

The Second Epistle of John

The **Greek Text** of the
Nestle-Aland 29th Edition ("NA29")
combined with the Robinson-Pierpont ("RP") 2026 edition;
The agreement thereof in black text;
otherwise, the NA29 in green text and the RP in red;
with textual variant footnote apparatus.

Compiled and translated by
by David Robert Palmer

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

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The Second Epistle of John

ΙΩΑΝΝΟΥ Β

1:1 Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ¹ καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν,

¹The Elder, to the elect lady,² and to her children; whom I love in the truth; and not only I, but also everyone who knows assuredly the truth,

1:2 διὰ τὴν ἀλήθειαν³ τὴν μένουσαν⁴ ἐν ἡμῖν καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα.

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

1:3 ἔσται μεθ' ἡμῶν χάρις⁵ ἔλεος εἰρήνη παρὰ⁶ θεοῦ πατρός καὶ παρὰ⁷ **+κυρίου** Ἰησοῦ Χριστοῦ⁸ τοῦ υἱοῦ τοῦ πατρός, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

¹ **v. 1a** txt εκλεκτη κυρια *all extant Greek except a few minuscules* TR HF RP SBL TH ECM NA29 {} // τη εκλεκτη κυρια 180 436 1067 1409 2541 Cosmin // εκλεκτη τη κυρια 69 330 1243 2492 // lac P⁷⁴ A 0232 104. The third reading could possibly be translated as "to the lady Electa," or, "to the dear Electa."

² **v. 1b** There is much discussion in the reference books about the meaning of the word κυρια here. This word is the feminine inflection of the word "lord." Its primary meaning is of a woman who directs slaves or servants, i.e., a woman wealthy enough to own a home with servants. One of the main alternative interpretations is that this κύρια is figuratively the church, and her "children" are the people of the church. I do not consider this one a valid possibility, since I follow one of the maxims of hermeneutics, which states that when the plain sense of scripture makes common sense, seek no other sense. Though the Bauer Lexicon under εκλεκτός says "personification of the assembly," I do not buy it. A third possibility discussed is that Κυρία was someone's name. But the Bauer Lexicon says that that use was "rare and late." I think the use here is simply a term of respect for a woman whom John has discipled, who is noble and influential, and who has many children. Although it seems strange that John would not name the lady. Another theory is that her name was Electa: "to the lady Electa," or, "to the dear Electa." John could be speaking of either her natural children, or her spiritual children.

³ **v. 2a** txt διὰ τὴν ἀλήθειαν "by means of that truth" N A B K L P 048 0232 5 18 33 81 252^c 424* 642 1243 1735 1845 1846 2344 2374 2718 **ⲙ** it^l vg syr^{h,ms} cop^{sa,bo} arm eth^{mss} PsOec TR HF RP SBL TH NA29 {} *omit* Ψ 6 252* 323 424^c 614 630 1241 1292 1505 1611 1678 1739 1852 vg^{mss} syr^{h*} arm^{ms} Cassiodorus // lac P⁷⁴ 104. Note that the Syriac Peshitta did not contain 2 John. The Syriac versions cited here are only the Philoxenian – syr^{ph} and the Harklean – syr^h.

⁴ **v. 2b** txt μένουσαν "abiding, dwelling" N 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 **ⲙ** it^l vg syr^{h,ph} PsOec TR HF RP SBL TH NA29 {} // ἐνοίκουσαν "indwelling" A 048 1067 1409 1735 2541 // ουσαν "existing? present?" 33 218 642 808 1127 1359 1563 1718 2344 // <---> cop^{sa,bo} (none or any of 1,2,3) // *omit* pc // lac P⁷⁴ 104. 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.

