The Third Epistle of John

The Robinson-Pierpont 2005 Greek Text

with textual variant footnote apparatus
compiled by David Robert Palmer;

With a new English Translation
by David Robert Palmer

Freely downloadable from
http://bibletranslation.ws/palmer-translation/

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Any errors please report to me at
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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 Γαΐῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

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

1:2 Ἀγαπητέ, περὶ πάντων εὔχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί σου ἡ ψυχή.

[2]Dear 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.

[3]For[1] it cheered me greatly when some brothers came, bearing witness to your truth, how[2] you are walking in the truth.

1:4 μειζοτέραν τούτων οὐκ ἔχω χαράν,[3] ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ[4] περιπατοῦντα.

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

1:5 Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν[5] ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ εἰς τοὺς ξένους,

[5]Dear friend, you do commendably whatever you labor at[6] for the brothers, that is, for those travelers,[7] [8]

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[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$^{bo^{mss}}$ PsOec TR RP NA28 {\} ‖ *omit* ℵ 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 ℵ A P Ψ 048^{vid} 1 5 33 81 424* 623 1678 1852 2186 2344 it^{l} PsOec TR RP NA28 {\} ‖ 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 ℓ921 eth^{ms} ‖ μειζοτεραν τουτης χαραν ουκ εχω 6 442 1739f. ℓ596 ‖ 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 B^{1} 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 ἀληθείᾳ περιπατοῦντα ℵ C^{1} K L P Ψ 048vid 6 69 93 442 623 1243 1739 1845 1846 2298 2492 BYZ PsOec TR RP NA28 ‖ ἐν τῇ ἀληθείᾳ περιπατοῦντα A B C*^{vid} 33 81 431 436 1409 1735 1852 2541 WH SBL ‖ SBL <--> NA28 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 ℵ 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 NA28 {\} ‖ 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) ℵ B C 6 33 81 93 326 431 442 623 1243 1678 1739 1845 1846 1852 2298 2344 2492 BYZ PsOec TR RP NA28 {\} ‖ 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 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 // L. 2: τοῦτο ξένους ℵ A B C Ψ 048 6 33 93 323 326 424^{c} 442 617 1243 1739 1845 1846 1852 2344 vg it^{l} cop$^{sa^{mss},bo}$ syr$^{ph>,h}$ NA28 {\} ‖ L. 3: τοὺς ξένους 81 ‖ *hiat* ℘^{74} 0251. (A few Gk mss read ξενοις 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. 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. I get the impression that the term "the brothers" refers to one set of known traveling brothers. And not to "the brethren" generally, nor to the congregation in Gaius' church.

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

[6]who 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 ὀνόματος[9] ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ[10] τῶν ἐθνῶν.

[7]Because, you see, for the sake of the Name they have gone forth, accepting nothing from the Gentiles.[11] [12]

1:8 ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα[13] τῇ ἀληθείᾳ.

[8]We therefore ought to welcome them who are like this,[14] so we will become co-laborers with them in the truth.

1:9 Ἔγραψά τῇ[15] ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς.

[9]I have written *this* to your church; but Diotrephes, who wishes to be the leader over them,[16] does not welcome us.[17]

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[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* ℵ A B C K L P 048 *al.* vg it^{l} cop^{sa,bo} syr^{h} TR RP NA28 {\} ‖ +αὐτοῦ Ψ 614 630 syr^{ph,hA} eth ‖ +τοῦ θεοῦ 1735 ‖ +σου 1842 ‖ *hiat* 𝔓^{74} 0251 69 365 2464.

[10] **v.7b** txt ἀπὸ ℵ A B C Ψ 6 69 93 442 1243 1678 1739^{mg} 1845 1846 1852 2298 2492 BYZ PsOec TR RP NA28 {\} ‖ παρά 048 33 81 326 431 617 623 1739^{txt} 2344 ‖ <--> vg it^{l} syr cop ‖ *hiat* 𝔓^{74} 0251 365 2464.

