

The Third Epistle of John

The **Greek Text** of the
 Novum Testamentum Graecum Editio Critica Major ("ECM")
 combined with the Robinson-Pierpont ("RP") 2005 edition;
 The agreement thereof in black text;
 otherwise, the ECM in green text and the RP in red;
 with textual variant footnote apparatus
 compiled by David Robert Palmer;

With a new English Translation
 by David Robert Palmer

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February 2010 Edition

First Ed. June 25, 2009

Any errors please report to me at
 kanakawatut at yahoo com

I have now completed my Swanson-style apparatus of Jude, showing complete transcripts of 62 Greek manuscripts and 10 critical editions. Preview it at: <http://www.lulu.com/product/paperback/epistle-of-jude-in-62-manuscripts-ten-editions/15158799>

Abbreviations used herein:

BYZ - "Byzantine" meaning for 3 John the Greek manuscripts P 1 319 398 424 468 607 1175 1501

NA - Nestle-Aland 27th Edition (same as ECM in 3 John)

ms - one manuscript

mss - manuscripts

f. after a manuscript number means the manuscript "unequivocally supports the reading indicated, but represents it defectively." (so the ECM)

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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ΙΩΑΝΝΟΥ Γ

The Third Epistle of John

Chapter 1

1:1 Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

¹The Elder, to the beloved Gaius, whom I love in the truth.

1:2 Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐδοοῦταί σου ἡ ψυχὴ.

²Dear friend, I wish for you to prosper and be healthy in every regard, just as your soul is prospering.

1:3 ἐχάρην γὰρ λίαν ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.

³For¹ it cheered me greatly when some brothers came, bearing witness to your truth, how² you are walking in the truth.

1:4 μειζοτέραν τούτων οὐκ ἔχω χαρὰν,³ ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ -τῇ⁴ ἀληθείᾳ περιπατοῦντα.

⁴I have no greater joy than this, hearing that my children are walking in the truth.

1:5 Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐάν⁵ ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ τοῦτο εἰς τοὺς ξένους,

⁵Dear friend, you do commendably whatever you labor at⁶ for the brothers, and this for strangers,^{7 8}

¹ **v. 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^{ph>,h} cop^{bo>ms} PsOec TR RP NA27 {} // omit ⋈ 5 6 33 81 424^c 623 2344 vg it^l cop^{sa,bo} // *hiat* ⋈⁷⁴ 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.

² **v. 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.)

³ **v. 4a** txt μειζοτεραν τουτων ουκ εχω χαραν ⋈ A P Ψ 048^{vid} 1 5 33 81 424* 623 1678 1852 2186 2344 it^l PsOec TR RP NA27 {} // 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 ⋈921 eth^{ms} // μειζοτεραν τουτης χαραν ουκ εχω 6 442 1739f. ⋈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^{vid} // μειζοτεραν τουτων ουκ εχω χαριν B¹ vg // μειζοτεραν τουτων ουκ εχων χαριν B* // μειζοτεραν τουτων χαριν ουκ εχω 2298 // μειζοτεραν ταυτης χαριν ουκ εχω 1243 2492 cop^{bo>} // μειζοτεραν ταυτην ουκ εχω χαριν 1838^{vid} // μειζονα τουτων εχω χαραν 614 2412 // μειζοτεραν την τουτων χαραν 1844c // μειζοτεραν την τουτων χαριν 1844*^{vid} // *hiat* ⋈⁷⁴ 0251 365.

⁴ **v. 4b** txt ἐν τῇ ἀληθείᾳ περιπατοῦντα A B C*^{vid} 33 81 431 436 1409 1735 1852 2541 NA27 {} // ἐν ἀληθείᾳ περιπατοῦντα ⋈ C¹ K L P Ψ 048^{vid} 6 69 93 442 623 1243 1739 1845 1846 2298 2492 BYZ PsOec TR RP // NA <--> RP 1678 vg it^l // περιπατοῦντα ἐν ἀληθείᾳ pc // τῇ ἀληθείᾳ περιπατοῦντα 326 2344 // *hiat* ⋈⁷⁴ 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.

