

The Second Epistle of John

A new translation from the Greek;
with textual variant footnote apparatus

Note that the TC data herein may disagree with the Muenster online
or the NA27 and UBS apparatus; this is because this work uses the
latest and most accurate data from the ECM (Editio Critica Major).

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Some Abbreviations used in the apparatus:
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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The Second Epistle of John

ΙΩΑΝΝΟΥ Β

¹The Elder, to the elect lady,¹ and to her children; whom I love in the truth; and not only I, but also everyone who knows assuredly the truth, ²by means of the truth² that dwells³ within us, and will stay with us for eternity. ³Grace and mercy and peace shall follow us,⁴ from God the Father and from Jesus Christ⁵ the Father's Son, in truth and love.

⁴It cheered me greatly that I have found children of yours walking in the truth, in accordance with the commandment we received from the Father. ⁵And now I beseech you, Lady, not as writing a new

¹ **v. 1** There is much discussion in the reference books about the meaning of the word κυρία here. Most translations render it "lady," which does not communicate the fact that this word is the feminine inflection of the word "lord." Its primary meaning is of a woman who directs slaves or servants, i.e., a woman wealthy enough to own a home with servants. One of the main alternative interpretations is that this κύρια is figuratively the church, and her "children" are the people of the church. I do not consider this one a valid possibility, since I follow one of the maxims of hermeneutics, which states that when the plain sense of scripture makes common sense, seek no other sense. Though the Bauer Lexicon under εκλεκτός says "personification of the assembly," I do not buy it. A third possibility discussed is that Κυρία was someone's name. But the Bauer Lexicon says that that use was "rare and late." I think the use here is simply a term of respect for a woman whom John has disciplined, who is noble and influential, and who has many children. John could be speaking of either her natural children, or her spiritual children.

² **v. 2a** txt διὰ τὴν ἀλήθειαν "by means of that truth" & A B K L P 048 0232 5 18 33 81 252^c 424* 642 1243 1735 1845 1846 2344 2374 2718 **π** it^l vg syr^{ph,hmg} cop^{sa,bo} arm eth^{mss} PsOec TR WH HF RP NA27 {} // omit Ψ 6 252* 323 424^c 614 630 1241 1292 1505 1611 1678 1739 1852 vg^{mss} syr^{h*} arm^{mss} Cassiodorus // lac **π**⁷⁴ 104. Note that the Syriac Peshitta did not contain 2 John. The Syriac versions cited here are only the Philoxenian – syr^{ph} and the Harklean – syr^h.

³ **v. 2b** txt μένουσαν "abiding, dwelling" & B K L P Ψ 0232 5 6 18 81 252 323 424 614 630 1241 1243 1292 1505 1611 1678 1739 1845 1846 1852 2374 2718 **π** it^l vg syr^{h,ph} PsOec TR WH HF RP NA27 {} // ἐνοίκουσαν "indwelling" A 048 1067 1409 1735 2541 // ουσαν "existing? present?" 33 218 642 808 1127 1359 1563 1718 2344 // <---> cop^{sa,bo} (none or any of 1,2,3) // omit pc // lac **π**⁷⁴ 104. The ECM editors consider the readings μένουσαν and ἐνοίκουσαν to be of equal value. I think even though they are two different words, that readers and scribes both, are so used to hearing John use the word μένω as meaning "indwelling," or abiding IN something, so that some scribes uncounsciously replaced μένουσαν with ἐνοίκουσαν. In other words, people familiar with John's writings equated the two in this kind of saying. Note that with the preposition ἐν following as it does in most all MSS, ἐνοίκουσαν is redundant. As for the third reading, with ουσαν in the continuous aspect, the meaning is really close to the same as the μένουσαν- continuing to be in us. staying in us, abiding in us.