[11] **v. 7c** TST 84 txt L. 2: ἐθνικῶν ℵ A B C Ψ 048 33 81 323 617 630 1241 1505 1739 it^{l} syr$^{h^{ms}}$ cop^{bo} arm NA28 {\} ‖ L. 1: ἐθνῶν 6 69 93 623 1678 BYZ vg syr$^{ph,h^{mss}}$ cop$^{sa,bo^{ms}}$ PsOec TR RP ‖ *hiat* 𝔓^{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 ℵ A B Ψ 6 81 93 431 1739 2298 2492 TR RP NA28 {\} ‖ γιγνωμεθα 2544 ‖ γινομεθα C 104 181 1845 1846 ‖ γενωμεθα K 048 049 33 326 623 1243 1678 1852 2138 2344 ‖ *support none of the above* vg it^{l} syr cop ‖ *hiat* 𝔓^{74} 0251 365 2464.

[14] **v. 8b** TST 85 txt L. 1: ἀπολαμβάνειν K L P 049 056 C^{1} 93 326c 424* 431 1678 2298 2492 TR RP ‖ L. 2: ὑπολαμβάνειν ℵ A B C* Ψ 0142 6 33 81 326* 424^{c} 442 617 623 1243 1739 1845 1846 1852 2344 NA28 {\} ‖ <--> 69 latt syr cop ‖ *unreadable* 048 1241 ‖ *hiat* 𝔓^{74} 0251 365 2464.

[15] **v. 9a** txt τῇ C K L P Ψ 049 056 0142 69 93 326* 424^{txt} 623 1611^{c} 1845 1846 1852 BYZ TR RP ‖ αν τῇ ℵ^{1} 048 33 81 326^{c} 431 1243 1678 2344 2492 vg syr^{ph,h} ‖ τι τῇ ℵ^{*,2} A B 442 1241 1739 2298 ℓ596 cop^{sa,bo} arm NA28 {B} ‖ αν τι τῇ 6f. 323 424^{mg} 1611*^{vid} ‖ *hiat* 𝔓^{74} 0251 365 2464. The ECM editors consider the NA28 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. The NA28 text would be rendered, "Which I have written to your church, but..." I strongly believe that τι was accidentally omitted in the Byzantine text stream.

[16] v. **9b** This is the first example of the error of the idea of one leader who is over all the other leaders. This idea is contrary to the teachings of the apostles, who deliberately appointed multiple, co-equal pastors in each church. The apostles as well, were co-equal to each other. In fact, I think the primary purpose of this third epistle of John is to combat the arising error of Diotrephes, the error of the idea of one supreme leader. God has been against this idea throughout the whole Bible. Israel had multiple judges and prophets, but the people wanted a king. God warned them against that. Do a study of how leadership was structured in the New Testament. Start with these passages:
When they had ordained elders in every church, Acts 14:23.
Elders of the church in Ephesus, Acts 20:17
Ordain elders in every city, Titus 1:5
Let him call for the elders of the church, James 5:14.
I Peter 5:1,2, "The elders among you I exhort, overseers of the flock..." Here Peter equates elders, presbuteroi, with overseers, episkopoi "bishops."
Acts 20:28, (see 20:17, elders of the church of Ephesus, 20:28, Paul now calls them overseers, episkopoi, so Paul also equates presbuteroi with episkopoi.
Philippians 1:1, the church there has plural overseers.
Titus 1:5, 7 Paul says appoint elders...for an overseer is... Paul again equates an elder with an overseer.

1:10 διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφοὺς καὶ τοὺς βουλομένους κωλύει καὶ ἐκ[18] τῆς ἐκκλησίας ἐκβάλλει.

[10]For 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 ἐστιν· ὁ[19] κακοποιῶν οὐχ ἑώρακεν τὸν θεόν.

