

ΙΩΑΝΝΟΥ Β' 1
f35

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' ὑμῶν¹

Χάρις,
Ἐλεος,
Εἰρήνη,
παρὰ Θεοῦ Πατρός, καὶ παρὰ Κυρίου²
Ἰησοῦ Χριστοῦ τοῦ Υἱοῦ τοῦ Πατρός, ἐν
Ἀληθείᾳ καὶ Ἀγάπῃ.

⁴ Ἐχάρην λίαν ὅτι εὗρηκα ἐκ τῶν τέκνων σου
περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν
ἐλάβομεν παρὰ τοῦ Πατρός.

SECOND JOHN 1
NLET

THE WRITER OF THIS LETTER

1 From:

➤ The Elder

THE ADDRESSEES

To:

➤ A chosen mistress³ and
➤ the children *that are* hers,
whom I, *for my part*, love in connection with truth; and, not only I,
for my part, rather, also all the ones who have lastingly come to
know the Truth, ² by cause of the Truth – *namely*, the *Truth* which
is remaining in us and shall be in common with us into the Age.

JOHN SHARES A GLORIOUS PROMISE

➤ 3 Grace,
➤ mercy,
➤ peace,
shall be with you⁴, issuing from God – a Father – and issuing from
YaHWeH⁵ ⁶ – *namely*, Jesus *the* Anointed, the Son of the Father
– in connection with Truth and Love.

JOHN EXPLAINS WHY HE IS EXCEEDINGLY CHEERED

⁴ I am exceedingly cheered, because I have lastingly found
from the children *that are* yours ones who keep on walking in
connection with truth, just as we have received an injunction
issuing from the Father.

³ 'mistress' – John is addressing an *ekklesia*. The Greek word is κυρία, the feminine form of masculine noun κύριος which is translated as 'lord'. It is used in its first definition in Webster's dictionary – 'a woman who has power, authority, or ownership'.

⁴ 48.5% of the Greek manuscripts, including the best line of transmission (f35), have 'you' (plural) here. On the basis of 48% the NU has 'us'.

⁵ 91.6% of the Greek manuscripts, including the best line of transmission (f35), include the proper noun Κυρίου (translated as 'YaHWeH') here. On the basis 6.2% the NU omits it.

⁶ 'YaHWeH' – The Greek has the word 'Lord' (Κυρίου) without a definite article here. John and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears.

¹ 48.5% of the Greek manuscripts, including the best line of transmission (f35), have ὑμῶν here. On the basis of 48% the NU has ἡμῶν.

² 91.6% of the Greek manuscripts, including the best line of transmission (f35), include the proper noun Κυρίου here. On the basis 6.2% the NU omits it.

JOHN REMINDS THE 'MISTRESS'

OF AN INJUNCTION FROM HIS ORIGINAL TEACHING

⁵ Καὶ νῦν ἐρωτῶ σε, Κυρία, οὐχ ὡς ἐντολὴν γράφων σοὶ καινὴν⁷ ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.

⁶ Καὶ αὕτη ἐστὶν ἡ Ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς Ἐντολὰς αὐτοῦ. Αὕτη ἐστὶν ἡ Ἐντολή⁸, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε.

⁷ Ὅτι πολλοὶ πλάνοι εἰσῆλθόν⁹ εἰς τὸν Κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί. Οὗτός ἐστιν ὁ πλάνος καὶ ὁ Ἀντίχριστος.

⁸ Βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν¹⁰ ἃ εἰργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν¹¹.

5 And, now I keep on asking you, Mistress, not as writing an injunction – *that is*, a new *injunction* – to you¹²; rather, an *injunction* which we have been having from *the original teaching* – *namely*, that we love one another.

6 And, this is the Love – *namely*, that we should keep on walking in accord with the Injunctions *that are* His. This is the Injunction¹³, just as you heard from *the original teaching*, in order that in connection with it you might walk.

JOHN WARNS THE MISTRESS OF FALSE TEACHERS

WHO DENY THAT JESUS CAME IN FLESH

7 *It is a fact* that many who lead astray have entered¹⁴ into the *Created Order* – *namely*, the ones who are not confessing Jesus *the Anointed as One who comes in flesh*. This is the one who leads astray – even the Anti-christ.

