505 1735 1739 1845 1846 1852 2374 2495 2541 {596 it<sup>l</sup> (it<sup>ar</sup> vg Χριστοῦ Ἰησοῦ

<sup>3</sup>Grace and mercy and peace shall follow us, from God the Father and from the Lord Jesus Christ the Father's Son, in truth and love.

2Jn 1:4 Ἐχάρην λίαν ὅτι εὗρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρός.

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

2Jn 1:5 καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν γράφων σοι καινὴν<sup>460</sup> ἀλλὰ ἦν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.

<sup>5</sup>And now I beseech you, Lady, not as writing a new commandment to you, but one which we have had from the beginning: that we should love one another.

2Jn 1:6 καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ· αὕτη ἐστὶν ἡ ἐντολή<sup>461</sup> καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα<sup>462</sup> ἐν αὐτῇ περιπατῆτε.

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

2Jn 1:7 ὅτι πολλοὶ πλάνοι εἰσηλθόν<sup>463</sup> εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.

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

2Jn 1:8 βλέπετε ἑαυτοῦς, ἵνα μὴ ἀπολέσωμεν<sup>464</sup> ἃ εἰργασάμεθα<sup>465</sup> ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν.

"Christ Jesus") vg<sup>mss</sup> cop<sup>sa</sup> eth geo Augustine Cassiodorus SBL TH NA28 {A} // L. 2b: Χριστοῦ Ἰησοῦ "Christ Jesus" 326 629<sup>vid</sup> 642 808 1127 1837 syr<sup>ph</sup><sup>mss></sup> // L. 3: Χριστοῦ "Christ" 456 // omit καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ (h.a. or h.t. πατρός...πατρός) 218 1241 // lac  $\mathfrak{P}^74$  C 69 104.

<sup>460</sup> **2Jn 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  $\mathfrak{N}^i$  PsOec TR AN BG RP NA28 {} // L. 1b: 451 456 // L. 2: καινὴν γράφων σοι  $\mathfrak{N}$  A 048 33 69 322 323 326 442 614 621 629 630 642<sup>mss</sup> 1127 1241<sup>c</sup> 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  $\Psi$  5 81 321 623 642<sup>txt</sup> 1241\* 1852 2464 it<sup>1</sup> arm Aug<sup>pt</sup> // L. 2c: καινὴν before ἐντολὴν and γράφων σοι ου θεου 2815 // L. 6: γράφων σοι 307 // γράφω σοι καινὴν 252 1523 1524 1844 Stph. 1550 TR // L. 4: γράφων σοι κοινὴν 1 // lac  $\mathfrak{P}^74$  C 0232 104. There were some editions of the Textus Receptus that followed Minuscule Nr. 1, and therefore contained its erroneous reading.

<sup>461</sup> **2Jn 6a** txt αὕτη ἐστὶν ἡ ἐντολή L P 6 18 94 104 181 218 424 614 1243 1523 1524 2374 2492 2805  $\mathfrak{N}^i$  Lucifer PsOec TR AN BG RP // αὕτη ἡ ἐντολή ἐστὶν A B K  $\Psi$  5 33 69 323 630 1241 1292 1505 1611 1735 1739 1852 1881 2138 2200 2298 2344 2464 vg<sup>st,ww</sup> syr<sup>ph</sup><sup>mss,h</sup> arm SBL TH NA28 {} // αὕτη ἐστὶν ἡ ἐντολή αὐτοῦ ( $\mathfrak{N}$ ) 1845 1846 eth // καὶ αὕτη ἡ ἐντολή ἐστὶν 93 665 syr<sup>ph</sup><sup>mss</sup> // αὕτη δὲ ἐστὶν ἡ ἐντολή 048 467 // καὶ αὕτη ἐστὶν ἡ ἐντολή 307 720\* 1678 2412 2652 2818 // lac  $\mathfrak{P}^74$  81. Here is a case where some scribes who wrote "καὶ αὕτη" did it because their eye caught that clause at the beginning of the verse.

<sup>462</sup> **2Jn 6b** txt καθὼς ἠκούσατε ἀπ' ἀρχῆς ἵνα B  $\Psi$  L P 18 94 104 252 642 1127 1292 1505 1523 1524 1611 1842 1852 2138 2200 2374 syr<sup>ph,h</sup> PsOec TR AN BG RP SBL TH NA28 {} // ἵνα καθὼς ἠκούσατε ἀπ' ἀρχῆς K 5 6 33 93 307 323 424 442 614 621 623 720 1067 1243 1409 1678 1739 1845 1846 1881 2298 2344 2412 2492 2541 2652 2818 it<sup>1</sup> vg cop<sup>sa>,bo</sup> arm // καθὼς ἠκούσατε ἵνα 945 // ἵνα καθὼς ἠκούσατε ἀπ' ἀρχῆς ἵνα  $\mathfrak{N}$  A 048<sup>vid</sup> 0232 69 326 1735 1837 // ἵνα καθὼς ἠγαπήσατε ἀπ' ἀρχῆς 2464 // lac  $\mathfrak{P}^74$  048 81 629 eth.

<sup>463</sup> **2Jn 7** txt εἰσηλθόν "come into" K L P 049 056 0142 18 61 69 94 104 181 252 254 326<sup>txt</sup> 378 424\* 431 459 629 720<sup>c</sup> 876 945 1523 1524 1751 1832 1837 1842 1844 1875 2186 2243 2298 2544 2718 2774  $\mathfrak{N}^i$  PsOec TR AN BG RP // ηλθόν 93 665 cop<sup>bo</sup> // ἐξήλθον "gone out"  $\mathfrak{P}^74$   $\mathfrak{N}$  B  $\Psi$  048 0232 5 6 33 81 88 218 307 321 323 326<sup>mss</sup> 400 424<sup>c</sup> 436 442 453 467 614 621 623 630 642 720\*<sup>vid</sup> 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  $\ell$ 596 vg syr<sup>ph,h</sup> cop<sup>sa</sup> arm AnastS Ir<sup>lat</sup> SBL TH NA28 {} // ἐξηλθον A // lac  $\mathfrak{P}^74$ .

<sup>464</sup> **2Jn 8a** TST 78 txt L. 1: ἀπολέσωμεν... ἀπολάβωμεν "we not lose...we receive" K L P 049 056 0142 1 18 69 82 93 104 221 398 424\* 429 450 454 456 457 468 627 629 920 945 1175 1862 1877 1891 2127  $\mathfrak{N}^i$  Lect slav TR AN BG RP // L. 2: ἀπολέσητε... ἀπολάβητε "you not lose...you receive"  $\mathfrak{N}^1$  A<sup>c</sup> (A\* απολεσητε) B  $\Psi$  (048 ἀπολέσητε...α) 0232 5 6 88 175 181 307 321 322 323 424<sup>2</sup> 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  $\ell$ 596  $\ell$ 884  $\ell$ 1439 it<sup>ar,1</sup> vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> arm eth geo (Irenaeus<sup>lat</sup>) Isidore; Lucifer SBL TH NA28 {A} // L. 2b: αποληθητε... ἀπολάβητε  $\mathfrak{N}^*$

<sup>8</sup>Watch yourselves, so that we not lose the things we have worked for, but receive our full reward.

2Jn 1:9 πᾶς ὁ παραβαίνων<sup>466</sup> καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ,<sup>467</sup> οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.<sup>468</sup>

<sup>9</sup>Anyone deviating and not staying in the teaching of Christ, does not have God. Someone staying in the teaching of Christ, that person has both the Father and the Son.

2Jn 1:10 εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε·

<sup>10</sup>If anyone comes to you and does not bring this teaching, do not receive him into your house and do not say 'Welcome' to him.

2Jn 1:11 ὁ γὰρ λέγων<sup>469</sup> αὐτῷ<sup>470</sup> χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

<sup>11</sup>For someone who says 'Welcome' to him takes part in his evil works.

