

**THE TEXT OF THE PAULINE EPISTLES IN  
EPIPHANIUS OF SALAMIS**

Carroll Duane Osburn

A Thesis Submitted for the Degree of MPhil  
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THE TEXT OF THE PAULINE EPISTLES  
IN EPIPHANIUS OF SALAMIS

A Dissertation  
Presented to  
the Faculty of St. Mary's College  
the University of St. Andrews

In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Philosophy

by  
Carroll Duane Osburn  
2 September, 1974





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In 1963 I completed the Bachelor of Arts degree at Harding College in Searcy, Arkansas. In 1968 I received the Master of Theology from Harding Graduate School of Religion in Memphis, Tennessee, and in 1969 the Master of Arts from that same institution. In 1970 I received the Doctor of Divinity from Vanderbilt University in Nashville, Tennessee. In October, 1970, I commenced research at St. Mary's College in the University of St. Andrews, the results of which are being submitted as a Ph.D. dissertation.

I hereby declare that the following dissertation is based upon the results of investigations which were carried out by me, that the dissertation is my own composition, and that it has not been presented previously for a higher degree.

The research was carried out in St. Mary's College of the University of St. Andrews.

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I hereby certify that Carroll Duane Osburn has spent nine terms in research on the subject The Text of the Pauline Epistles in Epiphanius of Salamis, that the conditions of the Ordinance and the Regulations for the Ph.D. degree at the University of St. Andrews have been fulfilled, and that he is qualified to submit the accompanying dissertation in application for the degree of Ph.D.

The Very Reverend Matthew Black  
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No one who has enjoyed the unique privilege of working in the Institut für neutestamentliche Textforschung in Münster can fail to express great respect for those who are responsible for its very existence. It is a most pleasant task to note the excellent quality of work being carried on by its staff, as well as the truly admirable quality of helpfulness and collaboration one observes when working there. Gaudeamus igitur.

For the understanding and patience of my wife and daughters throughout the period of research and preparation of this thesis I am more than grateful.

Tandem, Deo gratias.

Carroll D. Osburn

Memphis, Tennessee

2 September, 1974

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## CHAPTER I

### INTRODUCTION

#### Preliminary Remarks

Three classes of witnesses are available to the textual critic who would undertake the task of ascertaining the text of the New Testament: the approximately five thousand papyri, uncial, and minuscule manuscripts which contain all or part of the New Testament; the ancient translations into other languages and dialects; and the numerous Biblical quotations preserved in the writings of the early Church Fathers.<sup>1</sup> Certainly the text of the New Testament has by far the best attestation of any ancient literature, and possesses remarkably ample resources for the study and reconstruction of its text.<sup>2</sup>

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<sup>1</sup> Although the terms "church fathers" and "patristic quotations" are quite often employed in connection with this category of witnesses to the text of the New Testament, they must be given the widest possible interpretation, for in addition to those who are regarded as Fathers of the Church, the writings of any early author who quotes the Scriptures at all must be taken into consideration. The quotations of heretics and of non-Christians provide valid evidence, just as well as those of orthodox Christians. Cf. F. G. Kenyon, Handbook to the Textual Criticism of the New Testament (London: Macmillan and Co., Ltd., 1901), p. 205.

<sup>2</sup> Cf. Bruce M. Metzger, The Text of the New Testament (2nd ed.; Oxford: Oxford University Press, 1968), p. 34, for a brief account of how well the N.T. fares in this respect in comparison with other ancient literature.

Traditionally the role of patristic evidence in the recovery of the text of the New Testament has been viewed as secondary to that of the Greek manuscripts and early versions.<sup>3</sup> Although almost every part of the New Testament may be located somewhere in the voluminous literature of the Fathers, the Biblical citations in patristic writings have been used primarily only to supplement information obtained elsewhere. It has been customary to ignore the possibility that the text of a particular Father may have significant independent value. While relegating patristic testimony to a place of secondary or tertiary importance, text critics have not intentionally implied thereby that such testimony is of little value. On the contrary, the quotations of the Fathers are widely used to supplement indispensably the textual information gathered from the papyri, manuscripts, and versions. As most manuscripts afford no assistance in locating readings geographically or chronologically, patristic testimony has become a quite essential part of textual data.<sup>4</sup>

In spite of its obvious value, patristic evidence has been treated with considerable suspicion and caution

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<sup>3</sup>C. R. Gregory, Textkritik des Neuen Testaments, II (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1902), pp. 753-754.

<sup>4</sup>Cf. B. H. Streeter's notable attempt to isolate and identify the characteristic forms of the New Testament text which he theorized had developed at the principal centers of the early Church in The Four Gospels (London: Macmillan and Co., Ltd., 1924). Although it has undergone revision in recent years, Streeter's work nevertheless constitutes an important advancement of text critical thought. Cf. also p. 13, fn. 23 infra, and Kirsopp Lake, R. P. Blake, and Sylva New, "The Caesarean Text of the Gospel of Mark," Harvard Theological Review, XXI (1928), pp. 207-404.

because of the very real and difficult problems which it presents. In the first place, as its testimony is fragmentary rather than continuous like that in manuscripts and versions, it often fails to provide data at precisely those places where one is most desirous of information. For text critical purposes, one is not primarily interested in the words of a Father, per se, but rather in the kind of text contained in his Biblical exemplar. However, whereas with manuscripts and versions the text critic is concerned with the relationship of the reading in the text under consideration to other manuscripts of similar character and to the totality of evidence for that particular passage, he must, when assessing the nature and value of a fragmented text such as those in patristic citations, first raise the question of just exactly what the father is saying, and in this respect a constant awareness of the patristic context is imperative.

Secondly, as with the New Testament itself, the original autographs of the patristic writings are lost. The text of each Father, including biblical quotations as well as the patristic text, must be reconstructed by critical methods. Even though a New Testament passage may appear to have been quoted exactly in the text of a Father, one must be aware of the fact that as the Father's work was copied and re-copied in succeeding centuries unique errors and emendations were introduced into the text. Before one can accept a New Testament citation which stands in any given text of a patristic writer, he

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must carefully and critically assess every possibility of corruption in terms of principles designed to remove the modifications introduced as the patristic text was transmitted through the centuries. All the scribal questions asked of the New Testament manuscripts must be applied equally to the patristic text.<sup>5</sup> The extant manuscripts of patristic writings are nearly all separated from their autographs by several centuries. In the case of Epiphanius of Salamis, who wrote in the fourth century A.D., the two earliest manuscripts we possess date from the ninth century and the remainder from the eleventh to sixteenth centuries.<sup>6</sup> It has long been widely recognized that the scribes of the Middle Ages, to whom we are much indebted for a vast number of extant manuscripts of the patristic writings, often had a natural tendency to correct or normalize the text of a

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<sup>5</sup>Gordon D. Fee, "The Text of John in The Jerusalem Bible: A Critique of the Use of Patristic Citations in New Testament Textual Criticism," Journal of Biblical Literature, XC, 2 (1971), p. 163. Alexander Souter, The Text and Canon of the New Testament (2nd ed.; London: Gerald Duckworth and Co., Ltd., 1954), p. 16, poignantly commented that "No edition of a patristic work is really valuable for the textual criticism of the New Testament which has not itself been the product of strict scientific method."

<sup>6</sup>Codex Vaticanus graecus 503 (identified by V in the critical apparatus) is a ninth century manuscript of the writings of Epiphanius which, due to damage, begins at haer. 8, 3. The hand of a Greek corrector (V<sup>corr</sup>) is clearly identifiable. Codex Genuensis bibl. della missione urbana gr. 4 (G) is a ninth century manuscript containing Book 1 of the Panarion with a mutilated ending. It was corrected against the V and V<sup>corr</sup> text, and was not often used by Holl. Codex Marcianus Venetus graecus 125 (M), dating from A.D. 1057, contains Books 1 and 2 of the Panarion. The corrector of V used a manuscript similar to M. Codex Urbinas gr. 17.18 (U) is a twelfth or thirteenth century manuscript containing Panarion 1-64 (as M) with indications of the use of a V<sup>corr</sup> type of text. Codex Vindobonensis suppl. gr. 91 (W) is a fourteenth century manuscript containing Panarion, Anacephalosis, De Mensuris

Father's work in order to make it conform to the type of Biblical text which was current in their day or with which they were familiar. A scribe might recognize a quotation from its initial words and write it down from memory, without paying close attention to the patristic manuscript before him, and thus present the form of the text given in contemporary New Testament texts from which he had memorized. If a scribe encountered an unfamiliar form or a form which conflicted with then current theological positions, he would very probably alter it into what he believed to be the true form. Whatever the reason, this kind of textual corruption usually consists in the substitution of the familiar Textus Receptus (hereafter referred to as TR in this thesis) in the place of an earlier type of text. Although it is unwise to be prejudiced against the TR, the textual critic must recognize

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et ponderibus, along with excerpts from Chrysostom and Nicephorus. It is very similar to U, and was not used by Holl. Codex Laurentianus VI 12 (L) dates from the fourteenth century and contains Ancoratus, Anacephalosis, and De mensuris et ponderibus. Codex Jenensis mscr. Bose 1 (J) dates A.D. 1304 and contains Panarion 65-80 as well as the De fide, Ancoratus, Anacephalosis, De mensuris et ponderibus. Panarion 1-64 is now lost, but its text is preserved in the printed edition of Oporinus (1544). Cf. p. 32, fn. 60 infra. Codex Laurentianus LIX 21 (L<sup>1</sup>) is a fifteenth century manuscript copied from L. Codex Rhedigeranus 240 (R) is a fifteenth century manuscript copied from J. Codex Angelicus 94 (A) is a sixteenth century manuscript copied from R. Codices Paris gr 833 (P<sup>1</sup>) and 835 (P<sup>2</sup>) are sixteenth century manuscripts copied from A. Codex V is the oldest, and in this instance, the best of the extant copies of the writings of Epiphanius. Cf. Karl Holl, "Die Handschriftliche Überlieferung des Epiphanius," Texte und Untersuchungen, XXXVI (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1910), pp. 1-98, for a detailed discussion of the abovementioned manuscripts. Cf. also p. 27, fn. 43 infra for information pertaining to the critical edition of Epiphanius's works which is based upon these manuscripts.

that where two alternatives exist the one which diverges from the received text is more likely the one originally written by the Father.<sup>7</sup> Consciously or unconsciously, a scribe would have been more likely to alter an unfamiliar form to a familiar form than vice-versa.<sup>8</sup> It has been argued that prior to the fifth century the standard by which scribes revised was the text current in their own locality, but that after the fifth century the majority of such corrections would be made by scribes most familiar with the Koine norm.<sup>9</sup> With respect to Epiphanius, one must not be too hasty to attribute a Koine reading to a later scribe, for the Lucianic recension had been in process for approximately a century when Epiphanius wrote

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<sup>7</sup>Metzger, op. cit., p. 87. Cf. also Streeter, op. cit., p. 46, who comments that for a very large number of Fathers the only printed texts available are frequently based on late manuscripts, and consequently confidence can only be placed in quotations where they give a reading which differs from the received text.

<sup>8</sup>Kenyon, op. cit., p. 207. Earlier B. F. Westcott and F. J. A. Hort, The New Testament in the Original Greek: Introduction and Appendix (Cambridge: Macmillan and Co., Ltd., 1882), "Intro.", pp. 202-203, had written, "Wherever a transcriber of a patristic treatise was copying a quotation differing from the text to which he was accustomed, he had virtually two originals before him, one present to his eyes, the other to his mind; and if the difference struck him, he was not unlikely to treat the written exemplar as having blundered. But since the text familiar to nearly all transcribers after the earlier ages, to say nothing of editors, was assuredly the Syrian text, this doubleness of original could arise only where the true patristic reading was Non-Syrian. For the converse supposition there is no similar justification."

<sup>9</sup>M. J. Suggs, "The Use of Patristic Evidence in the Search for a Primitive New Testament Text," New Testament Studies, IV (1958), p. 140.



his treatises.<sup>10</sup> The primary requisite of a patristic investigation is a dependable text of the Father's works. The lack of adequate critical editions has exceedingly complicated the patristic aspect of New Testament textual criticism for several centuries. When a good critical edition of a patristic text is available, this type of problem may be considerably reduced, but even then the fact must be kept in mind that even modern editors are not entirely free from the tendency to favor the TR. The texts of the Fathers, until comparatively recently, were based (much like the TR itself) upon the readings of relatively few and late manuscripts. Modern scholars have begun to provide adequate basic materials for the patristic aspect of New Testament textual criticism by producing critical editions of the Fathers, accompanied by a sufficient critical apparatus. The monumental editions of the Berlin Academy's Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte (hereafter referred to as GCS in this thesis) are especially valuable in this respect, even necessitating from time to time a reversal of the evidence presented in Tischendorf and other critical editions

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<sup>10</sup> Cf. the chapter on "The Lucianic Recension of the Greek Bible" in Bruce M. Metzger, Chapters in the History of New Testament Textual Criticism (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1963), pp. 1-41. Cf. also E. C. Colwell, "The Origin of Texttypes of New Testament Manuscripts," Early Christian Origins: Studies in Honor of Harold R. Willoughby, ed. by Allen Wikgren (Chicago: Quadrangle Books, 1961), pp. 128-138, which has been reprinted as "Method in Establishing the Nature of Text-types of New Testament Manuscripts," Studies in Methodology in Textual Criticism of the New Testament, Vol. IX of New Testament Tools and Studies, ed. by B. M. Metzger (Leiden: E. J. Brill, 1969), pp. 45-55, who correctly sees the recension as a process.

of the New Testament. A single reading occurring in the less critical edition of Migne's Patrologia Graeca, for instance, may never be cited with certainty, although the non-Byzantine variants in such an edition may represent fairly accurately the Father's text.<sup>11</sup> A carefully edited critical edition of a patristic work enables a scholar to work with confidence, but may never be considered to be an infallible tool as its apparatus must be examined in each instance.<sup>12</sup>

A third problem in this area is that even if a good critical edition of a patristic work is available, one must inquire as to how accurately the printed text of the Father reflects the form of the text in the manuscripts of the New testament before him or known to him.<sup>13</sup> A citation made directly from a Biblical manuscript is obviously of more value than one which is quoted from memory. It can be generally assumed that longer quotations were likely to have been copied from a manuscript, but often, in the works of a Father like Epiphanius, there is a preponderance of shorter citations. One must often ask whether the Father even intends to be quoting, or whether he has merely made an adaptation or allusion. The patristic tendency to

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<sup>11</sup>Streeter, op. cit., p. 46.

<sup>12</sup>Cf. p. 33, infra, for a brief critique of the critical edition of the works of Epiphanius. Cf. also Suggs, op. cit., p. 141, fn. 1, and Fee, op. cit., p. 163, including fn. 1.

<sup>13</sup>Cf. H. J. Vogels, Handbuch der Textkritik des Neuen Testaments (2nd ed.; Bonn: Peter Hanstein Verlag, 1955), pp. 133-139, for a discussion of various tests of the quality of patristic quotations.

paraphrase must constantly be kept in mind. If a Father quoted from memory, one must ask whether his memory can be trusted to reproduce exactly the text he possessed. At times a Father harmonizes or conflates passages. One must beware of considering as a genuine variant what is actually nothing more than an unconscious harmonization or a reading due to a faulty memory.<sup>14</sup> In addition to such accidental variants, other readings occur which are apparently intentional with the Father. Stylistic alterations often appear in the texts of the Fathers. From time to time New Testament passages required grammatical readjustment in a Father's work. Syntactical considerations often necessitate the removal of connective particles from a Biblical quotation, or the substitution of participles and infinitives for finite verb forms and vice versa. On occasion words or phrases are transposed. Alterations due to doctrinal considerations are not uncommon.

A fourth problematic consideration involves the habits of scripture citation by various Fathers. Often a Father quotes the same passage more than once, but in each instance with slightly different wording. If the writer's habits were commendable, each of his citations, including unique readings, should be recorded and evaluated. However, even writings of careless Fathers may provide valuable testimony. It is imperative that the text critic know the ancient writer and understand his habits well in order to

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<sup>14</sup>Suggs, op. cit., p. 142.

properly treat his Biblical citations.

A fifth complication in patristic textual criticism concerns the analysis of a Father's text to determine his role in the textual history of the New Testament. It cannot be assumed that a Father, writing over a period of perhaps several decades, had only one Bible, or that he used only one Bible at any given period in his work. Also, certain Fathers such as Irenaeus, Origen, and Chrysostom, tended to relocate from time to time, and not only used different Bibles during their lifetime, but also Bibles with various kinds of texts.<sup>15</sup> As Epiphanius studied under monks in Egypt, directed his own monastery in southern Palestine, but did his writing in Cyprus, it is an interesting question just what type of text or texts he used.

In view of such limitations and difficulties, it is hardly surprising that patristic testimony has been generally disregarded in the search for the original text of the New Testament, except when it coincides with the evidence provided by the Greek manuscripts and in certain instances with versional testimony. On the other hand, since quite a number of the patristic writers date earlier than most of the extant manuscript evidence, some scholars have challenged the secondary role and attempted to elevate the witness of the Fathers to a role of primary importance in an effort to get behind the fourth century to a

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<sup>15</sup>Fee, op. cit., p. 163.

pre-recensional text. F. C. Conybeare asserted in 1903:

The best chance of recovering these ancient but discarded readings is to apply ourselves to the fathers. . . . It may be confidently predicted that when the Greek and Latin fathers who wrote before 400 have been more carefully edited than hitherto from the best codices, scores of old readings will be restored in the text of the N.T. of which no trace remains in any Greek MS. 16

Kirsopp Lake, seeing the  $\kappa$ -B text to be only a stage in the history of the transmission of the text and being desirous of not attaching too much importance to such a stage, contended that versional or patristic evidence may well contain an original reading not attested by any of the extant Greek manuscripts.<sup>17</sup> At about the same time, F. W. Blass, a German philologist, was utilizing the early uncials, old Latin, old Syriac, and the Fathers to produce texts of the Gospels.<sup>18</sup> More recently M.-E. Boismard, in a series of articles in the Revue biblique, has attached special significance to patristic testimony.<sup>19</sup> D. Mollatt

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<sup>16</sup> "Three Early Doctrinal Modifications of the Text of the Gospels," Hibbert Journal, I (1902-03), p. 113. He had earlier advocated a more extensive utilization of patristic evidence in "The Eusebian Form of the Text Matt. 28:19," Zeitschrift für die neutestamentliche Wissenschaft, II (1901), pp. 275-288.

<sup>17</sup> "Dr. Weiss's Text of the Gospels: The Thoughts of a Textual Critic on the Text of an Exegete," American Journal of Theology, VII, 2 (1903), pp. 249-258.

<sup>18</sup> Euangelium secundum Lucam (Leipzig: B. G. Teubner, 1897); the following works, which utilize more patristic testimony, are unknown to me except from information given by Fee, *op. cit.*, p. 164: Euangelium secundum Matthaeum, cum variae lectionis delectu (Leipzig: 1901), and Euangelium secundum Iohannem, cum variae lectionis delectu (Leipzig: 1902).

<sup>19</sup> "A propos de Jean v, 39," LV (1948), pp. 5-34; "Critique textuelle et citations patristiques," LVII (1950), pp. 388-408; "Lectio brevior, potior," LVIII



has adopted these principles in the Fourth Gospel in the Jerusalem Bible.<sup>20</sup> Although Boismard's work constitutes a quite original attempt to get behind the fourth century, there are considerable reasons for doubt as to whether he has, in fact, achieved this goal.<sup>21</sup>

Although some have unfortunately neglected patristic testimony and a few others may have unduly exalted it to a place of primary importance at the expense of other kinds of testimony, there are nevertheless valid reasons for considering the study of patristic citations as a vital aspect of the textual criticism of the New Testament. Generally speaking, it may be assumed that much, although not all, patristic testimony is secondary and indirect as compared with the primary and direct evidence available in the Greek manuscripts of the New Testament. However, when working on a specific textual problem, one must always

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(1951), pp. 161-168; "Dans le sein du Père (Jo. 1,18)," LIX (1952), pp. 23-39; "Problèmes de critique textuelle concernant le quatrième évangile," LX (1953), pp. 347-371; "Le papyrus Bodmer II," LXIV (1957), pp. 369-398. Notable also for the use of patristic material is Paul Winter, "Matthew xi. 27 and Luke x. 22 from the First to the Fifth Century," Novum Testamentum, I (1956), pp. 112-148.

<sup>20</sup>La Sainte Bible, traduite en français sous la direction de l'École Biblique de Jérusalem: L'évangile et les épîtres de Saint Jean, (2nd ed.: trans. by D. Mollat and F. M. Braun; Paris: Les Editions du Cerf, 1960); The Jerusalem Bible (London: Darton, Longman and Todd, 1966). Cf. E. F. Rhodes, "Text of N.T. in Jerusalem and New English Bibles," Catholic Biblical Quarterly, XXXII (1970), pp. 41-57.

<sup>21</sup>Critiques of Boismard's and Mollat's use of patristic testimony may be found in Fee, op. cit., pp. 163-173, and Bruce M. Metzger, "Patristic Evidence and the Textual Criticism of the New Testament," New Testament Studies, XVIII, 4 (1972), pp. 379-400.

work in view of the fact that the true reading may be preserved in a remote corner of the tradition. When following a judicious eclectic criticism, one will encounter certain instances where the citations of certain Fathers become primary data and assume a significance commonly only accorded to the Greek manuscripts. A very important type of patristic evidence is found in the explicit references by the Fathers to variant readings known to them in contemporary manuscripts of the New Testament.<sup>22</sup> These references provide valuable data for the history of individual variant readings. Although a piece of patristic testimony may or may not be valuable for the reclamation of the original text of the New Testament, it does serve to clarify the history of the transmission of the varying forms of the text. The presence of certain readings in various periods and geographical centers is a matter of importance in reconstructing the history of the New Testament text, and the data provided by the Fathers is indispensable in this respect.<sup>23</sup>

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<sup>22</sup>Cf. Bruce M. Metzger, "Explicit References in the Works of Origen to Variant Readings in New Testament Manuscripts," Biblical and Patristic Studies in Memory of Robert Pierce Casey (ed. by J. N. Birdsall and R. W. Thomson; Freiburg: Herder, 1963), pp. 78-95.

<sup>23</sup>Streeter, op. cit., p. 45, asserted, "...quotations by early Fathers are the principal means by which we identify and localize the type of texts found in pre-Byzantine or pre-Vulgate manuscripts." Cf. also Kirsopp Lake, The Text of the New Testament (6th ed., rev. by Sylva New; London: Rivingtons, 1949), p. 50, and A. F. J. Klijn, An Introduction to the New Testament (trans. by Mrs. M. van der Vathorst-Smit; Leiden: E. J. Brill, 1967), p. 193.

Prior to attempting to locate the quotations of the Pauline epistles in Epiphanius's works within the developing textual tradition of the New Testament, it is necessary to set forth the principal events in his life and to locate and date his activities.<sup>24</sup> Epiphanius was born about A.D. 315 in a hamlet near the village of Eleutheropolis not far from Gaza in Palestine. Very early in life he acquired the knowledge of Greek, Syriac, Hebrew, Coptic, and some Latin. After a visit with the most famous monks in Egypt about 335, he returned to his native land and founded a monastery near his birthplace over which he presided for about thirty years. His reputation for much learning and sanctity led to his selection as Bishop of Constantia, the ancient Salamis, in 367, where he remained until his death in 403.

Both his life and his writings reflect a zealous defense of a pure ecclesiastical doctrine, and at the same time a serious lack of judgment and moderation. He despised all metaphysical speculation and developed an intense hatred for Origen, to whom he attributed the rise of Arianism and whose allegorical method he regarded as the root of all heresies. Throughout his office as the Bishop of Constantia he travelled widely in the Mediterranean area to such places as Jerusalem and Constantinople

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<sup>24</sup>The bibliographical data are drawn from Johannes Quasten, Patrology, III (Utrecht-Antwerp: Spectrum Publishers, 1960), pp. 384-388; Berthold Altaner, Patrology (trans. by Hilda C. Graef; Freiburg: Herder, 1960), pp. 365-367; and Otto Bardenhewer, Geschichte der altkirchlichen Literatur, III (Freiburg im Breisgau: Herdersche Verlagshandlung, 1912), pp. 293-294.



in the defense of orthodoxy. His writings are precious not only because they contain much invaluable material for the history of the Church and of theology, but also because they preserve sources which are no longer extant, such as the Greek texts of Irenaeus and the Syntagma of Hippolytus. On the other hand, his writings reveal a serious lack of critical acumen and depth, and most of his work consists of hasty, superficial, and disorderly compilations of the results of his extensive reading. His style is careless and verbose, often reflecting an unfamiliarity with Attic elegance. He was suspicious of classical education and rejected the Greek philosophical schools and Hellenistic learning.

