

ΙΩΑΝΝΟΥ Β΄

Salutation

1 Ὁ πρεσβύτερος, ἐκλεκτῇ κυρία καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ—καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν— 2 διὰ τὴν ἀλήθειαν,* τὴν μένουσαν ἐν ἡμῖν καὶ μεθ’ ἡμῶν ἔσται εἰς τὸν αἰῶνα· 3 Ἔσται μεθ’ ὑμῶν† χάρις, ἔλεος, εἰρήνη παρὰ‡ Θεοῦ Πατρὸς καὶ παρὰ Κυρίου Ἰησοῦ Χριστοῦ,§ τοῦ Υἱοῦ τοῦ Πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

Walk in Christ’s commandments

4 Ἐχάρην λίαν ὅτι εὔρηκα ἐκ τῶν τέκνων σου περιπατοῦντας* ἐν ἀληθείᾳ, καθὼς ἐντολὴν

* 1:2 δια την αληθειαν *rell* | — [10%] [homoioteleuton] † 1:3 εσται μεθ υμων **f**³⁵ [48.5%] OC,CP(AV’s TR) | 12 ημων **x**B,0232 [48%] RP,HE,TR,NU | υμιν [1.5%] | — A [2%] (I imagine that the difficulty arose from the use of the future indicative with the verb ‘to be’, when the optative or subjunctive would be expected. We expect “may mercy ... be with you,” not the affirmation that it will be. If “in truth and love” is understood as modifying the pronoun, then the use of the indicative is explained. Anyone who is in truth and love will have grace, mercy and peace. The 2nd person is presumably correct.) ‡ 1:3 παρὰ **f**³⁵ A,B,048,0232 [80%] RP,HE,OC,TR,NU | απο **x** [20%] CP § 1:3 κυριου ιησου χριστου **f**³⁵ **x** (91.6%) RP,HE,OC,TR,CP | 23 A,B,048,0232 (6.2%) NU | 32 (1.2%) | — (0.8%) (part of a larger omission—homoioteleuton) | one other reading (Is not the reading of the eclectic text inferior?)

* 1:4 περιπατουντας *rell* | περιπατουντα [15%]

ἐλάβομεν παρὰ τοῦ Πατρός. ⁵ Καὶ νῦν ἐρωτῶ σε, κυρία (οὐχ ὡς ἐντολήν γραφῶν σοι καινήν,† ἀλλ'‡ ἦν ἔχομεν§ ἀπ' ἀρχῆς)· ἵνα ἀγαπῶμεν ἀλλήλους. ⁶ Καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολάς αὐτοῦ—αὕτη ἐστὶν ἡ ἐντολή, * καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα† ἐν αὐτῇ περιπατήτε.‡

Beware of deceivers

⁷ Ὅτι πολλοὶ πλάνοι εἰσηλθόν§ εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί—οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. ⁸ Βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν* ἃ εἰργασάμεθα,† ἀλλὰ μισθὸν

† **1:5** γραφῶν σοι καινήν **f**³⁵ B (73.8%) RP,HE,OC,CP | γραφῶ 23 (12.9%) TR | 312 κA,048 (8.9%) NU | 3 γραφῶ 2 (3.6%) | four other variants (0.8%) ‡ **1:5** ἀλλ **f**³⁵ A,048 [85%] | ἀλλὰ κB [15%] RP,HE,OC,TR,CP,NU § **1:5** εχομεν **f**³⁵ [32%] | ειχομεν (κA)B,048 [68%] RP,HE,OC,TR,CP,NU [Understood as part of a parenthetical aside, the present makes good sense; render “(not as though writing a new commandment to you, but one that we have from the beginning)”.] * **1:6** ἐστιν ἡ ἐντολή **f**³⁵ (κ)048 [85%] RP,HE,OC,TR,CP | 231 A,B,0232 [15%] NU † **1:6** καθὼς ἠκούσατε ἀπ ἀρχῆς ἵνα *rell* | 51234 [20%] | 123451 κA,048^V,0232 [2%] ‡ **1:6** περιπατήτε *rell* | περιπατεῖτε [15%] | περιπατήσητε κ § **1:7** εισηλθόν **f**³⁵ [82%] RP,HE,OC,TR,CP | εἰξηλθόν (κA)B,048,0232 [18%] NU | one other variant * **1:8** ἀπολεσωμεν **f**³⁵ (75.5%) RP,HE,OC,TR,CP | ἀπολεσομεν (5.2%) | ἀπολεσαμεν (0.4%) | ἀπολεσητε A,B,048^V,0232^V (17.1%) NU | ἀπολεσεται (0.4%) | ἀπολητε (0.6%) | ἀπολησθε κ (alone) | three other variants (0.6%) † **1:8** εἰργασαμεθα **f**³⁵ (B) [82%] RP,HE,OC,TR,NU | 1 καλα [3%] CP | εἰργασασθε κA,048^V,0232^V [15%]