⁴ **v. 3a** txt ἔσται μεθ' ἡμῶν χάρις & B K L P Ψ 049 0142 0232 1 6 33 93 218 323 398 424 442 467 720^c 1067 1175 1241 1243 1409 1611 1735* 1739 1842 1881 2298 2344 2374 PsOec^k (TR: Erasmus Aldus Steph. 1550) RP NA27 // καὶ ἔσται μεθ' ἡμῶν χάρις 2492 eth // ἔσται γὰρ μεθ' ἡμῶν χάρις 048 // ἔσται δὲ μεθ' ἡμῶν χάρις 307 321 453 614 720* 918 1678^{vid} 2186 2412 2818 // ἔστω μεθ' ἡμῶν χάρις 915 1846 // ἔσται μεθ' ὑμῶν χάρις 5 18 35 94 206^s 468 623 808 945 1127 1292 1501 1524 1735^c 1845^c PsOec^l (TR: Col., Steph 2, 4; Elzevir 1624) // ἔσται δὲ μεθ' ὑμῶν χάρις 378 1837 2147^{vid} 2652 // ἔστω μεθ' ὑμῶν χάρις 88 1661 1845*^{vid} 2544 // ἔσται/ἔστω? μεθ' ἡμῶν χάρις it^l syr^{ph} cop^{sa,bo} // ἔσται μεθ' ἡμῶν/ὑμῶν? χάρις 69 1523 // ἔσται/ἔστω? μεθ' ὑμῶν χάρις vg cop^{bo,mss} // χάρις ὑμῖν 630 876 1505 1832 2138 2200 2243 syr^h // χάρις A 621 1448 1852 2464 2805 arm slav:S // lac **π**⁷⁴ 104 642.

⁵ **v. 3d** TST 76 txt L. 2: Ἰησοῦ Χριστοῦ "Jesus Christ" A B Ψ 048 0232 81 88 93 322 323 436 442 1067 1243 1409 1505 1735 1739 1845 1846 1852 2374 2495 2541 **l**596 it^l (it^{ar} vg Χριστοῦ Ἰησοῦ "Christ Jesus") vg^{mss} cop^{sa} eth geo Augustine Cassiodorus WH NA27 {A} // L. 2b: Χριστοῦ Ἰησοῦ "Christ Jesus" 326 629^{vid} 642 808 1127 1837 syr^{ph,mss} // L. 1: κυρίου Ἰησοῦ Χριστοῦ "the Lord Jesus Christ" & K L P 049 056 0142 1 5 6 18 33 82 175 181 221 252 307 321 330 398 424 429 450 451 454 457 468 469 614 621 623 627 630 920 945 1175 1292 1611 1678 1862 1875 1881 1891 2127 2138 2147 2200 2298 2344 2412 2464 2492 2805 **π** Lect vg^{mss} (vg^{ms}) syr^{ph,mss,h} cop^{(bo),bo,mss} arm slav PsOec TR HF RP // L. 3: Χριστοῦ "Christ" 456 // omit καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ (h.a. or h.t. πατρός...πατρός) 218 1241 // lac **π**⁷⁴ C 69 104.

commandment to you,⁶ but one which we have had from the beginning: that we should love one another.
⁶And this is love: that we walk according to his commandments. This commandment is just as you have heard from the beginning, so that⁷ you would walk in it.

⁷For many deceivers have gone out⁸ into the world, who do not confess Jesus Christ as coming in the flesh. This is the Deceiver and Antichrist. ⁸Watch yourselves, so that you not lose⁹ the things we have worked for,¹⁰ but receive *your* full reward.

⁹Anyone going beyond,¹¹ and not staying in the teaching of Christ, does not have God. Someone staying in the teaching,¹² that person has both the Father and the Son. ¹⁰If anyone comes to you and does