⁵ **v. 5a** txt εαν ⋈ A B C 6 33 81 326 431 442 623 1243 1678 1845 1846 1852 2344 2492 PsOec BYZ vg it^l syr^h TR RP NA27 {} // αν Ψ 93 1739 2298 // <--> 048 // *omit* 630 1881 syr^{ph} cop^{sa,bo} // *hiat* ⋈⁷⁴ 0251 69 365 1241 2464.

⁶ **v. 5b** txt ἐργάσῃ (2d sg aor mid subj) ⋈ B C 6 33 81 93 326 431 442 623 1243 1678 1739 1845 1846 1852 2298 2344 2492 BYZ PsOec TR RP NA27 {} // ἐργάζῃ (2nd sg pres mid ind) A Ψ // <--> 048 vg it^l syr cop // *hiat* ⋈⁷⁴ 0251 69 365 1241 2464. It is very likely that the continuous aspect reading ἐργάζῃ is an assimilation to the continuous aspect of ποιεῖς.

⁷ **v. 5c** TST 83 txt {A} L. 2: τοῦτο ξένους ⋈ A B C Ψ 048 6 33 93 323 326 424^c 442 617 1243 1739 1845 1846 1852 2344 vg it^l cop^{sa>ms,bo} syr^{ph>,h} NA27 {} // L. 3: τοὺς ξένους 81 // L. 1: εἰς τοὺς ξένους K L P 049 056 0142 1 18 69 104 175 181 221 424* 614 630 1505 PsOec TR RP // *hiat* ⋈⁷⁴ 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. See endnote.

1:6 οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας. Οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ θεοῦ·

⁶who have testified before the church about your love. Whom you will do well to supply for their journeys in a manner worthy of God.

1:7 ὑπὲρ γὰρ τοῦ ὀνόματος⁹ ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ¹⁰ τῶν ἐθνικῶν ἐθνῶν.

⁷Because, you see, for the sake of the Name they have gone forth, accepting nothing from the Gentiles.¹¹

¹²

1:8 ἡμεῖς οὖν ὀφείλομεν ὑπολαμβάνειν ἀπολαμβάνειν τοὺς τοιοῦτους, ἵνα συνεργοὶ γινώμεθα¹³ τῇ ἀληθείᾳ.

⁸We therefore ought to take them who are like this under our roof,¹⁴ so we will become co-laborers with them in the truth.

1:9 Ἐγραψά τι -τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρήφης οὐκ ἐπιδέχεται ἡμᾶς.

⁹Which¹⁵ I have written to your church; but Diotrophes, who wishes to be leader over them, does not welcome us.¹⁶

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 ἐκ¹⁷ τῆς ἐκκλησίας ἐκβάλλει.

¹⁰For 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.

11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ κακοποιῶν οὐχ ἐώρακεν τὸν θεόν.

⁸ **v. 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.

⁹ **v. 7a** txt omit **Ν** A B C K L P 048 al. vg it^l cop^{sa,bo} syr^h TR RP NA27 {} // +αὐτοῦ **Ψ** 614 630 syr^{ph,hA} eth // +τοῦ θεοῦ 1735 // +σου 1842 // *hiat* **Φ**⁷⁴ 0251 69 365 2464.

¹⁰ **v. 7b** txt ἀπὸ **Ν** A B C **Ψ** 6 69 93 442 1243 1678 1739^{ms} 1845 1846 1852 2298 2492 BYZ PsOec TR RP NA27 {} // παρά 048 33 81 326 431 617 623 1739^{txt} 2344 // <--> vg it^l syr cop // *hiat* **Φ**⁷⁴ 0251 365 2464.