⁵ **v. 3a** txt ἔσται μεθ' ἡμῶν χάρις N B K L P Ψ 049 0142 0232 1 6 33 93 218 323 398 424 442 467 720^c 1067 1175 1241 1243 1409 1611 1735* 1739 1842 1881 2298 2344 2374 PsOec^k (TR: Erasmus Aldus Steph. 1550) RP SBL TH NA29 {} // καὶ ἔσται μεθ' ἡμῶν χάρις 2492 eth // ἔσται γὰρ μεθ' ἡμῶν χάρις 048 // ἔσται δὲ μεθ' ἡμῶν χάρις 307 321 453 614 720* 918 1678^{vid} 2186 2412 2818 // ἔστω μεθ' ἡμῶν χάρις 915 1846 // ἔσται μεθ' ὑμῶν χάρις 5 18 35 94 206^s 468 623 808 945 1127 1292 1501 1524 1735^c 1845^c PsOec^l (TR: Scriv, Col., Steph 2, 4; Elzevir 1624) // ἔσται δὲ μεθ' ὑμῶν χάρις 378 1837 2147^{vid} 2652 // ἔστω μεθ' ὑμῶν χάρις 88 1661 1845*^{vid} 2544 // ἔσται/ἔστω? μεθ' ἡμῶν χάρις it^l syr^{ph} cop^{sa,bo} // ἔσται μεθ' ἡμῶν/ὑμῶν? χάρις 69 1523 // ἔσται/ἔστω? μεθ' ὑμῶν χάρις vg cop^{bo}^{mss} // χάρις ὑμῖν 630 876 1505 1832 2138 2200 2243 syr^h // χάρις A 621 1448 1852 2464 2805 arm slav:S // lac P⁷⁴ 104 642.

⁶ **v. 3b** txt παρὰ N¹ A B K L P Ψ 048 049 0142 0232 5 6 18 33 35 69 93 206^s 218 252 307 323 424 623 630 642^{vid} 720^{vid} 808 945 1067 1127 1175 1243 1292 1409 1448 1505 1735 1739 1852 1881 2138 2200 2344 2374 2423*^{vid} 2492 2805 PsOec TR RP SBL

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

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

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

1:5 καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν γράφων σοι καινὴν⁹ ἀλλὰ ἦν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.

⁵And now I beseech you, Lady, not as writing a new commandment to you, but one which we have had from the beginning: that we should love one another.

1:6 καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ· αὕτη ἡ ἐντολή ἐστὶν ἐστὶν ἡ ἐντολή¹⁰ καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα¹¹ ἐν αὐτῇ περιπατήτε.

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

1:7 ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰσῆλθον¹² εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.

TH NA29 {} // ἀπὸ **κ*** 88 94 180 181 254 365 442 607 617 621 915 996 1241^{vid} 1501 1523 1524 1611 1661 1836 1844 1845 1846 1874 1875 1890 2423^c 2718 2774 // lac **ϣ**⁷⁴ 104 1241.

⁷ **v. 3c** txt παρὰ **κ**¹ A B K L P Ψ 048 049 0142 0232 5 6 33 323 642 1243 1678 1735 1739 1845 1846 1852 2344 2374 **π** TR RP SBL TH NA29 {} // ἀπὸ 621 // omit **κ*** 630 876 1292 1505 1611 1729 1832 1881 2138 2147 2200 2243 // lac **ϣ**⁷⁴ C 69 104 1241.

⁸ **v. 3d** TST 76 txt L. 2: Ἰησοῦ Χριστοῦ "Jesus Christ" A B Ψ 048 0232 81 88 93 322 323 436 442 1067 1243 1409 1505 1735 1739 1845 1846 1852 2374 2495 2541 ƒ596 it^l (it^{ar} vg Χριστοῦ Ἰησοῦ "Christ Jesus") vg^{mss} cop^{sa} eth geo Augustine Cassiodorus SBL TH NA29 {} // L. 2b: Χριστοῦ Ἰησοῦ "Christ Jesus" 326 629^{vid} 642 808 1127 1837 syr^{ph}^{mss} // L. 1: κυρίου Ἰησοῦ Χριστοῦ "the Lord Jesus Christ" **κ** K L P 049 056 0142 1 5 6 18 33 82 175 181 221 252 307 321 330 398 424 429 450 451 454 457 468 469 614 621 623 627 630 920 945 1175 1292 1611 1678 1862 1875 1881 1891 2127 2138 2147 2200 2298 2344 2412 2464 2492 2805 **π** Lect vg^{mss} (vg^{ms}) syr^{ph}^{mss,h} cop^{(bo),bo}^{mss} arm slav PsOec TR HF RP // L. 3: Χριστοῦ "Christ" 456 // omit καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ (h.a. or h.t. πατρός...πατρός) 218 1241 // lac **ϣ**⁷⁴ C 69 104.