⁶ **v. 5** TST 77 txt L. 2: καινήν γράφων σοι \aleph A 048 33 69 322 323 326 442 614 621 629 630 642^{mg} 1127 1241^c 1243 1292 1505 1611 1678 1739 1845 1846 1881 2138 2147 2200 2298 2344 2374 2412 2495 vg WH NA27 {} // L. 2b: καινήν γράφω σοι Ψ 5 81 321 623 642^{txt} 1241* 1852 2464 it^l arm Aug^{pt} // L. 2c: καινήν before ἐντολήν and γράφων σοι ου θεου 2815 // L. 1: γράφων σοι καινήν B K L P 049 056 0142 6 18 82 88 93 175 181 221 330 398 424 429 436 450 454 457 468 469 627 920 945 1067 1175 1409 1735 1862 1875 1891 2127 2492 2541 2718 π PsOec HF RP // L. 1b: 451 456 // L. 4: γράφων σοι κοινήν 1 // γράφω σοι καινήν 252 1523 1524 1844 Stph. 1550 TR // γράφω σοι κοινήν 1 TR // L. 6: γράφων σοι 307 // lac Φ ⁷⁴ C 0232 104. There were some editions of the Textus Receptus that followed Minuscule Nr. 1, and therefore contained its erroneous reading.

⁷ **v. 6b** txt καθώς ἠκούσατε ἀπ' ἀρχῆς ἵνα B Ψ L P 18 94 104 252 642 1127 1292 1505 1523 1524 1611 1842 1852 2138 2200 2374 syr^{ph,h} PsOec TR WH HF RP NA27 {} // ἵνα καθώς ἠκούσατε ἀπ' ἀρχῆς K 5 6 33 93 307 323 424 442 614 621 623 720 1067 1243 1409 1678 1739 1845 1846 1881 2298 2344 2412 2492 2541 2652 2818 it^l vg cop^{sa,bo} arm // καθώς ἠκούσατε ἵνα 945 // ἵνα καθώς ἠκούσατε ἀπ' ἀρχῆς ἵνα \aleph A 048^{vid} 0232 69 326 1735 1837 // ἵνα καθώς ἠγαπήσατε ἀπ' ἀρχῆς 2464 // lac Φ ⁷⁴ 048 81 629 eth.

⁸ **v. 7** txt ἐξῆλθον "gone out" Φ ⁷⁴ \aleph B Ψ 048 0232 5 6 33 81 88 218 307 321 323 326^{mg} 400 424^c 436 442 453 467 614 621 623 630 642 720*^{vid} 808 915 918 1067 1127 1241 1243 1270 1292 1297 1359 1409 1505 1563 1595 1611 1678 1718 1735 (1739 ἐξελθον) 1836 1838 1845 1846 1852 1881 2138 2147 2200 2344 2374 2412 2464 2492 2541 2652 2805 2818 ℓ 596 vg syr^{ph,h} cop^{sa} arm AnastS Ir^{lat} WH NA27 {} // ἐξηλθον A // εἰσηλθόν "come into" K L P 049 056 0142 18 61 69 94 104 181 252 254 326^{txt} 378 424* 431 459 629 720^c 876 945 1523 1524 1751 1832 1837 1842 1844 1875 2186 2243 2298 2544 2718 2774 π PsOec TR HF RP // ηλθον 93 665 cop^{bo} // lac Φ ⁷⁴.

⁹ **v. 8a** TST 78 txt {A} L. 2: ἀπολέσητε... ἀπολάβητε "you not lose...you receive" \aleph ¹ A^c (A* απολεσηε) B Ψ (048 ἀπολέσητε...α) 0232 5 6 88 175 181 307 321 322 323 424² 436 442 614 621 623 630 642 1067 1127 1241 1292 1409 1505 1611 1678 1735 1739 1845 1846 1852 1881 2138 2147 2200 2298 2344 2374 2412 2464 2492 2495 2541 2805 ℓ 596 ℓ 884 ℓ 1439 it^{ar,1} vg syr^{ph,h} cop^{sa,bo} arm eth geo (Irenaeus^{lat}) Isidore; Lucifer WH NA27 {A} // L. 2b: απολησθε... ἀπολάβητε \aleph ⁸¹ // L. 2c: απολεσησθε... ἀπολάβητε 1243 // L. 2e: απολεσηται...απολαβετε 33 1292 // L. 2g: ἀπόλητε ... ἀπολάβητε 326* (326^c ἀπολήθιτε) // L. 1: ἀπολέσωμεν... ἀπολάβωμεν "we not lose...we receive" K L P 049 056 0142 1 18 69 82 93 104 221 398 424* 429 450 454 456 457 468 627 629 920 945 1175 1862 1877 1891 2127 π Lect slav TR HF RP // αυτούς,...απολέσωσιν...απολάβωμεν ℓ 883 // L. 1b: 330 451 469 // lac Φ ⁷⁴ C. The majuscule 048 has lacuna for the second part of this variant, but reads ἀπολέσητε in the first part.