2Jn 1:12 Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθη διὰ χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω ελθεῖν<sup>471</sup> πρὸς ὑμᾶς καὶ στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ ἡμῶν<sup>472</sup> ᾖ πεπληρωμένη.<sup>473</sup>

81 // L. 2c: ἀπολέσηθε... ἀπολάβητε 1243 // L. 2e: ἀπολεσηται..απολαβετε 33 1292 // L. 2g: ἀπόλητε ... ἀπολάβητε 326\* (326c ἀπολήθειτε) // αὐτοῦς,...απολέσωσιν...απολάβωμεν 1883 // L. 1b: 330 451 469 // lac Ɔ<sup>74</sup> C. The majuscule 048 has lacuna for the second part of this variant, but reads ἀπολέσητε in the first part.

<sup>465</sup> 2Jn 8b txt εἰργασάμεθα "we have worked" Bc (B\* 049\*<sup>vid</sup> 181 ηργασαμεθα) K L P 049c 056 0142 18 69 93 104 254 330 424<sup>txt</sup> 431 451 459 629 665 720c 945 1175 1523 1524 1827f 1836 1838f 1842 1844 1852<sup>vid</sup> 1877 2127 2186 (2492 ειργασόμεθα) Lect (1147 1603 ἐργασώμεθα) syr<sup>hms</sup> cop<sup>sa</sup>ms<sup>></sup> geo slav PsOec TR AN BG RP SBL NA28 {B} // εἰργάσασθε "you have worked" N A\*f Ψ 048<sup>vid</sup> 0232<sup>vid</sup> 5 6 33 61 81 88 94 218 307 321 322 323 326 378 424<sup>mg</sup> 436 442 453 467 (326<sup>txt</sup> 614 2412 εἰργασθε) 617 621 623 630 642 720\*<sup>vid</sup>2 808 876 915 918 (1067 2464 2652 Ir<sup>lat</sup> ηργασασθε) 1127 1241 1243 1270 1292 1297 1359 1409 1505 1563 1595 1611 1678 1718 1735 1739 1751f4 1832 1837 1845 1846 1875 1881\* 1881c 2138 2147 2200 2243 2298 2344<sup>vid</sup> 2374 2495 2544 2805 2818 1596 1884 1439 it<sup>ar,1</sup> vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> arm eth AnastasS Isidore; Lucifer TH // lac Ɔ<sup>74</sup>.

<sup>466</sup> 2Jn 9a TST 79 txt L. 1: παραβαίνων "deviating, transgressing" K L P Ψ 049 056 0142 1 5 6 18 33 69 81 82 88 93 104 175 181 221 252 307 321 322 323 326 330 398 424 429 436 442 450 451 454 456 457 468 469 614 621 623 627 629 630 642 920 945 1067 1127 1175 1241 1243 1292 1409 1505 1611 1678 1735 1739 1845 1846 1852 1862 1875 1881 1891 2127 2138 2147 2200 2298 2344<sup>vid</sup> 2374 2412 2464 2492 2495 2541 2718 2805 m it<sup>l</sup> syr<sup>ph,h</sup> arm AnastasS PsOec TR AN BG RP // L. 2: προάγων "going beyond" N A B 048 0232 vg cop<sup>sa,bo</sup> eth SBL TH NA28 {} // lac Ɔ<sup>74</sup> C. Though it looks to the beginner that the evidence for L. 1 is overwhelming, it is not in fact, since the witnesses for L. 2 are of heavy weight individually, and even heavier in combination and agreement. L. 2 is also the more difficult one, and therefore the most likely to have been changed to an easier one such as L. 1. Still, geometrically and spatially, the two readings with their different prepositional prefixes have much overlapping meaning, i.e., they both mean "out of bounds." One is a fault ball "long" and the other is "wide."

<sup>467</sup> 2Jn 9b TST 80 txt διδαχῇ τοῦ Χριστοῦ "teaching of Christ" K L P 049c in mg 056 0142 1 5 18 69 82 88 104 175 181 221 307 321 326 330 398 424\* 429 436 450 451 454 456 457 468 469 614 621 623 627 629 630 642 920 945 1067 1175 1292 1409 1505 1611 1678 1735 1862 1875 1877 1891 2127 2138 2147 2200 2298 2374 2412 2492 2495 2541 2805 m Lect it<sup>ar</sup> vg<sup>mss</sup> syr<sup>ph</sup>ms\* cop<sup>bo</sup> eth<sup>mss</sup> geo slav Augustine<sup>(vid?)</sup> PsOec TR AN BG RP // διδαχῇ "teaching" N A B Ψ 048 6 33 81 93 252 322 323 424<sup>2</sup> 442 629\*<sup>vid</sup> 665 1241 1243 1523 1739 1845 1846 1852 1881 2344 2464 1596 it<sup>l</sup> vg syr<sup>h</sup> cop<sup>sa</sup> arm eth<sup>ms</sup> Didymus SBL TH NA28 {A} // L. 4: διδαχῇ τοῦ κυριοῦ "teaching of the Lord" 1127 // unclear 049\* // διδαχῇ αὐτοῦ "his teaching" vg<sup>mss</sup> syr<sup>ph</sup>ms<sup>hA</sup> Lucifer // δικαιοσύνη τοῦ Χριστοῦ "righteousness of Christ" 1422 // lac Ɔ<sup>74</sup> C 049\* 0232 206s\* 876\*.

<sup>468</sup> 2Jn 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<sup>ph</sup> PsOec TR AN BG RP SBL TH NA28 {} // καὶ τὸν πατέρα ἔχει καὶ τὸν υἱὸν 0142 630 1505 1611 1874 2138 2200 syr<sup>h</sup> // ἔχει καὶ τὸν τὸν πατέρα καὶ τὸν υἱὸν 365 // καὶ τὸν υἱὸν καὶ τὸν πατέρα ἔχει A 33 (69) 81 323 442 1241 1243 1735 1739 2298 2344<sup>vid</sup> 1596 vg<sup>st,ww</sup> // καὶ τὸν υἱὸν ἔχει καὶ τὸν πατέρα 1881 // lac Ɔ<sup>74</sup> 048 0232 876\* 1523.

<sup>469</sup> 2Jn 11a txt γὰρ λέγων K L P Ψ 049 6 18 424 614 630 642 720 945 1292 1505 1523 1524 1611 1678 1845 1846 1852 2138 2298 2412 pm syr<sup>ph,h</sup> AnastasS Ephiph Ir<sup>lat</sup> PsOec TR AN BG RP // λέγων γὰρ N A B 048<sup>vid</sup> 5 33 323 436 1067 1243 1409 1735 1739 2344 2374 2464 2492 2541 2805 pm SBL TH NA28 {} // λέγων 81 442 915 1881 1596 cop<sup>sa,bo</sup>pt // lac Ɔ<sup>74</sup> 0232 1241.

<sup>470</sup> 2Jn 11b txt αὐτῷ N A B L P Ψ 048<sup>vid</sup> 18 81 323 424<sup>mg</sup> 614 630 720\* 1241<sup>vid</sup> 1505 1678 1739 2344<sup>vid</sup> latt cop syr arm TR [AN smaller font] BG RP SBL TH NA28 {} // omit K 049 1 319 330 398 424<sup>txt</sup> 431 617 720c 945 1175 1729 1827 PsOec Cl<sup>lat</sup> // lac Ɔ<sup>74</sup> 0232.

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

2Jn 1:13 Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. Ἀμήν.<sup>474</sup>

<sup>13</sup>The children of your elect sister greet you. Amen.

<sup>471</sup> **2Jn 12a** txt ἀλλὰ ἐλπίζω ελθεῖν "but I hope to come" K 049 0142 1 88 252 398 621 945 1175 1890 2718 vg<sup>mss</sup> syr<sup>ph</sup> cop<sup>sa,(bo<sup>ms</sup>)</sup> TR AN RP // ἀλλ' ἐλπίζω ελθεῖν "but I hope to come" L P 18 181 330 424<sup>txt</sup> 429 468 BG // ἐλπίζω γὰρ ελθεῖν 104 307 321 436 2541 cop<sup>bo</sup> // ἐλπίζω γὰρ ελθεῖν με 629 1067 1409 // ἐλπίζω δὲ ελθεῖν 720\* // ἐλπίζω ελθεῖν 1875 // ἀλλὰ ἐλπίζω γενέσθαι "but I hope to come" **Ⲭ** B syr<sup>h</sup> SBL TH NA28 {} // 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<sup>mg</sup> 623 642 1127 1678 1735 1739 2298 2344 2374 2464 2805 vg // lac **ⲡ**<sup>74</sup> 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.