⁹ **v. 5** TST 77 txt L. 1: γράφων σοι καινὴν B K L P 049 056 0142 6 18 82 88 93 175 181 221 330 398 424 429 436 450 454 457 468 469 627 920 945 1067 1175 1409 1735 1862 1875 1891 2127 2492 2541 2718 **π** PsOec TR-Scriv AN BG RP NA29 {} // L. 1b: 451 456 // L. 4: γράφων σοι καινὴν 1 // γράφω σοι καινὴν 252 1523 1524 1844 TR-Steph1550 // L. 2: καινὴν γράφων σοι **κ** A 048 33 69 322 323 326 442 614 621 629 630 642^{mss} 1127 1241^c 1243 1292 1505 1611 1678 1739 1845 1846 1881 2138 2147 2200 2298 2344 2374 2412 2495 vg SBL TH // L. 2b: καινὴν γράφω σοι Ψ 5 81 321 623 642^{txt} 1241* 1852 2464 it^l arm Aug^{pt} // L. 2c: καινὴν before ἐντολὴν and γράφων σοι ου θεου 2815 // L. 6: γράφων σοι 307 // lac **ϣ**⁷⁴ C 0232 104. There were some editions of the Textus Receptus that followed Minuscule Nr. 1, and therefore contained its erroneous reading.

¹⁰ **v. 6a** txt αὕτη ἡ ἐντολή ἐστὶν A B K Ψ 5 33 69 323 630 1241 1292 1505 1611 1735 1739 1852 1881 2138 2200 2298 2344 2464 vg^{st,ww} syr^{ph}^{mss,h} arm SBL TH NA29 {} // αὕτη ἐστὶν ἡ ἐντολή αὐτοῦ (**κ**) 1845 1846 eth // καὶ αὕτη ἡ ἐντολή ἐστὶν 93 665 syr^{ph}^{mss} // αὕτη ἐστὶν ἡ ἐντολή L P 6 18 94 104 181 218 424 614 1243 1523 1524 2374 2492 2805 **π** Lucifer PsOec TR HF RP // αὕτη δὲ ἐστὶν ἡ ἐντολή 048 467 // καὶ αὕτη ἐστὶν ἡ ἐντολή 307 720* 1678 2412 2652 2818 // lac **ϣ**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.

¹¹ **v. 6b** txt καθὼς ἠκούσατε ἀπ' ἀρχῆς ἵνα B Ψ L P 18 94 104 252 642 1127 1292 1505 1523 1524 1611 1842 1852 2138 2200 2374 syr^{ph}^h PsOec TR WH AN HF BG RP SBL TH NA29 {} // ἵνα καθὼς ἠκούσατε ἀπ' ἀρχῆς K 5 6 33 93 307 323 424 442 614 621 623 720 1067 1243 1409 1678 1739 1845 1846 1881 2298 2344 2412 2492 2541 2652 2818 it^l vg cop^{sa>,bo} arm // καθὼς ἠκούσατε ἵνα 945 // ἵνα καθὼς ἠκούσατε ἀπ' ἀρχῆς ἵνα **κ** A 048^{vid} 0232 69 326 1735 1837 // ἵνα καθὼς ἠγαπήσατε ἀπ' ἀρχῆς 2464 // lac **ϣ**⁷⁴ 048 81 629 eth.