¹¹ **v. 7c** TST 84 txt L. 2: ἐθνικῶν **Ν** A B C **Ψ** 048 33 81 323 617 630 1241 1505 1739 it^l syr^{hms} cop^{bo} arm NA27 {} // L. 1: ἐθνῶν 6 69 93 623 1678 BYZ vg syr^{ph,hmss} cop^{sa,bo} PsOec TR RP // *hiat* **Φ**⁷⁴ 0251 365 2464.

¹² **v. 7d** Regarding this about Gentiles, see Matthew 10:5-10. See also Genesis 14:22,23.

¹³ **v. 8a** txt γινώμεθα **Ν** A B **Ψ** 6 81 93 431 1739 2298 2492 TR RP NA27 {} // γινώμεθα 2544 // γινομεθα C 104 181 1845 1846 // γενομεθα K 048 049 33 326 623 1243 1678 1852 2138 2344 // *support none of the above* vg it^l syr cop // *hiat* **Φ**⁷⁴ 0251 365 2464.

¹⁴ **v. 8b** TST 85 txt L. 2: ὑπολαμβάνειν **Ν** A B C* **Ψ** 0142 6 33 81 326* 424^c 442 617 623 1243 1739 1845 1846 1852 2344 NA27 {} // L. 1: ἀπολαμβάνειν C¹ 93 326^c 424* 431 1678 2298 2492 BYZ TR RP // <--> 048 69 1241 latt syr cop // *unreadable* 048 1241 // *hiat* **Φ**⁷⁴ 0251 365 2464.

¹⁵ **v. 9a** txt τι τῇ **Ν**^{*2} A B 442 1241 1739 2298 **l**596 cop^{sa,bo} arm NA27 {B} // τῇ C K L P **Ψ** 049 056 0142 69 93 326* 424^{txt} 623 1611^c 1845 1846 1852 BYZ TR RP // ἀν τῇ **Ν**¹ 048 33 81 326^c 431 1243 1678 2344 2492 vg syr^{ph,h} // ἀν τι τῇ 6f. 323 424^{ms} 1611*^{vid} // *hiat* **Φ**⁷⁴ 0251 365 2464. The ECM editors consider the NA27 and RP readings to be of equal weight. The word τι 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.

¹⁶ **v. 9b** Or, "does not approve of us." Also in v. 10 in reference to "the brothers."

¹⁷ **v. 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^l TR RP NA27 {} // καὶ **Ν** 048 049 1243 1678 1739 2492 // <--> syr cop // *hiat* **Φ**⁷⁴ 0251 365 2464. The ECM editors consider the witnesses with and without ἐκ to be of equal weight.

¹¹Dear friend, do not imitate the bad, but rather the good. Someone¹⁸ practicing the good is of God. Someone practicing the bad, has not seen God.

12 Δημητρίω μεμαρτύρηται ὑπὸ πάντων καὶ ὑπὸ ὑπ'¹⁹αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας οἶδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν.²⁰

¹²Demetrius is borne witness to by all, and by the truth itself. And we also bear witness, and you know²¹ that our testimony is true.

13 Πολλὰ εἶχον γράψαι σοὶ γράφειν²², ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοὶ γράφειν γράψαι²³

¹³I had many things to write to you, but do not wish to write to you by paper and ink.

14 ἐλπίζω δὲ εὐθέως σε ἰδεῖν ἰδεῖν σε,²⁴ καὶ στόμα πρὸς²⁵ στόμα λαλήσομεν.²⁶

¹⁴Instead I hope to see you soon, and we will talk face to face.²⁷

15 εἰρήνη σοι. ἀσπάζονται σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.

¹⁵Peace to you. The friends *here* greet you.²⁸ Greet the friends²⁹ *there* each by name.³⁰

¹⁸ v. 11 txt omit N 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^d syr^{ph,h}mss cop^{sa>,bo}mss RP NA27 {} // +δὲ L 18 35 69 206^s 1852 PsOec syr^hmss cop^{bo} TR // +γὰρ 1874 // NA27<--->TR it^l // hiat P⁷⁴ 0251 365 2464.