<sup>472</sup> **2Jn 12c** txt ἡμῶν **Ⲭ** K L P **Ψ** 049 6 18 69 88 104 181 307 321 424<sup>txt</sup> 614 621 629 630 642 720 808 945 1067<sup>mg</sup> 1175<sup>vid</sup> 1292 1505 1611 1678<sup>vid</sup> 1735 1846 1852 2138 2147 2200 2344<sup>vid</sup> 2374 2412 2805 vg<sup>mss</sup> syr<sup>ph,h</sup> TR HF RP NA28 {} // ὑμῶν A B 0142 5 33 81<sup>vid</sup> 93 323 424<sup>mg</sup> 1067<sup>txt</sup> 1127 1243 1409 1739 1845 1881 2298 2344\* 2464 2492 2541 2718 it<sup>l</sup> vg cop<sup>bo</sup> eth // μου cop<sup>sa</sup> // omit 326 // lac **ⲡ**<sup>74</sup> 048 0232 1241 1523.

<sup>473</sup> **2Jn 12d** txt ἡ πεπληρωμένη A K L P **Ψ** 048<sup>vid</sup> 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<sup>ph,h</sup> PsOec **ⲙ** TR AN BG RP TH NA28 // πεπληρωμένη ἡ **Ⲭ**<sup>1</sup> (**Ⲭ**\* πεπληρωμενη ην) B 254 1523 1524 1844 1852 vg SBL {} // lac **ⲡ**<sup>74</sup> 048 0232 1241 1523 1837.

<sup>474</sup> **2Jn 13** TST 82 txt L. 1: 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 **ⲙ** Lect vg<sup>mss,(mss)</sup> syr<sup>phmss,h</sup> slav PsOec TR AN BG RP // L. 2: omit **ⲡ**<sup>74</sup> **Ⲭ** 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<sup>ar,h,l,r,w</sup> vg cop<sup>sa,bo</sup> eth<sup>ms</sup> SBL TH NA28 {A} // L. 3b: ἡ χάρις μετὰ σοῦ. "Grace be with you" 442 // L. 4: ἡ χάρις μετὰ σοῦ. ἀμήν "Grace be with you. Amen" 429 522 629 1490 1758 1799 1831 2080 **ⲗ**596 vg<sup>mss,(mss)</sup> (syr<sup>phmss,h</sup> with \*) // ἡ χάρις μετὰ ἡμῶν θεῶ. 1758 // lac C 0232 1241.

## Principal Witnesses to 2 John

MS	Date	Alt	Location
ϣ <sup>74</sup>	III	P. Bodmer XVII	Cologne; Bodmer Library
Ν	IV	01	London, the British Library, Add. 43725
A	V	02	London, British Library, Royal 1 D. VIII
B	IV	03	Vatican Library, Vat. gr. 1209
C	V	04	Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus
K	IX	018	Moscow, Hist. Mus., V. 93, S. 97
L	IX	020	Rome, Bibl. Angelica, 39
P	IX	025	St. Petersburg, Russ. Nat. Libr., Gr. 225
Ψ	IX/X	044	Athos, Lavra, B' 52
048	V		Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308
049	IX		Athos, Lavra, A' 88
056	X		Paris, Bibl. Nat., Gr. 201
0232	V		Oxford, Ashmolean Museum, P. Ant. 12
1	XII		Basel, Univ. Bibl. A. N. IV.2
5	XIII		Paris, Bibl. Nat., Gr. 106
6	XIII		Paris, Bibl. Nat., Gr. 112
18	1364	ⲙ	Paris, National Library Greek 47
33	IX		Paris, Bibl. Nat., Gr. 14
69	XV	f <sup>13</sup>	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	ⲙ	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	ⲙ	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	ⲙ	Vatican City, Vatican Libr., Vat. gr. 29
451	XI		Vatican City, Vatican Lib., Urb. gr. 3
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.
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
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)
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	ⲛ	Athos, Pavlu, 117 (2)
1875	X	1898	Athen, Nat. Bibl., 149
1881	XIV		Sinai, St. Catherine's Monastery, Gr. 300
1891	X	+ [2162, Acts 1,2]	Jerusalem, Orthod. Patriarchat, Saba, 107, 233 fol.
2127	XII	1815	Palermo, Bibl. Centrale, Dep. Mus. 4, fol. 1-229; 1815: Philadelphia, Pa., Free Libr., Lewis M 44: 27, 1 fil. (2P 3:15 - 1J 2:9)
2138	1072		Moscow, Univ. 2 (Gorkij-Bibl. 2280)
2147	XI/XII		St. Petersburg, Rss. Nat. Libr., Gr. 235
2200	XIV		Elasson, Olympiotissis, 79
2298	XII		Paris, Bibl. Nat., Gr. 102
2344	XI		Paris, Bibl. Nat., Coislin Gr. 18, fol. 170-230
2374	XIII/XIV		Baltimore, Maryland, Walters Art Gallery, Ms. W. 525
2412	XII		Chicago, Univ. Libr., Ms. 922
2464	IX		Patmos, Joannu, 742
2492	XIV		Sinai, St. Catherine's Monastery; Gr. 1342, fol. 1-178
2495	XV		Sinai, St. Catherine's Monastery; Gr. 1992
2541	XII		St. Petersburg, Russ. Nat. Libr., Samml. d. Kirillo-Belozerskij-Klosters 120/125
2718	XII		Rhodos, Lindos, Panagias, 4, fol. 1-166.175-244 (fol. 167-174: {2394})
2805	XII/III		Athens, Studitu, 1
it <sup>l</sup>	VII	67	León, Archivo Catedralico, Ms 15

## ΙΩΑΝΝΟΥ Γ

### The Third Epistle of John

3Jn 1:1 Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

<sup>1</sup>The Elder, to the beloved Gaius, whom I love in the truth.

3Jn 1:2 Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐδοῦταί σου ἡ ψυχή.

<sup>2</sup>Dear friend, I wish for you to prosper and be healthy in every regard, just as your soul is prospering.

3Jn 1:3 ἐχάρην γὰρ λίαν ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.

<sup>3</sup>For<sup>475</sup> it cheered me greatly when some brothers came, bearing witness to your truth, how<sup>476</sup> you are walking in the truth.

3Jn 1:4 μειζοτέραν τούτων οὐκ ἔχω χαράν,<sup>477</sup> ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ<sup>478</sup> περιπατοῦντα.

<sup>4</sup>I have no greater joy than this, hearing that my children are walking in the truth.

3Jn 1:5 Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν<sup>479</sup> ἐργάσῃ εἰς τοὺς ἀδελφούς καὶ εἰς τοὺς ξένους,

<sup>5</sup>Dear friend, you do commendably whatever you labor at<sup>480</sup> for the brothers, that is, for those travelers,<sup>481 482</sup>

3Jn 1:6 οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας. Οὐς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ θεοῦ·

<sup>475</sup> **3Jn 3a** txt γὰρ 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<sup>ph>,h</sup> cop<sup>bo>ms</sup> PsOec TR AN BG RP SBL TH NA28 {} // omit **κ** 5 6 33 81 424<sup>c</sup> 623 2344 vg it<sup>l</sup> cop<sup>sa,bo</sup> // *hiat* **Ϟ**<sup>74</sup> 0251 1678. The ECM editors consider the readings with and without γὰρ to be of equal weight. The word γὰρ 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.

<sup>476</sup> **3Jn 3b** See BAGD in nr. 5, that after words of saying, like the word "testify" is here, καθὼς means "how, that." (After all, it is a contraction of κατα ὡς.)