As far as his familiarity with the Biblical text is concerned, his career falls into three periods: the study under the monks in Egypt about 335, the monastic years in Palestine from 335 to 367, and the period of his episcopacy at Constantia from 367 to 403. All of his literary output is to be placed in the latter period, and the two books in which most of his Biblical quotations appear were written within a decade after his departure from southern Palestine for Cyprus.

It cannot be tacitly assumed at the outset that Epiphanius used only one Bible in his lifetime or that he used only one Bible at any given time or place. With reference to the geographical aspect of Epiphanius's Biblical text, F. G. Kenyon postulated that "previous to his appointment to the see of Salamis, his home was in

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Palestine, so that his evidence with regard to the Scriptural text is probably to be credited to that locality."<sup>25</sup> L. A. Eldridge, in his work on the text of the Gospels in Epiphanius, adopted the postulation of Kenyon for two reasons: 1) a great number of Epiphanius's quotations from the Gospels have the appearance of being quotations from memory, and therefore probably exhibit a type of text with which he had been familiar for many years, and 2) most of these quotations "appear in works written too soon after he moved from Palestine to Cyprus to permit extensive changes in the textual character of his memorized quotations."<sup>26</sup> This reasoning is problematic. Eldridge's reliance upon Epiphanius's memorized quotations to assert that his quotations reflect the state of the Gospel text current in southern Palestine remains quite possible, but not altogether convincing. No such postulation can be advanced with regard to the text of the Pauline epistles in Epiphanius. Although Eldridge's assertion that the decade or more after Epiphanius relocated in Cyprus was not sufficient to permit extensive changes in the textual character of his memorized quotations may or may not be true, it is unjustifiable to imply by this that little or no use was made by the Father of a text or texts which came into his possession after he

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<sup>25</sup>Kenyon, op. cit., p. 221.

<sup>26</sup>Originally submitted as a Th.D. dissertation at Princeton Theological Seminary in 1967, Eldridge's study was published as The Gospel Text of Epiphanius, Vol. XLI of Studies and Documents, ed. by Jacob Geerlings (Salt Lake City: University of Utah Press, 1969).

moved to Cyprus. Certainly texts which he found upon arrival at Salamis, or which came into his use while there, could easily have been produced at Caesarea, Antioch, or elsewhere in the East, as well as at Alexandria. Also one cannot escape the possibility, however remote it may appear to be, that the texts he used at the monastery in Palestine were originally brought with him on his return from his early studies in Egypt, and possibly may in turn have been brought on to Cyprus. At any rate, as far as the text of the Pauline epistles is concerned, it is abundantly clear that Epiphanius cannot be neatly restricted as to his access to various types of texts. It seems most likely that a longer citation would reflect the text he used at Salamis as he worked, and that a shorter citation which is probably from memory may reflect texts used either at Salamis or southern Palestine (or even in Egypt). One cannot rely too heavily upon Eldridge's insistence that texts Epiphanius came to use in Salamis had no real effect upon his memorized quotations. Rather than attempt to locate Epiphanius's witness to the text of the New Testament exclusively in southern Palestine, it seems best for the purposes of this thesis to work in terms of both Salamis and southern Palestine.

A knowledge of Epiphanius's habits of Scripture citation is required before one can engage in an assessment of his Biblical text. Robert M. Grant has correctly observed that "patristic citations are not citations

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unless they have been adequately analyzed,"<sup>27</sup> and at least part of this analyzation involves an evaluation of the Father's citing habits for accuracy of quotation before the evidence of the Father is used in a text critical enterprise.

Although several lengthy citations from the Pauline epistles occur in the writings of Epiphanius, most of his citations are quite brief, the majority being only one verse. In many instances only that part of a verse is cited which is required for his immediate purpose. At times Epiphanius exhibits a very careless manner of citing which has resulted in a verbally inexact quotation.<sup>28</sup> An example of Epiphanius's loose manner of citing passages from the Pauline epistles is provided by his citation of Rom. 13:1-4.<sup>29</sup> The citation begins with a fairly accurate quotation of the last clause of 13:1. Following verse one is a formula of citation (i.e., ὡς λέγει ὁ ἀπόστολος) which clearly indicates that Epiphanius intended to quote the passage rather than make a mere allusion. The second verse is quoted with precision, with the exception that he omits the second part of the verse and substitutes a synonym for ἀντιτασσόμενος. Then Epiphanius lapses into a very loose quotation of verse three, displaying several

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<sup>27</sup>"The Citation of Patristic Evidence in an Apparatus Criticus," New Testament Manuscript Studies (ed. by M. M. Parvis and A. Wikgren; Chicago: University of Chicago Press, 1950), p. 124.

<sup>28</sup>Hermann von Soden noted Epiphanius's very free manner of citing Scripture in his Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt, I, 3 (Berlin: Verlag von Arthur Glaue, 1910), pp. 1759, 1953.

<sup>29</sup>Pan. haer. 40, 4, 3-4.

omissions, additions, and variations in word order and syntax not found in any other known witnesses. He omits the first part of verse four, gives a very accurate clause, and follows with a quite loose rendering of the final clause. The full text of Epiphanius's citation of Rom. 13:1-4 is given below. All readings unique to Epiphanius both in language and word order are underlined, and the instances where he omits material found in all other known witnesses are indicated by brackets.

(1) αἱ γὰρ οὐσαι ἐξουσίαι ἐκ θεοῦ τεταγμέναι εἰσὶν, ὡς λέγει ὁ ἀπόστολος· (2) ὥστε οὖν ὁ ἀνθιστάμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν. [ ] (3) οἱ γὰρ ἄρχοντες οὐκ εἰσι κατὰ τοῦ ἀγαθοῦ, ἀλλὰ ὑπὲρ τοῦ ἀγαθοῦ, καὶ οὐκ εἰσὶ κατὰ τῆς ἀληθείας, ἀλλὰ ὑπὲρ τῆς ἀληθείας. θέλεις δέ, φρασί, τὴν ἐξουσίαν μὴ φοβεῖσθαι; τὸ καλὸν ποιεῖ καὶ ἕξεις ἔπαινον ἐξ αὐτῆς. (4) [ ] οὐ γὰρ εἰκῆ τὴν μάχαιραν φορεῖ· [ ] διάκονος γὰρ ἐστὶν [ ] εἰς αὐτὸ τοῦτο ἐκ θεοῦ τεταγμένος τῷ τὸ κακὸν πράττοντι.

Not always does Epiphanius quote so freely, however, for he often exhibits a very precise text reflecting quite careful attention to his Biblical exemplar. A typical example of his use of a Biblical text when quoting from the Pauline epistles is reflected in his citation of 1 Cor. 15:12-15,<sup>30</sup> which is given below with those words underlined which are unique to Epiphanius as regards language or word order, and brackets to indicate the omission of material found in all other known witnesses.

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<sup>30</sup> Pan. haer., 64, 68, 2.



ὁ ἅγιος ἀπόστολος τὴν ἡμῶν ἐλπίδα, φήσας ὅτι·  
 (12) πῶς λέγουσιν τινες ἐν ὑμῖν ὅτι ἀνάστασις  
 νεκρῶν οὐκ ἔστιν; (13) εἰ δὲ ἀνάστασις νεκρῶν  
 οὐκ ἔστι, οὐδὲ Χριστὸς ἐγήγερται· (14) εἰ δὲ  
 Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα καὶ τὸ  
 κήρυγμα ἡμῶν, ματαία καὶ ἡ πίστις ἡμῶν (15)  
 εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ,  
 ὅτι [ ] εἶπαμεν ὅτι ἤγειρε τὸν Χριστὸν ὃν  
 οὐκ ἤγειρε.

It is apparent that Epiphanius has presented the text of these verses with remarkable fidelity. Only in the last verse did he substitute εἶπαμεν for a phrase which was unnecessary for his purpose. That he was quoting from a text is clear, not only from the introductory formula and the length of the passage, but also from the word *ματαία* in verse 14, which is undoubtedly from the similar phrase in verse 17. One might construe this as an error due to Epiphanius's bad memory or poor quoting habits, but a more plausible perspective is had when account is taken of the similar combination of verses 14 and 17 in the Syriac text of Aphraates (and the Armenian text of Ephraem's commentary on the Pauline epistles). Matthew Black proposes this to be "an inner-Syriac variation, but possibly a firm 'Old-Syriac' 'metaphrase'."<sup>31</sup> It is quite possible that the Greek text which Epiphanius had before him contained this variant instead of the usual κενή. It is unjustifiable to attribute a reading to Epiphanius's bad memory or poor quoting habits merely because it does not appear to have support from the Greek manuscripts.

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<sup>31</sup> Matthew Black, "The Syriac New Testament in Early Patristic Tradition," La Bible et Les Peres, ed. by André Benoit and Pierre Prigent (Paris: Presses Universitaires de France, 1971), p. 275.

Further illustration of Epiphanius's quoting habits is provided by the lengthy quotation of Heb. 6:4-8.<sup>32</sup>

τὸ ῥητὸν τοῦ ἀποστόλου τὸ εἰρημένον· (4)  
 ἀδύνατον γὰρ τοὺς ἄπαξ φωτισθέντας (5) καὶ  
 καλὸν γευσάμενους θεοῦ ῥῆμα δυνάμεις τε τοῦ  
 μέλλοντος αἰῶνος (6) καὶ παραπεσόντας πάλιν  
 ἀνακαινίζεῖν εἰς μετάνοιαν, ἀνασταυροῦντας  
 ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγμα-  
 τίζοντας. (7) γῆ γὰρ ἡ πιοῦσα πολλάκις τὸν  
 ἐπ' αὐτῆς ἐρχόμενον ὑετὸν καὶ τρέχουσα  
 βοτάνην εὐθετον ἐκείνοις, δι' οὓς καὶ γεωρ-  
 γεῖται, μεταλαμβάνει εὐλογίας· (8) ἐκφέρουσα  
 δὲ ἀκάνθας καὶ τριβόλους ἀδόκιμος καὶ κατάρως  
 ἐγγύς, ἧς τὸ τέλος εἰς καῦσιν.

Undoubtedly copied from a Biblical exemplar, this citation is exact with the exception that Epiphanius omitted the last part of verse four, probably because he considered it unnecessary for his argument. Only a few lines later, at Pan. haer. 59, 2, 4, without any intervening quotations from other sources, Epiphanius quotes Heb. 6:9-10 in an exact manner. Thus, in this instance there are seven verses which no doubt reflect quite clearly Epiphanius's text of the epistle to the Hebrews.

Usually Epiphanius gives an introductory formula to a quotation, some of the more common being ὡς καὶ ὁ μακάριος Παῦλος φησιν, ὡς φησι Παῦλος, ὁ ἅγιος ἀπόστολος λέγων and φησιν ὁ ἀπόστολος. He also uses more general formulas such as ὡς κατὰ τὸ εἰρημένον, κατὰ τὸ γεγραμμένον, λέγει ἡ γραφή, but often uses only a brief formula such as φησιν, λέγων, ἀλλ', ὅτι, ἵνα, ἄρα οὖν, καί, or λέγει. However, even when Epiphanius does utilize such a formula, care must be taken to ascertain whether the citation is

<sup>32</sup>Pan. haer. 59, 2, 1-2.

a genuine quotation or merely an allusion or adaptation of a Biblical passage. Even in a lengthy citation, he may alternate between a verbally precise quotation and the patristic tendency to paraphrase.

Although Epiphanius obviously used several texts during his lifetime, and was doubtless aware of still other variant readings, he did not make a practice of citing specific variant readings known to him. Only rarely does he give an explicit reference to a variant reading, such as the valuable and well-known comment on 1 Cor. 10:9 with reference to Marcion, where, concerning the reading κύριον or Χριστόν, he writes "εἶτα πάλιν μηδὲ πειράζωμεν τὸν κύριον. ὁ δὲ Μαρκίων ἀντὶ τοῦ κύριον Χριστόν ἐποίησε."<sup>33</sup> Another such instance of an explicit reference to a variant reading occurs in his announced preference for Γαλιλαία rather than Γαλατία in 2 Tim. 4:10.<sup>34</sup>

Only occasionally did Epiphanius conflate two passages from the Pauline epistles into a single quotation, and thus reflect poor quoting habits, poor memory, or his reliance upon another source such as another patristic writer. An interesting example of conflation does occur in his citation of material from 1 Cor. 11:7 and 14:15:

ὁ ἀπόστολος φησιν· ἀνὴρ οὐκ ὀφείλει κομᾶν,  
εἰκῶν καὶ ὀόξα θεοῦ ὑπάρχων. 35

The same conflation occurs again in Pan. haer. 80, 6, 6, with the exception that there the introductory formula

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<sup>33</sup> Pan. haer. 42, 12, 3, refut. 17.

<sup>34</sup> Pan. haer. 51, 11, 7.

<sup>35</sup> Pan. haer. 70, 3, 7.



is omitted and γάρ φησιν is added after ἀνὴρ. In both instances, he omitted κατακαλύπτεσθαι τὴν κεφαλὴν from verse seven and inserted κομᾶν from either verse 14 or 15. The error may be attributed to his poor memory, but it is interesting to note that it occurs in precisely the same form in these separate instances. The conflation may be due to the correct recall of a memorized conflation. It is of course possible that the error may have stood in a text, whether Biblical or a special text such as that of another Father or a testimony book of some sort, from which he had earlier memorized or which he may have consulted as he wrote. Most probably, however, this conflation merely reflects the lack of care when citing that occurs from time to time in the writings of Epiphanius, especially in brief citations of only a few words.

A typical conflation occurs in his quotation of material from 1 Cor. 2:4, 13, which is given below with material from verse four underlined for easy reference:

ἃ καὶ λαλοῦμεν, οὐκ ἐν πειθοῖ σοφίας λόγοις,  
ἀλλ' ἐν ἀποδείξει πνεύματος θεοῦ, πνευματικοῖς  
 πνευματικᾶ συγκρίνοντες. 36

Epiphanius accurately quoted 2:13 elsewhere in the Ancoratus and thus knew the correct text.<sup>37</sup> In the two instances where verses 4 and 13 have been conflated, one may safely attribute the error to Epiphanius's faulty memory and/or lack of care when citing brief sections of Scripture.

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<sup>36</sup> Pan. haer. 74, 7, 8; Anc. 70, 8.

<sup>37</sup> Anc. 14, 5.

Epiphanius was not at all hesitant to make any stylistic alteration in a Biblical passage which he deemed necessary for his literary purposes. Grammatical readjustments occur frequently, especially at the beginning and/or ending of a Biblical citation. He often omitted from a citation any connective particles in a Biblical text which interrupted or burdened the sentence he was writing. Due to the position of a Biblical quotation within his sentence structure, Epiphanius at times felt it necessary to substitute participles or infinitives in the place of finite verb forms, and vice-versa. Occasionally, in the interests of style, he transposed words and phrases in a Biblical quotation, and in a few instances he even altered the order of verses. Several occasions where he cited the same text in two or more forms have been noted.

From this somewhat cursory survey of the life and work of Epiphanius and his habits of Scripture citation, it may be concluded that while verbal inexactitude exists in some passages in his text of the Pauline epistles, this fact must not obscure the numerous instances of accurate citation which likewise are to be found there. Obviously, Epiphanius quotes at times from memory, but often can be found to be using a Biblical exemplar. However atrocious may have been his memory of passages from the Gospels, his citations from the Pauline epistles are sufficient in both quality and quantity to permit serious study of the textual affinities of his quotations. Many of his shorter citations from the epistles suffer only from adaptation

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to context, style, or argument. One must hold open the possibility that in a few cases of "verbal inexactness" Epiphanius may in fact have been relying upon some sort of non-Biblical text. Further, while it is possible that his Biblical quotations reflect the type of text he used in southern Palestine, one must be equally cognizant of his work in Salamis (and even in Egypt) and refrain from ruling out the possibility that his works may reflect substantial amounts of the texts which he used there as well.<sup>38</sup> Although presenting a much more simple picture, it is not in the best interests of textual criticism to attempt to specifically attribute the Biblical text of Epiphanius to one locale (i.e., southern Palestine) with the certainty with which one might locate the Biblical texts of Clement of Alexandria, Irenaeus, or Tertullian.

#### The Purpose of the Present Investigation

The purpose of the present investigation is to collect, evaluate, and present all the data of Epiphanius's text of the Pauline epistles, and, on the basis of a critical reconstruction of that text, to evaluate Epiphanius's text as to its place in the history of the New Testament

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<sup>38</sup>The brief attempt by Eldridge, op. cit., p. 6, to use the memoriter citations of Epiphanius to assign the text of his quotations from the Gospels to southern Palestine to the exclusion of any texts he may have used in Salamis is unconvincing. It is inconceivable that Epiphanius made no significant use of Biblical materials which he found on Cyprus after his arrival.

text. Although it is generally thought that Epiphanius's text is Koine in character, there is no a priori reason to prohibit a different type of text in the Pauline epistles. The textual character of the Gospels in the works of Epiphanius cannot determine the textual character of the quotations from the epistles.<sup>39</sup> The textual character of Epiphanius's quotations from these epistles has not yet been established by the presentation of evidence. Therefore, this investigation will attempt to present comprehensive and conclusive evidence of the textual character of Epiphanius's citations from the Pauline epistles.<sup>40</sup>

Previous Examinations of the  
Biblical Text of Epiphanius

There has been no significant attempt to determine the textual characteristics of Epiphanius's text of the epistles. Only minute evidence of the textual character of Epiphanius's quotations from the New Testament is set

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<sup>39</sup>Codex Alexandrinus is Koine in the Gospels and Egyptian in the epistles. Cf. Metzger, The Text of the New Testament, p. 47.

<sup>40</sup>Although the authenticity of the Pastorals, Hebrews, and certain of the other epistles has been questioned by modern critical scholarship, these books were accepted as genuine by Epiphanius and were generally included in the Pauline corpus that emerged prior to his work. Accordingly, the Pauline epistles, for the purposes of this thesis, will include Rom., 1 & 2 Cor., Gal., Eph., Phil., Col., 1 & 2 Thess., 1 & 2 Tim., Tit., Philem., and Heb.

forth by Hermann von Soden<sup>41</sup> and E. A. Hutton.<sup>42</sup> It is lamentable that no adequate critical edition of the text of Epiphanius's writings was extant when these two scholars conducted their research.<sup>43</sup>

Hermann von Soden concluded that the I-text<sup>44</sup> could be discerned in Epiphanius's quotations from Acts<sup>45</sup> and the Pauline epistles.<sup>46</sup> He also noted that among the Palestinian Fathers of the fourth century (i.e., Eusebius, Cyril of Jerusalem, and Epiphanius) Epiphanius attested the most K<sup>47</sup> readings.<sup>48</sup> Von Soden did not present specific evidence pertaining to the textual character of

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<sup>41</sup>Von Soden, op. cit., I, 3, pp. 1759, 1873, 1953-1954; II, p. xix.

<sup>42</sup>An Atlas of Textual Criticism (Cambridge: University Press, 1911), cf. charts inside the back cover.

<sup>43</sup>The Berlin Academy's publication of Karl Holl's edition of the works of Epiphanius in Die Griechischen Christlichen Schriftsteller der ersten drei Jahrhunderte, XXV, XXXI, XXXVII (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1915, 1922, 1933) is the critical edition currently available for scholarly investigation.

<sup>44</sup>Von Soden's I-text contains a variety of manuscripts with quite diverse textual peculiarities, causing him to divide this type of text into several sub-groups. Cf. von Soden, op. cit., II, pp. xiv, xv.

<sup>45</sup>Ibid., I, 3, p. 1759.

<sup>46</sup>Ibid., p. 1953.

<sup>47</sup>Von Soden's K-text is commonly referred to as the Byzantine text, but is also known as the Koine, Syrian, Antiochian, or Ecclesiastical text.

<sup>48</sup>Von Soden, op. cit., II, p. xix.



Epiphanius's quotations from the Gospels, and he considered the infrequent quotations from the Catholic epistles to be relatively unimportant.<sup>49</sup>

E. A. Hutton, in constructing tables listing "triple readings" passages and in drawing up charts setting forth the attestation for these readings, included Epiphanius among the witnesses who provide attestation for his so-called "triple readings." To his Alexandrian text, Hutton assigned Epiphanius's quotations of Matt. 8:28, Luke 8:26, John 15:26, Acts 15:1, Rom. 15:8, 1 Cor. 15:47, and Rev. 3:7. He assigned citations of John 2:17, Acts 2:28, and 1 Cor. 7:8 to the Western text, and 1 Cor. 7:32 and 9:7 to the Syrian text. It is obvious that Hutton did not examine a sufficient number of Epiphanius's quotations to render justifiable any conclusions as to the textual affinities of Epiphanius's text. Of the twelve readings cited by Hutton, only five are from the Pauline epistles.<sup>50</sup> This is hardly sufficient to constitute a significant contribution to the analysis of Epiphanius's quotations from these epistles.

Lawrence A. Eldridge, in a doctoral dissertation at Princeton Theological Seminary, undertook to assemble the full text of Epiphanius's quotations from the Gospels and to determine the affinity of the quotations with the four main text-types (i.e., Alexandrian, Western, Caesarean,

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<sup>49</sup>Ibid., p. 1873.

<sup>50</sup>Rom. 15:8; 1 Cor. 7:8, 32; 9:7; 15:47.



and Byzantine.<sup>51</sup> His analysis consisted of determining the percentages of agreement with New Testament witnesses representing the respective text-types. Matt. 1:18-11:18 was found to be predominantly Alexandrian, while 11:19-26:50 was textually mixed, but strongly Byzantine. Mark was found to be Western, exhibiting frequent agreement with the African Old Latin text. Luke and John were concluded to have primary affinity with the Caesarean text. He further concluded that the frequent agreement of Epiphanius with the Alexandrian text likely reflects his use of a fourth century Palestinian text which still preserved many pre-Byzantine readings which were subsequently lost through Byzantine revision and are thus absent from most late Caesarean manuscripts. Eldridge also noted that Epiphanius's text of Luke and John witnesses to a stage in the development of the Caesarean text intermediate between the pre-Byzantine text current in Caesarea during the third century and the thoroughly revised text which occurs in relatively late Caesarean manuscripts. Because of the verbal inexactness characteristic which he noted in many of Epiphanius's quotations, Eldridge concluded that Epiphanius generally quoted from memory and probably from a text which he had known and used for many years. On this basis Eldridge argued that Epiphanius's quotations reflect the type of text which he had commonly used in southern Palestine during the first fifty years of his

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<sup>51</sup>Cf. bibliographical data in fn. 26, p. 16, supra.

life. His use of a Caesarean text leads Eldridge to conclude that this text-type cannot be localized only in Caesarea during the fourth century. The work of Eldridge has been criticized on two accounts: 1) an inadequate following of his method resulted in an incomplete presentation of textual data, and 2) his analysis of textual relationships remains unconvincing.<sup>52</sup> The textual affinities of Epiphanius have not yet been satisfactorily defined.

#### The Sources of Critical Data

Although formerly the writings of Epiphanius were considered to be quite extensive, careful criticism has discovered several works attributed to him to be spurious, or at least dubious.<sup>53</sup> The following are the genuine

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<sup>52</sup>A critical appraisal of Eldridge's work is found in a review article by Gordon Fee, Journal of Biblical Literature, XC (1971), pp. 368-370.

<sup>53</sup>The following works are considered dubious or spurious: Anacephalaeosis; Anaphora graeca; Commentarii in Hexaemeron; De divina inhumatione; Enumeratio LXXII prophetarum et prophetissarum; Fragmentum de Trinitate; Homilia de Assumptione D. N. Jesu Christi; Homiliae in Genesim et Lucam; Homilia in laudes sanctae Mariae Deiparae; Homilia in die festo palmarum I; Homilia in die festo palmarum II; Homilia in Resurrectionem I; Homilia in Resurrectionem II; Homilia in divini corporis sepulturam; Index Apostolorum; Index discipulorum; Notitiae episcopatum; Physiologus; De prophetarum vita et obitu; De prophetarum vita et obitu recensio alia; Tractatus de numerum mysteriis. The writer is indebted to J. Duplacy for the above list of Opera Dubia aut Spuria, which was prepared for the committee directing the preparation of the Novi Testamenti Graeci Editio Maior Critica by Père M. van Parys on the basis of material furnished by Mr. M. Geerard, who prepared the Clavis Patrum Graecorum for the Corpus Christianorum.

works of Epiphanius from which quotations from the Pauline epistles have been extracted:<sup>54</sup> Ancoratus,<sup>55</sup> Epistula ad Joannem Hierosolymitanum,<sup>56</sup> De mensuris ponderibus,<sup>57</sup> Panarion,<sup>58</sup> and Tractatus contra eos qui imagines faciunt.<sup>59</sup>

The vast majority of quotations from the Pauline epistles are contained in two major works. Most important and containing most of his quotations from these epistles is the Panarion Haereses which sets forth various remedies for eighty heresies threatening the Church. The Ancoratus, written about 374 and thus the earliest extant treatise of

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<sup>54</sup>The following Greek works do not contain citations from the Pauline epistles: Epistula ad Eusebium, Vivianum, Carpum et ad Aegyptios; Epistula ad Theodosium imperatorem; De XII gemmis; Scholia in Genesin; Testamentum ad cives. As this investigation is concerned only with the Greek text of Epiphanius, the following authentic works, which are currently extant only in translation, were omitted from consideration: Epistula ad Basilianum (Syriac); Epistula ad clericos Aegypti (Syriac); Epistula ad Hieronymum (Latin); Epistula ad Magnum Antiochiae presbyterum (Syriac); Epistula ad presbyteros Pisidiae (Syriac).