¹⁰ **v. 8b** txt {D} εἰργασάμεθα "we have worked" Bc (B* 049*^{vid} 181 ηργασαμεθα) K L P 049^c 056 0142 18 69 93 104 254 330 424^{txt} 431 451 459 629 665 720^c 945 1175 1523 1524 1827^f 1836 1838^f 1842 1844 1852^{vid} 1877 2127 2186 (2492 εἰργασόμεθα) Lect (ℓ 147 ℓ 603 ἐργασώμεθα) syr^{hmg} cop^{sa,miss} geo slav PsOec TR HF RP WH NA27 {B} // εἰργάσαθε "you have worked" \aleph A*^f Ψ 048^{vid} 0232^{vid} 5 6 33 61 81 88 94 218 307 321 322 323 326 378 424^{mg} 436 442 453 467 (326^{txt} 614 2412 εἰργασθε) 617 621 623 630 642 720*^{vidf2} 808 876 915 918 (1067 2464 2652 Ir^{lat} ηργασασθε) 1127 1241 1243 1270 1292^{f3} 1297 1359 1409 1505 1563 1595 1611 1678 1718 1735 1739 1751^{f4} 1832 1837 1845 1846 1875 1881* 1881^c 2138 2147 2200 2243 2298 2344^{vid} 2374 2495 2544 2805 2818 ℓ 596 ℓ 884 ℓ 1439 it^{ar,1} vg syr^{ph,h} cop^{sa,bo} arm eth AnastastS Isidore; Lucifer // lac Φ ⁷⁴.

¹¹ **v. 9a** TST 79 txt {A} L. 2: προάγων "going beyond" \aleph A B 048 0232 vg cop^{sa,bo} eth WH NA27 {} // L. 1: παραβαίνων "deviating, transgressing" K L P Ψ 049 056 0142 1 5 6 18 33 69 81 82 88 93 104 175 181 221 252 307 321 322 323 326 330 398 424 429 436 442 450 451 454 456 457 468 469 614 621 623 627 629 630 642 920 945 1067 1127 1175 1241 1243 1292 1409 1505 1611 1678 1735 1739 1845 1846 1852 1862 1875 1881 1891 2127 2138 2147 2200 2298 2344^{vid} 2374 2412 2464 2492 2495 2541 2718 2805 π it^l syr^{ph,h} arm AnastastS PsOec TR HF RP // lac Φ ⁷⁴ C. Though it looks to the beginner that the

not bring this teaching, do not receive him into your house and do not say 'Welcome' to him. ¹¹For someone who says 'Welcome' to him takes part in his evil works.

¹²Though I have many things to write to you, I didn't want to do it by paper and ink, but instead hope to come ¹³ to you and talk face to face, so our ¹⁴ joy may be full.

¹³The children of your elect sister greet you. ¹⁵

evidence for L. 1 is overwhelming, it is not in fact, since the witnesses for L. 2 are of heavy weight individually, and even heavier in combination and agreement. L. 2 is also the more difficult one, and therefore the most likely to have been changed to an easier one such as L. 1. Still, geometrically and spatially, the two readings with their different prepositional prefixes have much overlapping meaning, i.e., they both mean "out of bounds." One is a foul ball "long" and the other is "wide."