<sup>477</sup> **3Jn 4a** txt μειζοτεραν τουτων ουκ εχω χαραν **κ** A P Ψ 048<sup>vid</sup> 1 5 33 81 424\* 623 1678 1852 2186 2344 it<sup>l</sup> PsOec TR AN BG RP SBL TH NA28 {} // 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 **l**921 eth<sup>ms</sup> // μειζοτεραν τουτης χαραν ουκ εχω 6 442 1739f. **l**596 // 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<sup>vid</sup> // μειζοτεραν τουτων ουκ εχω χαριν B<sup>1</sup> vg // μειζοτεραν τουτων ουκ εχων χαριν B\* // μειζοτεραν τουτων χαριν ουκ εχω 2298 // μειζοτεραν ταυτης χαριν ουκ εχω 1243 2492 cop<sup>bo></sup> // μειζοτεραν ταυτην ουκ εχω χαριν 1838<sup>vid</sup> // μειζονα τουτων εχω χαραν 614 2412 // μειζοτεραν την τουτων χαραν 1844c // μειζοτεραν την τουτων χαριν 1844\*<sup>vid</sup> // *hiat* **Ϟ**<sup>74</sup> 0251 365.

<sup>478</sup> **3Jn 4b** txt ἐν ἀληθείᾳ περιπατοῦντα **κ** C<sup>1</sup> K L P Ψ 048<sup>vid</sup> 6 69 93 442 623 1243 1739 1845 1846 2298 2492 BYZ PsOec TR AN BG RP NA28 // ἐν τῇ ἀληθείᾳ περιπατοῦντα A B C\*<sup>vid</sup> 33 81 431 436 1409 1735 1852 2541 SBL TH // SBL <--> NA28 1678 vg it<sup>l</sup> // περιπατοῦντα ἐν ἀληθείᾳ *pc* // τῇ ἀληθείᾳ περιπατοῦντα 326 2344 // *hiat* **Ϟ**<sup>74</sup> 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.

<sup>479</sup> **3Jn 5a** txt εαν **κ** A B C 6 33 81 326 431 442 623 1243 1678 1845 1846 1852 2344 2492 PsOec BYZ vg it<sup>l</sup> syr<sup>h</sup> TR AN BG RP SBL TH NA28 {} // αν Ψ 93 1739 2298 // <--> 048 // omit 630 1881 syr<sup>ph</sup> cop<sup>sa,bo</sup> // *hiat* **Ϟ**<sup>74</sup> 0251 69 365 1241 2464.

<sup>480</sup> **3Jn 5b** txt ἐργάσῃ (2d sg aor mid subj) **κ** B C 6 33 81 93 326 431 442 623 1243 1678 1739 1845 1846 1852 2298 2344 2492 BYZ PsOec TR AN BG RP SBL TH NA28 {} // ἐργάζῃ (2nd sg pres mid ind) A Ψ // <--> 048 vg it<sup>l</sup> syr cop // *hiat* **Ϟ**<sup>74</sup> 0251 69 365 1241 2464. It is very likely that the continuous aspect reading ἐργάζῃ is an assimilation to the continuous aspect of ποιεῖς.

<sup>481</sup> **3Jn 5c** TST 83 txt L. 1: εἰς τοὺς ξένους K L P 049 056 0142 1 18 69 104 175 181 221 424\* 614 630 1505 PsOec TR AN BG RP // L. 2: τοῦτο ξένους **κ** A B C Ψ 048 6 33 93 323 326 424<sup>c</sup> 442 617 1243 1739 1845 1846 1852 2344 vg it<sup>l</sup> cop<sup>sa>ms,bo</sup> syr<sup>ph>,h</sup> SBL TH NA28 {} // L. 3: τοὺς ξένους 81 // *hiat* **Ϟ**<sup>74</sup> 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.

<sup>482</sup> **3Jn 5d** Classically the word "stranger" meant "alien, traveler, sojourner." Both Zeus, the God of the Greeks, and Yahweh, 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.

<sup>6</sup>who have testified before the church about your love. Whom you will do well to supply for their journeys in a manner worthy of God.

3Jn 1:7 ὑπὲρ γὰρ τοῦ ὀνόματος<sup>483</sup> ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ<sup>484</sup> τῶν ἐθνῶν.

<sup>7</sup>Because, you see, for the sake of the Name they have gone forth, accepting nothing from the Gentiles.<sup>485</sup>  
486

3Jn 1:8 ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα<sup>487</sup> τῇ ἀληθείᾳ.

<sup>8</sup>We therefore ought to welcome them who are like this,<sup>488</sup> so we will become co-laborers with them in the truth.

3Jn 1:9 Ἐγραψα τῇ<sup>489</sup> ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς.

<sup>9</sup>I have written *this* to your church; but Diotrephes, who wishes to be the leader over them,<sup>490</sup> does not welcome us.<sup>491</sup>

<sup>483</sup> **3Jn 7a** txt omit **NA B C K L P 048 al.** vg it<sup>l</sup> cop<sup>sa,bo</sup> syr<sup>h</sup> TR AN BG RP SBL TH NA28 {} // +αὐτοῦ Ψ 614 630 syr<sup>ph,hA</sup> eth // +τοῦ θεοῦ 1735 // +σου 1842 // *hiat* **℘**<sup>74</sup> 0251 69 365 2464.

<sup>484</sup> **3Jn 7b** txt ἀπο **NA B C Ψ 6 69 93 442 1243 1678 1739<sup>mg</sup> 1845 1846 1852 2298 2492** BYZ PsOec TR AN BG RP SBL TH NA28 {} // παρα 048 33 81 326 431 617 623 1739<sup>txt</sup> 2344 // <--> vg it<sup>l</sup> syr cop // *hiat* **℘**<sup>74</sup> 0251 365 2464.

<sup>485</sup> **v. 7c** TST 84 txt L. 1: ἐθνῶν 6 69 93 623 1678 BYZ vg syr<sup>ph,h<sup>ms</sup></sup> cop<sup>sa,bo<sup>ms</sup></sup> PsOec TR BG RP // L. 2: ἐθνικῶν **NA B C Ψ 048 33 81 323 617 630 1241 1505 1739** it<sup>l</sup> syr<sup>h<sup>ms</sup></sup> cop<sup>bo</sup> arm AN SBL TH NA28 {} // *hiat* **℘**<sup>74</sup> 0251 365 2464.

<sup>486</sup> **3Jn 7d** Regarding this about Gentiles, see Matthew 10:5-10. See also Genesis 14:22,23.

<sup>487</sup> **3Jn 8a** txt γινώμεθα **NA B Ψ 6 81 93 431 1739 2298 2492** TR AN BG RP SBL TH NA28 {} // γιγνώμεθα 2544 // γινομεθα C 104 181 1845 1846 // γενωμεθα K 048 049 33 326 623 1243 1678 1852 2138 2344 // *support none of the above* vg it<sup>l</sup> syr cop // *hiat* **℘**<sup>74</sup> 0251 365 2464.

<sup>488</sup> **3Jn 8b** TST 85 txt L. 1: ἀπολαμβάνειν K L P 049 056 C<sup>1</sup> 93 326c 424\* 431 1678 2298 2492 TR AN BG RP // L. 2: ὑπολαμβάνειν **NA B C\* Ψ 0142 6 33 81 326\* 424c 442 617 623 1243 1739 1845 1846 1852 2344** SBL TH NA28 {} // <--> 69 latt syr cop // *unreadable* 048 1241 // *hiat* **℘**<sup>74</sup> 0251 365 2464.

<sup>489</sup> **3Jn 9a** txt τῇ C K L P Ψ 049 056 0142 69 93 326\* 424<sup>txt</sup> 623 1611<sup>c</sup> 1845 1846 1852 BYZ TR AN BG RP // ἀν τῇ **NA<sup>1</sup> 048 33 81 326c 431 1243 1678 2344 2492** vg syr<sup>ph,h</sup> // τῆ τῇ **NA\*<sup>2</sup> A B 442 1241 1739 2298** **ℓ**596 cop<sup>sa,bo</sup> arm SBL TH NA28 {B} // ἀν τῆ 6f. 323 424<sup>ms</sup> 1611\*<sup>vid</sup> // *hiat* **℘**<sup>74</sup> 0251 365 2464. The ECM editors consider the NA28 and RP readings to be of equal weight. The word τῆ 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. The NA28 text would be rendered, "Which I have written to your church, but..." I strongly believe that τῆ was accidentally omitted in the Byzantine text stream.