<sup>55</sup>Holl, GCS, I, pp. 1-149.

<sup>56</sup>P. Maas, "Die ikonoklastische Episode des Epiphanius an Johannes," Byzantinische Zeitschrift, XXX (1929-30), pp. 279-286.

<sup>57</sup>Paul de Lagarde, Symmicta, II (Göttingen: Dieterichsche Sortimentsbuchhandlung, 1880), pp. 149-216. Cf. also J. P. Migne, Patrologia Graece, XLIII (Paris: n.p., 1863), col. 237-294.

<sup>58</sup>Holl, GCS, I, pp. 162-463; II; III. Cf. also G. Quispel, Lettre à Flora, Vol. XXIV of Sources chrétiennes (Paris: Editions du Cerf, 1966); and C. Riggi, Epifanio contro Mani (Rome: Esse-Gi-Esse, 1967).

<sup>59</sup>Karl Holl, "Die Schriften des Epiphanius gegen die Bilderverehrung," Gesammelte Aufsätze zur Kirchengeschichte, II (Tübingen: J. C. B. Mohr, 1928), pp. 356-359.

Epiphanius, is designed, as its title suggests, to provide the Christian reader with doctrine which will serve as a firm anchor while the wild winds and waves of heresy wreck havoc. A significant number of quotations from the Pauline epistles occur in the Ancoratus. Both the Pan. haer. and Anc. are available in a critical edition prepared by Karl Holl for the GCS series, and this work was used as the source from which the vast majority of Epiphanius's citations from the Pauline epistles were derived.<sup>60</sup>

The scholarly world is much indebted to Holl for his production of an edition of the works of Epiphanius which is, in several ways, a distinct advancement beyond its predecessors. Holl utilized several manuscripts, some much older than those available to earlier editors, and much to the benefit of the reader he lists and describes them, indicates how much they contain, assesses their value and relation to each other, and provides data on their dates and locations.<sup>61</sup> In the footnotes to each page, Holl

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<sup>60</sup>The works of Epiphanius were first published in Latin by Janus Cornarius (Basel; 1543), and in Greek by Jo. Oporinus (Basel; 1544). Both of these publications were based upon Codex Jenensis. Dionysius Petavius, using the edition of Oporinus and manuscripts V, P<sup>1</sup> and P<sup>2</sup>, published a Greek-Latin edition of Epiphanius (Paris; 1622) which later became the basis of the text published by J. P. Migne, Patrologia Graece, XLI-XLIII (Paris; 1858). The Petavius edition was used by Tischendorf in the critical apparatus of his eighth edition of the Greek New Testament. Franz Ohler, in his Corpus haereseologicum, II, III (Berlin; 1859-1861), used the manuscripts M and R to update the earlier editions of Epiphanius. Another edition of the works of Epiphanius was published by Wilhelm Dindorf in 1859-1862.

<sup>61</sup>In addition to the information provided in the GCS volumes, cf. the lengthy article by K. Holl in Texte und Untersuchungen mentioned in fn. 6, p. 5., supra.



cites the manuscripts used in editing the text which is found on that page, and when variants occur in these manuscripts he gives indication of such in the footnotes. He uses a different style of Greek type to denote those instances where Epiphanius quotes the text of another patristic writer. Unfortunately, however, from time to time Holl tends to prefer the text of the TR in Epiphanius's Biblical quotations, a text mainly preserved in the later manuscripts of Epiphanius's works (and at times in no extant manuscript of his works), and to ignore the non-Koine readings preserved in the earlier and better manuscripts of Epiphanius's writings. One is made to wonder whether Holl has treated the patristic text in a similar fashion.<sup>62</sup> Although hesitant to criticize the erudite workmanship of a scholar such as Karl Holl, the present writer has deemed it necessary for the purposes of this thesis to depart at times from the text that is printed by Holl in favor of another reading.<sup>63</sup> There is no doubt

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<sup>62</sup>Cf. A. Souter's pertinent remark in A Study of Ambrosiaster, Vol. VII, no. 4, of Texts and Studies (Cambridge: University Press, 1905), p. 42, "The Benedictine text is no less worthless in the Scriptural quotations than in the rest of the work." Cf. also his comments on his own edition of the Pseudo-Augustinian Quaestiones in Journal of Theological Studies, XI (1909-10), pp. 143-144.

<sup>63</sup>Although it would have been most desirable to assemble a complete textual apparatus for each of the quotations from the Pauline epistles, limitations of time and finance have rendered it necessary to restrict the judgment upon readings to the evidence presented by Holl in the GCS. The same principles generally applied to the textual criticism of the New Testament have been applied to the patristic text. Here, as elsewhere, the manuscripts should be weighed and not counted. It is theoretically possible that the correct reading may be preserved in any of the extant manuscripts of Epiphanius's works.

that an uncritical use of the GCS text would seriously jeopardize any effort to adequately assess the textual affinities of Epiphanius.

Much of the textual evidence cited in the critical apparatus of this thesis is drawn from the apparatus critici of the editions of Tischendorf,<sup>64</sup> and von Soden.<sup>65</sup> Supplementary evidence was derived from the editions of Tregelles,<sup>66</sup> Nestle-Aland,<sup>67</sup> and the UBS Greek Testament.<sup>68</sup>

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<sup>64</sup>Constantine Tischendorf, Novum Testamentum Graece (8th ed.; Leipzig: Giesecke and Devrient, 1872). Frequent reference was made to Vol. 3 of this edition: Caspar R. Gregory, ed., Prolegomena (Leipzig: J. G. Hinrich's, 1894). Conversion of Tischendorf's sigla into their Gregory equivalents necessitated reference to Kurt Aland, Kurzgefasste Liste der griechischen Handschriften des neuen Testaments: Band I of Arbeiten zur neutestamentlichen Textforschung (Berlin: Walter de Gruyter, 1963). The Gregory designations and order are employed throughout this thesis.

<sup>65</sup>von Soden, op. cit., II. In order to convert von Soden's unique sigla into their Gregory equivalents the work by Benedikt Kraft, Die Zeichen für die wichtigeren Handschriften des griechischen Neuen Testaments (Freiburg: Herder, 1955) was utilized. Only those witnesses which are specifically mentioned in von Soden's apparatus are employed in the present study.

<sup>66</sup>Samuel P. Tregelles, The Greek New Testament (London: Samuel Bagster and Sons, 1857-1879).

<sup>67</sup>Erwin Nestle and Kurt Aland, Novum Testamentum Graece (25th ed.; Stuttgart: Privilegierte Württembergische Bibelanstalt, 1963).

<sup>68</sup>Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren, eds., The Greek New Testament (2nd ed.; Stuttgart: Württemberg Bible Society, 1968).



Further textual evidence was taken from the textual investigations of Zuntz<sup>69</sup> and Scrivener.<sup>70</sup> The editions of Bover,<sup>71</sup> Merk,<sup>72</sup> and Kilpatrick<sup>73</sup> were consulted at points. In order to supplement the Latin evidence given in the principal critical editions of the Greek New Testament, the texts of Vogels<sup>74</sup> and the Beuron project<sup>75</sup> were consulted.

Although much of the textual evidence utilized in the present investigation was derived from the apparatus critici of the major critical editions of the Greek New

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<sup>69</sup>Günther Zuntz, The Text of the Epistles: A Disquisition Upon the Corpus Paulinum (London: Oxford University Press, 1953).

<sup>70</sup>F. H. A. Scrivener, A Plain Introduction to the Criticism of the New Testament (3rd ed.; Cambridge: Deighton, Bell and Co., 1883).

<sup>71</sup>Joseph M. Bover, ed., Novi Testamenti: Biblia Graeca et Latina (5th ed.; Madrid: Gráficas Cóndor, 1968).

<sup>72</sup>Augustinus Merk, ed., Novum Testamentum: Graece et Latine (9th ed.; Rome: Pontifical Biblical Institute, 1964).

<sup>73</sup>Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ (2nd ed.; London: British and Foreign Bible Society, 1958). The revised critical apparatus is the result of the collaboration between Erwin Nestle and G. D. Kilpatrick, who was the editor of the volume.

<sup>74</sup>H. J. Vogels, Novum Testamentum Graece et Latine (4th ed.; Freiburg im Breisgau and Barcelona: Herder, 1955).

<sup>75</sup>H. J. Frede, Epistula ad Ephesios, Vol. XXIV, no. 4, of Vetus Latina (Freiburg: Herder, 1962-64); Epistulae ad Philippenses et ad Colossenses, Vol. XXIV, no. 2, of Vetus Latina (Freiburg: Herder, 1966-71).

Testament, many readings were gathered from the writer's examination of original manuscripts as well as published collations or printed texts of a number of witnesses. An examination of the full text or published collations of the following manuscripts yielded several readings which are used as critical data in this thesis:<sup>76</sup>

<u>Papyri</u>	<u>Uncials</u>	<u>Minuscules</u>		
p 10	N 049*	33*	330	917*
p 11	A 0209	69	356	1522
p 14	B 0220	81*	378**	1739
p 15	C	88*	383**	1836*
p 16	D	104**	436	1908**
p 26	F	105**	440	1912*
p 27	G	181*	462	1955
p 31	H*	201	480	2344
p 34	I	206	489	
p 40	K*	216	547**	
p 46	L*	221**	614*	
p 51	P	314**	642	
p 61	Y*	325**	665**	
p 68		326**	915*	

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<sup>76</sup>Manuscripts examined from microfilm or photographs at the Institut für neutestamentliche Textforschung, Universität Münster, are denoted by a single asterisk; those examined in the original are denoted by double asterisks. The remainder were examined from published materials. Whenever a reading in a critical apparatus or published material was found to be at variance with the writer's own examination of the reading (either from a photograph, microfilm, or the original document), the writer's own observation has been deemed the correct one for inclusion in the critical apparatus of this thesis.

## CHAPTER II

### METHODOLOGY

#### Principal Methodologies Used

##### In Previous Studies

An indispensable aspect of textual research is the utilization of a sound method. The eventual conclusions are determined by the data selected for use and the principles which govern the study of those data. Great care must be taken, therefore, to insure that proper procedures are followed in order that valid and trustworthy results are assured. Several methodologies have been used in various textual researches in attempts to locate textual witnesses within the New Testament manuscript tradition.<sup>1</sup> For the purposes of this thesis, it is helpful to discuss three of these.

##### Variants from the TR

The majority of studies of the texts of the Fathers have consisted of efforts to demonstrate textual relationships with the evidence from the Greek manuscripts and

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<sup>1</sup>Cf. a helpful survey of some of the research which has been undertaken on quotations from various patristic writers in James A. Brooks, The Text of the Pauline Epistles in the Stromata of Clement of Alexandria (Unpublished Th.D. dissertation at Princeton Theological Seminary, 1966), pp. 21-44.

the early versions. Most of these studies have used the secondary methodology based upon locating variants from the TR and analyzing them in terms of agreements with a large number of manuscripts whose readings have been set out in various apparatus critici of the Greek New Testament. The use of this method is described and advocated by J. Harold Greenlee.<sup>2</sup> Since the text of the TR is generally of the Koine type, those variants from it in a textual witness consist mainly of non-Koine readings. If the differences between the witness and the TR are relatively few, the witness may safely be considered primarily Koine in character. On the other hand, if the witness varies frequently from the TR, its variants should then be examined to assess its affinities with non-Koine forms of the text.

E. C. Colwell has noted that "the nineteenth century's battle with the Textus receptus fastened attention upon that text, and the study of variation from it was a natural development."<sup>3</sup> The principal

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<sup>2</sup>J. Harold Greenlee, Introduction to New Testament Textual Criticism (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1964), pp. 135-141. Although Greenlee advocates the study of variants from the TR as a proper method of discovering the textual affinities of a witness, he recognizes at the same time that due consideration must be given to the variants with which the witness does not agree. Cf. especially p. 141.

<sup>3</sup>"The Significance of Grouping of New Testament Manuscripts," New Testament Studies, IV (1958), p. 90, which has been reprinted as "Method in Grouping New Testament Manuscripts," Studies in Methodology in Textual Criticism of the New Testament, Vol. IX of New Testament Tools and Studies, ed. by B. M. Metzger (Leiden: E. J. Brill, 1969), p. 24.

weakness of the method lies in the fact that it omits a significant amount of evidence, especially in those readings which a witness has in common with the TR. An analysis of the text of a witness in terms of differences from the TR is relatively useless when an adequate control has not been employed.<sup>4</sup> Gordon Fee has correctly noted that "although this method might work accidentally--when a Father's text is particularly close to a given manuscript or text type--, it is especially inadequate in texts with an appreciable amount of 'mixture'."<sup>5</sup> Bruce Metzger has observed the inadequacy of this method and proposed a viable alternative:

The proper method of determining the relation of a hitherto unknown manuscript to the Neutral, Western, Caesarean, and Byzantine families is not merely to count how many of its variants from the Textus receptus (or from any given norm) agree with B, N, D, Θ, W, etc. Such a procedure is indeed necessary and not unconstructive, but the only really satisfactory method is to reconstruct the text of each of the major families and to determine precisely what proportion of variants from the Textus Receptus in such a reconstructed text is also present in the manuscript to be analyzed.<sup>6</sup>

Fee's critique of the inadequacy of the method of analyzing

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<sup>4</sup>Metzger, The Text of the New Testament, p. 179.

<sup>5</sup>"The Text of John in Origen and Cyril of Alexandria: A Contribution to Methodology in the Recovery and Analysis of Patristic Citations," Biblica, LII, 3 (1971), p. 364. Cf. also Harold S. Murphy, "Eusebius' N.T. Text in the Demonstratio Evangelica," Journal of Biblical Literature, LXXIII (1954), pp. 162-168; and Suggs, op. cit., p. 145.

<sup>6</sup>Metzger, Chapters in the History of N.T. Textual Criticism, pp. 71-72. Cf. also his The Saturday and Sunday Lessons from Luke in the Greek Gospel Lectionary (Chicago: University of Chicago Press, 1944), and "The Caesarean Text of the Gospels," Journal of Biblical Literature, LXIV (1945), p. 488.



variants from the TR, as illustrated from the text of John in Origen and Cyril of Alexandria, is equally instructive.<sup>7</sup> Should Epiphanius be in agreement with the TR at a place where the TR itself agrees with the papyri and/or non-Koine witnesses, but is in disagreement with the mass of Koine witnesses, one would erroneously assume his text to be in agreement with the Koine tradition, and consequently overlook the textual data with which he was truly in agreement.

#### The Triple Readings Method

In order to secure a more accurate analysis of the relationships between manuscripts, E. A. Hutton proposed a "triple readings method"<sup>8</sup> based upon the selection of variants which present at least three alternative readings,

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<sup>7</sup>Fee, Biblica, (1971), p. 365, states with reference to the text of Cyril, "In this chapter his text varies from the TR 35 times, three of which are singular and one sub-singular (4, 37, word order with 579). In the remaining 31 his text has the following agreements: B 22, L 22, X 21, D 19, Origen 18. However, by simply adding one other factor, one may see how totally misleading such "agreements" are. Cyril's text has the following number of agreements with the TR against these mss.: B 19, L 11, X 46, D 35, Origen 18. This should mean that ultimately his text will be more like codex L than the others. But even these figures will not tell the whole story until the various agreements among these mss. vs. Cyril and the TR are noted. The final absurdity of all this is that in the first set of figures, Origen has extant text at only 25 points of variation, so that apart from the giving of percentages even the number of agreements vs. the TR is misleading." Fee states further that it is precisely this methodological failure which renders almost valueless a large proportion of the unpublished dissertations on the Father's texts, especially Zervopoulos's study of Athanasius, Linss's analysis of the text of Didymus, and the examination of the text of Cyril by Witherspoon. These three studies were done at Boston University, the first two in 1955 and the last in 1962.

<sup>8</sup>Hutton, loc. cit.



each of which has support from one of the three types of text he found in the manuscript tradition (i.e., Western, Alexandrian, and Syrian).<sup>9</sup> The textual affinities of the witness are indicated by assessing the proportion of readings of each text type supported by the witness in these passages.<sup>10</sup> Hutton listed over 200 such passages and presented the readings of each of the three text types in the passages.<sup>11</sup>

Metzger has noted that "with the multiplication of the number of identifiable textual groups, it is desirable to seek a higher degree of precision than Hutton's method permits."<sup>12</sup> Eldridge has further commented that "the 'Triple-Reading' Method . . . severely limits the scope of usable evidence in the case of an incomplete text such as that provided in the quotations of the Church Fathers."<sup>13</sup> This criticism is most significant as far as the possible utilization of the method to analyze the quotations from the Pauline epistles in Epiphanius, for his quotations from those epistles yield only five passages in which Hutton found triple readings. This slight amount of data can in no way be considered substantial enough to constitute

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<sup>9</sup>Ibid., p. 4.

<sup>10</sup>Ibid., p. 12.

<sup>11</sup>Ibid., pp. 67-125.

<sup>12</sup>Metzger, The Text of the New Testament, p. 180.

<sup>13</sup>Eldridge, op. cit., p. 12.

a valid assessment of the textual affinities of Epiphanius's quotations from the Pauline epistles. The only apparent value of Hutton's method is that it later became the basis for the "multiple readings method" devised by Merrill Parvis and E. C. Colwell.<sup>14</sup>

#### The Multiple Readings Method

Rather than restrict the evidence to triple readings in which three text types are found to support three separate readings, Parvis and Colwell proposed that "multiple readings" be employed as the evidence. In an effort to arrive at greater precision and objectivity, they altered the term "triple" to "multiple", which they defined as a reading

in which the minimum support for each of at least three variant forms of the text is either one of the major strands of the tradition, or the support of a previously established group (such as Family 1, Family II, the Ferrar Group, K<sup>1</sup>, K<sup>i</sup>, K<sup>r</sup>), or the support of some one of the ancient versions (such as af, it, sy<sup>s</sup>, sy<sup>c</sup>, bo, or sa), or the support of some single manuscript of an admittedly distinctive character (such as D).<sup>15</sup>

They further indicated that "if Multiple Readings are to be used effectively, the evidence of a representative group of witnesses should be cited in support of each

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<sup>14</sup>E. C. Colwell, "Method in Locating a Newly-Discovered Manuscript Within the Manuscript Tradition of the Greek New Testament," Studia Evangelica, ed. by Kurt Aland, et al., Vol. LXXIII of Texte und Untersuchungen (Berlin: Akademie-Verlag, 1959), pp. 757-777 (cf. especially p. 759), which has been reprinted as "Method in Locating a Newly-Discovered Manuscript," Studies in Methodology in Textual Criticism of the New Testament, Vol. IX of New Testament Tools and Studies, ed. by B. M. Metzger (Leiden: E. J. Brill, 1969), pp. 26-44.

<sup>15</sup>Colwell, Studia Evangelica (1959), p. 759; cf. also N. T. Tools and Studies, IX, pp. 27-28.

reading."<sup>16</sup> This method admittedly allows the inclusion of much more evidence than the method proposed by Hutton, but is limited in its usefulness for the present thesis in that it omits evidence which presents only two variant readings. Such variants often present quite significant data for the establishment of the textual affinities of a witness.

The Method Utilized In The  
Present Investigation

For the purposes of this thesis, a method is necessitated which, based upon direct comparisons of texts, can accurately locate the text of the Pauline epistles in Epiphanius within the developing textual tradition of the New Testament. Were the amount of text recoverable from Epiphanius's writings less extensive, it might have been possible to make a direct comparison with every known manuscript, and then discuss variants under the various kinds of relationships which occur.<sup>17</sup> This approach is rendered unusable in the present study by the mass of data

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<sup>16</sup> Ibid.

<sup>17</sup> Cf. M. Mees, Die Zitate aus dem Neuen Testament bei Clemens von Alexandrien (Bari: Istituto di Letteratura cristiana antica dell'Università, 1970), who has made an analysis of the quotations of Clement by a direct comparison with the manuscripts. Metzger, The Text of the New Testament, p. 179, points out that the enormous amount of labor involved in this method is quite out of proportion to the importance of the results, and that it is therefore wise to make one's analysis on a selective basis of some sort.

with which it is necessary to deal.

The method selected for the present investigation demonstrates general textual relationships as well as the details of relationships with individual witnesses which were selected for examination.<sup>18</sup> The principal procedures in the method used here are the following:

1) An examination was made of all of Epiphanius's quotations from the Pauline epistles which appear in his extant Greek writings.

2) A critical evaluation was made of all passages, and a reconstruction of Epiphanius's text was made in so far as possible. Such textual eccentricities of Epiphanius as were deemed worthwhile to mention are dealt with in footnotes to the reconstructed text. Brief passages of only three or four words without an introductory formula have been considered to be due to common Christian vocabulary rather than as genuine quotations and thus omitted from this investigation. With very few exceptions Holl's judgment was accepted as to what constitutes a quotation

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<sup>18</sup>This is basically the method devised by Colwell and Tune, "The Quantitative Relationships Between MS Text-types," Biblical and Patristic Studies in Memory of Robert Pierce Casey (Freiburg: Herder, 1963), pp. 25-32, which has been reprinted as "Method in Establishing Quantitative Relationships Between Text-types of New Testament Manuscripts," Studies in Methodology in Textual Criticism of the New Testament, Vol. IX of New Testament Tools and Studies, ed. by B. M. Metzger (Leiden: E. J. Brill, 1969), pp. 56-62. Much the same method is found in Gordon Fee, "Codex Sinaiticus in the Gospel of John: A Contribution to Methodology in Establishing Textual Relationships," New Testament Studies, XV (1968-69), pp. 23-44. H. H. Oliver's study on the text of the Gospels in Basil's Moralia (unpublished dissertation at Emory University, 1961) and Eldridge's, loc. cit., study of the Gospels in Epiphanius both utilize a similar method. Fee further proposed much the same method in Biblica, (1971), pp. 357-394.



by Epiphanius from another patristic source. Biblical citations from patristic sources quoted by Epiphanius are not included in this thesis.

3) Rather than limit the data to variants from the TR, the present study includes agreements and disagreements between Epiphanius's readings and those of other witnesses which were selected to give a broad cross-section of the various textual traditions.<sup>19</sup>

4) As most of the textually significant variants in the manuscript tradition of the epistles are set forth in the apparatus critici of the editions of the Greek New Testament published by Tischendorf<sup>20</sup> and von Soden,<sup>21</sup> an examination was made of these editions to locate variants in the passages quoted by Epiphanius. Other variants were added as the research progressed.

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<sup>19</sup>All the known papyri and major uncials have been included, along with partial secondary evidence from certain minuscules, versions, lectionaries, and Fathers. Although versional, lectionary, and patristic evidence is included in the critical apparatus of this thesis, those data were obtained from the various apparatus critici of the printed Greek New Testaments which were developed with varying methodologies and varying degrees of technical competence. Consequently, in the determination of the textual affinities of Epiphanius this material must remain interesting but highly questionable.

Further, while the limitation to a comparatively small number of primary witnesses of each text-type does facilitate a clear understanding of the relationship of Epiphanius to those text-types, there always exists the possibility that Epiphanius will stand closer to some other witness which is not a primary representative of a text-type. In order to offset this limitation as much as possible, a number of unclassified minuscules which retain many early readings have been carefully examined.

<sup>20</sup>Tischendorf, loc. cit.

<sup>21</sup>von Soden, loc. cit.

5) The critical apparatus to Epiphanius's text of the Pauline epistles includes variant readings which have been carefully weighed before their inclusion in the study.<sup>22</sup> In certain instances, variants involving the omission of material by Epiphanius, even though he may be supported by a number of witnesses, have been considered insignificant for the purposes of this investigation, especially when the "omission" occurs either at the beginning or ending of the citation, or when it occurs in a loose or fragmentary citation. Other types of variants which are not especially significant include textual trivia such as certain misspellings and the presence or absence of moveable ν, or, in the case of words like οὐτως, the variable ς. A variant reading which involves itacism is not rejected if the variation involves a change in syntax, provided the term makes grammatical and contextual sense. As itacistic variants have rarely become a genuine part of the manuscript tradition, they have very little to contribute to an understanding of that tradition. They are generally excluded from this thesis as they tend to distort results which are expressed in percentages of agreement. Usually καί, ἀλλά, γάρ, δέ, and other connectives which are part

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<sup>22</sup>For a full discussion of what constitutes a variant cf. E. C. Colwell and E. W. Tune, "Variant Readings: Classification and Use," Journal of Biblical Literature, LXXXIII (1964), pp. 253-261, which has been reprinted as "Method in Classifying and Evaluating Variant Readings," Studies in Methodology in Textual Criticism of the New Testament, Vol. IX of New Testament Tools and Studies, ed. by B. M. Metzger (Leiden: E. J. Brill, 1969), pp. 96-105.



of a Biblical quotation, but which also serve to introduce the quotation, cannot be relied upon to adequately reflect the Father's text as they were frequently adjusted to fit the syntax of his sentence. Nonsense readings have been rejected from the critical apparatus of this thesis. Readings have been likewise eliminated where Epiphanius reads with a few witnesses in a reading that is likely only coincidental. Singular and sub-singular readings opposed to the reading of Epiphanius are dealt with in footnotes to the reconstructed text rather than in the critical apparatus.<sup>23</sup>

6) There exists the possibility that mere coincidence may be the case in such variants as word order, common synonyms, the presence or absence of the article, and the use of the aorist for the imperfect or historical present.<sup>24</sup> Nevertheless, all significant variants are included in the critical apparatus of this thesis in which the reading of Epiphanius and at least one other reading have valid textual support from no less than three witnesses.