¹² **v. 9b** TST 80 txt διδαχῆ "teaching" N A B Ψ 048 6 33 81 93 252 322 323 424² 442 629*^{vid} 665 1241 1243 1523 1739 1845 1846 1852 1881 2344 2464 ℓ596 it^l vg syr^h cop^{sa} arm eth^{ms} Didymus NA27 {A} // διδαχῆ τοῦ Χριστοῦ "teaching of Christ" K L P 049^c in mg 056 0142 1 5 18 69 82 88 104 175 181 221 307 321 326 330 398 424* 429 436 450 451 454 456 457 468 469 614 621 623 627 629 630 642 920 945 1067 1175 1292 1409 1505 1611 1678 1735 1862 1875 1877 1891 2127 2138 2147 2200 2298 2374 2412 2492 2495 2541 2805 **π** Lect it^{ar} vg^{mss} syr^{phms*} cop^{bo} eth^{mss} geo slav Augustine^(vid?) PsOec TR WH HF RP // L. 4: διδαχῆ τοῦ κυριοῦ "teaching of the Lord" 1127 // unclear 049* // διδαχῆ αὐτοῦ "his teaching" vg^{mss} syr^{phmss,hA} Lucifer // δικαιοσύνη τοῦ Χριστοῦ "righteousness of Christ" ℓ422 // lac **ϣ**⁷⁴ C 049* 0232 206^{S*} 876*. The second clause διδαχῆ τοῦ Χριστοῦ was probably a mistake of the eye duplicating the first instance of it earlier in the verse.

¹³ **v. 12a** txt ἀλλὰ ἐλπίζω γενέσθαι "but I hope to come" N B syr^h WH NA27 {} // ἀλλ' ἐλπίζω γενέσθαι "but I hope to come" Ψ 442 614 630 1243 1292 1505 1611 1845 1846 1852 1881 2138 2147 2200 2412 2492 // ἐλπίζω γὰρ γενέσθαι "for I hope to come" A (γενέσθε) 048 5 6 33 81 93 323 326 424^{mg} 623 642 1127 1678 1735 1739 2298 2344 2374 2464 2805 vg // ἀλλὰ ἐλπίζω ελθεῖν "but I hope to come" K 049 0142 1 88 252 398 621 945 1175 1890 2718 vg^{mss} syr^{ph} cop^{sa,(bo^{ms})} TR HF RP // ἀλλ' ἐλπίζω ελθεῖν "but I hope to come" L P 18 181 330 424^{txt} 429 468 // ἐλπίζω γὰρ ελθεῖν 104 307 321 436 2541 cop^{bo} // ἐλπίζω γὰρ ελθεῖν με 629 1067 1409 // ἐλπίζω δὲ ελθεῖν 720* // ἐλπίζω ελθεῖν 1875 // lac **ϣ**⁷⁴ 0232 1241. There is not much difference in meaning between γενέσθαι and ελθεῖν in this context. But between ἀλλὰ and γὰρ there is. Either way, however, John is giving a reason why he did not write to them all the things he wants to communicate, since he intends to come to them. This variant footnote combines what are usually two footnotes, including Teststelle # 81 in Text und Textwert, which treats only the latter part, and does not include the ἀλλὰ ἐλπίζω portion. I did it this way because it gives a good picture of what the manuscript groupings are for 2 John.

¹⁴ **v. 12c** txt ἡμῶν "our" N K L P Ψ 049 6 18 69 88 104 181 307 321 424^{txt} 614 621 629 630 642 720 808 945 1067^{mg} 1175^{vid} 1292 1505 1611 1678^{vid} 1735 1846 1852 2138 2147 2200 2344^{cvid} 2374 2412 2805 vg^{mss} syr^{ph,h} TR HF RP NA27 {} // ὑμῶν "your" A B 0142 5 33 81^{vid} 93 323 424^{mg} 1067^{txt} 1127 1243 1409 1739 1845 1881 2298 2344* 2464 2492 2541 2718 it^l vg cop^{bo} eth // μου cop^{sa} // omit 326 // lac **ϣ**⁷⁴ 048 0232 1241 1523.