πλήρη † ἀπολάβωμεν. §

⁹ Πᾶς ὁ παραβαίνων* καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ Θεὸν οὐκ ἔχει· ὁ δὲ † μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, † οὗτος καὶ τὸν Πατέρα καὶ τὸν Υἱὸν ἔχει. ¹⁰ Εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν· καὶ «Χαίρειν» αὐτῷ μὴ λέγετε· ¹¹ ὁ γὰρ λέγων § αὐτῷ* «Χαίρειν» κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

Farewell

¹² Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἐβουλήθη † διὰ χάρτου καὶ μέλανος, ἀλλ' † ἐλπίζω ἐλθεῖν § πρὸς ὑμᾶς καὶ στόμα

† **1:8** πληρη *rell* | πληρης [10%] § **1:8** απολαβωμεν **f**³⁵ (76.1%) RP,HE,OC,TR,CP | απολαβομεν (5.2%) | απολαβητε κA,B,0232^V (17.9%) NU | απολαβετε (0.6%) | one other variant (0.2%) * **1:9** παραβαινων **f**³⁵ (99%) RP,HE,OC,TR,CP | προαγων κA,B,048,0232 (1%) NU (Is not the 'Alexandrian' reading inferior?) † **1:9** δε **f**³⁵ [20%] | —κA,B [80%] RP,HE,OC,TR,CP,NU (Would not John, a Jew, be more likely to write the conjunction?) † **1:9** του χριστου **f**³⁵ (89.6%) RP,HE,OC,TR,CP | —κA,B,048 (4.4%) NU | part of a larger omission—homoioteleuton (6%) (The 'Alexandrian' omission agrees nicely with their notions of style.) § **1:11** γαρ λεγων **f**³⁵ [93%] RP,HE,OC,TR,CP | 21 κA,B,048^V [5%] NU | 2 [2%] * **1:11** αυτω *rell* | — [30%] † **1:12** εβουληθη **f**³⁵ κA,B,048 [70%] RP,HE,CP,NU | ηβουληθη [30%] OC,TR † **1:12** αλλ **f**³⁵ [45%] | αλλα κB [45%] RP,HE,OC,TR,CP,NU | γαρ A,048 [9%] | δε [1%] § **1:12** ελθειν **f**³⁵ (87.8%) RP,HE,OC,TR,CP | γενεσθαι κA,B,048 (12.2%) NU

πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ ἡμῶν* ἧ
πεπληρωμένη.†

¹³ Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου
τῆς ἐκλεκτῆς. Ἀμήν.‡

* **1:12** ημων *rell* | υμων A,B [20%] † **1:12** η πεπληρωμενη
f³⁵ A,048^V [98.5%] RP,HF,OC,TR,CP | 21 B [1.5%] NU | 1 ην κ
‡ **1:13** αμην **f**³⁵ (89.4%) RP,HF,OC,TR,CP | — κA,B,048 (8.8%) NU
| η χαρις μετα σου (0.4%) | η χαρις μετα σου 1 (1.4%) [See the
last footnote in Jude.]

Η Καινή Διαθήκη
The Greek New Testament According to Family 35,
Wilbur Pickering

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Language: Ελληνική (Greek, Ancient)

Dialect: Koine

Contributor: Dwayne Green, Robert A. Boyd

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2022-10-28

PDF generated using Haiola and XeLaTeX on 11 Nov 2022 from source files dated 11 Nov 2022

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