7) As a more comprehensive apparatus was desirable than that found in the apparatus critici of printed Greek New Testaments, or in many theses of this type, numerous

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<sup>23</sup> Colwell and Tune, Biblical and Patristic Studies in Memory of Robert Pierce Casey, pp. 26-27 and 30-31, show how the inclusion of singular readings can affect the results of a textual investigation so as to seriously distort the conclusions. This thesis assumes that the achievement of significant results necessitates also the elimination of sub-singular variants, except where versional or patristic evidence would seem to indicate inclusion of the variant is warranted, or when p<sup>46</sup> and B agree against the manuscript tradition.

<sup>24</sup> Cf. Metzger, Journal of Biblical Literature, (1945), pp. 488-489.

manuscripts were examined with respect to variants found in the quotations of Epiphanius. Several reasons are to be found for the examination of these manuscripts: 1) the presentation of variant readings in the various editions is so different that it is awkward to attempt to use these editions with one another; 2) Tischendorf's 8th edition lacks the more recently discovered witnesses and is in error at points; and 3) von Soden's system is too unique and fraught with errors. Full presentation of the evidence of important manuscripts is useful in the determination of textual relationships. Although a complete collation of the text of each manuscript against the text of Epiphanius would have been most desirable, the limitations of time and finance made it necessary to first ascertain from the editions of Tischendorf and von Soden just which variants merited inclusion in the study, and then the several manuscripts were examined with respect to those variants. Therefore, extensive, and in many cases complete, evidence is presented for each variant included in the thesis.

8) The affinity of Epiphanius's quotations to the varying forms of text in the developing textual tradition is determined by ascertaining the amount of agreement which exists between his text and individual representatives of the various types of text. The agreements and disagreements between Epiphanius's text and the witnesses chosen as representative of the various forms of the text are computed in totals of agreement and disagreement and

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in percentages of agreement.

9) However, as statistical information gives at best only an indication of general tendency, sufficient discussion of the variant readings is presented to substantiate firm conclusions relative to the textual character of the Pauline epistles in Epiphanius. This discussion of readings will involve both variant readings found in Epiphanius's longer citations and in selected instances in which he specifically comments upon a variant reading known by him to exist.

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## CHAPTER III

### EPIPHANIUS'S QUOTATIONS FROM THE PAULINE EPISTLES

#### Prefatory Remarks

##### Reconstruction of the Patristic Text

The suggestion has been proposed by Jack Suggs that rather than merely presenting all the data, scholars should aim at publishing "'critically reconstructed' texts" of the patristic witnesses to the text of the New Testament.<sup>1</sup> Although reconstructed texts or presentations of the full textual data are currently available for most of the important Latin Fathers,<sup>2</sup> the full New Testament text of the Greek Fathers is restricted to Clement of Alexandria,<sup>3</sup> Nonnus,<sup>4</sup> and the Gospel of Mark in Chrysostom.<sup>5</sup> Studies of the texts of other Greek Fathers do exist, but usually consist only of the presentation of variants from the TR or merely statistics based upon those variants. Several

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<sup>1</sup>M. Jack Suggs, op. cit., p. 147.

<sup>2</sup>Fee, Biblica, (1971), p. 358, fn. 2, lists these.

<sup>3</sup>Mees, loc. cit.

<sup>4</sup>R. Janssen, Das Johannes-Evangelium nach der Paraphrase des Nonnus Panopolitanus, Vol. XXIII, no. 4, of Texte und Untersuchungen (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1903).

<sup>5</sup>Jacob Geerlings and Sylva New, "Chrysostom's Text of the Gospel of Mark," Harvard Theological Review, XXIV (1931), pp. 121-142.

reconstructions or presentations of the full data of the texts of Greek Fathers are extant in the form of unpublished doctoral dissertations.<sup>6</sup> In this investigation there will be a full presentation of the data, but due to Epiphanius's varying quoting habits a complete reconstruction of his Biblical text has not been attempted. At those places where reconstruction can be attempted there will be sufficient discussion in the footnotes.

### Presentation of the Quotations

The presentation of a Father's text in the form of variants from the TR is wholly unsatisfactory, for such a form precludes the discovery of the Father's agreements with the TR when some part of the manuscript tradition varies. Further, this method prevents the accurate collation of the Father's text with any other text. With such a presentation of the evidence, the total amount of a Father's agreement or disagreement with the entire manuscript tradition is based upon an admittedly useful, but highly arbitrary, factor. Fee has correctly observed that "it is precisely this methodological failure which is the weakness of many attempts to place the text of a Father within the history of textual transmission."<sup>7</sup>

Further, when the text of a Father is presented only in lists of variants, one can never be quite sure that

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<sup>6</sup>Several of these are noted by Fee, Biblica, (1971), p. 359.

<sup>7</sup>Ibid.



each reading cited is, in fact, genuinely from the Father rather than secondary to him.<sup>8</sup> A full presentation of the data, including a critical assessment of it, is obviously more desirable, not only because it omits the arbitrariness introduced by the TR, but also because it contributes toward the elimination of dubious variants.

The presentation of the text of a Father should attempt in so far as possible to reconstruct the text which the Father used, either in his lifetime or in a given period or locale, or in a given work or part of a work. In this connection, a critical evaluation of the data presented is essential. Such a presentation must be complete, including all known citations and adaptations (although not all allusions) from all the available sources.

There are two methods of presentation which are suitable for the presentation of the text of the Pauline epistles in Epiphanius. One is followed by G. M. Rolando and T. Caragliano in their edition of the text of Luke and John in Ambrose,<sup>9</sup> and advocated by Gordon Fee in his discussion of methodology in the recovery and analysis of

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<sup>8</sup>Cf. ibid. for a discussion of readings in Origen's commentary on John which are obviously secondary to Origen.

<sup>9</sup>Giovanni M. Rolando and Tyndarus Caragliano, "Ricostruzione Teologico-Critica Del Testo Latino Del Vangelo Di S. Luca Usato Da S. Ambrogio," Biblica, XXVI (1945), pp. 238-276; XXVII (1946), pp. 3-17, 30-64, and 210-240. A comparison of this presentation with that of R. W. Muncey, The New Testament Text of St. Ambrose (Cambridge: Cambridge University Press, 1959) has proven helpful in discerning what should and should not be done in the presentation of the Biblical text of a Father. Cf. B. M. Metzger's review of Muncey's work in Journal of Biblical Literature, LXXX (1961), pp. 187-188.

patristic citations.<sup>10</sup> A running text of the Father is given, in so far as it can be reconstructed from the available sources. Along with this text are two or three sections of apparatus. The first consists of a list and full text of citations or adaptations presently available only in translation. These are not used in the reconstruction of the text because they are not sufficiently reliable representations of the Father's Greek text, and consequently need to be evaluated separately.<sup>11</sup> A second apparatus includes the references to all citations, the extent of text of each citation, and the complete text of all adaptations which have verbal significance. A third apparatus lists, and discusses as need arises, all of the variations, whether Biblical or in the Father's citing of a passage.

An alternative method of presentation, and the one chosen for the present investigation, is found in Sanday and Turner's edition of the New Testament text of Irenaeus,<sup>12</sup> and used by Mees in his work on the text of the New Testament in Clement of Alexandria.<sup>13</sup> With this method, each citation or adaptation is listed separately. Critical evaluations appear in a separate discussion of the text

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<sup>10</sup>Fee, Biblica, (1971), pp. 357-394.

<sup>11</sup>Cf. G. Bardy, "Le texte de l'epître aux Romains dans le commentaire d'Origène-Rufin," Revue biblique, XXIX (1920), pp. 229-241, who came to much the same conclusion with regard to the text of Origen.

<sup>12</sup>W. Sanday and C. H. Turner, Nouum Testamentum S. Irenaei (Oxford: Oxford University Press, 1923).

<sup>13</sup>Mees, loc. cit.

itself or in footnotes to the text. A separate critical apparatus presents textual data, including agreements or disagreements with the Biblical manuscript tradition.

#### Format of the Presentation

Following the verse number, formulas of introduction are reproduced when they occur in the text of Epiphanius. When such formulas do occur, they are concluded with a Greek semicolon and the text of the citation itself begins on the next full line. When the formula occurs within or following the citation, the cited portion is underlined and the introductory material is not underlined. At times the patristic context is presented to the extent to which it finds itself in a relation with the text of the citation, and in this case the Biblical words are underlined. All variant forms of Epiphanius's text are noted in the footnotes, with the exception of the significant variants in the Biblical portions which are set forth in Chapter IV.

When a long citation is clearly from a single Biblical passage, the connection between verses is indicated by the sign / before and after each verse. This sign is used also in the event a Biblical passage is partially cited or out of order, but in that case a number is added before or after the sign:

- 6/ = the verse quoted (which is not v. 7) continues immediately after v. 6 of the same chapter
- 3:2 = the verse quoted (which is not from the 3rd chapter) immediately follows 3:2 of the same book.
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Rom. 4:1/ = the verse quoted (which is from a book other than Rom.) follows immediately after Rom. 4:1.

Similarly, the sign / at the end of a verse signifies:

/ 6 = v. 6 of the same chapter follows next in Epiphanius's text.

/3:2 = 3:2 of the same book follows immediately in Epiphanius's text.

/ Rom. 4:1 = Rom. 4:1 follows immediately in the text of Epiphanius.

In the event a citation may belong to any of several Biblical passages, those possible passages are mentioned and discussed in the footnotes. When several Biblical passages are mixed by Epiphanius and presented as one passage, the text is presented in full for each Biblical passage involved, and those words which are from the verse under consideration are underlined. Given in parentheses after each patristic quotation is its location in the works of Epiphanius. Although the majority of quotations are from the GCS volumes, the locations are not given by vol., page, and line, but rather by chapter and section.

#### Determination of the Source of Quotations

Occasionally Epiphanius presents a text which could be either from Paul or from the Septuagint. In such cases, Holl's opinion in the GCS footnotes was considered, and a careful comparison was made of the text of the quotation with the texts of Paul and of the Septuagint. If doubt prevailed as to the source of the citation, it was rejected

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as data in this investigation.

### References to the Biblical Text

For the New Testament chapters and verses are numbered after the 25th ed. of Nestle-Aland,<sup>14</sup> and for the Old Testament the numeration of Rahlfs is followed.<sup>15</sup>

### Definition of Terms for Patristic Evidence

When reconstructing a Father's text or making a critical analysis of some portion of such a text, it is desirable to distinguish with precision between true citations and other forms of citation. J. Duplacy, in a review of Muncey's presentation of the text of Ambrose,<sup>16</sup> proposed four categories: reminiscence, allusion, citation adapted to context, and true citation. Gordon Fee has subsequently offered three categories:<sup>17</sup> allusion, adaptation, and citation. As used in this investigation, allusion refers to a reference to the content of a passage from the Pauline epistles in which verbal correspondence to the text of the New Testament is remote and offers little of value for the reconstruction of that text. Adaptation

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<sup>14</sup>E. Nestle and K. Aland, loc. cit.

<sup>15</sup>Alfred Rahlfs, ed., Septuaginta (2 vols.; 8th ed.; Stuttgart: Württembergische Bibelanstalt, 1965).

<sup>16</sup>Jean Duplacy, "Citations patristiques et critique textuelle du Nouveau Testament," Recherches de Science Religieuse, XLVII (1959), p. 393.

<sup>17</sup>Fee, Journal of Biblical Literature, (1971), pp. 169-170.



is a reference to a Biblical passage which has obvious verbal correspondence to the text of the New Testament, but which has been adapted by Epiphanius to make it fit his discussion or syntax. A citation is an instance where Epiphanius is making a conscious effort to quote from a Biblical text, either by memory or making reference to a text. At times an allusion may be quite valuable in recovering the Father's text, and for this reason a few significant allusions have been included in Epiphanius's quotations from the Pauline epistles.

The location of citations in the works of Epiphanius was greatly facilitated by notations by Holl in the GCS. It was necessary to distinguish genuine quotations from adaptations, allusions, or verbal coincidence which may have arisen from Epiphanius's use of common Christian vocabulary. Holl provided a measure of assistance at this point by referring to allusions and passages which merely parallel the New Testament text with the notation vgl. (i.e., vergleichen, compare). In a few instances passages which Holl regarded as genuine quotations from the Pauline epistles are not considered as evidence in this investigation. Occasionally short phrases of two or three words were noted by Holl as quotations, but unless contextual evidence clearly indicated a genuine quotation, such phrases were disregarded and considered to be due to Epiphanius's common Christian vocabulary. It should be noted that in almost every instance Holl's

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judgment with respect to quotations and allusions has been accepted.

Dangers Inherent in Reconstructing the Text of a Father

Epiphanius may have used different texts of the various Pauline epistles at different times. His own manner of Scripture citation may vary from work to work or section to section. Further, each of his works has undergone its own textual modifications through the centuries. In view of these difficulties one may wonder whether the text of his epistles can be reconstructed at all.

In reconstructing a portion of the text of a Father it is assumed that one should make some value judgments from time to time, based upon a knowledge of the Father's habits of Scripture citation as well as the nature of the data available in the extant works of the Father. The above-mentioned difficulties may be mitigated somewhat if priorities are made clear. In this investigation, the following procedures were followed:

- 1) The commentary of Epiphanius was accepted as representative of Epiphanius's Biblical exemplar when it quite specifically treated a word or phrase which was omitted in his quotation of the verse.

- 2) If both verbally exact citations and loose citations or adaptations exist for a verse, the reading of the exact citation was accepted as representative of Epiphanius's exemplar unless clear and strong evidence

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could be adduced for preferring the text of the loose quotation or adaptation over the verbally exact citation.

3) When making judgments upon a reading, it is helpful to be aware of the improbability of scribal correction to a non-Koine text, and the corresponding probability that the manuscript retained the non-Koine form which, in the manuscript tradition of Epiphanius's own works, was altered to conform to the current Koine norm.

4) When citations from different parts of the same work of Epiphanius presented readings which varied from each other, but which apparently have not been altered in the transmission of Epiphanius's work, both were considered to represent Epiphanius's exemplar unless other procedures listed here provided sufficient reason to prefer one reading over another.

5) When a quotation which was copied into the Pan. from the Anc. was found to differ in each work, the text was evaluated on its own merits. Holl's judgment was given consideration.

6) In all instances of variation in the manuscripts of Epiphanius, the age and quality of those manuscripts was given due consideration.

7) In selecting the true reading of Epiphanius:

a) if it was possible to ascertain a reading to be genuinely that of Epiphanius, the alternate reading was mentioned in the footnotes to the text, but was not listed

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in the critical apparatus nor was it counted in the totals of agreement and disagreement;

b) if it was impossible to ascertain which reading was original with Epiphanius, both readings were included in the footnotes to the text and in the critical apparatus, and both readings were counted in the totals of agreement and disagreement.

### Designation of Manuscripts

The Gregory system is followed throughout this thesis for all New Testament manuscripts. Epiphanius's manuscripts are designated by the sigla used by Holl. When the same sigla is used by both Gregory and Holl, the manuscript of Epiphanius is indicated by a superscript *epiph*. Thus, G refers to Codex Boernerianus, whereas *G<sup>epiph</sup>* indicates Codex Vaticanus 503; L refers to Codex Angelicus, whereas *L<sup>epiph</sup>* indicates Codex Laurentiani VI, 12; and P refers to Codex Porphyrianus, but *P<sup>epiph</sup>* refers to Codex Paris gr. 833.<sup>18</sup>

### Literary Dependence of Panarion Upon Ancoratus

In several instances, portions of Anc. were copied directly into Pan. Various verbal discrepancies between the two works in these passages suggest that alterations have occurred either in the original copying from the Anc. or in the later transmission of both works. No general

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principle can be adduced to clarify all the problematic points; rather, each instance of variation must be considered on its own merit, yet with due consideration given to the entire range of difficulties involved in this literary dependence. In most instances the conclusions of Holl were readily accepted. To facilitate the location of such instances of literary dependence, the notation "from Anc." has been included following the reference to the Pan. quotation.

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<sup>18</sup>Cf. pp. 180-181 infra for a full account of all symbols, abbreviations, Latin words, and sigla used in the footnotes to the text and in the critical apparatus.



Epiphanius's Text of the Pauline EpistlesRomans

Rom. 1:4-14

Chapter I

4) λέγων·

προορισθέντος<sup>19</sup> υιοῦ θεοῦ<sup>20</sup> ἐν δυνάμει κατὰ πνεῦμα<sup>21</sup>  
 ἁγιωσύνης<sup>22</sup> ἐξ ἀναστάσεως νεκρῶν, τοῦ κυρίου<sup>23</sup> ἡμῶν  
 Ἰησοῦ Χριστοῦ<sup>24</sup> (Pan. 54,6,2)

4) Gal 1:20/ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης (Pan. 74,5,10;  
 from Anc.)

4) ὡς φησι·

κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν τοῦ κυρίου  
 ἡμῶν Ἰησοῦ Χριστοῦ (Pan., De fide 17,11)

4) Gal 1:20/ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης (Anc. 68,10)

14) πάλιν ἐν ἑτέρῳ τόπῳ λέγει οὕτως·

ὄφειλέτης εἰμι Ἕλλησι τε<sup>25</sup> καὶ βαρβάροις, σοφοῖς τε καὶ  
ἀνοήτοις, ἵνα δείξῃ σοφοὺς μὲν τοὺς Ἰουδαίους, ἀνοήτους  
δὲ τοὺς Σκύθας. καὶ φησιν ὄφειλέτης εἰμι (Pan. 8,3,4)

<sup>19</sup>Text: Epiph. it<sup>deg</sup> vulg Mcell Euseb Theodot Iren<sup>lat</sup>  
 Ambrster Aug; ὀρισθέντος rell.

<sup>20</sup>Text: Epiph rell.; τοῦ θεοῦ 330.

<sup>21</sup>κατὰ πνεῦμα Epiph rell.; καὶ πνεύματι eth syr<sup>p</sup>  
 (syr<sup>hk</sup> om. καὶ ) Chrysos<sup>txt</sup>.

<sup>22</sup>Text: Epiph rell.; ἁγιωσύνης ἐν δυνάμει 1836.

<sup>23</sup>Text: Epiph rell.; θεοῦ 323.

<sup>24</sup>Text: M; Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν U.

<sup>25</sup>Text: Epiph rell.; om. τε here and post σοφοῖς  
 1838 vulg.

- 14) Ἕλλησὶ τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις (Pan.  
26,1,1)
- 18) ὡς λέγει ὁ ἀπόστολος ἐπὶ τούτοις καὶ τοῖς ὁμοίοις  
αὐτῶν·  
ἀποκαλύπτεσθαι<sup>26</sup> ὁργὴν θεοῦ<sup>27</sup> καὶ δικαιοκρισίαν ἐπὶ τοὺς  
τὴν ἀλήθειαν<sup>28</sup> ἐν ἀδικίᾳ κατέχοντας<sup>29</sup> (Pan. 24,3,8)
- 25) μάλιστα τοῦ ἀποστόλου λέγοντος·  
καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα/22<sup>30</sup> (Pan.  
69,36,2)
- 25) ἐλάτρευσαν γὰρ τῇ κτίσει παρὰ τὸν κτίσαντα/22 (Pan.  
74,7.3)
- 25) καὶ ὁ ἀπόστολος φησιν·  
ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα/22 (Pan. 76,8,8)
- 25) τὴν κτίσιν παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογημένος  
εἰς τοὺς αἰῶνας ἀμήν<sup>31</sup> (Pan. 76,16,1)
- 25) ἐλάτρευσαν γὰρ καὶ ἐσεβάσθησαν τῇ κτίσει παρὰ τὸν  
κτίσαντα (Pan. 79,5,4)

<sup>26</sup>Text: Epiph; ἀποκαλύπτεται rell.

<sup>27</sup>Text: Epiph rell.; om. θεοῦ 876\* 1908 Marc.

<sup>28</sup>Text: Epiph rell.; add. τοῦ θεοῦ 325<sup>c</sup> vulg arm Hipp  
Ambrster.

<sup>29</sup>In this conflation καὶ δικαιοκρισίαν ἐπὶ τοὺς is  
an allusion to 2:5 which has been inserted into v. 18.

<sup>30</sup>In the four instances where v. 22 follows v. 25,  
v. 22 is merely a brief allusion of no textual significance.

<sup>31</sup>Text: Epiph rell.; om. ἀμήν 436.

- 25) ἐλάτρευσαν γὰρ<sup>32</sup> τῆ κτίσει<sup>33</sup> παρὰ τὸν κτίσαντα/22  
(Anc. 70, 3)
- 26) λέγων·  
αἱ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν<sup>34</sup>  
εἰς τὴν παρὰ φύσιν<sup>35</sup> (Pan. 26,16,2)
- 27) κατὰ τὸ γεγραμμένον·  
τὴν ἀντιμισθίαν τῆς πλάνης ἐν<sup>36</sup> ἑαυτοῖς ἀπολαμβάνοντες<sup>37</sup>  
(Pan. 26,11,8)
- 27) ὅτι·  
ἄρρενες ἐν ἄρρεσι τὴν ἀσχημοσύνην κατεργαζόμενοι (Pan.  
26,16,2)
- 27) ὡς καὶ ὁ ἀπόστολος φησι·  
τὴν γὰρ ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν<sup>38</sup> ἐν  
ἑαυτοῖς ἀπολαμβάνοντες (Pan. 26,19,3)

## Chapter II

- 5) ὡς λέγει ὁ ἀπόστολος ἐπὶ τούτοις καὶ τοῖς ὁμοίοις αὐτῶν·  
ἀποκαλύπτεσθαι ὀργὴν θεοῦ καὶ δικαιοκρισίαν ἐπὶ τοὺς  
τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχοντας<sup>39</sup> (Pan. 24,3,8)

<sup>32</sup>Text: L<sup>epiph</sup> J; add. φησιν Holl.

<sup>33</sup>Text: Epiph rell.; τὴν κτίσιν P\*.

<sup>34</sup>Text: Epiph rell.; κτίσιν D\*; χρῆσιν τῆς θηλειας  
2 823.

<sup>35</sup>Text: Epiph rell.; add. χρῆσιν D\*G it<sup>deg</sup> vulg Or.

<sup>36</sup>Text: V; om. ἐν M.

<sup>37</sup>Text: Epiph rell.; ἀντειλαμβάνοντες G.

<sup>38</sup>Text: M; om. αὐτῶν V.

<sup>39</sup>Conflation of 1:18 and 2:5. Cf. p. 63, fn. 29,  
supra.

- 6) ὡς καὶ ἔστιν ἐν ἀληθείᾳ·  
ὁ ἐκάστῳ ἀποδίδους κατὰ τὰ ἔργα αὐτοῦ (Pan. 66,24,8)
- 11) ἄρα οὖν·  
προσωποληψία ἐστὶ παρὰ θεῶ (Pan. 76,8,8)
- 11) προσωποληψία παρὰ τῶ θεῶ<sup>40</sup> (Anc. 98,2)
- 25) ἡ περιτομὴ ἀκροβυστία αὐτοῖς γίνεται (Pan. 42,12,3 refut. 8)
- 29) Isa. 57:15/καὶ περιτομὴ καρδίας ἐν<sup>41</sup> πνεύματι (Pan. 74,5,11; from Anc.)
- 29) Isa. 57:15/καὶ περιτομὴ καρδίας ἐν πνεύματι<sup>42</sup> (Anc. 68,11)

### Chapter III

- 5) ἀλλ'·  
ἀδίκως ἐπιφέρει τὴν ὀργὴν ὁ θεὸς<sup>43</sup> κατὰ τῶν ἀνθρώπων<sup>44</sup> / (Anc. 87,6)
- 6) / μὴ γένοιτο (Anc. 87,6)

<sup>40</sup>Text: Epiph rell.; om. τῶ D\*,c.