<sup>490</sup> **3Jn 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.

<sup>491</sup> **3Jn 9c** Or, "does not approve of us." Also in v. 10 in reference to "the brothers."

3Jn 1:10 διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκοῦμενος ἐπὶ τούτοις οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς καὶ τοὺς βουλομένους κωλύει καὶ ἐκ<sup>492</sup> τῆς ἐκκλησίας ἐκβάλλει.

<sup>10</sup>For 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.

3Jn 11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ<sup>493</sup> κακοποιῶν οὐχ ἑώρακεν τὸν θεόν.

<sup>11</sup>Dear friend, do not imitate the bad, but rather the good. Someone practicing the good is of God. Someone practicing the bad, has not seen God.

3Jn 12 Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων καὶ ὑπ<sup>494</sup> αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἴδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν.<sup>495</sup>

<sup>12</sup>Demetrius is borne witness to by all, and by the truth itself. And we also bear witness, and you know<sup>496</sup> that our testimony is true.

3Jn 13 Πολλὰ εἶχον γράφειν<sup>497</sup>, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράψαι.<sup>498</sup>

<sup>13</sup>I had many things to write, but do not wish to write to you by paper and ink.

3Jn 14 ἐλπίζω δὲ εὐθέως ἰδεῖν σε,<sup>499</sup> καὶ στόμα πρὸς<sup>500</sup> στόμα λαλήσομεν.<sup>501</sup> εἰρήνη σοι. ἀσπάζονται σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.

<sup>14</sup>Instead I hope to see you soon, and we will talk face to face.<sup>502</sup> Peace to you. The friends *here* greet you.<sup>503</sup> Greet the friends<sup>504</sup> *there* each by name.<sup>505</sup>

<sup>492</sup> **3Jn 10** txt καὶ ἐκ A B C Ψ 6 33 69 81 93 326 431 442 623 1845 1846 1852 2298 2344 BYZ vg it<sup>l</sup> TR AN BG RP SBL TH NA28 {} // καὶ 8 048 049 1243 1678 1739 2492 // <--> syr cop // *hiat* 7<sup>4</sup> 0251 365 2464. The ECM editors consider the witnesses with and without ἐκ to be of equal weight.

<sup>493</sup> **3Jn 11** txt omit 8 A B C K P Ψ 048 049 0142 1 6 33 93 326 424 431 442 617 623 1243 1678 1739 1845 1846 2298 2344 2492 vg it<sup>d</sup> syr<sup>ph,h</sup>ms<sup>s</sup> cop<sup>sa,bo</sup>ms<sup>s</sup> AN RP SBL TH NA28 {} // +δὲ L 18 35 69 206<sup>s</sup> 1852 PsOec syr<sup>h</sup>ms<sup>s</sup> cop<sup>bo</sup> TR BG // +γὰρ 1874 // NA28<-->TR it<sup>l</sup> // *hiat* 7<sup>4</sup> 0251 365 2464.

<sup>494</sup> **3Jn 12a** txt ὑπ' A B Ψ 048 6 33 69 81 326 431 442 623 607<sup>txt</sup> 1243 1678 1739 1845 1846 1852 2298 2344 2492 BYZ TR AN BG RP // ὑπο 8 C 93 607<sup>ms</sup> 596 SBL TH NA28 {} // *hiat* 7<sup>4</sup> 0251 365 1241 2464.

<sup>495</sup> **3Jn 12b** txt ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν 8 A B Ψ 048 6f. 33<sup>vid</sup> 81 326 431 623 1678 1845 1846 1852 2344 2492 BYZ vg it<sup>d</sup> PsOec TR AN BG RP SBL TH NA28 {} // ἀληθὴς ἡμῶν ἐστίν ἡ μαρτυρία C 93 1739 1881 2298 // ἀληθὴς ἐστίν ἡ μαρτυρία ἡμῶν 69 // ἀληθὴς ἐστίν ἡμῶν ἡ μαρτυρία 442 1243 596 // ἡ μαρτυρία ἡμῶν ἐστίν ἀληθὴς 378 // ἀληθὴς ἐστίν ἡμῶν μαρτυρία 915A // *hiat* 7<sup>4</sup> 0251 33 365 2464.

<sup>496</sup> **3Jn 12c** TST 86 L. 1: οἴδατε “ye (pl) know” K L P 049 0142 1 424\* 617 2492 vg<sup>ms</sup> syr<sup>ph</sup>ms<sup>s,h</sup> PsOec TR AN RP // txt L. 2: οἶδας “you (sg) know” 8 A B C Ψ 048 6 81 93 323 326 424<sup>c</sup> 442 623 1243 1678 1739 1845 1846 1852 2298 2344 vg it<sup>d</sup> syr<sup>ph</sup>ms<sup>s</sup> cop<sup>sa>,bo</sup> eth arm SBL TH NA28 {} // οἴδαμεν “we know” 18 431 2080 cop<sup>bo</sup>ms<sup>s</sup> BG // *hiat* 7<sup>4</sup> 0251 33 365 2464.

<sup>497</sup> **3Jn 13a** txt γράφειν 424\* 1678 2492 BYZ PsOec TR AN BG RP // γράφειν σοι 104 459 arm // γράφειν ὑμῖν 629 eth<sup>ms</sup> // γράψαι σοι 8 A B C Ψ 6 69 81 93 326 424<sup>c</sup> 431 442 623 1243 1739 1845 1846 1852 2298 596 SBL TH NA28 {} // σοι γράψαι 048<sup>vid</sup> // *hiat* 7<sup>4</sup> 0251 33 365 2344 2464.

<sup>498</sup> **3Jn 13b** txt σοι γράψαι K L P 6 424 1678 2492 TR AN BG RP // γράψαι 0142 arm // σοι γράφειν 8 B C 33 69 93 442 623 1243 596 SBL TH NA28 {} // γράφειν σοι A Ψ 048 0251<sup>vid</sup> 81 326 431 1739 1845 1846 1852 2298 // *hiat* 7<sup>4</sup> 33 365 400 2344 2464.

<sup>499</sup> **3Jn 14a** TST 87 txt L. 1: ἰδεῖν σε 8 Ψ 6 431 442 617 1678<sup>vid</sup> 1845 1846 1852 2492 BYZ arm PsOec TR AN BG RP // L. 2: σε ἰδεῖν A B C 048 33 69 81 93 326 623 1243 1739 2298 vg it<sup>d</sup> SBL TH NA28 {} // <--> syr<sup>ph,h</sup> cop<sup>sa>,bo</sup> // *hiat* 7<sup>4</sup> 0251 365 2344 2464.

<sup>500</sup> **3Jn 14b** txt προς 8 A B<sup>c</sup> K<sup>c</sup> L P Ψ 048 0251 18 81 323 424 614 630 1241 1505 1739 TR AN BG RP SBL NA28 {} // προ B\* C K\* // *hiat* 7<sup>4</sup> 33.

<sup>501</sup> **3Jn 14c** txt λαλήσομεν 8<sup>1</sup> A B C P Ψ 6 69 431 1739 1852 2298 2492 vg it<sup>d</sup> syr<sup>h</sup> PsOec TR AN BG RP SBL TH NA28 {} // λαλήσομεν 8\*<sup>vid</sup> // λαλήσομεν K 049 0142 0251 93 326 1243f. 1678 vg<sup>ms</sup> // -ομεν <--> -ομεν 048 syr<sup>ph</sup> cop<sup>sa>,bo</sup> // λαλήσαι 81 it<sup>l</sup> vg<sup>ms</sup> arm // λαλήσαι σοι 442 1845 1846 596 // *hiat* 7<sup>4</sup> 33 365 2344 2464. Note that the ECP apparatus says it<sup>d</sup> supports λαλήσομεν, whereas the NA28 apparatus says it supports λαλήσαι.