¹² **v. 7** txt ἐξῆλθον "gone out" **ϣ**⁷⁴ **κ** B Ψ 048 0232 5 6 33 81 88 218 307 321 323 326^{mss} 400 424^c 436 442 453 467 614 621 623 630 642 720*^{vid} 808 915 918 1067 1127 1241 1243 1270 1292 1297 1359 1409 1505 1563 1595 1611 1678 1718 1735 (1739

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

1:8 βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσητε ἀπολέσωμεν¹³ ἃ εἰργασάμεθα¹⁴ ἀλλὰ μισθὸν πλήρη ἀπολάβητε ἀπολάβωμεν.

⁸Watch yourselves, so that you not lose the things we have worked for, but receive *your* full reward.

1:9 πᾶς ὁ προάγων παραβαίνων¹⁵ καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ +τοῦ Χριστοῦ,¹⁶ οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.¹⁷

εξλθον) 1836 1838 1845 1846 1852 1881 2138 2147 2200 2344 2374 2412 2464 2492 2541 2652 2805 2818 ̅596 vg syr^{ph,h} cop^{sa} arm Anast^S Ir^{lat} SBL TH NA29 {} // εζηλθαν A // εἰσηλθον "come into" K L P 049 056 0142 18 61 69 94 104 181 252 254 326^{txt} 378 424* 431 459 629 720^c 876 945 1523 1524 1751 1832 1837 1842 1844 1875 2186 2243 2298 2544 2718 2774 ̅ PsOec TR HF RP // ηλθον 93 665 cop^{bo} // lac ̅⁷⁴.

¹³ v. 8a TST 78 txt L. 2: ἀπολέσητε... ἀπολάβητε "you not lose...you receive" ̅¹ A^c (A* απολεσηε) B Ψ (048 ἀπολέσητε...α) 0232 5 6 88 175 181 307 321 322 323 424² 436 442 614 621 623 630 642 1067 1127 1241 1292 1409 1505 1611 1678 1735 1739 1845 1846 1852 1881 2138 2147 2200 2298 2344 2374 2412 2464 2492 2495 2541 2805 ̅596 ̅884 ̅1439 it^{ar,1} vg syr^{ph,h} cop^{sa,bo} arm eth geo (Irenaeus^{lat}) Isidore; Lucifer WH SBL TH NA29 {A} // L. 2b: απολησθε... ἀπολάβητε ̅^{*} 81 // L. 2c: απολέσησθε... ἀπολάβητε 1243 // L. 2e: απολεσηται..απολαβετε 33 1292 // L. 2g: ἀπόλητε ... ἀπολάβητε 326* (326^c ἀπολήθειτε) // L. 1: ἀπολέσωμεν... ἀπολάβωμεν "we not lose...we receive" K L P 049 056 0142 1 18 69 82 93 104 221 398 424* 429 450 454 456 457 468 627 629 920 945 1175 1862 1877 1891 2127 ̅¹ Lect slav TR HF RP // αυτούς,...απολέσωσιν...απολάβωμεν ̅883 // L. 1b: 330 451 469 // lac ̅⁷⁴ C. The majuscule 048 has lacuna for the second part of this variant, but reads ἀπολέσητε in the first part.