<sup>41</sup>ἐν Epiph rell.; ὅς G it<sup>d,e,g.</sup>

<sup>42</sup>The entire citation is omitted by L<sup>epiph</sup> and J, but is included in the corresponding text in the Pan. and is therefore inserted by Holl into the text of Anc. Holl includes καί as part of the quotation in Pan., but makes it only Epiphanius's introduction to the quotation in Anc.

<sup>43</sup>Text: L<sup>epiph</sup> J; ὁ θεός post ἀδίκως Sa Pa.

<sup>44</sup>Text: L<sup>epiph</sup> J; κατὰ ἄνθρωπον Sa Pa; κατὰ ἄνθρωπον λέγω rell.

- 8) ὡς καὶ ὁ μακάριος Παῦλος φησιν·  
 ὥστε τινὰς τολμᾶν<sup>45</sup> ἡμᾶς λέγειν<sup>46</sup> ὅτι<sup>47</sup> ποιήσωμεν<sup>48</sup>  
 τὰ κακά,<sup>49</sup> ἵνα ἔλθῃ ἐφ' ἡμᾶς<sup>50</sup> τὰ ἀγαθὰ, ὧν τὸ κρίμα  
 ἐνδικόν ἐστι (Pan. 26,11,7)
- 8) τὸ δὲ κρίμα τούτων κατὰ τὸ γεγραμμένον ἐνδικόν ἐστιν,  
 ὡς ὁ ἅγιος ἀπόστολος Παῦλος ἔφη (Pan. 27,4,2)
- 23) εἰ γὰρ·  
 πάντες ἡμαρτον καὶ ὑστεροῦνται τῆς δόξης<sup>51</sup> τοῦ θεοῦ /  
 (Pan. 61,4,10)
- 24) /δικαιοῦμενοι<sup>52</sup> δωρεὰν τῆ χάριτι (Pan. 61,4,10)
- 26) διαστάσις δὲ ἦν καὶ ἔχθρα ἐν τῇ ἀνοχῇ τοῦ θεοῦ / (Pan.  
 74,2,8; from Anc.)
- 26) διαστάσις δὲ ἦν καὶ ἔχθρα ἐν τῇ ἀνοχῇ τοῦ θεοῦ / (Anc.  
 65.8)
- 27) νόμος πίστεως / 8:2 (Pan. 74,2,3; from Anc.)
- 27) νόμος πίστεως / 8:2 (Anc. 65,3)<sup>53</sup>

<sup>45</sup>Text: V M; add. βλασφημοῦντας Jülicher and Holl.

<sup>46</sup>Text: Epiph; τινες λέγειν 241 323; ἡμᾶς τινες  
 λέγειν 1739 1908 vulg; τινες ἡμᾶς λέγειν rell.

<sup>47</sup>Text: M Holl; om. ὅτι V.

<sup>48</sup>Text: Epiph rell.; ποιήσωμεν 69 2344.

<sup>49</sup>Text: Epiph rell.; τὸ κακὸν 378; om. τὰ D\*.

<sup>50</sup>Text: V Holl; om. ἐφ' ἡμᾶς M.

<sup>51</sup>Text: Epiph rell.; δόξεως p<sup>40</sup>.

<sup>52</sup>Text: U rell.; add. δὲ M 823.

<sup>53</sup>Text: Pan.; om. νόμος πίστεως L<sup>epiph</sup> J.



28) ἐκ πίστεως ἢ δικαιοσύνη χωρὶς ἔργων νόμου (Pan. 74,4,2;  
from Anc.)

28) ἐκ πίστεως ἢ δικαιοσύνη χωρὶς ἔργων<sup>54</sup> νόμου (Anc. 67,3)

#### Chapter IV

19) Ἀβραὰμ γηραλέος λαμβάνει παῖδα νενεκρωμένου ἕδη τοῦ  
σώματος καὶ ἐκ νεκρῶν ὁ θεὸς τὴν ἐλπίδα κεχάρισται,  
νεκρωθείσης μάλιστα τῆς μητέρας Σάρρας<sup>55</sup> (Anc. 94,5)

#### Chapter V

1) ὅμοιον τῷ εἰπεῖν·

δικαιωθέντες δὲ<sup>56</sup> ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν  
θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ<sup>57</sup>/ 1 Cor. 12:3  
(Pan. 74,6,1; from Anc.)

1) ὅμοιον τῷ εἰπεῖν·

δικαιωθέντες δὲ ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν  
θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ / 1 Cor. 12:3  
(Anc. 69,1)

6) τὸ ἔτι καὶ ἀπέθανεν οὐ δοκίσεως ἀλλὰ ἀληθείας ἐστὶ  
σημαντικόν. εἰ γὰρ δοκίσεις ἦν, τίς χρεῖα τοῦ ἔτι

<sup>54</sup>Text: Pan. Holl; om. ἔργων Epiph J.

<sup>55</sup>Tischendorf cites Epiph 581 (*i.e.*, Pan. 64,54,9) for three important variants in this verse, but actually that section of Pan. is a lengthy quotation from the work of Methodius and does not represent Epiphanius's exemplar.

<sup>56</sup>Text: Epiph; οὖν rell.; om. 436 2344.

<sup>57</sup>Text: Epiph rell.; om. Χριστοῦ1836.

λέγεσθαι, δυναμένου τοῦ Χριστοῦ πάντοτε καὶ τότε καὶ  
 νῦν δοκῆσαι φαίνεσθαι καὶ μὴ λέγεσθαι ἔτι ὄντων ἡμῶν  
 ἀσθενῶν;<sup>58</sup> (Pan. 42,12,3 refut. 31)

14) φησιν·

ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδάμ μέχρι Μωυσέως (Pan.  
 66,78,3)

#### Chapter VI

- 9) ὡς φησιν ὁ ἀπόστολος·  
 θάνατος αὐτοῦ οὐκέτι κυριεύει (Pan., Christentum 2,8)
- 9) οὐκέτι γὰρ κύριος ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι  
 κυριεύει κατὰ τὸ γεγραμμένον (Pan. 51,31,9)
- 9) ὁ<sup>59</sup> θάνατος<sup>60</sup> αὐτοῦ οὐκέτι κυριεύει,<sup>61</sup> φησιν ὁ ἀπό-  
 στολος (Pan. 62,7,6)
- 9) <sup>62</sup>οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι κυριεύει  
 (Pan. 64,64,10)
- 9) οὐκέτι γὰρ ἀποθνήσκει, φησι, θάνατος αὐτοῦ οὐκέτι  
 κυριεύει (Pan. 69,42,9)
- 9) ὡς εἶπε περὶ αὐτοῦ ὁ ἀπόστολος·  
 ἀνέστη, οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι  
 κυριεύει (Pan. 69,67,1)

<sup>58</sup>From his commentary the following portion of v. 6  
 can be reconstructed: ἔτι ὄντων ἡμῶν ἀσθενῶν ἔτι...ἀπέθανεν.

<sup>59</sup>Text: M; om. ὁ U.

<sup>60</sup>Text: M U; add. γὰρ Holl.

<sup>61</sup>Text: M; κυριεύσει U.

<sup>62</sup>Text: M U; add. ἀναστὰς δὲ Holl.

- 9) τοῦ ἁγιωτάτου ἀποστόλου τῆς φωνῆς, τὸ  
οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι κυριεύει  
(Pan. 77,33,4)
- 9) ὡς φησιν ὁ ἅγιος ἀπόστολος·  
ἀνέστη Χριστός,<sup>63</sup> οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ  
οὐκέτι κυριεύει (Pan., De fide 17,8)
- 9) οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ<sup>64</sup> οὐκέτι κυριεύει  
κατὰ τὸ γεγραμμένον (Anc. 92,5)

#### Chapter VII

- 12) καὶ εἰ ὁ ἅγιος νόμος (Pan. 77,38,2)
- 18) ὡς ἔφη ὁ ἀπόστολος·  
οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ  
σαρκί μου, ἀγαθόν (Pan. 77,27,5)
- 18) οἶδα γὰρ φησὶν ὁ ἀπόστολος ὅτι οὐκ οἰκεῖ ἐν ἐμοί οὐδὲν  
ἀγαθόν, τοῦτ' ἔστιν ἐν τῇ σαρκί μου (Anc. 79,1)
- 22) διὸ·  
συνήδομαι τῷ νόμῳ<sup>65</sup> τοῦ θεοῦ<sup>66</sup> κατὰ τὸν ἔσω ἄνθρωπον  
(Pan. 74.2,4; from Anc.)

<sup>63</sup>This fragmentary quotation is too loose to warrant the inclusion of the variant ὁ Χριστὸς of 242 489 665 1311.

<sup>64</sup>Text: Epiph rell.; αὐτῷ 326 330.

<sup>65</sup>συνείδομαι...τὸν νόμον 1311.

<sup>66</sup>Text: Epiph rell.; τοῦ νοός B; τοῦ κυρίου 110.

22) διδ<sup>ο</sup>

συνείδομεν τὸν νόμον<sup>67</sup> τοῦ<sup>68</sup> θεοῦ κατὰ τὸν ἕσω ἄνθρωπον  
(Anc. 65,4)

23) λέγει ἡ γραφή<sup>ο</sup>

ὄρω νόμον ἕτερον ἀντιστρατευόμενον ἐν τοῖς μέλεσί μου<sup>69</sup>  
καὶ αἰχμαλωτίζοντά με<sup>70</sup> ἐν τῷ νοί<sup>ο</sup> μου<sup>71</sup> τῷ νόμῳ τῆς  
ἁμαρτίας<sup>72</sup> τῷ ὄντι ἐν τοῖς μέλεσί μου (Anc. 56,3)

25) ἐλεύθερος ἐκ νόμου σαρκὸς<sup>73</sup> ἁμαρτίας (Pan. 74,2,3; from  
Anc.)

25) ἐλεύθερος ἐκ νόμου σαρκὸς<sup>74</sup> ἁμαρτίας (Anc. 65,3)<sup>75</sup>

#### Chapter VIII

2) 3:27/ νόμος πνεύματος (Pan. 74,2,3; from Anc.)

2) 3:27/ νόμος πνεύματος (Anc. 65,3)

3) κατέκρινε τὴν ἁμαρτίαν (Pan. 66,73,6)

<sup>67</sup>Text: L<sup>epiph</sup> J; συνήδομαι τῷ νόμῳ Pan. Holl.

<sup>68</sup>Text: J; om. τοῦ L<sup>epiph</sup>.

<sup>69</sup>Text: Epiph rell.; μοι F G.

<sup>70</sup>Text: Epiph rell.; om. με A.

<sup>71</sup>ἐν τῷ νοί<sup>ο</sup> μου Epiph; τῷ νοός μου 440; τῷ νόμῳ τοῦ  
νοός μου rell.; om. A.

<sup>72</sup>τῆς ἁμαρτίας Epiph rell.; τοῦ νοός μου A.

<sup>73</sup>Text: J Holl; ζωῆς Anc.

<sup>74</sup>Text: Pan. Holl; ζωῆς L<sup>epiph</sup> J.

<sup>75</sup>The researcher for the UBS Greek New Testament unintentionally wrote "epiph" with a capital E rather than with the small case as in Tischendorf's apparatus, resulting in the erroneous citation of Methodius Epiphanius rather than the correct Meth<sup>epiph</sup>.

- 3) ἵνα·  
 ἐν τῇ<sup>76</sup> σαρκὶ κατακρίνη τὴν ἁμαρτίαν (Pan. 69,52,8)
- 3) τοίνυν·  
 ἐν  $\Phi$  ἐγὼ ἡσθένουν διὰ τῆς σαρκὸς ἀπεστάλη μοι σωτὴρ  
 ἐν<sup>77</sup> ὁμοιώματι σαρκὸς ἁμαρτίας (Pan. 74,2,9; from Anc.)
- 3) τοίνυν·  
 ἐν  $\Phi$ <sup>78</sup> ἐγὼ ἡσθένουν διὰ τῆς σαρκὸς ἀπεστάλη μοι σωτὴρ  
 ἐν ὁμοιώματι σαρκὸς ἁμαρτίας (Anc. 65,9)
- 4) καὶ·  
 τὸ δικαίωμα τοῦ νόμου<sup>79</sup> (Pan. 74,2,3; from Anc.)
- 4) καὶ·  
 τὸ δικαίωμα τοῦ νόμου (Anc. 65,3)
- 8) καὶ·  
 οἱ ἐν σαρκὶ δὲ ὄντες θεοῦ<sup>80</sup> ἀρέσαι οὐ δύνανται (Anc. 76.5)
- 9) ὁ δὲ ἀπόστολος·  
 πνεῦμα Χριστοῦ (Pan. 69,33,1)
- 9) καὶ πνεῦμα θεοῦ καὶ πνεῦμα Χριστοῦ (Anc. 72,6)

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<sup>76</sup>Text: Epiph rell.; om. τῇ 2.

<sup>77</sup>Text: Epiph rell.; om. ἐν 1836.

<sup>78</sup>Text: L<sup>epiph</sup> Pan.; om. ἐν J.

<sup>79</sup>Text: Epiph rell.; θεοῦ 436 635 2138.

<sup>80</sup>Text: Epiph rell.; τῷ θεῷ D E.



- 11) ὡς λέγει ὁ ἅγιος ἀπόστολος φάσκων·  
 εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος Χριστὸν<sup>81</sup>, ἐκ νεκρῶν<sup>82</sup>  
 οἴκει ἔν ὑμῖν, ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν<sup>83</sup> ζωοποιήσει<sup>84</sup>  
 καὶ τὰ θνητὰ σώματα ὑμῶν,<sup>85</sup> διὰ τοῦ ἐνοικοῦντος πνεύματος  
 αὐτοῦ ἐν ὑμῖν (Pan. 57,7,6)
- 11) εἰ τοίνυν<sup>86</sup> τὸ πνεῦμα αὐτοῦ ἐν ἡμῖν, ὁ ἐγείρας αὐτὸν  
 ἐκ νεκρῶν ζωοποιήσει τὰ θνητὰ σώματα ἡμῶν διὰ τοῦ  
 ἐνοικοῦντος πνεύματος αὐτοῦ<sup>87</sup> ἐν ἡμῖν<sup>88</sup> (Pan. 74,3,12;  
 from Anc.)
- 11) εἰ τοίνυν τὸ πνεῦμα αὐτοῦ ἐν ἡμῖν, ὁ ἐγείρας αὐτὸν ἐκ  
 νεκρῶν ζωοποιήσει τὰ θνητὰ σώματα ἡμῶν διὰ τοῦ  
 ἐνοικοῦντος<sup>89</sup> πνεύματος ἐν ἡμῖν (Anc. 66,12)

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<sup>81</sup>Text: Epiph Theo-Mops; Ἰησοῦν rell.

<sup>82</sup>Text: Epiph rell.; om. ἐκ νεκρῶν 424<sup>c</sup> 1739.

<sup>83</sup>Text: U; om. οἴκει ἔν ὑμῖν, ὁ ἐγείρας Χριστὸν ἐκ  
 νεκρῶν M with 436, due to haplography.

<sup>84</sup>Text: U; ζωογονήσει M.

<sup>85</sup>Text: Epiph rell.; ὑμῶν σώματα 5 623.

<sup>86</sup>ἦτοι Anc.

<sup>87</sup>Text: Epiph J; om. αὐτοῦ Epiph<sup>anc</sup> 1912. As Pan.  
 57,7,6 is a verbally exact citation and Pan. 74,3,12 and  
Anc. 66,12 are adaptations, the reading of Pan. 57,7,6 is  
 accepted as reflecting Epiphanius's exemplar at this point.

<sup>88</sup>Text: Epiph 1522; ὑμῖν rell.

<sup>89</sup>Text: J; add. αὐτοῦ Holl; add. post πνεύματος Pan.

- 13) Gal 5:25/εἰ δὲ καὶ πνεύματι στοιχῶμεν,<sup>90</sup> τὰς πράξεις τοῦ σώματος θανατοῦντες ζήσωμεν<sup>91</sup> (Pan. 64,63,16)
- 14) ὅσοι γοῦν πνεύματι αὐτοῦ ἄγονται, αὐτοί (Pan. 74,3,10; from Anc.)
- 14) ὅσοι οὖν<sup>92</sup> πνεύματι αὐτοῦ ἄγονται, οὗτοι (Anc. 66,10)
- 23) καὶ·  
τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες (Pan. 74,5,13; from Anc.)
- 23) καὶ·  
τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες (Anc. 68,13)
- 26) ἥς εἶπεν ὁ ἅγιος ἀπόστολος·  
τὸ δὲ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν<sup>93</sup> στεναγμοῖς ἀλαλήτοις (Pan. 55,5,3)
- 26) 1 Cor 15:23/ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν (Pan. 74,5,14; from Anc.)
- 26) 1 Cor 15:23/ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν (Anc. 68,14)
- 29) καὶ Παῦλος τοὺς ἁγίους·  
συμμόρφους τοῦ υἱοῦ<sup>94</sup> τοῦ θεοῦ (Tract. imag. 7,20)
- 33) τίς, γὰρ φησιν, ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ;<sup>95</sup>

<sup>90</sup>Text: U; om. εἰ δὲ καὶ πνεύματι στοιχῶμεν M.

<sup>91</sup>Text: M U; ζήσομεν Holl; ζήσεσθε rell.

<sup>92</sup>Text: L<sup>epiph</sup> J; γοῦν Holl Pan.

<sup>93</sup>Tischendorf followed the faulty edition of Petavius at this point and cited Epiphanius in support of the omission of ὑπὲρ ἡμῶν.

<sup>94</sup>Text: Epiph rell.; om. τοῦ υἱοῦ 1518 1522.

<sup>95</sup>θεοῦ Epiph rell.; αὐτοῦ 1319.

34) ὁμοιον τῷ εἰπεῖν·

ὅς ἐστιν ἐν δεξιῶ<sup>96</sup> τοῦ<sup>97</sup> θεοῦ, ὅς<sup>98</sup> ἐντυγχάνει ὑπὲρ  
ἡμῶν / 15:16 (Pan. 74,5,14; from Anc.)

34) ὁμοιον τῷ εἰπεῖν·

ὅς ἐστιν ἐν δεξιῶ τοῦ θεοῦ, ὅς καὶ ἐντυγχάνει ὑπὲρ  
ἡμῶν / 15:16 (Anc. 68,14)

#### Chapter IX

4) ὧν φησιν ἡ λατρεία καὶ αἱ διαθήκαι / (Pan. 76,47,5)

5) καὶ ὁ ἀπόστολος τούτοις μαρτυρεῖ τοῖς λόγοις φάσκων·

ὧν<sup>99</sup> οἱ<sup>100</sup> πατέρες, ἐξ ὧν ὁ<sup>101</sup> Χριστὸς τὸ κατὰ σάρκα,  
ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν<sup>102</sup>  
(Pan. 57,2,8)

5) ὡς καὶ ὁ ἀπόστολος διαβεβαιοῦται λέγων·

ὧν οἱ πατέρες καὶ<sup>103</sup> ἐξ ὧν ὁ Χριστὸς<sup>104</sup> τὸ κατὰ σάρκα,  
ὁ ὧν ἐπὶ πάντων θεός (Pan. 57,9,1)

<sup>96</sup>Text: Epiph rell.; ἐκ δεξιῶν 206 241.

<sup>97</sup>Text: Epiph rell.; om. τοῦ B 440.

<sup>98</sup>Text: J 1908; καὶ Anc. rell.; om. ὅς 319 1852.

<sup>99</sup>Text: U; ὡς M.

<sup>100</sup>Text: Epiph rell.; om. οἱ F G.

<sup>101</sup>Text: Epiph rell.; om. ὁ 330.

<sup>102</sup>Text: Epiph rell.; om. ἀμήν old Latin according to von Soden.

<sup>103</sup>Epiphanius omits καὶ in the verbally precise citations.

<sup>104</sup>Text: U; υἱὸς M.

- 5) ἐξ ὧν φησὶν ὁ Χριστὸς<sup>105</sup> κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων  
θεός / Acts 16:31 (Pan. 74,6,9; from Anc.)
- 5) καὶ ὧν οἱ πατέρες, ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὧν  
ἐπὶ πάντων θεός εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν  
(Pan. 76,47,5)
- 5) καὶ πάλιν·  
ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὡς φησι Παῦλος (Anc. 44,3)
- 5) ἐξ ὧν φησὶν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων  
θεός / Acts 16:31 (Anc. 69,9)
- 19) ἀνθίσταται τῷ βουλήματι<sup>106</sup> (Anc. 96,1)
- 20) μενοῦνγε, σὺ τίς εἶ ὁ ἀντιλογιζόμενος τῷ θεῷ (Pan. 74,  
8,1; from Anc.)
- 20) ἔρεϊ τὸ πλάσμα τῷ πλάσαντι, τί με οὕτως ἐποίησας;<sup>107</sup>  
(Pan. 76,53,3)
- 20) μενοῦν γε, σὺ τίς εἶ ὁ ἀντιλογιζόμενος τῷ θεῷ (Anc. 71,1)
- 32) προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος<sup>108</sup> (Anc. 27,3)

#### Chapter X

- 4) κατὰ τὸ παρὰ τῷ ἀποστόλῳ εἰρημένον ὅτι·  
πλήρωμα νόμου Χριστὸς εἰς δικαιοσύνην (Pan. 42,12,3;  
refut. 28)
- 4) πλήρωμα γὰρ νόμου Χριστὸς κατὰ τὸ γεγραμμένον (Anc. 94,4)

<sup>105</sup>Text: J; add. τὸ Holl Anc.

<sup>106</sup>Text: Eriph rell.; θελήματι 242 547.

<sup>107</sup>Text: Eriph rell.; ἐπλάσας D E syr<sup>p</sup>.

<sup>108</sup>Text: Eriph rell.; τοῦ προσκόμματος καὶ πέτρα  
σκανδάλου 385; om. τοῦ 1611.

- 6) ὡς κατὰ τὸ εἰρημένον·  
μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, τίς ἀναβήσεται εἰς τὸν  
οὐρανόν; τουτέστι Χριστὸν καταγαγεῖν/ (Pan. 77,31,5)
- 7) /ἢ τίς καταβήσεται εἰς τὴν ἄβυσσον; τουτέστι Χριστὸν  
ἀναγαγεῖν ἐκ νεκρῶν (Pan. 77,31,5)
- 9) εἰτά φησιν ὁ ἀπόστολος·  
ὁ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν (Pan. 69,19,4)
- 10) ὅτι·  
καρδίᾳ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται  
εἰς σωτηρίαν (Pan. 19,3,3)
- 18) εἰς πᾶσαν<sup>109</sup> τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν καὶ εἰς  
τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν<sup>110</sup> (Pan. 61,2,2)

#### Chapter XI

- 8) λέγεται δὲ·  
πνεῦμα κατανύξεως<sup>111</sup> (Pan. 74,9,5; from Anc.)
- 8) λέγεται δὲ·  
πνεῦμα κατανύξεως (Anc. 72,5)
- 33) ἀνεξερεύνητα γὰρ τὰ κρίματα αὐτοῦ καὶ ἀνεκδιήγητοι<sup>112</sup>  
αἱ ὁδοὶ αὐτοῦ (Pan. 59,5,6)
- 33) διὰ τοῦτο γὰρ καὶ ὁ ἀπόστολος ἔφη·  
ὃ βάθος πλοῦτου καὶ<sup>113</sup> σοφίας καὶ γνώσεως θεοῦ (Pan.  
69.60,2)

<sup>109</sup>Text: Epiph rell.; πᾶσαν γὰρ D\* it<sup>d\*</sup>.

<sup>110</sup>Cf. Psalm 18:5 (LXX).

<sup>111</sup>Cf. Isa. 29:10.

<sup>112</sup>Text: M; ἀνεξιχνιάστοι U.

<sup>113</sup>Om. καὶ 321 it<sup>de</sup> vulg Iren Cyp Nov Hil Ambrster.



Rom. 11:33-13:4

- 33) ὁ βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ (Pan. 76,39,16)  
 33) ὁ βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ κατὰ τὸ  
 γεγραμμένον / 1 Cor 13:9 (Anc. 94,1)

Chapter XII

- 3) μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς  
 τὸ σωφρονεῖν (Pan. 76,48,10)  
 3) ἀπὸ τοῦ ἀγιωτάτου ἀποστόλου τοῦ φήσαντος\*  
 μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν (Pan. 77,30,5)

Chapter XIII

- 1) αἱ γὰρ<sup>114</sup> οὐσαι ἐξουσίαι ἐκ θεοῦ τεταγμέναι εἰσίν,<sup>115</sup>  
 ὡς λέγει ὁ ἀπόστολος / (Pan. 40,4,3)  
 2) / ὥστε οὖν ὁ ἀνθιστάμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ  
 διαταγῇ ἀνθέστηκεν / (Pan. 40,4,3)  
 3) / οἱ γὰρ ἄρχοντες οὐκ εἰσὶ κατὰ τοῦ ἀγαθοῦ, ἀλλὰ ὑπὲρ  
 τοῦ ἀγαθοῦ, καὶ οὐκ εἰσὶ κατὰ τῆς ἀληθείας, ἀλλὰ ὑπὲρ  
 τῆς ἀληθείας. θέλεις δέ, φησί, τὴν ἐξουσίαν μὴ  
 φοβεῖσθαι; τὸ καλὸν ποιεῖ καὶ ἕξεις ἔπαινον ἐξ  
 αὐτῆς / (Pan. 40,4,4)  
 4) / οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· διάκονος γὰρ ἐστίν<sup>116</sup>  
 εἰς αὐτὸ τοῦτο ἐκ θεοῦ τεταγμένος τῷ τὸ κακὸν πράττοντι  
 (Pan. 40,4,4)

<sup>114</sup>Text: V M; αἱ γὰρ erased V<sup>c</sup>.