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

12 Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων καὶ ὑπ'[20]αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἴδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθής ἐστιν.[21]

[12]Demetrius is borne witness to by all, and by the truth itself. And we also bear witness, and you know[22] that our testimony is true.

13 Πολλὰ εἶχον γράφειν[23], ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράψαι·[24]

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

14 ἐλπίζω δὲ εὐθέως ἰδεῖν σε,[25] καὶ στόμα πρὸς[26] στόμα λαλήσομεν.[27]

We can say that the office of elder and the office of overseer are the same office. The overseers should naturally be somewhat elder, especially elder in the faith (I Timothy 3:6, he must not be a recent convert) and one of their main functions is to both oversee and to visit; both meanings of episkopew.

Here in 3 John, there were some traveling brothers mentioned, who possibly had some supervisory function. That would make them, taking from the lists of offices and/or gifts, one of the following: apostles, prophets, or teachers.

[17] **v. 9c** Or, "does not approve of us." Also in v. 10 in reference to "the brothers."

[18] **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 NA28 {\} ‖ καὶ ℵ 048 049 1243 1678 1739 2492 ‖ <--> syr cop ‖ *hiat* $\mathfrak{P}^{74}$ 0251 365 2464. The ECM editors consider the witnesses with and without ἐκ to be of equal weight.

[19] **v. 11** txt *omit* ℵ 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 NA28 {\} ‖ +δὲ L 18 35 69 206^{S} 1852 PsOec $syr^{h^{ms}}$ cop^{bo} TR ‖ +γὰρ 1874 ‖ NA28<-->TR it^{l} ‖ *hiat* $\mathfrak{P}^{74}$ 0251 365 2464.

[20] **v.12a** txt 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 ‖ ὑπὸ ℵ C 93 607^{mg} ℓ596 NA28 {\} ‖ *hiat* $\mathfrak{P}^{74}$ 0251 365 1241 2464.

[21] **v. 12b** txt ἡ μαρτυρία ἡμῶν ἀληθής ἐστιν ℵ A B Ψ 048 6f. 33^{vid} 81 326 431 623 1678 1845 1846 1852 2344 2492 BYZ vg it^{d} PsOec TR RP NA28 {\} ‖ ἀληθής ἡμων ἐστιν ἡ μαρτυρία C 93 1739 1881 2298 ‖ ἀληθής ἐστιν ἡ μαρτυρία ἡμων 69 ‖ ἀληθής ἐστιν ἡμων ἡ μαρτυρία 442 1243 ℓ596 ‖ ἡ μαρτυρία ἡμῶν ἐστιν ἀληθής 378 ‖ ἀληθής ἐστιν ἡμων μαρτυρία 915A ‖ *hiat* $\mathfrak{P}^{74}$ 0251 33 365 2464.

[22] **v. 12c** TST 86 L. 1: οἴδατε "ye know" K L P 049 0142 1 424* 617 2492 vg^{mss} $syr^{ph^{mss},h}$ PsOec TR RP ‖ txt L.2: οἶδας "you (sg) know" ℵ 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 NA28 {\} ‖ οἴδαμεν "we know" 18 431 2080 $cop^{bo^{ms}}$ ‖ *hiat* $\mathfrak{P}^{74}$ 0251 33 365 2464.

[23] **v. 13a** txt γράφειν 424* 1678 2492 BYZ PsOec TR RP ‖ γράφειν σοι 104 459 arm ‖ γράφειν ὑμιν 629 eth^{ms} ‖ γράψαι σοι ℵ A B C Ψ 6 69 81 93 326 424^{c} 431 442 623 1243 1739 1845 1846 1852 2298 ℓ596 NA28 {\} ‖ σοι γράψαι 048^{vid} ‖ *hiat* $\mathfrak{P}^{74}$ 0251 33 365 2344 2464. Some might have been suspicious of how the phrase σοι 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 reduncancy. 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 σοι comes in two different word sequences, also makes it somewhat suspect.