¹⁴ v. 8b txt εἰργασάμεθα "we have worked" B^c (B* 049*^{vid} 181 ηργασαμεθα) K L P 049^c 056 0142 18 69 93 104 254 330 424^{txt} 431 451 459 629 665 720^c 945 1175 1523 1524 1827^f 1836 1838^f 1842 1844 1852^{vid} 1877 2127 2186 (2492 εἰργασόμεθα) Lect (̅147 ̅603 ἐργασώμεθα) syr^{hmg} cop^{sa,mss}> geo slav PsOec TR AN HF BG RP WH SBL NA29 {C} // εἰργάσασθε "you have worked" ̅ A*^f Ψ 048^{vid} 0232^{vid} 5 6 33 61 81 88 94 218 307 321 322 323 326 378 424^{mss} 436 442 453 467 (326^{txt} 614 2412 εἰργασθε) 617 621 623 630 642 720*^{vidf2} 808 876 915 918 (1067 2464 2652 Ir^{lat} ηργασασθε) 1127 1241 1243 1270 1292 1297 1359 1409 1505 1563 1595 1611 1678 1718 1735 1739 1751^f 1832 1837 1845 1846 1875 1881* 1881^c 2138 2147 2200 2243 2298 2344^{vid} 2374 2495 2544 2805 2818 ̅596 ̅884 ̅1439 it^{ar,l} vg syr^{ph,h} cop^{sa,bo} arm eth Anast^S Isidore; Lucifer TH // lac ̅⁷⁴.

¹⁵ v. 9a TST 79 txt L. 2: προάγων "going beyond" ̅ A B Ψ 048 0232 vg cop^{sa,bo} eth WH SBL TH NA29 {} // L. 1: παραβαίνων "deviating, transgressing" K L P Ψ 049 056 0142 1 5 6 18 33 69 81 82 88 93 104 175 181 221 252 307 321 322 323 326 330 398 424 429 436 442 450 451 454 456 457 468 469 614 621 623 627 629 630 642 920 945 1067 1127 1175 1241 1243 1292 1409 1505 1611 1678 1735 1739 1845 1846 1852 1862 1875 1881 1891 2127 2138 2147 2200 2298 2344^{vid} 2374 2412 2464 2492 2495 2541 2718 2805 ̅¹ it^l syr^{ph,h} arm Anast^S PsOec TR HF RP // lac ̅⁷⁴ C. Though it looks to the beginner that the evidence for L. 1 is overwhelming, it is not in fact, since the witnesses for L. 2 are of heavy weight individually, and even heavier in combination and agreement. L. 2 is also the more difficult one, and therefore the most likely to have been changed to an easier one such as L. 1. Still, geometrically and spatially, the two readings with their different prepositional prefixes have much overlapping meaning, i.e., they both mean "out of bounds." One is a foul ball "long" and the other is "wide."

¹⁶ v. 9b TST 80 txt διδαχῇ "teaching" ̅ A B Ψ 048 6 33 81 93 252 322 323 424² 442 629*^{vid} 665 1241 1243 1523 1739 1845 1846 1852 1881 2344 2464 ̅596 it^l vg syr^h cop^{sa} arm eth^{mss} Didymus WH SBL TH NA29 {} // διδαχῇ τοῦ Χριστοῦ "teaching of Christ" K L P 049^c in mss 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 ̅¹ Lect it^{ar} vg^{mss} syr^{ph,mss}* cop^{bo} eth^{mss} geo slav Augustine^(vid?) PsOec TR HF RP // L. 4: διδαχῇ τοῦ κυρίου "teaching of the Lord" 1127 // unclear 049* // διδαχῇ αὐτοῦ "his teaching" vg^{mss} syr^{ph,mss,ha} Lucifer // δικαιοσύνη τοῦ Χριστοῦ "righteousness of Christ" ̅422 // lac ̅⁷⁴ C 049* 0232 206^{S*} 876*. The second clause διδαχῇ τοῦ Χριστοῦ was probably a mistake of the eye duplicating the first instance of it earlier in the verse.

¹⁷ v. 9c txt καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει ̅ B K L P Ψ 049 056 5 6 18 424 614 642 720 1292 1678 1845 1846 1852 2374 syr^{ph} PsOec TR AN HF BG RP WH SBL TH NA29 {} // καὶ τὸν πατέρα ἔχει καὶ τὸν υἱὸν 0142 630 1505 1611 1874 2138 2200

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

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

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

1:11 ὁ λέγων γὰρ γὰρ λέγων¹⁸ αὐτῷ¹⁹ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

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

1:12 Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθη διὰ χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω γενέσθαι ελθεῖν²⁰ πρὸς ὑμᾶς καὶ στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ ἡμῶν²¹ ἢ πεπληρωμένη.²²

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

1:13 Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. +Αμὴν.²³

syr^h // 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^{vid} ̅596 vgst,ww // καὶ τὸν υἱὸν ἔχει καὶ τὸν πατέρα 1881 // lac ̅74 048 0232 876* 1523.