<sup>115</sup>Text: Epiph rell.; εἰσίν τεταγμέναι 489.

<sup>116</sup>The loose nature of this quotation renders it inadvisable to conclude that Epiphanius's exemplar omitted καὶ at this place with G 440 462.

Chapter XIV

- 3) ὁ γὰρ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω,<sup>117</sup> καὶ ὁ μὴ ἐσθίων τὸν ἐσθίοντα<sup>118</sup> μὴ κρινέτω /6 (Pan. 61,3,2)
- 7) ἑαυτῷ ζῆν, οὐδὲ<sup>119</sup> ἑαυτῷ ἀποθνήσκει (Pan. 76,29,7)
- 9) ἵνα καὶ νεκρῶν καὶ ζώντων<sup>120</sup> κυριεύσῃ (Pan. 46,3,9)

Chapter XV

- 8) λέγω οὖν<sup>121</sup> Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ πληρῶσαι τὰς ἐπαγγελίας (Pan. 74, 5,1; from Anc.)
- 8) λέγω οὖν Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ πληρῶσαι τὰς ἐπαγγελίας (Anc. 68,1)
- 16) 8:34/ ἵνα γένηται<sup>122</sup> ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος,<sup>123</sup> ἁγιασθεῖσα ἐν πνεύματι ἀγίῳ (Pan. 74,5,15; from Anc.)
- 16) ἱερουργοῦντες τὸ εὐαγγέλιον (Pan. 79,3,3)
- 16) 8:34/ ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἁγιασθεῖσα ἐν πνεύματι ἀγίῳ (Anc. 68,15)
- 19) εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν<sup>124</sup> (Pan. 37,8,9)

<sup>117</sup>Text: Epiph rell.; κρινέτω A 404 Or.

<sup>118</sup>Text: U; om. μὴ ἐξουθενείτω, καὶ ὁ μὴ ἐσθίων τὸν ἐσθίοντα M.

<sup>119</sup>Text: Epiph; οὐδεὶς rell.

<sup>120</sup>Text: Epiph rell.; ζώντων καὶ νεκρῶν 1739 Clem.

<sup>121</sup>Text: Epiph eth; γὰρ p<sup>46</sup> N B C D F G P 81 326 1739  
it<sup>defg</sup> vulg cop<sup>bo</sup> goth Cyr Or; δέ rell.

<sup>122</sup>Text: Epiph rell.; γενήθη B.

<sup>123</sup>Text: Epiph rell.; om. εὐπρόσδεκτος F G it<sup>fg</sup>.

<sup>124</sup>Text: V; ἄκακον M; καλόν 177.

Chapter I

19) λέγων ὅτι·

τὴν σύνεσιν τῶν συνετῶν<sup>125</sup> ἀθετήσω (Pan. 76,33,4)

20) καὶ·

ἐμῶραθεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου τούτου (Pan. 69, 20,4)

20) καὶ·

ἐμῶραθεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου (Anc. 42,7)

21) καὶ·

ἐπειδὴ ἐν τῇ σοφίᾳ τοῦ θεοῦ<sup>126</sup> οὐκ ἔγνω ὁ κόσμος τὸν θεόν, ἠυδόκησε διὰ τῆς μωρίας<sup>127</sup> τοῦ εὐαγγελίου σῶσαι τοὺς πιστεύοντας<sup>128</sup> (Pan. 69,20,4)

21) οἶδεν οὖν ὁ ἀπόστολος λέγειν·

οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τοῦ θεοῦ τὸν θεόν (Anc. 42,7)23) Ἰουδαίοις μὲν σκάνδαλον, Ἕλλησι δὲ μωρία/ (Pan. 76,35,4)24) ὁ δὴ δύναμις ὧν θεοῦ<sup>129</sup> καὶ σοφία κατὰ τὸ γεγραμμένον

ἡμῖν δὲ Χριστὸς δύναμις θεοῦ καὶ θεοῦ σοφία/ Eccl. 9:16

(Pan. 69,20,4)24) ἡμῖν δὲ τοῖς<sup>130</sup> κλητοῖς Ἰουδαίοις τε καὶ ἝλλησιΧριστὸς θεοῦ δύναμις καὶ θεοῦ σοφία<sup>131</sup>/ (Pan. 76,35,4)

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<sup>125</sup>Text: Epiph rell.; ἀσυνετῶν F G.<sup>126</sup>Text: Epiph rell.; κοσμοῦ p<sup>46</sup> 623.<sup>127</sup>Text: Epiph rell.; σοφίας 1836; σοφίας μωρίας 2344.<sup>128</sup>Text: Epiph rell.; πιστεύσαντας L.<sup>129</sup>θεοῦ bis Epiph rell.; Χριστοῦ bis 1875.<sup>130</sup>Text: Epiph rell.; om. τοῖς F G.<sup>131</sup>Text: Epiph p<sup>46</sup> cop<sup>bo</sup> Ephr; δύναμιν...σοφίαν rell.

- 25) /ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστὶ καὶ τὸ<sup>132</sup> ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστὶ  
(Pan. 76,35,4)
- 30) καὶ ἐγένετό μοι·  
δικαιοσύνη καὶ ἁγιασμὸς καὶ ἀπολύτρωσις (Pan. 74,2,9;  
from Anc.)
- 30) καὶ ἐγένετό μοι·  
δικαιοσύνη καὶ ἁγιασμὸς καὶ ἀπολύτρωσις (Anc. 65,9)

## Chapter II

- 4) 12/ ἄ καὶ λαλοῦμεν, οὐκ ἐν πειθοῖ σοφίας λόγοις, ἀλλ'<sup>133</sup> ἐν ἀποδείξει πνεύματος θεοῦ, πνευματικοῖς πνευματικᾶ συγκρίνοντες (Pan. 74,7,8; from Anc.)
- 4) 12/ ἄ καὶ λαλοῦμεν, οὐκ ἐν πειθοῖ σοφίας λόγοις, ἀλλ'<sup>134</sup> ἐν ἀποδείξει πνεύματος θεοῦ, πνευματικοῖς πνευματικᾶ συγκρίνοντες (Anc. 70,8)
- 5) καὶ πάλιν λέγει·  
οὐκ ἐν σοφία σαρκικῇ, ἀλλ'<sup>135</sup> ἐν<sup>136</sup> δυνάμει θεοῦ (Anc. 42,7)

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<sup>132</sup>Text: Epiph rell.; ὁ F G; κατὰ 547<sup>c</sup>.

<sup>133</sup>In this conflation of material from 2:4 and 2:13, Epiphanius reads ἀλλ' with the majority text against ἀλλὰ of p<sup>46</sup> and B.

<sup>134</sup>Text: Epiph rell.; ἀποκαλύψει D\* and c E.

<sup>135</sup>Text: Epiph rell.; ἀλλ᾽ B.

<sup>136</sup>Text: L<sup>epiph</sup>; καὶ J.

- 8) εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν  
(Pan. 77,32,1)
- 8) ἵνα πληρωθῆ ἡ λέγουσα γραφή·  
εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν  
(Anc. 93,8)
- 9) ἃ ὀφθαλμοὶ οὐκ ἔδεν<sup>137</sup> καὶ οὖς οὐκ ἤκουσε καὶ ἐπὶ  
καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ θεὸς τοῖς  
ἀγαπῶσιν αὐτόν (Pan. 64,69,10)
- 9) ἐπειδὴ·  
ἃ ὀφθαλμοὶ οὐκ εἶδε καὶ οὖς οὐκ ἤκουσεν, οὔτε ἐπὶ  
καρδίαν ἀνθρώπου ἀνέβη, ὅσα ἠτοίμασεν ὁ θεὸς τοῖς  
ἀγαπῶσιν αὐτόν (Pan. 66,38-39,4)
- 9) περὶ ᾧν εἴρηται ὅτι·  
ἃ ὀφθαλμοὶ οὐκ οἶδε<sup>138</sup> καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ  
καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ θεὸς τοῖς  
ἀγαπῶσιν αὐτόν (Pan. 77,37,7)
- 10) 12:11/ἐρευνῶν καὶ τὰ βάθη τοῦ θεοῦ (Pan. 74,1,4)
- 10) Phil. 1:10/ἡμῖν δὲ ἀπεκάλυψεν ὁ θεὸς<sup>139</sup> διὰ τοῦ  
πνεύματος αὐτοῦ (Pan. 74,5,16; from Anc.)
- 10) ἐρευνῶν τὰ βάθη τοῦ θεοῦ/John 16:15 (Pan. 74,11,7)
- 10) τὸ βάθη τοῦ θεοῦ ἐρευνῶν; (Pan. 76,13,7)
- 10) ἐρευνῶντός τε καὶ τὰ βάθη τοῦ θεοῦ (Pan. 74,46,8)
- 10) ἐρευνῶν τὰ βάθη τοῦ θεοῦ (Anc. 7,1)

<sup>137</sup>Text: M; οὐκ εἶδεν U Holl. In the interests of uniformity Holl printed εἶδεν in all three quotations.

<sup>138</sup>Text: J; εἶδε Holl.

<sup>139</sup>Text: J; Χριστός Anc.



1 Cor. 2:10-11

- 10) τὸ γὰρ πνεῦμα τοῦ θεοῦ πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ θεοῦ (Anc. 12,3)
- 10) εἶπεῖν τὸν ἀπόστολον·  
ἐρευνᾷ τὰ βάθη τοῦ θεοῦ (Anc. 15,1)
- 10) Phil. 1:10/ ἡμῖν δὲ ἀπεκάλυψεν ὁ Χριστὸς<sup>140</sup> διὰ τοῦ<sup>141</sup> πνεύματος αὐτοῦ (Anc. 68,16)
- 10) λέγων·  
ἐρευνᾷ καὶ τὰ βάθη τοῦ θεοῦ (Anc. 118,2)
- 11) τίς γὰρ οἶδεν<sup>142</sup> τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τὸ ἐν τῷ ἀνθρώπῳ<sup>143</sup> (Pan. 74,9,3; from Anc.)
- 11) οὐδεὶς οἶδε τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ κατοικοῦν ἐν αὐτῷ (Anc. 11,5)
- 11) ὁ αὐτὸς ἅγιος ἀπόστολος οὐδεὶς φησιν οἶδεν ἄνθρωπος τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ κατοικοῦν ἐν αὐτῷ.<sup>144</sup> οὕτω καὶ τὰ τοῦ θεοῦ<sup>145</sup> οὐδεὶς ἔγνω (Anc. 12,1-3)
- 11) τίς γὰρ οἶδεν ἀνθρώπων<sup>146</sup> τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου;<sup>147</sup> (Anc. 72,3)

140 Text: L<sup>epiph</sup> J; θεός Pan. Holl.

141 Text: Pan. Holl; om. τοῦ L<sup>epiph</sup> J.

142 Text: J; add. ἀνθρώπων Anc. Holl.

143 Text: J; τοῦ ἀνθρώπου Anc. Holl.

144 Text: Epiph rell.; ἐπ' αὐτῷ L.

145 Text: Epiph rell.; τὸ τοῦ θεοῦ D\* 462; τὰ ἐν τῷ θεῷ F G it<sup>8</sup> Hil.

146 Text: L<sup>epiph</sup> J; om. ἀνθρώπων Pan. with A 33.

147 Text: L<sup>epiph</sup> J; τὸ ἐν τῷ ἀνθρώπων Pan.

- 12) ὡς φησιν ὁ ἅγιος ἀπόστολος·  
καὶ ἡμεῖς πνεῦμα θεοῦ ἔχομεν, ἵνα<sup>148</sup> γινώμεν<sup>149</sup> τὰ ὑπὸ  
θεοῦ χαρισθέντα ἡμῖν<sup>150</sup> / (Pan. 69,28,3)
- 12) Gal. 1:15 / ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν,<sup>151</sup>  
ἀλλὰ τὸ πνεῦμα τοῦ<sup>152</sup> θεοῦ (Pan. 74,5,17; from Anc.)
- 12) ἀλλ' ἐλάβομεν φησι πνεῦμα θεοῦ, ἵνα ἴδωμεν τὰ χαρισ-  
θέντα ἡμῖν ὑπὸ θεοῦ / (Pan. 74,7,8; from Anc.)
- 12) ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν φησί (Pan.  
74,9,3; from Anc.)
- 12) φησὶ δὲ ὁ αὐτὸς ἅγιος ἀπόστολος . . .  
ἡμεῖς δὲ τὸ πνεῦμα τοῦ θεοῦ ἐλάβομεν, ὅπως γινώμεν τὰ  
ἐκ θεοῦ χαρισθέντα ἡμῖν / (Anc. 14,5)
- 12) Gal. 1:15 / ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν,  
ἀλλὰ τὸ πνεῦμα τὸ ἐκ θεοῦ (Anc. 68,17)
- 12) ἀλλ' ἐλάβομεν φησί πνεῦμα θεοῦ, ἴδωμεν τὰ χαρισθέντα  
ἡμῖν ὑπὸ<sup>153</sup> θεοῦ / (Anc. 70,8)
- 12) ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου<sup>154</sup> ἐλάβομεν φησί  
(Anc. 72,3)

<sup>148</sup>Text: Epiph rell.; add. καὶ 2 181<sup>c</sup> by \* 823.

<sup>149</sup>Here, and in Anc. 14,5, Epiphanius appears to agree with 1875 against the majority text, but as these two readings occur in loose citations no such agreement can be firmly substantiated.

<sup>150</sup>Text: Epiph rell.; ὑμῖν 1522 2344.

<sup>151</sup>Text: Epiph rell.; λαλοῦμεν 203 506.

<sup>152</sup>Text: J with 88 325 623 915; τὸ ἐκ Anc. Holl with 489; τὸ ἐκ τοῦ rell.

<sup>153</sup>Text: L<sup>epiph</sup> Holl; ἀπὸ J.

<sup>154</sup>Text: L<sup>epiph</sup>; add. οὐκ J.

- 13) /α και λαλοῦμεν (Pan. 69,28,3)
- 13) /α και λαλοῦμεν, οὐκ ἐν πειθοῖ σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος θεοῦ, πνευματικοῖς πνευματικᾶ συγκρίνοντες<sup>155</sup> (Pan. 74,7,8; from Anc.)
- 13) /α και<sup>156</sup> λαλοῦμεν, οὐκ ἐν διδακτοῖς σοφίας λόγοις,<sup>157</sup> ἀλλ' ἐν διδακτοῖς πνεύματος ἀγίου, πνευματικοῖς<sup>158</sup> πνευματικᾶ συγκρίνοντες<sup>159</sup> (Anc. 14,5)
- 13) /α και λαλοῦμεν, οὐκ ἐν πειθοῖ σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος θεοῦ, πνευματικοῖς πνευματικᾶ συγκρίνοντες (Anc. 70.8)
- 14) ὁ γὰρ ψυχικὸς ἄνθρωπος φησιν οὐ δέχεται<sup>160</sup> τὰ τοῦ πνεύματος· μωρία γὰρ αὐτῷ<sup>161</sup> ἐστίν,<sup>162</sup> ὅτι πνευματικῶς ἀνακρίνεται<sup>163</sup> (Pan. 64,65,6)
- 14) ὁ γὰρ σαρκικὸς οὐ δέχεται τὰ τοῦ πνεύματος· μωρία γὰρ αὐτῷ ἐστίν (Pan. 69,76,2)
- 16) φησίν·  
ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν (Pan. 77,31,1)

<sup>155</sup>This is a conflation of material from 2:4 and 13.

<sup>156</sup>Text: Eriph rell.; και F G; δ και 1912.

<sup>157</sup>Text: Eriph rell.; λόγοις σοφίας 326.

<sup>158</sup>Text: Eriph rell.; πνευματικῶς B 33.

<sup>159</sup>Text: Eriph rell.; συγκρίνομεν F G Clem; συγκρίνοντος P.

<sup>160</sup>Text: Eriph rell.; δύναται 81.

<sup>161</sup>Text: Eriph rell.; om. αὐτῷ A\*.

<sup>162</sup>Text: Eriph rell.; ἔσται 6.

<sup>163</sup>Text: Eriph rell.; κρίνεται 177 337; αὐτὰ ἀνακρίνεται 330.

- 16) ἡμεῖς, γὰρ φησι, νοῦν Χριστοῦ ἔχομεν (Pan. 77,31,3)  
 16) ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν (Pan. 77,33,5)  
 16) ὅταν δὲ εἶπη ὁ ἀπόστολος·  
     ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν (Pan. 77,34,3)  
 16) ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν (Anc. 76,1)

### Chapter III

- 2) ὁ δὲ Παῦλος·  
     οὕτω γὰρ<sup>164</sup> ἠδύνασθε, ἀλλ' οὐδὲ ἔτι<sup>165</sup> δύνασθε (Pan.  
     33,11,5)  
 8) ὅτι·  
     ἕκαστος κατὰ τὸν ἴδιον κάματον μισθὸν λήψεται (Pan.  
     De fide 23,4)  
 11) θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι<sup>166</sup> παρὰ τὸν  
     κεῖμενον, ὅς ἐστιν Ἰησοῦς Χριστός (Anc. 26,5)  
 12) εἴ τις γὰρ ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον χρυσοῦν  
     ἄργυρον<sup>167</sup> λίθους τιμίους ξύλα χόρτον καλάμην (Anc.  
     26,5)  
 13) 4:5/ἢ γὰρ ἡμέρα<sup>168</sup> δηλώσει ὅτι ἐν πυρὶ ἀποκαλύπτεται  
     (Pan. 59,5,7)

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<sup>164</sup>Text: Epiph rell.; om. γὰρ 81 915.

<sup>165</sup>Text: Epiph ¶ ; νῦν δύνασθε rell.; om. ἔτι p<sup>46</sup> B.

<sup>166</sup>Text: Epiph rell.; θεῖναι post κεῖμενον 33 81.

<sup>167</sup>Text: J; ἀργύριον L<sup>epiph.</sup>

<sup>168</sup>Epiphanius reads with the majority text against the addition of κυρίου by it<sup>f</sup> vulg Amb Jer Aug Pel.

- 16) καθὼς εἶπεν ὁ ἅγιος τοῦ θεοῦ ἀπόστολος ὅτι·  
 ὑμεῖς ναὸς<sup>169</sup> θεοῦ ἐστε καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ  
 ἐν ὑμῖν (Pan. 69,27,7)
- 16) Col. 2:11/ εἶπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν (Pan. 74,  
 5,12; from Anc.)
- 16) 2 Cor. 13:5/ ναὸς τοῦ θεοῦ ἐστε<sup>170</sup> καὶ τὸ πνεῦμα τοῦ  
 θεοῦ οἰκεῖ ἐν ὑμῖν (Pan. 74,5,18; from Anc.)
- 16) καὶ·  
 ὑμεῖς ναὸς θεοῦ ἐστε, καὶ τὸ πνεῦμα κυρίου οἰκεῖ ἐν  
 ὑμῖν (Pan. 74,13,6)
- 16) ὡς καὶ ὁ Παῦλος συνάδει τῷ λόγῳ τούτῳ λέγων·  
 ὑμεῖς δὲ ναὸς τοῦ θεοῦ ἐστε καὶ τὸ πνεῦμα τοῦ θεοῦ  
 οἰκεῖ ἐν ὑμῖν (Anc. 9,3)
- 16) Col. 2:11/ εἶπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν (Anc. 68,12)
- 16) 2 Cor. 13:5/ ναὸς τοῦ θεοῦ ἐστὶ<sup>171</sup> καὶ τὸ πνεῦμα τοῦ  
 θεοῦ οἰκεῖ ἐν ὑμῖν (Anc. 68,18)
- 20) οἶδε γὰρ ὁ θεὸς τοὺς λογισμοὺς τῶν σοφῶν ὅτι εἰσὶ  
 μάταιοι (Pan. 76,20,14)

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<sup>169</sup>Epiphanius reads τοῦ θεοῦ in both passages from the Anc. and in Pan. 74,5,18, all of which are verbally exact citations, but omits τοῦ θεοῦ in Pan. 69,27,7, which is a loose citation.

<sup>170</sup>Text: J; ἐστὶ Anc.

<sup>171</sup>Text: L<sup>epiph</sup> J; ἐστε Pan. Holl.



1 Cor, 4:5-5:5

Chapter IV

- 5) ἕως ἂν ἔλθῃ ὁ<sup>172</sup> κύριος, ὃς<sup>173</sup> καὶ ἀποκαλύψει<sup>174</sup> τὰ κρυπτὰ τῆς καρδίας· καὶ τότε ὁ ἔπαινος ἐκάστου φανερὸς γενήσεται /3:13 (Pan. 59,5,7)
- 12) ἐργάζεσθαι δὲ ταῖς ἰδίαις χερσίν<sup>175</sup> (Pan. 80,4,2)
- 15) ὡς καὶ ὁ Παῦλος φησι·  
εἰ γὰρ καὶ πολλοὺς διδασκάλους ἔχετε,<sup>176</sup> ἀλλ' οὐ πολλοὺς πατέρας. ἐν γὰρ Χριστῷ Ἰησοῦ<sup>177</sup> διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα (Pan. 66,63,7)
- 15) ὅμοιον ὡς εἶπε Παῦλος·  
ἐν γὰρ Χριστῷ Ἰησοῦ ἐγὼ ἐγέννησα ὑμᾶς<sup>178</sup> (Pan. 74,9, 8; from Anc.)
- 15) ὅμοιον ᾧ εἶπε Παῦλος·  
ἐν γὰρ Χριστῷ Ἰησοῦ ἐγὼ ὑμᾶς ἐγέννησα (Anc. 72,8)

Chapter V

- 5) τῷ σατανᾷ εἰς ὄλεθρον τῆς<sup>179</sup> σαρκός, ἵνα τὸ πνεῦμα σωθῆν ἐν τῇ ἡμέρᾳ τοῦ κυρίου (Pan. 59,4,11)

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<sup>172</sup>Text: Epiph rell.; om. ὁ D\*.

<sup>173</sup>Text: U; om. ὃς M.

<sup>174</sup>Text: M; ἀπόκρουσα U.

<sup>175</sup>This citation has verbal similarities with Eph. 4:28 and 1 Thess. 4:11 as well as with 1 Cor. 4:12. As Epiphanius used no introductory formula, it is doubtful if this citation should be used for textual purposes.

<sup>176</sup>Text: Epiph 330; ἔχετε rell.

<sup>177</sup>Text: Epiph rell.; om. Ἰησοῦ B Clem Pac.

<sup>178</sup>Text: J; ὑμᾶς ἐγέννησα Anc. Holl

<sup>179</sup>Text: M; om. τῆς U.

5) ἀλλὰ·

παραδοῦναι τὸν τοιοῦτον (Pan. 66,86,9)

7) τὸ Πάσχα ἡμῶν ἐτύθη Χριστός<sup>180</sup> κατὰ τὸ γεγραμμένον  
(Pan. 42,12,3 refut. 18)

7) τὸ γὰρ Πάσχα ὑμῶν<sup>181</sup> ἐτύθη Χριστός (Pan. 75,3,4)

7) ὡς φησι·

τὸ Πάσχα ἡμῶν ἐτύθη Χριστός (Pan. 75,6,1)

### Chapter VI

11) δικαιοθέντες δὲ ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ  
Χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν (Pan. 74,6,1;  
from Anc.)

11) δικαιοθέντες δὲ ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ  
Χριστοῦ<sup>182</sup> καὶ ἐν<sup>183</sup> πνεύματι τοῦ θεοῦ ἡμῶν (Anc. 69,1)

13) δὲ ὁ ἅγιος ἀπόστολος . . . ἔφη·

τὰ βρώματα τῆ κοιλίας καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ  
θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει (Pan. 47,2,7)

13) λέγων·

τὰ βρώματα τῆ κοιλίας καὶ ἡ κοιλία τοῖς βρώμασιν, ὁ δὲ<sup>184</sup>  
θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει (Pan. 66,69,4)

<sup>180</sup>Text: Epiph rell.; ὁ Χριστός F G; ὁ Χριστός ὁ  
θεός 462 Hipp. Chr.