<sup>502</sup> **3Jn 14d** The Westcott & Hort, Antoniades, SBL, UBS5, NA28, 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.

<sup>503</sup> **3Jn 14e** txt φίλοι **κ** B C Ψ 048 6 81<sup>A</sup> 93 431 442 623 1243 1678 1739 1845 1846 1852 2298 2492 BYZ vg it<sup>d</sup> syr<sup>ph,h</sup> cop<sup>sa>,bo</sup> arm TR AN BG RP SBL TH NA28 {} // ἀδελφοί A 33 69 81<sup>T</sup> 326 eth // ἀδελφοί πάντες 1735 // *hiat* **℥**<sup>74</sup> 0251 365 2344 2464.

<sup>504</sup> **3Jn 14f** txt φίλους **κ** A B C 048<sup>vid</sup> 0251<sup>vid</sup> 6 33 69 81 93 431 442 623 1243 1678 1739 1845 1846 1852 2298 2492 BYZ vg it<sup>d</sup> syr<sup>ph</sup> cop<sup>sa,bo</sup> eth PsOec TR AN BG RP SBL TH NA28 {} // φίλους σου Ψ // φιλοντας 43 // ἀδελφους 326 630 1409 1505 1611 2138 2200 syr<sup>h</sup> cop<sup>bo<sup>ms</sup></sup> // *hiat* **℥**<sup>74</sup> 0251 365 1241 2344 2464.

<sup>505</sup> **3Jn 14g** txt *omit* **κ** A B C Ψ 048 6 33 69 93 BYZ vg it<sup>d</sup> syr<sup>ph,h</sup> cop<sup>sa,bo</sup> eth arm TR AN BG RP SBL TH NA28 {} // +ἀμην L 1678 vg<sup>mss</sup> // +ὕμιν ἀμην 1838 // *hiat* **℥**<sup>74</sup> 0251 365 1241 2344 2464.

## Principal Witnesses to 3 John

MS	Date	AKA	Contents	Location
ⲡ <sup>74</sup>	VII	P. Bodmer XVII	III Jn 6,12 (partial)	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
Ⲙ	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	Ⲙ	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> <sup>13</sup>	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	Ⲙ	III Jn all	Paris, National Library Gr. 237
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	Ⲙ	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/XII		III Jn all	Vatican City, Vatican Library, Vat. gr. 367
442	XII/III		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/III		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	Ϟ	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
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/III		III Jn all	Athens, Studitu, 1
†596	1146		III Jn all	Escorial, Ψ. III. 9
it <sup>d</sup>	V	5 (Dlat)	3 Jn 11-15	Cambridge, Univ. Libr., Nr. II 41 (lat. of Codex Bezae)
it <sup>l</sup>	VII	67	3 Jn 1-10	León, Archivo Catedralico, Ms 15

## ΙΟΥΔΑ

### The Epistle of Jude

Jd 1:1 Ἰούδας Ἰησοῦ χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἡγιασμένοις, καὶ Ἰησοῦ χριστῷ τετηρημένοις, κλητοῖς•

<sup>1</sup>Jude, a servant of Jesus Christ, and brother of James, to those who are called, sanctified<sup>506</sup> by God the Father, and preserved by Jesus Christ,

Jd 1:2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

<sup>2</sup>mercy, peace and love be multiplied to you.

Jd 1:3 ¶ Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας,<sup>507</sup> ἀνάγκην ἔσχον γράψαι ὑμῖν, παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει.

<sup>3</sup>Beloved, 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 χάριν<sup>508</sup> μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην θεὸν καὶ κύριον ἡμῶν Ἰησοῦν χριστὸν ἀρνούμενοι.

<sup>4</sup>For 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 Master, God<sup>509</sup> and our Lord Jesus Christ.

Jd 1:5 ¶ Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδόντας ὑμᾶς ἅπαξ τοῦτο, ὅτι ὁ κύριος, λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν.

<sup>5</sup>But I want to remind you, though you once knew this, that even though the Lord<sup>510</sup> delivered the people from the land of Egypt, he later nevertheless destroyed the ones who did not believe.

<sup>506</sup> **Jd 1** txt ηγιασμενοις K L P 049 056 0142 6 18 35 93 307 323 665 1175 TR AN BG RP // ηγαπημενοις  $\mathfrak{P}^{72}$   $\aleph$  A B  $\Psi$  5 81 442 621 915 1243 1611 1739 2298 2344 2805 TW SBL TH NA28 {A} // ηγαποιμενοις 1241 // *hiat* C 0251 0316 1852

<sup>507</sup> **Jd 3** txt σωτηριας K L P 049 056 0142 18 35 1175 TR AN BG RP // ημων σωτηριας A B *Cvid* 5 81 93 307 323 442 621 665 915 1243f 1739 2344*vid* TH TW SBL NA28 // υμων σωτηριας 6 2298 2805 // ημων σωτηριας και ζωης  $\aleph$   $\Psi$  // ημων ζωης 1611 // omit by homoioarcton 1241 (γραφ...γραφ) // *hiat* C  $\mathfrak{P}^{78}$  0251 0316 33 1852. The reading ζωης was early, cf. eth, syr, conflated by  $\aleph$   $\Psi$  with σωτηριας. Sakae Kubo suggests ζωης was substituted for σωτηριας because the latter did not cover all the topics hereinafter.

<sup>508</sup> **Jd 4a** txt χαριν TR AN BG RP // χαριτα TH TW SBL NA28

<sup>509</sup> **Jd 4b** txt θεον K L P  $\Psi$  049 056 0142 5 18 35 665 915 1175 1611 2298 syr<sup>ph,h</sup> geo<sup>ms</sup> TR BG RP // omit  $\mathfrak{P}^{72}$   $\mathfrak{P}^{78}$   $\aleph$  A B C 0251*vid* 6 33 81 93 307 323 442 621 1241 1243 1739 2344 2805 it<sup>ar</sup> vg cop<sup>sa,bo</sup> arm eth Did Cyr Lucifer AN TH TW SBL NA28 {A} // *hiat* 0316 1852

<sup>510</sup> **Jd 5** txt

υμας	απαξ τουτο οτι ο κυριος	L 049 18 35 1175 TR AN BG RP
	απαξ τουτο οτι ο κυριος	307
	απαξ παντα οτι ιησους	A 0251 <i>vid</i> 33 <sup>c</sup> 81 2344 vg (eth) Jer TH DP
	απαξ παντ_____	0251
	απαξ παντα οτι ο [...]	33*
	παντα οτι ο ιησους απαξ	915
	παντα οτι ιησους απαξ	6 93 323 665* <i>vid</i> 1739T (cop <sup>sams,bo</sup> ) Or
	παντα οτι ιησους	it <sup>ar</sup> Cyr
	παντα οτι ιησους απαξ	665 <sup>c</sup>
	παντα οτι ιησους απαξ	1241 <sup>c</sup>
	παντα οτι ιησους απαξ	1241*
	παντα απαξ γαρ ιησους	1739Z
υμας	απαξ παντα οτι ιησους	B SBL NA28 {C}
ημας	παντα οτι ιησους απαξ	2298
	απαξ παντας οτι θεος χριστος	$\mathfrak{P}^{72}$ *
	απαξ παντα οτι θεος χριστος	$\mathfrak{P}^{72c}$

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.

<sup>6</sup>And 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 ἐκπορνεύσασι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δεῖγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι.

<sup>7</sup>In 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 Ὅμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μαινοῦσιν, κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ βλασφημοῦσιν.

<sup>8</sup>Yet 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, Ἐπιτιμήσαι σοι κύριος.

<sup>9</sup>In 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.

<sup>10</sup>But this type, what things they don't 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 Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο.

<sup>11</sup>Woe to them! For they have gone the way of Cain, for a payment rushed headlong in the error of Balaam,<sup>511</sup> and perished in the rebellion of Korah.