8 Keep on watching yourselves, lest we might utterly destroy¹⁵ what we have accomplished; rather, we should receive¹⁶ a wage that is due – *that is*, a full one.

⁷ 73.8% of the Greek manuscripts, including the best line of transmission (f35), have the word order γράφων σοὶ καινὴν here. 12.9% have γράφω σοὶ καινὴν.

On the basis of 8.9% the NU has καινὴν γράφων σοὶ.

⁸ 92% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἐστὶν ἡ Ἐντολή here instead of ἡ Ἐντολή ἐστὶν.

⁹ 82% of the Greek manuscripts, including the best line of transmission (f35), have εἰσῆλθόν here instead of ἐξῆλθον.

¹⁰ 75.5% of the Greek manuscripts, including the best line of transmission (f35), have ἀπολέσωμεν (an aorist, subjunctive, first person, plural verb) here. 5.2% have ἀπολέσομεν (an aorist, indicative, first person, plural verb). On the basis of 17.1% the NU has ἀπολέσητε (an aorist, subjunctive, second person plural, verb). There are six more variants with skimpy support.

¹¹ 76.1% of the Greek manuscripts, including the best line of transmission (f35), have ἀπολάβωμεν (an aorist, subjunctive, first person, plural verb) here. 5.2% have ἀπολάβομεν (an aorist, indicative, first person, plural verb). On the basis of 17.9% the NU has ἀπολάβητε (an aorist, subjunctive, second person plural, verb). There is one other minor variant.

¹² 73.8% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'not as writing an injunction – *that is*, a new *injunction* – to you' here. 12.9% have 'not as I am writing an injunction to you – a new one'. On the basis of 8.9% the NU has 'not as an injunction – *that is*, a new one – writing to you.'

¹³ 92% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'is the Injunction' here instead of 'the Injunction is'.

¹⁴ 82% of the Greek manuscripts, including the best line of transmission (f35), have 'have entered' here instead of 'have gone out'.

¹⁵ 75.5% of the Greek manuscripts, including the best line of transmission (f35), have 'we might utterly destroy' (an aorist, subjunctive, first person, plural verb) here. 5.2% have 'we utterly destroyed' (an aorist, indicative, first person, plural verb). On the basis of 17.1% the NU has 'you might utterly destroy' (an aorist, subjunctive, second person plural, verb). There are six more variants with skimpy support.

¹⁶ 76.1% of the Greek manuscripts, including the best line of transmission (f35), have 'we should receive' (an aorist, subjunctive, first person, plural verb) here. 5.2% have 'we received' (an aorist, indicative, first person, plural verb). On the basis of 17.9% the NU has 'you should receive' (an aorist, subjunctive, second person plural, verb). There is one other minor variant.

JOHN WARNS THE MISTRESS ABOUT THE ONES

WHO GO BEYOND THE TEACHING OF THE ANOINTED ONE

9 All the ones who keep going beyond²⁵ and do not remain within the Teaching of the Anointed One does not have God. Now,²⁶ the one who remains within the Teaching, this one has both the Father and the Son.

10 If anyone comes to you and he does not bring this – *that is*, the Teaching, stop receiving him into a house *and resist the urge to do so in the future*; and, stop speaking to greet him *and resist the urge to do so in the future*. 11 For, the one who is speaking to him to greet *him* keeps on participating in the deeds *that are* his – *namely*, the wicked deeds.

JOHN EXPRESSES HIS DESIRE TO TALK WITH THE MISTRESS DIRECTLY
RATHER THAN WRITE MANY THINGS TO HER

12 Although having many *things* to write to you, I have not been made to wish *to do so* by means of papyrus and black ink. Rather, I keep on hoping to come²⁷ to you and to speak mouth to mouth²⁸, in order that the Joy *that is* ours²⁹ might be one which has been lastingly fulfilled.