<sup>181</sup>Text: J; ἡμῶν Holl.

<sup>182</sup>Text: L<sup>epiph</sup> Holl; Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν J.

<sup>183</sup>Text: L<sup>epiph</sup> J; add. τῷ Pan. Holl.

<sup>184</sup>Text: Epiph rell.; om. δὲ 436.

- 16) Eph. 5:31 / ὡς ὁ κολλώμενος τῇ πόρνῃ ἐν σῶμα ἐστι/  
(Pan. 66,86,4)
- 17) /καὶ ὁ κολλώμενος<sup>185</sup> τῷ κυρίῳ ἐν πνεύμα ἐστίν<sup>186</sup>  
(Pan. 66,86,4)
- 20) φάσκων ὅτι·  
τιμῆς ἡγοράσθητε / 1 Pet. 1:19 (Pan. 66,79,3)

### Chapter VII

- 2) διὰ γὰρ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω  
(Pan. 67,2,5)
- 5) ὁ ἅγιος ἀπόστολος λέγων, ἵνα·  
πρὸς καιρὸν σχολάσωσι<sup>187</sup> τῇ προσευχῇ (Pan. 59,4,7)
- 7) ὁ λέγων·  
θέλω<sup>188</sup> πάντα εἶναι ὡς ἑμαυτόν<sup>189</sup> (Pan. 61,5,9)
- 7) καὶ·  
θέλω, φησί, πάντα εἶναι ὡς ἑμαυτόν (Pan. 67,2,5)

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<sup>185</sup>Text: Epirh rell.; κολλώμενοι 436.

<sup>186</sup>ἐν πνεύμα ἐστίν Epirh rell.; ἐν πνεύματι 2344.

<sup>187</sup>Text: Epirh Dion; σχολάσητε p<sup>46</sup> N A B C D E F G  
P Ψ 81 206\* 326 330 436 917 1739 1836; σχολάζητε rell.

<sup>188</sup>Text: Epirh; θέλω δὲ p<sup>46</sup> N\* A C D\* F G 33 81 103  
181 326 378 506 642 823 917 1149 1836 1906 2004 it<sup>d,e,i,g</sup>  
cop<sup>bo</sup> goth Or Chr Euthal Dam Cyp Ambrster; θέλω γὰρ rell.

<sup>189</sup>Text: U; ἑαυτόν M.

- 8) καὶ Παῦλος λέγων·  
λέγω δὲ<sup>190</sup> τοῖς ἀγάμοις ὅτι καλὸν αὐτοῖς, εἰὰν<sup>191</sup>  
μείνωσιν οὕτως καθὼς<sup>192</sup> κἀγώ· / (Pan. 58,4,8)
- 8) ἔλεγε·  
λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις,<sup>193</sup> καλὸν<sup>194</sup>  
αὐτοῖς εἰὰν μείνωσιν ὡς κἀγώ (Pan. 61,6,1)
- 9) / εἰ δὲ οὐκ ἐγκρατεύονται,<sup>195</sup> γαμησάτωσαν<sup>196</sup> (Pan. 58,4,8)
- 9) ἔλεγεν·  
εἰ οὐκ ἐγκρατεύονται, γαμείτωσαν<sup>197</sup> (Pan. 61,5,9)
- 10) ὡς ἂν εἴποι·  
λέγω δὲ ἐγώ, οὐχ<sup>198</sup> ὁ κύριος, γυναῖκα ἀπὸ ἀνθρώπου<sup>199</sup>  
μὴ χωρίζεσθαι<sup>200</sup> (Pan. 74,5,5; from Anc.)
- 10) ὡς ἂν εἴποι·  
λέγω δὲ οὐκ ἐγώ, ἀλλ' ὁ κύριος, γυναῖκα ἀπὸ ἀνδρός μὴ  
χωρισθῆναι / (Anc. 68,5)

<sup>190</sup>Text: Epiph rell.; γάρ 385; om. 2344.

<sup>191</sup>Text: Epiph rell.; ἂν B; om. 2344.

<sup>192</sup>Text: M; ὡς U.

<sup>193</sup>Text: U Holl; παρθένοις M.

<sup>194</sup>Text: Epiph rell.; ὅτι καλὸν A syr<sup>p,h</sup>. This is a more verbally exact citation than Pan. 58,4,8 and has the better claim to represent Epiphanius's text.

<sup>195</sup>Text: Epiph rell.; οὐ κρατεύονται F G.

<sup>196</sup>Text: M; γαμείτωσαν U.

<sup>197</sup>Text: M; γαμεισάτωσαν U.

<sup>198</sup>Text: J; οὐκ ἐγώ, ἀλλ' Anc. Holl.

<sup>199</sup>ἀν(θρώπ)ου J; ἄνδρος Anc. Holl.

<sup>200</sup>Text: Anc. Holl; χωρίζεσθαι J.

- 18) παρὰ τῆ ἀγίῳ ἀποστόλῳ, ὃ φιλοκαλώτατε, δι' ὧν αὐτοῖς  
 ῥήμασιν ἡδὲ πως λέγει·  
 περιτετμημένος τις ἐκλήθη; μὴ ἐπισπάσθω. ἐν ἀκρογυχτίᾳ  
 τις ὑπάρχει; μὴ περιτεμνέσθω (Mensur. pond. P.G. 43  
 1864 264C, 6)
- 25) ποῦ δὲ παρὰ σοὶ πεπλήρωται τό·  
 περὶ τῶν<sup>201</sup> παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, γνῶμην<sup>202</sup>  
 δὲ δίδωμι ὡς ἡλεημένος, τὸ καλὸν οὕτως εἶναι<sup>203</sup>  
 (Pan. 25,6,7)
- 27) δέδεσαι γυναικί; μὴ<sup>204</sup> ζῆτει λύσιν· λέλυσαι ἀπὸ  
 γυναικός,<sup>205</sup> μὴ ζῆτει γυναῖκα (Pan. 61,5,9)
- 27) πῶς οὖν πάλιν ἔλεγε·  
 δέδεσαι γυναικί, μὴ ζῆτει λύσιν (Pan. 61,6,2)
- 29) ὡς ἔτι·  
 ὁ καιρὸς συνεσταλαμένος ἐστίν ὡς φησιν ὁ ἱερὸς ἀπόστολος  
 (Anc. 107,1)<sup>206</sup>

<sup>201</sup>Text: Epiph rell.; om. τῶν 69.

<sup>202</sup>Text: Epiph rell.; συγγνώμην 1836.

<sup>203</sup>εἶναι Epiph rell.; δοῦλος 1836.

<sup>204</sup>Text: Epiph rell.; μηκέτι 1836.

<sup>205</sup>Text: Epiph rell.; τῆς γυναικός 919.

<sup>206</sup>In Epiphanius's only citation of v. 29 he may appear to support ὁ καιρὸς of N A B K L P against ὅτι ὁ καιρὸς of D E F G syr<sup>p</sup>,<sup>h</sup> cop<sup>bo</sup> arm. However, as this omission of ὅτι occurs at the very beginning of Epiphanius's citation Epiphanius should be cited as support for neither reading. The same holds true for the complexities involved with ἔστιν, which is the last word in his citation. It is impossible to ascertain whether he read ἔστιν λοιπὸν with p<sup>15</sup>, ἔστιν τὸ λοιπὸν N A, or ἔστιν λοιπὸν ἔστιν F G. All that can be deduced with relative certainty is that he did not read τὸ λοιπὸν ἔστιν with D<sup>c</sup> E K L, and due to the brevity of the quote, one cannot be entirely certain of that.



34) καὶ πάλιν·

ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἀρέσει<sup>207</sup> τῷ κυρίῳ,<sup>208</sup> ἵνα ἡ ἀγία ἐν<sup>209</sup> σώματι καὶ ἐν πνεύματι  
(Pan. 25,6,7)

34) ὡς τοῦ ἀποστόλου λέγοντος πῆ μὲν·

ὁ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἀρέσει τῷ κυρίῳ (Pan. 26,16,1)

34) ὑπὸ τοῦ ἀγίου ἀποστόλου ἐπαινουμένη, ὅτι·

ἡ παρθένος καὶ<sup>210</sup> ἡ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἀρέσει τῷ κυρίῳ, ἵνα ἡ ἀγία τῷ σώματι καὶ τῇ ψυχῇ  
(Pan. 63,4,2,)

34) λέγει ὅτι·

ἡ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου πῶς ἀρέσει τῷ κυρίῳ καὶ ἡ παρθένος· ἡ δὲ γαμήσασα μεριμνᾷ<sup>211</sup> πῶς ἀρέσει τῷ ἀνδρί,<sup>212</sup> καὶ μεμέρισται (Pan. 67,2,3)

<sup>207</sup>Text: V; ἀρέση M Holl.

<sup>208</sup>Text: Epiph 547; om. πῶς ἀρέσει τῷ κυρίῳ rell. Rather than Epiphanius or a later corrector of the text of Epiphanius having used a text similar to 547, it is quite likely that Epiphanius mistakenly conflated vv. 32 and 34 making the same sort of error that the scribe of 547 was later to make. However, in view of the slight possibility that Epiphanius may have relied upon a text which read like 547, no variants from v. 32 are included in this thesis.

<sup>209</sup>Text: V; τῷ ante σώματι and πνεύματι M.

<sup>210</sup>Epiphanius adds καί with 6 in this loose citation, but omits it elsewhere in verbally exact citations with rell.

<sup>211</sup>Text: Epiphanius B; add. τὰ τοῦ κόσμου rell.

<sup>212</sup>τῷ ἀνδρί Epiph rell.; τῷ κόσμῳ ἐν τῷ ἀνδρί 1836.

- 36) πόθεν δὲ τῷ ἀποστόλῳ τὸ εἰρημένον τὸ·  
 ἐὰν νομίξῃ ἀσχημονεῖν ἐπὶ τὴν ἰδίαν παρθένον<sup>213</sup> καὶ  
 οὕτως<sup>214</sup> ὀφείλει ποιῆσαι,<sup>215</sup> γαμείτω· οὐχ ἁμαρτάνει  
 (Pan. 61,4,9)
- 36) 37 / καὶ τοῦτο ὀφείλει ποιῆσαι, γαμείτω, φησιν, οὐχ  
 ἁμαρτάνει. γαμείτω, ἧ δ' ἄν<sup>216</sup> εὐποροῖεν,<sup>217</sup> οὐχ  
 ἁμαρτάνει (Pan. 61,5,8)
- 37) φησὶν οὖν·  
<sup>218</sup>ἔστηκεν ἕδραϊος<sup>219</sup> ἐν τῷ ἰδίῳ νῷ / 36 (Pan. 61,5,8)
- 39) φησὶ γάρ·  
 γυνή<sup>220</sup> δέδεται νόμῳ ἐφ' ὅσον χρόνον ἤ ὁ<sup>221</sup> ἀνὴρ αὐτῆς.  
 ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρᾳ ἐστὶν ἧ θέλει<sup>222</sup>  
 γαμηθῆναι<sup>223</sup> (Pan. 59,6,4)
- 39) μόνον ἐν κυρίῳ ὡς λέγει ὁ ἀπόστολος (Pan. 59,6,5)

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<sup>213</sup>Text: Epiph; νομίξει ante ἐπὶ D itd,e,f,g vulg  
 arm Ambrster; νομίξει post αὐτοῦ rell.

<sup>214</sup>Text: Epiph rell.; τοῦτο Epiph (Pan. 61,5,8) A.

<sup>215</sup>Text: Epiph; ποιεῖτω rell.

<sup>216</sup>Text: M; οὐδ' ἄν U.

<sup>217</sup>Text: M U; εὐποροῖη Holl Petavius.

<sup>218</sup>Text: M U; add. ὅς Holl.

<sup>219</sup>Text: M; ἕδραϊως U.

<sup>220</sup>Text: Epiph rell.; ἡ γυνή F<sup>c</sup> cop<sup>bo</sup> Clem.

<sup>221</sup>Text: Epiph rell.; om. ὁ F\*.

<sup>222</sup>Text: M; θέλη U, with 181 326 330.

<sup>223</sup>Text: M U; but cf. Pan. 59,6,5.

40) καί φησι·

μακαριωτέρα<sup>224</sup> δέ ἐστίν, ἐάν μείνη οὕτως<sup>225</sup> (Pan. 59,6,6)

Chapter VIII

5) ὁ γὰρ ἀπόστολος φήσας·

εἴπερ εἰσὶ λεγόμενοι θεοί<sup>226</sup> (Pan. 25,6,2)

5) φησιν·

εἴπερ εἰσὶ λεγόμενοι θεοὶ πολλοὶ καὶ κύριοι πολλοί /  
(Pan. 54,6,3)

6) ἡμῶν δέ φαίν, εἷς θεός,<sup>227</sup> δηλονότι τοῖς τὴν γνῶσιν  
τῆς ἀληθείας ἐπισταμένοις (Pan. 25,6,3)

6) /ἡμῶν δὲ εἷς θεός, ἐξ οὗ τὰ πάντα, καὶ εἷς κύριος,  
Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα.<sup>228</sup> εἰ δὲ δι' οὗ τὰ  
πάντα<sup>229</sup> καὶ ἡμεῖς εἷς αὐτόν<sup>230</sup> (Pan. 54,6,3)

6) καὶ αὐτὸς ὁ ἀπόστολος φησιν·

εἷς θεός, ἐξ οὗ τὰ πάντα, καὶ εἷς κύριος Ἰησοῦς Χριστός,  
δι' οὗ τὰ πάντα (Pan. 55,9,7)

<sup>224</sup>Text: Epiph rell.; μακαρία p<sup>46</sup> Clem.

<sup>225</sup>Text: Epiph 436; οὕτως μείνη rell.

<sup>226</sup>Epiph rell.; θεοὶ λεγόμενοι 999; om. L.

<sup>227</sup>Text: Epiph rell.; ὁ θεός F G; om. θεός N \*

<sup>228</sup>Text: M U; add. καὶ ἡμεῖς εἷς αὐτόν Holl.

<sup>229</sup>Text: U; καὶ δι' ὃν τὰ πάντα M.

<sup>230</sup>εἷς αὐτόν Epiph in this loose quote and δι' αὐτοῦ  
elsewhere in verbally exact citations with rell.

6) τοῦ ἁγίου ἀπόστολου φάσκοντος ὅτι·

ἡμῶν<sup>231</sup> εἰς θεὸς ὁ πατήρ, ἐξ οὗ τὰ<sup>232</sup> πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἰς κύριος Ἰησοῦς Χριστός,<sup>233</sup> δι' οὗ<sup>234</sup> τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ (Pan. 56,3,1)

6) ὅτι·

εἰς θεός, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἰς κύριος Ἰησοῦς Χριστός, δι' ὃν τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ<sup>235</sup> (Pan. 57,5,1)

6) ἄρα οὖν·

εἰς θεός ὁ πατήρ, ἐξ οὗ τὰ πάντα, καὶ εἰς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα<sup>236</sup> (Pan. 57,5,9)

6) ἀλλὰ·

εἰς πατήρ ἐξ οὗ τὰ πάντα καὶ εἰς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα (Pan. 66,69,12)

<sup>231</sup> Although ἡμῶν δὲ occurs in the brief reference in Pan. 25,6,3 and the adaptation in Pan. 54,6,3, Epiphanius clearly reads ἡμῶν alone (with p<sup>46</sup> and B) in the long and verbally precise quotation in Pan. 56,3,1.

<sup>232</sup> Text: Epiph rell.; om. τὰ D\*.

<sup>233</sup> Text: Epiph rell.; Ἰησοῦς ὁ Χριστός P 614; Ἰησοῦς 105 it<sup>d</sup>\* Hil Clem.

<sup>234</sup> Text: U with rell.; δι' ὃν καὶ δι' οὗ of M is a conflation of both forms of the variant; δι' ὃν is read by B and eth.

<sup>235</sup> Text: M; Ἰησοῦς Χριστός καὶ ἡμεῖς δι' αὐτοῦ δι' ὃν τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ U. The scribe of U accidentally omitted δι' ὃν τὰ πάντα after Χριστοῦ and wrote καὶ ἡμεῖς δι' αὐτοῦ. He then caught his mistake and wrote in δι' ὃν τὰ πάντα, thus producing a reversal of the phrases. He added the καὶ ἡμεῖς δι' αὐτοῦ in its proper position but failed to erase the first καὶ ἡμεῖς δι' αὐτοῦ resulting in the substantially longer text.

<sup>236</sup> Text: M U; add. ἢ δι' ὃν τὰ πάντα Holl.

- 6) ὡς καὶ ὁ ἀπόστολος φάσκει·  
 εἷς θεὸς, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ· καὶ  
 εἷς κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα, καὶ ἡμεῖς  
 δι' αὐτοῦ (Pan. 76,8,11)
- 6) εἷς θεὸς ἐξ οὗ τὰ πάντα, καὶ εἷς κύριος δι' οὗ τὰ  
 πάντα (Pan. 76,9,5)
- 7) ἀλλ'.<sup>237</sup>  
οὐκ ἐν πᾶσιν ἡ γνῶσις κατὰ τὸν ἀποστολικὸν λόγον  
 (Anc. 26,6)
- 7) ἔρα οὖν·  
 ἡ γνῶσις οὐκ ἐν πᾶσι / 7:7 (Anc. 26,8)

#### Chapter IX

- 7)<sup>238</sup> τὶς ποιμαίνει ποίμνην<sup>239</sup> καὶ ἐκ τοῦ γάλακτος αὐτῆς  
 οὐκ ἐσθίει; ἢ τὶς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ  
 αὐτοῦ οὐ μεταλαμβάνει; (Pan. 80,5,5)
- 8) μετελλαγμένος ἀντὶ γὰρ τοῦ καὶ ὁ νόμος ταῦτα οὐ λέγει  
 φησὶν ἐκεῖνος εἰ<sup>240</sup> καὶ ὁ νόμος Μωυσέως ταῦτα οὐ λέγει  
 (Pan. 42,11,8 schol 1 Cor.)

<sup>237</sup> ἀλλ' could be a part of the quote, but here is apparently only Epiphanius's general introduction.

<sup>238</sup> As this loose citation begins with τὶς it cannot be ascertained whether Epiphanius's exemplar read τὶς with B D F G or ἢ τὶς with p<sup>46</sup> N A C K L P and TR.

<sup>239</sup> Text: Epiph rell.; ποίμνιον 917 2344.

<sup>240</sup> Text: V M; ἡ Zahn Holl. V and M clearly indicate that the interpolation of "Moses" belongs in v. 8, but later in Pan. 42,12,3 schol 15 Epiphanius alters the scholion so as to put the interpolation in v. 9. Did Epiphanius make the initial confusion? Was the confusion

- 8) εἰ<sup>241</sup> καὶ ὁ νόμος ταῦτα οὐ λέγει / (Pan. 42,12,3 ref. 15)
- 9) μετηλλαγμένως· ἀντὶ γὰρ τοῦ ἐν τῷ νόμῳ λέγει ἐν τῷ Μωυσέως νόμῳ. λέγει δὲ πρὸ τούτου εἰ καὶ ὁ νόμος ταῦτα οὐ λέγει (Pan. 42,12,3 schol. 15)
- 9) / ἐν γὰρ τῷ νόμῳ γέγραπται·<sup>242</sup> οὐ φειμώσεις<sup>243</sup> βοῶν ἀλοῶντα (Pan. 42,12,3 refut. 15)
- 9) γὰρ ὁ ἀπόστολος . . . εἰρηκέναι· μὴ τῶν βοῶν μέλει<sup>244</sup> τῷ θεῷ / (Pan. 42,12,3 refut. 15)
- 10) / ἢ πάντως δι' ἡμᾶς<sup>245</sup> εἴρηκεν (Pan. 42,12,3 refut. 15)
- 26) deshalb sagt der apostel· οὕτω πυκτεύω ὥς οὐκ ἄερα δέρων (Mensur. Pond. Lag. 60,19)

perhaps due to different versions of Marcion's text which were known to and used by Epiphanius? Was the change an accidental or intentional one? Was a copyist responsible for the confusion? Holl, attempting to clarify the matter, omits the text given by Epiphanius at Pan. 42,11,8 schol. 1 Cor. and prints instead the text given later at Pan. 42, 12,3 schol. 15. He notes, "die hier gebotene Form ist wohl der Versuch eines Abschreibers, das dem Epiphanius zugestossene Versehen zu verbessern." Adolf von Harnack, Marcion: Das Evangelium von Fremden Gott (2nd ed.; Leipzig: J. C. Hinrich's Verlag, 1924), Beilage III, p. 86, states that "er wirst dem M. vor, er habe Μωσέως v. 8 eingeschoben; hier wird es bei M. wirklich gestanden und in v. 9 gefehlt haben." Regardless of the exact wording of Marcion's text, the text of Epiphanius in both verses is unaffected, and therefore it seems best, for the purposes of this thesis, to accept the text of Epiphanius as it exists in the manuscripts at both points.

<sup>241</sup>Text: V M; ἢ Holl.

<sup>242</sup>Text: Epiph p<sup>46</sup> Or Ambrster; γέγραπται γὰρ D\* E F G it<sup>d,e,f,g</sup> Or Hil; ἐν γὰρ τῷ Μωυσέως νόμῳ γέγραπται rell.

<sup>243</sup>Text: Holl; φειμώσης V; φειμώσης M.

<sup>244</sup>Text: V; μέλλει M.

<sup>245</sup>Text: Epiph rell.; ὑμᾶς 33 69\* Euseb.



6) λέγων·

ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, πρὸς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κάκεῖνοι ἐπεθύμησαν / (Pan. 42, 12,3 refut. 17)

7) /μηδὲ<sup>246</sup> εἰδωλολάτραι γίνεσθε, καθὼς<sup>247</sup> τινες αὐτῶν (Pan. 42,12,3 refut. 17)

7) ἐπιφέρει ὡς γέγραπται φήσας ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν καὶ ἀνέστησαν<sup>248</sup> παίλειν (Pan. 42,12,3 refut. 17)

9) εἶτα πάλιν μηδὲ πειράζωμεν<sup>249</sup> τὸν κύριον. ὁ δὲ Μαρκίων ἀντὶ τοῦ κύριον Χριστὸν ἐποίησε. (Pan. 42,12,3 refut. 17)

10) φησὶ γὰρ ἡ θεία γραφή·

μηδὲ γογγύζετε καθάπερ τινὲς ἐγόγγυσαν<sup>250</sup> καὶ ἀπόλοντο ὑπὸ τοῦ ὀλοθρευτοῦ<sup>251</sup> (Ep. ad Johannes, 8)

11) ἐκείνοις τυπικῶς συνέβαινεν, ἐγὼσθη δὲ ἡμῖν εἰς νοθεσίαν, εἰς οὓς τὰ τέλη τῶν αἰῶνων κατήνησεν,<sup>252</sup> ὡς φησιν ὁ ἀγιώτατος ἀπόστολος (Pan. 33,11,12)

<sup>246</sup>Text: Eriph rell.; μὴ 216 257 440.

<sup>247</sup>Text: Eriph rell.; καθὼς καὶ D\* syr<sup>P</sup>.

<sup>248</sup>Text: Eriph rell.; ἀνέστη F G.

<sup>249</sup>Text: Eriph 33 Chr; πειράζωμεν 1912 Dam; ἐκπειράσωμεν F G; ἐκπειράζωμεν rell.

<sup>250</sup>Text: Eriph; ἐγόγγυσαν αὐτῶν 38 915; αὐτῶν ἐγόγγυσαν TR rell.

<sup>251</sup>Text: Eriph rell.; ὀλοθρου F G.

<sup>252</sup>add. εἰς οὓς τὰ τέλη τῶν αἰῶνων κατήνησεν v<sup>corr</sup>.

- 11) πάλιν ὁ ἅγιος ἀπόστολος . . . φησιν·  
ταῦτα δὲ τυπικῶς συνέβαινεν ἐκείνοις, ἐγράφη δὲ ἡμῖν  
εἰς νοουθεσίαν (Pan. 42,12,3 refut. 17)
- 11) τύποι μὲν γὰρ συνέβαινον ἐκείνοις, ἐγράφη δὲ πρὸς  
νοουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν  
wie die apostolischen worte leren (Mensur. pond. Lag. 35,24)
- 19) προσέθετο δὲ ὁ Μαρκίων τὸ ἱεροδοῦτον.<sup>253</sup> τί οὖν φημι;  
εἰδωλόδοτον τί ἐστίν; / (Pan. 42,12,3 refut. 18)
- 20) / ἀλλ' ὅτι ἄ<sup>254</sup> θύουσι, δαιμονίοις θύουσι καὶ οὐ θεῶ  
(Pan. 42,12,3 refut. 18)
- 22) ὅμοιον τῷ εἰπεῖν·  
ἦ παραζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ  
ἐσμεν; / 1 Tim. 4:1 (Pan. 74,6,3; from Anc.)
- 22) ὅμοιον τῷ εἰπεῖν·  
μὴ<sup>255</sup> παραζηλοῦμεν τὸν κύριον, μὴ ἰσχυρότεροι αὐτοῦ  
ἐσμεν / 1 Tim. 4:1 (Anc. 69,3)
- 31) πάντα, γὰρ φησιν, εἰς<sup>256</sup> δόξαν θεοῦ<sup>257</sup> γινέσθω (Pan.  
67,7,8)

<sup>253</sup>Zuntz, op. cit., pp. 134 and 229, feels Epiphanius to be wrong in his assessment of the Marcionite addition, and adds that Marcion did not willfully omit v. 19b. An ancestor of Marcion's copy probably had a marginal variant from v. 28 which came to be placed in v. 19b.