απαξ παντα οτι ο θεος	2805
απαξ παντα οτι ο θεος	C <sup>2</sup> vid acc to UBS5, NA28
παντα οτι ___ απαξ	C* <sup>2</sup> vid acc to ECM,TW
παντα οτι ο κυριος απαξ	C* acc. to NA27,UBS4, Münster online
παντα οτι ο θεος απαξ	442 621
παντα οτι ο θεος απαξ	1243 vg <sup>mss</sup> syr <sup>ph</sup> geo (Clem) (Lucifer omit απαξ)
απαξ τουτο οτι ο θεος	5
υμας απαξ παντα οτι κυριος	TW
απαξ παντα οτι κυριος	WH
απαξ παντα οτι ο κυριος	VS
παντα οτι ο κυριος απαξ	1611 latt syr <sup>h</sup>
υμας παντα οτι κυριος απαξ	Ⲙ
παντα οτι κυριος απαξ	Ψ
τουτο υμας απαξ οτι ο κυριος	0142
υμας τουτο απαξ οτι ο κυριος	K 056
-----παντα----- 1	852
hiant	Ⲑ <sup>78</sup> P 0316

<sup>511</sup> **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 Yahweh, and he rightly spoke only what Yahweh 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.

Jd 1:12 Οὗτοί εἰσιν ἐν<sup>512</sup> ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευχούμενοι, ἀφόβως ἑαυτοὺς ποιμαίνοντες• νεφέλαι ἄνυδροι, ὑπὸ ἀνέμων παραφερόμεναι• δένδρα φθινοπωρινά, ἄκαρπα, δις ἀποθανόντα, ἐκριζωθέντα•

<sup>12</sup>This type are the unseen obstacles<sup>513</sup> in your communal meals, feasting without reverence; shepherding only themselves,<sup>514</sup> clouds without water, driven on by the winds; trees turned color<sup>515</sup> without fruiting, doubly dead, uprooted;

Jd 1:13 κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας• ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς αἶωνα τετήρηται.

<sup>13</sup>wild waves of the sea frothing up their disgrace; planets off course; for whom absolute blackness of darkness is reserved for ever.

Jd 1:14 Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδάμ Ἐνώχ, λέγων, Ἴδού, ἦλθεν κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ,

<sup>14</sup>But even Enoch, the seventh from Adam, prophesied these things, saying, "Behold, the Lord has come, with myriads<sup>516</sup> of his holy ones,

Jd 1:15 ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἐλέγξει πάντας τοὺς ἀσεβεῖς αὐτῶν<sup>517</sup> περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἀμαρτωλοὶ ἀσεβεῖς.

<sup>15</sup>to pass judgment against all, and to convict all the ungodly among them<sup>518</sup> concerning all their ungodly acts which they have godlessly done, and concerning all the harsh words which ungodly sinners have spoken against him."

Jd 1:16 Οὗτοί εἰσιν γογγυσταί, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν<sup>519</sup> πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.

<sup>16</sup>These are grumblers, blamers, proceeding according to their own desires,<sup>520</sup> yet their mouth speaks swelling things admiring important people to gain favor.

<sup>512</sup> **Jd 12a** txt εν ϩ<sup>74vid</sup> ϫ<sup>2b</sup> A K 049f 056 0142 18 35<sup>c</sup> 1175 TR AN BG RP // οι εν ϩ<sup>72</sup> ϫ<sup>2</sup> B L Ψ 5 6 33 35\* 81 93 307 323 442 621 665 915 1241 1243 1611 1739 1852 2298 2344 2805 TH TW SBL NA28 // *hiant* ϩ<sup>78</sup> C\* P 0251 0316. The witnesses ϫ\* ϫ<sup>2a</sup> C<sup>2vid</sup> skip ahead to verse 16, which begins with the words ουτοι εισιν just like verse 12 here. This is called parablepsis by homoiocartan. They say ουτοι εισιν γογγυσται μεμψιμοιροι κατα τας επιθυμιας αυτων πορευομενοι from v. 16 but then revert back to continue with v. 12 with ταις αγαπαις, "love feasts", (C<sup>2vid</sup> says απαταις instead) without deleting their addition.

<sup>513</sup> **Jd 12b** - lit. "reefs." Or, "This type are blemishes..." cf. 2 Peter

<sup>514</sup> **Jd 12c** Ezekiel 34:2, 8

<sup>515</sup> **Jd 12d** There is a Greek word here, which when pronounced the ancient way, would sound like "patina."

<sup>516</sup> **Jd 14** A myriad is ten thousand, but pluralized- multiple 10 thousands. But in this kind of literature it just means a huge number.

<sup>517</sup> **Jd 15a** txt παντας τους ασεβεις αυτων K L 049 18 35 915 1175 TR AN BG RP // 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<sup>phms</sup> // πασαν ψυχην ϩ<sup>72</sup> ϫ 1852 (syr<sup>phmss</sup>) cop<sup>sa,bo</sup> NA28 {C} // *omit by homoioteleuton* (παντων) 056 0142 // *hiant* ϩ<sup>78</sup> 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 NA28 reading, but one of the shorter of the other ones.

<sup>518</sup> **Jd 15b** "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 "And all will be afraid, and the Watchers will shake, and fear and great trembling will seize them, up to the ends of the earth." Enoch 1.7 "And the earth will sink, and everything that is on the earth will be destroyed, and there will be judgment upon all, and upon all the righteous." Then v. 9 is where it says, "And behold! He comes with ten thousand Holy Ones; to execute judgment upon them and to destroy the impious, and to contend with all flesh concerning everything that the sinners and the impious have done and wrought against Him." Quotation of Enoch is from A Modern English Translation of the Ethiopian Book of Enoch with introduction and notes by Andy McCracken.

<sup>519</sup> **Jd 16a** txt αυτων ϫ A B K Ψ 056 0142 5 33 81 93 307 665 915 1611 1739 2344 2805 TR AN SBL TH RP // εαυτων ϩ<sup>72</sup> C L P 049 6 18 35 323 442 621 1241 1243 1852 2298 BG TW NA28 // *omit* (h.a. κατα-και το) ϩ<sup>72\*</sup> // *hiant* ϩ<sup>78</sup> 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.

<sup>520</sup> **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"

Jd 1:17 ¶ Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ•

<sup>17</sup>But you, beloved, recall the matters foretold by the apostles of our Lord Jesus Christ,

Jd 1:18 ὅτι ἔλεγον ὑμῖν ὅτι ἐν ἐσχάτῳ χρόνῳ<sup>521</sup> ἔσονται ἔμπαίκται, κατὰ τὰς ἐαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.

<sup>18</sup>how they told you that in the end time there would be imitators,<sup>522</sup> who proceed according to their own impious desires.

Jd 1:19 Οὗτοί εἰσιν οἱ ἀποδιορίζοντες,<sup>523</sup> ψυχικοί, πνεῦμα μὴ ἔχοντες.

<sup>19</sup>These are the separators; natural,<sup>524</sup> not having the Spirit.

Jd 1:20 Ὑμεῖς δέ, ἀγαπητοί, τῇ ἀγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς, ἐν πνεύματι ἀγίῳ προσευχόμενοι,

<sup>20</sup>But 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.

<sup>21</sup>keep yourselves in the love of God, anticipating the mercy of our Lord Jesus Christ, into eternal life.