THE DISCIPLES OF ANOTHER EKKLESIA SEND THEIR GREETING

13 The Children of the Sister *that is* yours – *that is*, the elect One – greets you!

JOHN SEALS THIS LETTER WITH AN AFFIRMATION OF VERITY
Amen!³⁰

⁹ Πᾶς ὁ παραβαίνων¹⁷ καὶ μὴ μένων ἐν τῇ Διδαχῇ τοῦ Χριστοῦ Θεὸν οὐκ ἔχει. Ὁ δέ¹⁸ μένων ἐν τῇ Διδαχῇ, 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 λέγων γὰρ¹⁹ αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

¹² Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος. Ἀλλ’²⁰ ἐλπίζω ἐλθεῖν²¹ πρὸς ὑμᾶς καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ Χαρὰ ἡμῶν²² ᾗ πεπληρωμένη²³.

¹³ Ἀσπάζεται σε τὰ Τέκνα τῆς Ἀδελφῆς σου τῆς Ἐκλεκτῆς.

Ἀμήν²⁴.

¹⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have παραβαίνων here instead of προάγων.

¹⁸ 20% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction δέ here.

¹⁹ 93% of the Greek manuscripts, including the best line of transmission (f35), have the word order γὰρ λέγων here instead of λέγων γὰρ.

²⁰ 45% of the Greek manuscripts, including the best line of transmission (f35), have the contraction Ἀλλ’ here instead of Ἀλλά.

²¹ 87.8% of the Greek manuscripts, including the best line of transmission (f35), have ἐλθεῖν here instead of γενέσθαι.

²² 80% of the Greek manuscripts, including the best line of transmission (f35), have ἡμῶν here instead of ὑμῶν.

²³ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the word order ᾗ πεπληρωμένη here instead of πεπληρωμένη ᾗ.

²⁴ 89.4% of the Greek manuscripts, including the best line of transmission (f35), include Ἀμήν here.

CONCERNING THE CITATION OF F35
IN THE FOOTNOTES OF 2 JOHN

f35 refers to a set of manuscripts which clearly and thoroughly have unified characteristics, of which the minuscule f35 is a fine example.

The citation of f35 in the footnotes of Second John is based on forty-six manuscripts.

²⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘ones who keep going beyond’ here instead of ‘ones who lead the way’.

²⁶ 20% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Now,’ here.

²⁷ 87.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘to come’ here instead of ‘to come to be’.

²⁸ ‘mouth to mouth’ – English would prefer ‘face to face’.

²⁹ 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘ours’ here instead of ‘yours’.

³⁰ 89.4% of the Greek manuscripts, including the best line of transmission (f35), include the affirmation of verity ‘Amen’ here.

These manuscripts are identified by the following numbers: 18, 35, 141, 149, 201, 204, 328, 386, 394, 432, 444, 604, 664, 757, 824, 928, 986, 1072, 1075, 1100, 1247, 1248, 1249, 1503, 1548, 1628, 1637, 1725, 1732, 1754, 1761, 1768, 1855, 1864, 1865, 1876, 1892, 1897, 2221, 2352, 2431, 2466, 2554, 2587, 2626, and 2723.

Dr. Wilbur Pickering collated all of these manuscripts himself.

There are many more manuscripts which ought to be collated. Nonetheless, these forty-six manuscripts represent a significant sample of the existing manuscripts.

141, 204, 386, 824, 928, 1072, 1075, 1100, 1637, 1855, 1864, 2221, 2554, and 2723 are PERFECT representatives of f35 in 2 John just as they are. The exemplars (that is, the manuscript from which another manuscript was copied) of another fourteen manuscripts were also perfect.

For all of these manuscripts to have no variants after so many centuries of transmission is surely an eloquent demonstration of the faithfulness and accuracy of the transmission,

These manuscripts come from all over the Mediterranean world – Sinai, Jerusalem, Patmos, Constantinople, Bucharest, Aegean, Trikala, Athens, Mt. Athos (nine different monasteries!), Meteora, Sparta, Ochrida, etc.

They are certainly representative of the family, giving us the precise family profile for this little letter. The family profile of f35 is reflected in the text of Second John in these manuscripts without exception!