¹⁵ **v. 13** TST 82 txt {A} L. 2: without additions **ϣ**⁷⁴ N A B P Ψ 048 5 6 33 81 88 104 322 323 436 623 642 808 915 1067 1127 1243 1270 1297 1409 1595 1718 1735 1739 1845 1846 1881 2127 2298 2344 2464 2492 2541 it^{ar,h,l,r,w} vg cop^{sa,bo} eth^{ms} WH NA27 {A} // L. 1: add Ἀμήν "Amen" K L 049 056 0142 1 5 18 69 82 93 94 175 181 218 221 254 307 321 326 330 378 398 424 431 450 451 453 454 456 457 459 467 468 469 614 621 627 630 665 720 876 918 920 945 1175 1292 1359 1505 1523 1524 1563 1611 1678 1751 1832 1836 1837 1838 1842 1844 1852 1862 1875 1891 2138 2147 2186 2200 2243 2374 2412 2495 2544 2652 2774 2805 2818 **π** Lect vg^{mss,(mss)} syr^{phmss,h} slav PsOec TR HF RP // L. 3b: add ἡ χάρις μετὰ σοῦ. "Grace be with you" 442 // L. 4: add ἡ χάρις μετὰ σοῦ. ἀμην "Grace be with you. Amen" 429 522 629 1490 1758 1799 1831 2080 ℓ596 vg^{mss,(mss)} (syr^{phmss,h} with *) // add ἡ χάρις μετὰ ἡμῶν θεῶ. 1758 // lac C 0232 1241. Adding the word "amen" here, doesn't make sense at all for John to have said after the preceding sentence. It only makes sense as being part of liturgy. The word Ἀμήν was a common liturgical addition which got confused as real text. It is this kind of clearly spurious addition to the word of God that makes me lose respect for Codex K and the Byzantine text type, no matter how great the number of minuscules that follow it.

Principal Witnesses to 2 John

The ECM editors listed those MSS which they considered as particularly significant for the reconstruction of the text. These for 2. John are:

Rank 1: \aleph , B, Ψ , 048, 0232, 1739, 1846, 2374

Rank 2: 33, 323, 642, 1243, 1611, 1735, 1845, 1852, 2344

Rank 3: A, P, 5, 6, 252, 1292, 2718

MS	Date	Alt	Location
\wp ⁷⁴	III	P. Bodmer XVII	Cologne; Bodmer Library
\aleph	IV	01	London, the British Library, Add. 43725
A	V	02	London, British Library, Royal 1 D. VIII
B	IV	03	Vatican Library, Vat. gr. 1209
C	V	04	Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus
K	IX	018	Moscow, Hist. Mus., V. 93, S. 97
L	IX	020	Rome, Bibl. Angelica, 39
P	IX	025	St. Petersburg, Russ. Nat. Libr., Gr. 225
Ψ	IX/X	044	Athos, Lavra, B' 52
048	V		Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308
049	IX		Athos, Lavra, A' 88
056	X		Paris, Bibl. Nat., Gr. 201
0232	V		Oxford, Ashmolean Museum, P. Ant. 12
1	XII		Basel, Univ. Bibl. A. N. IV.2
5	XIII		Paris, Bibl. Nat., Gr. 106
6	XIII		Paris, Bibl. Nat., Gr. 112
18	1364	\aleph	Paris, National Library Greek 47
33	IX		Paris, Bibl. Nat., Gr. 14
69	XV	<i>f</i> ¹³	Leicester, Leicestershire Record Office, Cod. 6 D 32/1 ("Codex Leicestrensis")
81	1044		London, Brit. Libr., Add. 20003, 57 fol. (Act); Alexandria, Griech. Patriarchat, 59, 225 fol.
82	X	\aleph	Paris, National Library Gr. 237
88	XII		Naples, Bibl. Naz., MS II. A. 7
93	X		Paris, National Library Coislin Gr. 205
104	1087		London, British Library, Harley 5537
175	X/XI		Rome, Vatican Library Gr. 2080
181	X		Vatican Library Reg. Gr. 179
221	X	\aleph	Oxford, Bodl. Libr., Canon. Gr. 110
252	XI	[+464]	Moscow, Dresden
307	X		Paris, Bibl. Nat., Coislin Gr. 25
321	XII		London, Brit. Libr., Harley 5557
322	XV		London, Brit. Libr., Harley 5620
323	XII		Genf, Bibl. publ. et univ., Gr. 20
326	X		Oxford, Lincoln Coll., Gr. 82
330	XII		St. Petersburg, Russ. Nat. Libr., Gr. 101
398	X		Cambridge, Univ. Libr., Kk. 6.4
424	XI		Vienna, Catalog number: Österreich Nat. Bibl. Theol. Gr. 302, folios 1-353
429	XIV		Wolfenbüttel, Herz. Aug. Bibl., Codd. Aug. 16.7.4°
436	XI/XII		Vatican City, Vatican Library, Vat. gr. 367
442	XII/III		Uppsala, Univ. Bibl., Gr. 1, p. 183-440
450	X	\aleph	Vatican City, Vatican Libr., Vat. gr. 29
451	XI		Vatican City, Vatican Lib., Urb. gr. 3
454	X	\aleph	Florenz, Bibl. Medicea Laur., Plutei IV. 1
456	X		Florence, Bibl. Medicea Laur. Plutei 4.30
457	X	\aleph	Florence, Bibl. Medicea Laur., Plutei IV. 29
468	XIII		Paris, Bibl. Nat., Gr. 101