¹⁸ v. 11a txt λέγων γὰρ ̅ A B 048^{vid} 5 33 323 436 1067 1243 1409 1735 1739 2344 2374 2464 2492 2541 2805 pm SBL TH NA29 {} // γὰρ λέγων K L P Ψ 049 6 18 424 614 630 642 720 945 1292 1505 1523 1524 1611 1678 1845 1846 1852 2138 2298 2412 pm syr^{ph,h} AnastastS Ephiph Irlat PsOec TR RP // λέγων 81 442 915 1881 ̅596 copsa,bo^{pt} // lac ̅74 0232 1241.

¹⁹ v. 11b txt αὐτῷ ̅ A B L P Ψ 048^{vid} 18 81 323 424^{mg} 614 630 720* 1241^{vid} 1505 1678 1739 2344^{vid} latt cop syr arm TR HF RP SBL TH NA29 {} // omit K 049 1 319 330 398 424^{txt} 431 617 720^c 945 1175 1729 1827 PsOec Cl^{lat} // lac ̅74 0232.

²⁰ v. 12a txt ἀλλὰ ἐλπίζω γενέσθαι "but I hope to come" ̅ B syr^h WH SBL TH NA29 {} // ἀλλ' ἐλπίζω γενέσθαι "but I hope to come" Ψ 442 614 630 1243 1292 1505 1611 1845 1846 1852 1881 2138 2147 2200 2412 2492 // ἐλπίζω γὰρ γενέσθαι "for I hope to come" A (γενέσθε) 048 5 6 33 81 93 323 326 424^{mg} 623 642 1127 1678 1735 1739 2298 2344 2374 2464 2805 vg // ἀλλὰ ἐλπίζω ελθεῖν "but I hope to come" K 049 0142 1 88 252 398 621 945 1175 1890 2718 vg^{mss} syr^{ph} copsa,(bo^{ms}) TR HF RP // ἀλλ' ἐλπίζω ελθεῖν "but I hope to come" L P 18 181 330 424^{txt} 429 468 // ἐλπίζω γὰρ ελθεῖν 104 307 321 436 2541 cop^{bo} // ἐλπίζω γὰρ ελθεῖν με 629 1067 1409 // ἐλπίζω δὲ ελθεῖν 720* // ἐλπίζω ελθεῖν 1875 // lac ̅74 0232 1241. There is not much difference in meaning between γενέσθαι and ελθεῖν in this context. But between ἀλλὰ and γὰρ there is. Either way, however, John is giving a reason why he did not write to them all the things he wants to communicate, since he intends to come to them. This variant footnote combines what are usually two footnotes, including Teststelle # 81 in Text und Textwert, which treats only the latter part, and does not include the ἀλλὰ ἐλπίζω portion. I did it this way because it gives a good picture of what the manuscript groupings are for 2 John.

²¹ v. 12c txt ἡμῶν ̅ K L P Ψ 049 6 18 69 88 104 181 307 321 424^{txt} 614 621 629 630 642 720 808 945 1067^{mg} 1175^{vid} 1292 1505 1611 1678^{vid} 1735 1846 1852 2138 2147 2200 2344^{cvid} 2374 2412 2805 vg^{mss} syr^{ph,h} TR HF RP TH♦ NA29♦ // ὑμῶν A B 0142 5 33 81^{vid} 93 323 424^{mg} 1067^{txt} 1127 1243 1409 1739 1845 1881 2298 2344* 2464 2492 2541 2718 it¹ vg cop^{bo} eth WH SBL TH♦ NA29♦ // μου cop^{sa} // omit 326 // lac ̅74 048 0232 1241 1523.

