

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

* 1:2 δια την αληθειαν *rell* | — [10%] [homoioteleuton] † 1:3 εσται μεθ υμων **f**³⁵ [48.5%] OC,CP(AV’s TR) | 12 ημων **κ**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 παρα **f**³⁵ A,B,048,0232 [80%] RP,HE,OC,TR,NU | απο **κ** [20%] CP § 1:3 κυριου ιησου χριστου **f**³⁵ **κ** (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%]

ἐντολὴν ἐλάβομεν παρὰ τοῦ Πατρὸς. ⁵ Καὶ νῦν ἐρωτῶ σε, κυρία (οὐχ ὡς ἐντολὴν γράφων σοι καινὴν,† ἀλλ'‡ ἦν ἔχομεν§ ἀπ' ἀρχῆς)· ἵνα ἀγαπῶμεν ἀλλήλους. ⁶ Καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ—αὕτη ἐστὶν ἡ ἐντολή,* καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα† ἐν αὐτῇ περιπατῆτε.‡

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 γραφον σοι καινην f³⁵ B (73.8%) RP,HE,OC,CP | γραφω 23 (12.9%) TR | 312 κA,048 (8.9%) NU | 3 γραφω 2 (3.6%) | four other variants (0.8%) ‡ 1:5 αλλ f³⁵ A,048 [85%] | αλλα κB [15%] RP,HE,OC,TR,CP,NU § 1:5 εχομεν f³⁵ [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 εστιν η εντολη f³⁵ (κ)048 [85%] RP,HE,OC,TR,CP | 231 A,B,0232 [15%] NU † 1:6 καθως ηκουσατε απ αρχης ινα *rell* | 51234 [20%] | 123451 κA,048^V,0232 [2%] ‡ 1:6 περιπατητε *rell* | περιπατετε [15%] | περιπατησητε κ § 1:7 εισηλθον f³⁵ [82%] RP,HE,OC,TR,CP | εξηλθον (κA)B,048,0232 [18%] NU | one other variant * 1:8 απολεσωμεν f³⁵ (75.5%) RP,HE,OC,TR,CP | απολεσομεν (5.2%) | απολεσαμεν (0.4%) | απολεσητε A,B,048^V,0232^V (17.1%) NU | απολεσεται (0.4%) | απολητε (0.6%) | απολησθε κ (alone) | three other variants (0.6%) † 1:8 ειργασαμεθα f³⁵ (B) [82%] RP,HE,OC,TR,NU | 1 καλα [3%] CP | ειργασασθε 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 ἐβουλήθην† διὰ χάρτου καὶ μέλανος, ἀλλ’‡ ἐλπίζω ἐλθεῖν§ πρὸς ὑμᾶς καὶ στόμα

‡ 1:8 πληρη *rell* | πλήρης [10%] § 1:8 απολαβωμεν **f**³⁵ (76.1%) RP,HE,OC,TR,CP | απολαβομεν (5.2%) | απολαβητε **κ**A,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 **κ**A,B,048,0232 (1%) NU (Is not the ‘Alexandrian’ reading inferior?) † 1:9 δε **f**³⁵ [20%] | — **κ**A,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 | — **κ**A,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 **κ**A,B,048^V [5%] NU | 2 [2%] * 1:11 αυτω *rell* | — [30%] † 1:12 εβουληθην **f**³⁵ **κ**A,B,048 [70%] RP,HE,CP,NU | ηβουληθην [30%] OC,TR ‡ 1:12 αλλ **f**³⁵ [45%] | αλλα **κ**B [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 **κ**A,B,048 (12.2%) NU

πρὸς στόμα λαλῆσαι, 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 f³⁵ (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.]

Ἡ 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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2022-12-22

PDF generated using Haiola and XeLaTeX on 31 Jan 2023 from source files dated 23 Dec 2022

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