[24] **v. 13b** txt σοι γράφειν ℵ B C 33 69 93 442 623 1243 ℓ596 NA28 {\} ‖ γράφειν σοι A Ψ 048 0251^{vid} 81 326 431 1739 1845 1846 1852 2298 ‖ σοι γράψαι K L P 6 424 1678 2492 TR RP ‖ γράψαι 0142 arm ‖ *hiat* $\mathfrak{P}^{74}$ 33 365 400 2344 2464.

[14]Instead I hope to see you soon, and we will talk face to face.[28]

15 εἰρήνη σοι. ἀσπάζονταί σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ’ ὄνομα.

[15]Peace to you. The friends *here* greet you.[29] Greet the friends[30] *there* each by name.[31]

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[25] **v. 14a** TST 87 txt L. 1: ἰδεῖν σε א Ψ 6 431 442 617 1678^{vid} 1845 1846 1852 2492 BYZ arm PsOec TR RP ‖ L. 2: σε ἰδεῖν A B C 048 33 69 81 93 326 623 1243 1739 2298 vg it^{d} NA28 {\} ‖ <--> syr^{ph,h} cop$^{sa>,bo}$ ‖ *hiat* 𝔓^{74} 0251 365 2344 2464.

[26] **v. 14b** txt προς א A B^{c} K^{c} L P Ψ 048 0251 18 81 323 424 614 630 1241 1505 1739 TR NA28 {\} ‖ προ B* C K* ‖ *hiat* 𝔓^{74} 33.

[27] **v. 14c** txt λαλήσομεν א^{1} A B C P Ψ 6 69 431 1739 1852 2298 2492 vg it^{d} syr^{h} PsOec TR RP NA28 {\} ‖ λαλησαμεν א*^{vid} ‖ λαλησωμεν K 049 0142 0251 93 326 1243f. 1678 vg^{ms} ‖ -ομεν <--> -ωμεν 048 syr^{ph} cop$^{sa>,bo>}$ ‖ λαλησαι 81 it^{l} vg^{mss} arm ‖ λαλησαι σοι 442 1845 1846 ℓ596 ‖ *hiat* 𝔓^{74} 33 365 2344 2464. Note that the ECP apparatus says it^{d} supports λαλήσομεν, whereas the NA28 apparatus says it supports λαλησαι.

[28] **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 NA28 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.

[29] **v. 15a** txt φίλοι א 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 NA28 {\} ‖ ἀδελφοί A 33 69 81T 326 eth ‖ ἀδελφοί πάντες 1735 ‖ *hiat* 𝔓^{74} 0251 365 2344 2464.

[30] **v. 15b** txt φίλους א 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 NA28 {\} ‖ φίλους σου Ψ ‖ φιλοῦντας 43 ‖ ἀδελφούς 326 630 1409 1505 1611 2138 2200 syr^{h} cop$^{bo^{ms}}$ ‖ *hiat* 𝔓^{74} 0251 365 1241 2344 2464.

[31] **v. 15c** txt *omit* א A B C Ψ 048 6 33 69 93 BYZ vg it^{d} syr^{ph,h} cop^{sa,bo} eth arm TR RP NA28 {\} ‖ +ἀμην L 1678 vg^{mss} ‖ +ὑμιν ἀμην 1838 ‖ *hiat* 𝔓^{74} 0251 365 1241 2344 2464.

Principal Witnesses to 3 John

MS	Date	AKA	Contents	Location
$\mathfrak{P}^{74}$	VII	P. Bodmer XVII	III Jn 6,12 (partial)	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
א	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	𝔐	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	𝔐	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	𝔐	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/XII		III Jn all	Vatican City, Vatican Library, Vat. gr. 367
442	XII/III		III Jn all	Uppsala, Univ. Bibl., Gr. 1, p. 183-440
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