469	XIII	ⲁⲛ	Paris, Bibl. Nat., Gr. 102A
614	XIII		Mailand, Bibl. Ambros., E. 97 sup.
621	XI		Vatican Libr., Vat. gr. 1270
623	1037		Vatican Libr., Vat. gr. 1650
627	X	ⲁⲛ	Vatican Libr., Vat. gr. 2062
629	XIV		Vatican Libr., Ottob. gr. 298
630	XII/XIII		Vatican Libr., Ottob. gr. 325
642	XIV		London, Lambeth Palace, 1185
920	X	ⲁⲛ	Escorial, Ψ. III. 18
945	XI		Athos, Dionysiu, 124 (37)
1067	XIV		Athos, Kutlumusiu, 57
1127	XII		Athos, Philotheu, 1811 (48)
1175	X		Patmos, Joannu, 16
1241	XII		Sinai, St. Catherine's Monastery, Gr. 260
1243	XI		Sinai, St. Catherine's Monastery, Gr. 262
1292	XIII		Paris, Natl. Libr. Suppl. Gr. 1224
1409	XIV		Athos, Xiropotamu, 244 (2806)
1505	XII		Athos, Lavra, B' 26
1611	X		Athen, Nat. Bibl., 94
1678	XIV		Athos, Panteleimonos, 770
1735	X		Athos, Lavra B' 42
1739	X		Athos, Lavra B' 64
1845	X		Vatican Library, Vat. gr. 1971
1846	XI		Vatican Library, Vat. gr. 2099
1852	XIII		Uppsala, Univ.-Bibl., Ms. Gr. 11
1862	IX-XI	ⲁⲛ	Athos, Pavlu, 117 (2)
1875	X	1898	Athen, Nat. Bibl., 149
1881	XIV		Sinai, St. Catherine's Monastery, Gr. 300
1891	X	+ [2162, Acts 1,2]	Jerusalem, Orthod. Patriarchat, Saba, 107, 233 fol.
2127	XII	1815	Palermo, Bibl. Centrale, Dep. Mus. 4, fol. 1-229; 1815: Philadelphia, Pa., Free Libr., Lewis M 44: 27, 1 fil. (2P 3:15 - 1J 2:9)
2138	1072		Moscow, Univ. 2 (Gorkij-Bibl. 2280)
2147	XI/XII		St. Petersburg, Rss. Nat. Libr., Gr. 235
2200	XIV		Elasson, Olympiotissis, 79
2298	XII		Paris, Bibl. Nat., Gr. 102
2344	XI		Paris, Bibl. Nat., Coislin Gr. 18, fol. 170-230
2374	XIII/XIV		Baltimore, Maryland, Walters Art Gallery, Ms. W. 525
2412	XII		Chicago, Univ. Libr., Ms. 922
2464	IX		Patmos, Joannu, 742
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