²² v. 12d txt ἡ πεπληρωμένη A K L P Ψ 048^{vid} 5 6 18 33 81 252 323 424 429 436 442 614 630 642 1243 1292 1505 1611 1735 1739 1845 1846 2344 2374 2718 syr^{ph,h} PsOec ̅ TR HF RP NA29 {} // πεπληρωμένη ἡ ̅ ̅¹ (̅* πεπληρωμενη ην) B 254 1523 1524 1844 1852 vg WH SBL // lac ̅74 048 0232 1241 1523 1837.

²³ v. 13 TST 82 txt L. 2: without additions ̅74 ̅ 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 itar,h,l,r,w vg copsa,bo eth^{ms} WH SBL TH NA29 {A} // L. 1: add Αμὴν "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 ̅ Lect vg^{mss,(mss)} syr^{phmss,h} slav PsOec TR HF RP // L. 3b: add ἡ χάρις μετὰ σοῦ. "Grace be with you" 442 // L. 4: add ἡ χάρις μετὰ σοῦ. ἀμην "Grace be with you. Amen" 429 522 629 1490 1758 1799 1831 2080 ̅596 vg^{mss,(mss)} (syr^{phmss,h} with *) // add ἡ χάρις μετὰ ἡμῶν θεῶ. 1758 // lac C 0232 1241. Adding the word "amen" here, doesn't make sense at all for John to have said after the preceding sentence. It only makes sense as being part of liturgy. The word

¹³The children of your elect sister greet you.

Αμήν was a common liturgical addition which got confused as real text. It is this kind of clearly spurious addition to the word of God that makes me lose respect for Codex K and the Byzantine text type, no matter how great the number of minuscules that follow it.

Principal Witnesses to 2 John

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

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

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

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

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

| | | | |
|-----------------|----------|--------------------|--|
| 469 | XIII | 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 | ⲙ | Athos, Pavlu, 117 (2) |
| 1875 | X | 1898 | Athen, Nat. Bibl., 149 |
| 1881 | XIV | | Sinai, St. Catherine's Monastery, Gr. 300 |
| 1891 | X | + [2162, Acts 1,2] | Jerusalem, Orthod. Patriarchat, Saba, 107, 233 fol. |
| 2127 | XII | 1815 | Palermo, Bibl. Centrale, Dep. Mus. 4, fol. 1-229; 1815: Philadelphia, Pa., Free Libr., Lewis M 44: 27, 1 fil. (2P 3:15 - 1J 2:9) |
| 2138 | 1072 | | Moscow, Univ. 2 (Gorkij-Bibl. 2280) |
| 2147 | XI/XII | | St. Petersburg, Rss. Nat. Libr., Gr. 235 |
| 2200 | XIV | | Elasson, Olympiotissis, 79 |
| 2298 | XII | | Paris, Bibl. Nat., Gr. 102 |
| 2344 | XI | | Paris, Bibl. Nat., Coislin Gr. 18, fol. 170-230 |
| 2374 | XIII/XIV | | Baltimore, Maryland, Walters Art Gallery, Ms. W. 525 |
| 2412 | XII | | Chicago, Univ. Libr., Ms. 922 |
| 2464 | IX | | Patmos, Joannu, 742 |
| 2492 | XIV | | Sinai, St. Catherine's Monastery; Gr. 1342, fol. 1-178 |
| 2495 | XV | | Sinai, St. Catherine's Monastery; Gr. 1992 |
| 2541 | XII | | St. Petersburg, Russ. Nat. Libr., Samml. d. Kirillo-Belozerskij-Klosters 120/125 |
| 2718 | XII | | Rhodos, Lindos, Panagias, 4, fol. 1-166.175-244 (fol. 167-174: ℓ2394) |
| 2805 | XII/III | | Athens, Studitu, 1 |
| it ¹ | VII | 67 | León, Archivo Catedralico, Ms 15 |