¹⁹ v.12a txt ὑπὸ N C 93 607^{mg} 1596 NA27 {} // ὑπ' A B Ψ 048 6 33 69 81 326 431 442 623 607^{txt} 1243 1678 1739 1845 1846 1852 2298 2344 2492 BYZ TR RP // hiat P⁷⁴ 0251 365 1241 2464.

²⁰ v. 12b txt ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν N A B Ψ 048 6f. 33^{vid} 81 326 431 623 1678 1845 1846 1852 2344 2492 BYZ vg it^d PsOec TR RP NA27 {} // ἀληθὴς ἡμῶν ἐστίν ἡ μαρτυρία C 93 1739 1881 2298 // ἀληθὴς ἐστίν ἡ μαρτυρία ἡμῶν 69 // ἀληθὴς ἐστίν ἡμῶν ἡ μαρτυρία 442 1243 1596 // ἡ μαρτυρία ἡμῶν ἐστίν ἀληθὴς 378 // ἀληθὴς ἐστίν ἡμῶν μαρτυρία 915A // hiat P⁷⁴ 0251 33 365 2464.

²¹ v. 12c TST 86 txt L.2: οἶδας N A B C Ψ 048 6 81 93 323 326 424^c 442 623 1243 1678 1739 1845 1846 1852 2298 2344 vg it^d syr^{ph}mss cop^{sa>,bo} eth arm NA27 {} // L. 1: οἶδατε K L P 049 0142 1 424* 617 2492 vg^{mss} syr^{ph}mss,h PsOec TR RP // οἶδαμεν 18 431 2080 cop^{bo}mss // hiat P⁷⁴ 0251 33 365 2464.

²² v. 13a txt {C} γράψαι σοὶ N A B C Ψ 6 69 81 93 326 424^c 431 442 623 1243 1739 1845 1846 1852 2298 1596 NA27 {} // σοὶ γράψαι 048^{vid} // γράφειν 424* 1678 2492 BYZ PsOec RP // γράφειν σοὶ 104 459 arm // γράφειν ὑμῖν 629 eth^{mss} // hiat P⁷⁴ 0251 33 365 2344 2464. Some might have been suspicious of how the phrase σοὶ γράφειν is in this verse twice in some form. If the Byzantine text is right, it would be less redundant, and read as follows: "I had many things to write, but to YOU I do not wish to write by paper and ink." In other words, "you are too special, I would rather see you face to face." Cf. 2 John 12, which has no such redundancy. Yet perhaps that comparison is the very thing that caused some scribes to unconsciously or consciously be averse to the redundancy. The fact that the reading with σοὶ comes in two different word sequences, also makes it somewhat suspect.

²³ v. 13b txt σοὶ γράφειν N B C 33 69 93 442 623 1243 1596 NA27 {} // γράφειν σοὶ A Ψ 048 0251^{vid} 81 326 431 1739 1845 1846 1852 2298 // σοὶ γράψαι K L P 6 424 1678 2492 TR RP // γράψαι 0142 arm // hiat P⁷⁴ 33 365 400 2344 2464.

²⁴ v. 14a TST 87 txt L. 2: σε ἰδεῖν A B C 048 33 69 81 93 326 623 1243 1739 2298 vg it^d NA27 {} // L. 1: ἰδεῖν σε N Ψ 6 431 442 617 1678^{vid} 1845 1846 1852 2492 BYZ arm PsOec TR RP // <--> syr^{ph,h} cop^{sa>,bo} // hiat P⁷⁴ 0251 365 2344 2464.

²⁵ v. 14b txt πρὸς N A B C K^c L P Ψ 048 0251 18 81 323 424 614 630 1241 1505 1739 TR NA27 {} // πρὸ B* C K* // hiat P⁷⁴ 33.