Jd 1:22 Καὶ οὐς μὲν ἐλεεῖτε διακρινόμενοι•

<sup>22</sup>And on some you should have mercy, who are doubting,<sup>525</sup>

<sup>521</sup> **Jd 18a** txt ὅτι ἐν ἐσχάτῳ χρόνῳ K 049 18 35 915 TR AN BG RP // ὅτι ἐν ἐσχάτῳ χρόνῳ L<sup>z</sup> // ἐν ἐσχάτῳ χρόνῳ L<sup>t</sup> // ὅτι ἐν ἐσχάτῳ τῷ χρόνῳ P // ὅτι ἐν ἐσχάτῳ χρόνων 056 0142 // ὅτι ἐπ ἐσχάτου χρόνου ϣ<sup>72</sup> C 5 1243 TH // ὅτι ἐπ ἐσχάτου τοῦ χρόνου // A 33<sup>v</sup> 1611 1852<sup>v</sup> TW // ὅτι ἐπ ἐσχάτου τῶν χρόνων 6 81 307 323 1241 1739 2298 2805 (1 Pet 1:20) // ὅτι ἐπ ἐσχάτων τῶν χρόνων 93 665 // ἐπ ἐσχάτων τῶν χρόνων 2344 // ὅτι ἐπ ἐσχάτων τῶν χρόνων 442 // ὅτι ἐπ ἐσχάτων τοῦ χρόνου 621<sup>v</sup> // ἐπ ἐσχάτου τοῦ χρόνου ϣ // ἐπ ἐσχάτου χρόνου B Ψ SBL NA28 // *hiant* ϣ<sup>78</sup> 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 ὅτι is a quotation mark. It can be rendered as "that," or the same English sentence can be said without "that."

<sup>522</sup> **Jd 18b** The basic meaning of ἐμπαίζω 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 ἐμπαικτης 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. 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."

<sup>523</sup> **Jd 19a** txt ἀποδιορίζοντες ϣ<sup>72</sup> ϣ A B K L P Ψ 049 056 0142 0316 18 33 35<sup>c</sup> 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 NA28 // ἀποδιορίζοντες εαυτους C 5 6 35\* 323 621 915 1243 1611 1739<sup>c</sup> 2298 2805 TR-Scriv-1894 Col. Beza Elz. // *hiant* ϣ<sup>78</sup> 0251

<sup>524</sup> **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 Sprit. They are imitators, pretenders, fakes, counterfeits.

<sup>525</sup> **Jd 22** txt ἐλεεῖτε διακρινόμενοι K<sup>t</sup> L P 049 056 0142 18 35 307 TR AN BG RP // ἐλεεῖτε διακρινόμενους K<sup>com</sup> 1852 // ἐλεγγετε διακρινόμενους A C<sup>\*v</sup> 0316<sup>v</sup> 5 6 33 81 93 323 665 1611 1739 2298 2344 2805 TH // ἐλεγγεται διακρινόμενους 1241 // ἐλεατε διακρινόμενους ϣ B C<sup>2</sup> Ψ 442 621 915 1243 TW SBL NA28 // *hiant* ϣ<sup>72</sup> ϣ<sup>78</sup> 0251

Jd 1:23 οὓς δὲ ἐν φόβῳ σώζετε, ἐκ πυρὸς ἀρπάζοντες,<sup>526</sup> μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

<sup>23</sup>others, save, with fear snatching them from the fire; hating even the garment defiled by their flesh.

Jd 1:24 ¶ Τῷ δὲ δυναμένῳ φυλάξαι αὐτοὺς<sup>527</sup> ἀπταίστους, καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,

<sup>24</sup>Now to Him who has the power to keep them from stumbling, and to stand you in the presence of his glory blameless and exulting,

Jd 1:25 μόνῳ σοφῷ<sup>528</sup> θεῷ σωτήρι ἡμῶν,<sup>529</sup> δόξα καὶ μεγαλωσύνη, κράτος καὶ ἐξουσία,<sup>530</sup> καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.

<sup>25</sup>to the only wise God our Savior be glory and majesty, dominion and power, both now, and into all ages to come. Amen.

#### <sup>526</sup> Jd 23 txt

εν φοβω σωζετε εκ	πυρος αρπαζοντες	K L P 049 056 0142 18 35 <sup>c</sup> BG RP
εν φοβω σωζετε εκ	πυφρος 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
σωζετε εκ	πυρος αρπαζοντες ους δε ελεατε εν φοβω	ℵ <sup>2v</sup> Af Ψ 6 33 81 93 323 665 1739 2298 2805 TW SBL TH NA28
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	0316 <sup>v</sup>
σωζετε εκ	πυρος αρπαζοντες ους δε ελεατε εν φοβω	B
εκ	πυρος αρπασατε διακρινομενους δε ελεειτε εν φοβω	Ⅎ <sup>72</sup>
	<i>hiant</i>	Ⅎ <sup>78</sup> 0251

<sup>527</sup> Jd 24 txt αυτους "them" K P 049 18 35 PsOec TR AN BG RP // ημας "us" A vg<sup>ms</sup> syr<sup>ph</sup> // omit Ⅎ<sup>72</sup> // υμας "you plural" ℵ B C L Ψ 056 0142 0316<sup>v</sup> 5 6 33 81 93 307 442 621 665 915 1241 1243 1611 1852 2298 2344 2805 latt syr<sup>h</sup> cop<sup>sa,bo</sup> eth arm geo TW SBL TH NA28 // *hiant* Ⅎ<sup>78</sup> 0251 0316

<sup>528</sup> Jd 25a txt μονω σοφω K L P 049 056 0142 5 18 35 307 geo<sup>ms</sup> TR AN BG RP // μονω Ⅎ<sup>72</sup> ℵ A B C Ψ 0316 6 33 81 93 323 442 621 665 915 1241 1243 1611 1739 1852 2298 2344 2805 it<sup>ar,t</sup> vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> eth arm geo<sup>ms</sup> Fulg TW SBL TH NA28 {A} // *hiant* Ⅎ<sup>78</sup> 0251. Some think the RP reading is from Rom 16:27.

<sup>529</sup> Jd 25b txt ημων K P 049 056 0142 18 35 1243 TR AN BG RP // ημων δια ιησου χριστου του κυριου ημων (Ⅎ<sup>72</sup>) ℵ A<sup>vid</sup> B C L Ψ 5 6 33 81 93\*<sup>f</sup> (τω κ.) 307 323c 621 665 915 1611 1739\* (corr. σωτηρ) 1852 2298 2344 2805 WH VS TW SBL TH NA28 // \_\_\_\_ δια ιησου χριστου του κυριου ημων 0316 // υμων δια ιησου χριστου του κυριου υμων 1241 // υμων δια ιησου χριστου του κυριου ημων 323\*<sup>vid</sup> // θεω ημων αυτω δοξα κρατος τιμη δια ιησου χριστου του κυριου ω ημων Ⅎ<sup>72\*</sup> // θεω ημων αυτω δοξα κρατος τιμη δια ιησου χριστου του κυριου ημων Ⅎ<sup>72c</sup> // *hiant* Ⅎ<sup>78</sup> 0251

<sup>530</sup> Jd 25c txt εξουσια Ⅎ<sup>72</sup> K P 049 056 0142 18 35 syr<sup>ph</sup> TR AN BG RP // εξουσια προ παντος του αιωνος ℵ A<sup>vid</sup> B C L Ψ 0316<sup>vid</sup> 5 81 93 621 665 1243 1611 1852 2805 latt syr<sup>h</sup> cop> WH VS TW SBL TH NA28 // εξουσια προ παντος αιωνος 6 307 323 915 1241 1739<sup>vid</sup> 2298 2344 latt syr<sup>h</sup> cop> // *hiant* Ⅎ<sup>78</sup> 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 του in Greek.

## Principal Witnesses to Jude

MS	Date	Alt	Location
ϣ <sup>72</sup>	III/IV		
ϣ <sup>74</sup>	VII	P. Bodmer XVII	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
ϣ <sup>78</sup>			
κ	IV	01	London, the British Library, Add. 43725
κ <sup>2</sup>	IV-VI		
κ <sup>3</sup>	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 <sup>1</sup>	V		
C <sup>2</sup>	VI		
C <sup>3</sup>	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			
0142	X		Munich, Bayerisch Staatsbibl., Gr. 375
0251			
0316			
5	XIII		
6			
18			
33	IX		Paris, Bibl. Nat., Gr. 14
35			
81			
93			
307	X		Paris, Bibl. Nat., Coislin Gr. 25
323			
442			
621			
665	XIII	BYZ	
915			
1241			
1243	XI		Sinai, St. Catherine's Monastery, Gr. 262
1611			
1739	X		Athos, Lavra B' 64
1852	XIII		
2298	XII		
2344			
2805	X/XI		Athens, Studitu, 1