²⁶ v. 14c txt λαλήσομεν N^l A B C P Ψ 6 69 431 1739 1852 2298 2492 vg it^d syr^h PsOec TR RP NA27 {} // λαλήσομεν N*^{vid} // λαλήσωμεν K 049 0142 0251 93 326 1243f. 1678 vg^{mss} // -ομεν <--> -ωμεν 048 syr^{ph} cop^{sa>,bo} // λαλήσοι 81 it^l vg^{mss} arm // λαλήσοι σοὶ 442 1845 1846 1596 // hiat P⁷⁴ 33 365 2344 2464. Note that the ECP apparatus says it^d supports λαλήσομεν, whereas the NA27 apparatus says it supports λαλήσοι.

²⁷ v. 14-15 The Westcott & Hort and the ECM GNT editions assign a verse number 15 at this point. This makes a lot of sense. But it has resulted in the situation that some translations have a verse 15 and some do not. The TR, the Robinson-Pierpont, and the NA27 editions do not have a v. 15, but continue the same text as that v. 15, but only as a longer v. 14. I do have a v. 15, because the ECM edition is the most current state of the Greek New Testament.

²⁸ v. 15a txt φίλοι N B C Ψ 048 6 81A 93 431 442 623 1243 1678 1739 1845 1846 1852 2298 2492 BYZ vg it^d syr^{ph,h} cop^{sa>,bo} arm TR RP NA27 {} // ἀδελφοί A 33 69 81T 326 eth // ἀδελφοί πάντες 1735 // hiat P⁷⁴ 0251 365 2344 2464.

²⁹ **v. 15b** txt φίλους κ A B C 048^{vid} 0251^{vid} 6 33 69 81 93 431 442 623 1243 1678 1739 1845 1846 1852 2298 2492 BYZ vg it^d syr^{ph} cop^{sa,bo} eth PsOec TR RP NA27 {} // φίλους σου Ψ // φιλοῦντας 43 // ἀδελφούς 326 630 1409 1505 1611 2138 2200 syr^h cop^{bo}^{ms} // *hiat* Ɔ⁷⁴ 0251 365 1241 2344 2464.

³⁰ **v. 15c** txt *omit* κ A B C Ψ 048 6 33 69 93 BYZ vg it^d syr^{ph,h} cop^{sa,bo} eth arm TR RP NA27 {} // +ἀμην L 1678 vg^{ms} // +ὄμιν ἀμην 1838 // *hiat* Ɔ⁷⁴ 0251 365 1241 2344 2464.

Note on Verse 5

Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἔὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ τοῦτο εἰς τοὺς ξένους,
 Dear friend, you do commendably whatever you labor at for the brothers, and this for strangers.

I get the impression that the term "the brothers" refers to one set of known traveling brothers. And not to "the brethren" generally, or the congregation in Gaius' church. Especially if the Byzantine reading in red is the correct one, which I would translate, "for the brothers, that is, the strangers [the traveling brothers]."

If it did refer to the congregation and Christian brothers in general, then perhaps this would instead be the correct rendering:

"Dear friend, it is commendable, whatever you labor at for the brethren, this you are doing even for strangers."

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.

Principal Witnesses to 3 John

The ECM editors listed those MSS which they considered as particularly significant for the reconstruction of the text. These are for 3 John:

Rank 1: Ⲙ, A, B, C, 6, 33, 69, 93, 617, 623, 1243, 1739, 1845, 1852, 2344

Rank 2: 048, 81, 326, 431, 442, 1846, 2492

Rank 3: P, Ψ, 1, 5, 319, 323, 398, 436, 468, 607, 1175, 1292, 1409, 1501, 1837, 1881, 2298, 2541

MS	Date	AKA	Contents	Location
ⲡ ⁷⁴	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	f ¹³	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/XI I		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/II I		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
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1678	XIV		III Jn all but parts of vss 3 & 4	Athos, Panteleimonos, 770
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