<sup>254</sup>Text: Epiph rell.; ἄ δὲ D E; ἀλλὰ ἄ F G.

<sup>255</sup>Text: L, J; ἦ Holl.

<sup>256</sup>Text: Holl; εἰ J.

<sup>257</sup>From this brief and loose reference it is unclear whether Epiphanius's text read θεοῦ with p<sup>46</sup> F G or θεοῦ ποιεῖτε with TR N A B C D.

Chapter XI

- 1) ὅθεν καὶ ὁ ἅγιος Παῦλος ἔλεγεν·  
μιμηταὶ μου γένησθε<sup>258</sup> καθὼς κἀγὼ<sup>259</sup> Χριστοῦ (Pan.  
30,33,8)
- 1) καὶ τοῦ Παύλου λέγοντος·  
μιμηταὶ μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ (Pan. 48,12,5)
- 2) ὡς φησιν ὁ ἅγιος ἀπόστολος·  
ὡς<sup>260</sup> παρέδωκα ὑμῖν<sup>261</sup> (Pan. 61,6,5)
- 3) <sup>262</sup> κεφαλὴ παντὸς ἀνθρώπου Χριστός, κεφαλὴ δὲ  
γυναικὸς<sup>263</sup> ὁ ἀνὴρ, κεφαλὴ<sup>264</sup> δὲ Χριστοῦ ὁ θεός,<sup>265</sup>  
κατὰ τὸν ἀπόστολον (Pan. 37,8,4)
- 7) καὶ πάλιν ἐν ἄλλῃ τόπῳ ὁ αὐτὸς ἀπόστολος·  
ἀνὴρ<sup>266</sup> οὐκ ὀφείλει κομᾶν, δόξα καὶ εἰκὼν θεοῦ  
ὑπάρχων (Pan. 66,54,4)

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<sup>258</sup>Note γίνεσθε in Pan. 48,12,5, with TR.

<sup>259</sup>Text: Epiph rell.; ἐγὼ 919.

<sup>260</sup>Text: Epiph; καθὼς πανταχοῦ F G; καθὼς TR  
rell.

<sup>261</sup>Text: Epiph rell.; om. ὑμῖν F G it<sup>s</sup> Ambrster.

<sup>262</sup>As the first part of this citation is loosely rendered, it is difficult to ascertain whether Epiphanius omitted ἡ before κεφαλὴ (with 33 255 1867) or whether he omitted the article before Χριστός with B D F G.

<sup>263</sup>δὲ γυναικὸς Epiph rell.; γυναικὸς P; om. 206\*.

<sup>264</sup>Text: Epiph rell.; om. κεφαλὴ 462.

<sup>265</sup>Text: Epiph rell.; ὁ Χριστός C; om. ὁ θεός  
462.

<sup>266</sup>Text: Epiph; ἀνὴρ μὲν 489 2004 vulg; ἀνὴρ μὲν  
γὰρ TR rell.

- 7) ὁ ἀπόστολός φησιν·  
 ἀνὴρ οὐκ ὀφείλει κομᾶν, εἰκὼν καὶ ὁδοῦ θεοῦ ὑπάρχων  
 (Pan. 70,3,7)
- 7) ἀνὴρ, γὰρ φησιν, οὐκ ὀφείλει κομᾶν, εἰκὼν καὶ ὁδοῦ  
 θεοῦ ὑπάρχων (Pan. 80,6,6)
- 8) καὶ πάλιν·  
 οὐ γὰρ ἐστὶν ἀνὴρ<sup>267</sup> ἐκ γυναικός, ἀλλὰ<sup>268</sup> γυνὴ ἐξ  
 ἀνδρός<sup>269</sup> (Pan. 49,3,3)
- 14) φησιν ὁ ἀπόστολος·  
 αὐτὴ ἡ φύσις οὐ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐάν<sup>270</sup>  
 κομᾶ, ἀτιμία αὐτῷ ἐστι; (Pan. 80,7,3)
- 16) λέγει δὲ·  
 εἴ τις δοκεῖ φιλόνομος εἶναι, ἡμεῖς<sup>271</sup> τοιαύτην  
 συνήθειαν οὐκ ἔχομεν οὔτε αἰ<sup>272</sup> ἐκκλησίου τοῦ θεοῦ  
 (Pan. 80,7,4)
- 19) ἵνα φησὶν οἱ δοκιμοὶ πανεροὶ γένωνται<sup>273</sup> (Pan. 75,1,2)

<sup>267</sup>Text: U with rell.; ὁ ἄνθρωπος M; ὁ ἀνὴρ 1908  
 Chr.

<sup>268</sup>Text: U with rell.; ἀλλὰ ἡ M.

<sup>269</sup>Text: Epiph rell.; om. v. 8 K.

<sup>270</sup>Text: Epiph rell.; ἀνὴρ μὲν ἄν D\*; ὁ ἀνὴρ ἐάν  
 88 915; ἀνὴρ μὲν γὰρ ἐάν N\* cop<sup>bo</sup>; ἀνὴρ ἐάν 383.

<sup>271</sup>Text: Epiph rell.; ὑμεῖς 330.

<sup>272</sup>Text: Epiph rell.; om. αἰ 642 2344.

<sup>273</sup>As this citation concludes with γένωνται, it cannot be ascertained whether Epiphanius actually omits ἐν ὑμῖν after γένωνται with p<sup>46</sup> C or includes it with the majority text.

- 25) ἐπειδὴ δὲ λέγει·  
τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν/ 26 (Pan. 69,77,5)

Chapter XII

- 3) Rom. 5:1/ οὐδεὶς δύναται εἰπεῖν κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ (Pan. 74,6,2; from Anc.)
- 3) ἐκτὸς πνεύματος ἁγίου (Pan. 76,37,14)
- 3) οὐδεὶς γὰρ δύναται εἰπεῖν κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἁγίῳ (Anc. 3,1)
- 3) Rom. 5:1/ οὐδεὶς δύναται εἰπεῖν κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ (Anc. 69,2)
- 4) διαιρέσεις δὲ<sup>274</sup> χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ<sup>275</sup> πνεῦμα 276 / (Pan. 74,6,2; from Anc.)
- 4) διαιρέσεις γὰρ χαρισμάτων εἰσὶ δὲ τὸ<sup>277</sup> αὐτὸ πνεῦμα / (Pan. 74,12,4)
- 4) διαιρέσεις γὰρ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ πνεῦμα/ (Anc. 7,4)
- 4) διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ πνεῦμα/ (Anc. 69,2)
- 5) /καὶ<sup>278</sup> διαιρέσεις διακονιῶν<sup>279</sup> (Pan. 74,6,2; from Anc.)

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<sup>274</sup>Text: Epiph rell.; καὶ διαιρέσεις δέ 1311.

<sup>275</sup>Text: Epiph rell.; καὶ τὸ αὐτὸ Bas Euseb.

<sup>276</sup>Text: Epiph rell.; πνεῦμα καλόν 1311.

<sup>277</sup>Text: J; τὸ δὲ Holl, Anc. 69,2.

<sup>278</sup>Text: Epiph rell.; om. καὶ P 326.

<sup>279</sup>Text: J; add. εἰσιν, ὃ δὲ αὐτὸς κύριος Anc.

- 5) /καὶ διαιρέσεις διακονιῶν εἰσιν, ὁ δὲ αὐτὸς κύριος/  
(Pan. 74,12,4)
- 5) /καὶ διαιρέσεις διακονιῶν εἰσιν, ὁ δὲ αὐτὸς κύριος/  
(Anc. 7,4)
- 5) /καὶ διαιρέσεις διακονιῶν εἰσιν, ὁ δὲ αὐτὸς κύριος/  
(Anc. 69,2)
- 6) /<sup>280</sup>εἰσιν, ὁ δὲ αὐτὸς θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι  
(Pan. 74,6,2; from Anc.)
- 6) /καὶ διαιρέσεις<sup>281</sup> ἐνεργημάτων εἰσιν, ὁ δὲ αὐτὸς θεὸς  
ὁ<sup>282</sup> ἐνεργῶν τὰ πάντα ἐν πᾶσι (Pan. 74,12,4)
- 6) /καὶ διαιρέσεις ἐνεργημάτων εἰσιν, ὁ δὲ αὐτὸς θεὸς, ὁ  
ἐνεργῶν τὰ πάντα ἐν πᾶσι (Anc. 7,4)
- 6) /καὶ διαιρέσεις ἐνεργημάτων εἰσιν, ὁ δὲ αὐτὸς θεὸς ὁ  
ἐνεργῶν τὰ πάντα ἐν πᾶσι (Anc. 69,2)
- 8) κατὰ τὸ εἰρημένον ὅτι·  
ἢ μὲν δίδοται σοφία διὰ τοῦ πνεύματος/10 (Pan. 69,58,4)
- 8) ἢ μὲν γὰρ φησὶ δίδοται λόγος σοφίας, ἢ δὲ λόγος  
διδασκαλίας (Anc. 16,7)
- 10) 8/ τῷ δὲ γένη γλωσσῶν ἐν τῷ αὐτῷ πνεύματι, τῷ δὲ  
ἐρμηνεῖα γλωσσῶν/ (Pan. 69,58,4)

<sup>280</sup>Text: J; add. καὶ διαιρέσεις ἐνεργημάτων Holl.

<sup>281</sup>Text: Epiph rell.; διακρίσις C.

<sup>282</sup>Text: Epiph rell.; om. ὁ 69.



- 11) ἐν γὰρ ἐστὶ τὸ<sup>283</sup> ἅγιον πνεῦμα, τὸ διαιροῦν ἕκαστῳ<sup>284</sup>  
ὡς βούλεται (Pan. 48,12,12)
- 11) καὶ πάλιν ὁ ἀπόστολος λέγει·  
ἐν δὲ ἐστὶν τὸ πνεῦμα τὸ διαιροῦν ἕκαστῳ ὡς βούλεται  
πρὸς τὸ συμφέρον (Pan. 55,9,9)
- 11) /τῷ δὲ δύναμις, τῷ δὲ διδασκαλία, ἐν δὲ ἐστὶ τὸ πνεῦμα  
τὸ διαιροῦν ἕκαστῳ ὡς βούλεται (Pan. 69,58,4)
- 11) ὡς φησιν·  
ἐν δὲ καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἕκαστῳ ὡς βούλεται  
(Pan. 74,9,8; from Anc.)
- 11) τὸ δὲ αὐτὸ πνεῦμα τὸ διαιροῦν ἕκαστῳ ὡς βούλεται  
(Anc. 16,7)
- 11) ὡς φησιν·  
ἐν δὲ καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἕκαστῳ ὡς βούλεται  
(Anc. 72,8)
- 18) ὁ αὐτὸς ἀπόστολός φησιν·  
ὁ θεὸς ἔθετο ἐν σῶματι πάντα τὰ μέλη, ἕκαστον καθὼς  
ἠθέλησε (Pan. 66,86,6)
- 27) ὡς καὶ ἡμεῖς σῶμα Χριστοῦ ἐσμεν καὶ μέλη ἐκ μέλους  
(Pan. 66,86,7)

### Chapter XIII

- 9) ὡς τοῦ ἁγίου ἀποστόλου φήσαντος·  
ἀπὸ μέρους γινώσκομεν καὶ ἀπὸ μέρους προφητεύομεν/  
(Pan. 66,61,2)

<sup>283</sup>Text: M; add. αὐτὸ U.

<sup>284</sup>Text: Epiph rell.; om. ἕκαστῳ 1912.

- 9) Rom. 11:33 / ἐκ μέρους γὰρ γινώσκομεν καὶ ἐκ μέρους προφητεύομεν (Anc. 94,2)
- 10) /ὅταν ἔλθῃ τὸ τέλειον, τὸ ἀπὸ<sup>285</sup> μέρους καταργηθήσεται (Pan. 66,61,2)
- 12) τότε πρόσωπον πρὸς πρόσωπον (Pan. 66,61,8)
- 13) πίστις καὶ ἐλπίς καὶ ἀγάπη<sup>286</sup> κατὰ τὸ γεγραμμένον (Pan. 76,38,13)

#### Chapter XIV

- 14) ἐὰν ψαλῶ πάλιν τῷ πνεύματι, ὁ ὁ δὲ νοῦς μου ἄκαρπος ἐστὶ<sup>287</sup> (Pan. 77,27,8)
- 14) καὶ ὅτι·  
ὁ νοῦς μου ἄκαρπος ἢ ἔγκαρπος ἐστὶν (Anc. 76,5)
- 15) τοῦ ἀποστόλου σαφῶς λέγοντος·  
ψαλῶ τῷ νοί, ψαλω τῷ πνεύματι (Pan. 77,23,6)
- 15) διὰ τὸ εἰπεῖν·  
ψαλῶ τῷ νοί, ψαλῶ καὶ τῷ πνεύματι (Pan. 77,24,1)
- 15) ἀλλὰ·  
ψαλῶ τῷ νοί, ψαλῶ τῷ πνεύματι (Pan. 77,27,8)
- 15) ὅτι·  
ψαλῶ<sup>288</sup> τῷ νοί, ψαλῶ<sup>289</sup> τῷ πνεύματι (Anc. 56,3)

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<sup>285</sup>Text: Epiph; τὸ ἐκ N A B D F G P Ξ 33 81 104 326 424<sup>c</sup> 1739 1908; τότε τὸ ἐκ TR rell.

<sup>286</sup>Text: Epiph 330; om. καὶ bis rell.

<sup>287</sup>Text: Epiph rell.; μένει 1518 1522.

<sup>288</sup>Text: Holl; ψαλλῶ J; ψάλλω I<sup>Epiph.</sup>

<sup>289</sup>Text: Holl; ψαλλῶ J; ψάλλω I<sup>Epiph.</sup>

15) φησὶν ὅτι·

ψαλῶ<sup>290</sup> τῷ πνεύματι, ψαλῶ<sup>291</sup> δὲ καὶ<sup>292</sup> τῷ νοῷ (Anc.  
76,5) /

15) ψαλῶ τῷ πνεύματι, ψαλῶ καὶ τῷ νοῷ (Anc. 77,7)

32) καὶ·

πνεύματα δὲ προφητῶν προφήταις ὑποτάσσεται<sup>293</sup> (Pan.  
74,9,4; from Anc.)

32) πνεύματα δὲ<sup>294</sup> προφητῶν<sup>295</sup> προφήταις ὑποτάσσεται  
(Anc. 72,4)

#### Chapter XV

1) γνωρίζω ὑμῖν / (Pan. 42,12,3 refut. 24)

2) / τίνι λόγῳ<sup>296</sup> εὐηγγελισάμην ὑμῖν (Pan. 42,12,3 refut. 24)

2) / εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῆ ἐπιστεύσατε (Pan. 42,  
12,3 refut. 24)

2) καὶ·

εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῆ ἐπιστεύσατε (Pan. 61,6,5)

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<sup>290</sup>Text: Holl; ψαλλῶ J; ψάλλω L<sup>epiph.</sup>

<sup>291</sup>Text: Holl; ψαλλῶ J; ψάλλω L<sup>epiph.</sup>

<sup>292</sup>om. καὶ J; add. καὶ L (first hand)<sup>epiph.</sup>

<sup>293</sup>Text: Epiph rell.; ὑποτάσσεσθαι 88; ὑποτάσσονται L<sup>epiph.</sup>

<sup>294</sup>Text: Holl; πνεῦμα L<sup>epiph.</sup>

<sup>295</sup>Text: Holl; add. καὶ L<sup>epiph.</sup>

<sup>296</sup>Text: Epiph rell.; τίνι λόγῳ καὶ D\* itd.

- 3) ὅτι Χριστὸς ἀπέθανεν ὑπὲρ<sup>297</sup> τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφὰς (Pan. 42,12,3 refut. 24)
- 3) 11/ ὅτι Χριστὸς ἀπέθανεν/ (Pan. 42,12,3 refut. 24)
- 4) καὶ ὅτι τῇ τρίτῃ ἡμέρᾳ ἐγήγερται, κατὰ τὰς γραφὰς<sup>298</sup> (Pan. 42,12,3 refut. 24)
- 4) /καὶ ἐτάφη καὶ ἐγήγερται τῇ τρίτῃ ἡμέρᾳ (Pan. 42,12,3 refut. 24)
- 8) 9/ καὶ·  
ὥσπερ εἶ τῷ<sup>299</sup> ἐκτρώματι ὤφθη κάμοις (Pan. 30,33,8)
- 9) λέγει γὰρ ὅτι·  
ἐγὼ εἰμι ὁ<sup>300</sup> ἐλάχιστος τῶν ἀποστόλων/8 (Pan. 30,33,8)
- 11) λέγων·  
οὕτως κηρύσσομεν<sup>301</sup> καὶ οὕτως ἐπιστεύσατε/3 (Pan. 42, 12,3 refut. 24)
- 12) ὁ ἅγιος ἀπόστολος τὴν ἡμῶν ἐλπίδα, φήσας ὅτι·  
πῶς λέγουσιν τινες ἐν ὑμῖν ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;/ (Pan. 64,68,2)
- 13) /εἰ δὲ<sup>302</sup> ἀνάστασις νεκρῶν οὐκ ἔστι,<sup>303</sup> οὐδὲ Χριστὸς ἐγήγερται / (Pan. 64,68,2)

<sup>297</sup>Text: Eriph rell.; ὑπὲρ 2344.

<sup>298</sup>Text: Eriph rell.; om. κατὰ τὰς γραφὰς 216\* 440.

<sup>299</sup>Text: Eriph rell.; om. τῷ F G cop<sup>sa</sup>; om. ὥσπερ εἶ τῷ 2344; ὥσπερ 330.

<sup>300</sup>Text: Eriph rell.; om. ὁ 385.

<sup>301</sup>Text: Eriph rell.; ἐκηρύξαμεν 1611.

<sup>302</sup>Text: Eriph rell.; εἰ γὰρ 104; ἐὰν δὲ F G.

<sup>303</sup>om. δὲ ἀνάστασις νεκρῶν οὐκ ἔστι M, but a later hand added ἢ ἀνάστασις νεκρῶν οὐκ ἔστι; text: U Holl.

14) λέγων·

εἰ Χριστὸς οὐκ ἐγήγερται, μάταιον τὸ κήρυγμα ἡμῶν,  
ματαία καὶ<sup>304</sup> ἡ πίστις ἡμῶν / (Pan. 28,6,3)

14) 16 / καὶ εἰ Χριστὸς οὐκ ἐγήγερται, μάταιον τὸ κήρυγμα  
ἡμῶν (Pan. 42,12,3 refut. 24)

14) /εἰ δὲ Χριστὸς οὐκ ἐγήγερται,<sup>305</sup> κενὸν ἄρα καὶ<sup>306</sup> τὸ  
κήρυγμα ἡμῶν,<sup>307</sup> μатаία καὶ ἡ πίστις ἡμῶν/(Pan. 64,68,2)

15) /εὐρισκόμεθα δὲ<sup>308</sup> καὶ ψευδομάρτυρες τοῦ θεοῦ,<sup>309,310</sup>  
ὅτι ἤγειρεν τὸν Χριστόν,<sup>311</sup> εἴπερ<sup>312</sup> οὐκ ἤγειρεν (Pan.  
28,6,3)

15) /εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ, ὅτι  
εἴπαμεν<sup>313</sup> ὅτι<sup>314</sup> ἤγειρε τὸν Χριστόν ὃν οὐκ ἤγειρε<sup>315</sup>  
(Pan. 64,68,2)

<sup>304</sup>Text: Epiph Ephr; κενὴ καὶ p<sup>46</sup> N B D\* F G P 33 69  
81 88 104 206\* 429 915 1906 it<sup>f,g,r</sup> syr<sup>p</sup> cop<sup>sa,b</sup> arm eth  
goth Cyr Euthal Dam Iren Tert Ambrster Cyr-Jer; κενὴ δὲ  
καὶ TR and rell.

<sup>305</sup>Text: U Holl; om. εἰ δὲ Χριστὸς οὐκ ἐγήγερται M.

<sup>306</sup>Text: M; om. καὶ U.

<sup>307</sup>Text: U; ἡμῶν M.

<sup>308</sup>Text: V; om. δέ M.

<sup>309</sup>Text: Epiph rell.; om. ψευδομάρτυρες τοῦ θεοῦ  
and add. καὶ ψευδομαρτυροῦμεν post sec. θεοῦ 81.

<sup>310</sup>Text: V M with 42\* Cyr; add. ὅτι ἐμαρτυρήσαμεν  
κατὰ τοῦ θεοῦ Holl rell.

<sup>311</sup>Text: Epiph rell.; θεόν 1875; add. αὐτοῦ N\*; τοῦ  
Χριστοῦ 1836.

<sup>312</sup>Text: V M; ὅνπερ v<sup>corr.</sup>

<sup>313</sup>Text: M; εἴπομεν U.

<sup>314</sup>Text: M; om. ὅτι U.

<sup>315</sup>Text: M; om. ὃν οὐκ ἤγειρε U.

- 16) καὶ ὁ ἀπόστολος . . . ἔλεγεν·  
εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται  
(Pan. 28,6,2)
- 16) εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται /14  
(Pan. 42,12,3 refut. 24)
- 20) καὶ πάλιν ὅτι·  
Χριστὸς ἐγήγερται ἀπαρχῇ<sup>316</sup> τῶν κεκοιμημένων<sup>317</sup>  
(Pan. 28,6,8)
- 20) ἀνέστη γὰρ Χριστὸς ἐκ<sup>318</sup> νεκρῶν, ἀπαρχῇ τῶν κεκοιμημένων  
/Rom. 6:9 (Pan. 64,64,10)
- 20) πῶς οὖν λέγει·  
ἀνέστη Χριστὸς ἀπαρχῇ τῶν κεκοιμημένων; (Anc. 92,2)
- 23) ἕκαστον γὰρ κατὰ τὸ ἴδιον τάγμα (Pan. 67,6,3)
- 23) ὅμοιον τῷ εἰπεῖν·  
ἀπαρχῇ Χριστὸς / Rom. 8:26 (Pan. 74,5,13; from Anc.)
- 23) ὅμοιον τῷ εἰπεῖν·  
ἀπαρχῇ Χριστὸς / Rom. 8:26 (Anc. 68,13)
- 24) φησιν·  
εἶτα τὸ τέλος, ὅταν παραδιδῷ τὴν βασιλείαν τῷ θεῷ<sup>319</sup>  
καὶ πατρί, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν  
ἐξουσίαν καὶ δύναμιν / (Pan. 69,74,2)

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<sup>316</sup>Text: Epiph rell.; add. γὰρ 242.

<sup>317</sup>As the omission occurs at the end of the quotation, it is unclear whether Epiphanius read κεκοιμημένων with p<sup>46</sup> N A B D E F G P or κεκοιμημένων ἐγένετο with K L Ψ.

<sup>318</sup>Text: U with rell.; add. τῶν F G Dam. and M.

<sup>319</sup>Text: Epiph rell.; τοῦ θεοῦ N\* 1319.



24) καὶ τὸ·

ἄχρις οὗ παραδιδῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρί

(Pan. 69,75,1)

24) ὅτι·

ὅταν παραδιδῶ τὴν βασιλείαν τῷ θεῷ καὶ<sup>320</sup> πατρί, ὅταν  
καταργήσῃ πᾶσαν ἀρχὴν καὶ ἐξουσίαν καὶ δύναμιν (Pan.

69,75,10)

25) /δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρις οὗ θῆ πάντας τοὺς

ἐχθροὺς αὐτοῦ ὑπὸ τοὺς πόδας αὐτοῦ<sup>321</sup> / (Pan. 69,74,2)

25) καὶ τὸ·

δεῖ αὐτὸν βασιλεύειν ἄχρις οὗ θῆ πάντας τοὺς ἐχθροὺς

ὑπὸ τοὺς πόδας αὐτοῦ (Pan. 69,75,10)

26) /ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος / (Pan. 69,74,2)

26) 27/ ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος<sup>322</sup> (Pan. 69,  
76,1)

26) φησιν·

ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος / (Pan. 69,76,1)

27) /ὅταν δὲ εἴπῃ ὅτι πάντα αὐτῷ<sup>323</sup> ὑποτέτακται, ὁῖον ὅτι

ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα / (Pan. 69,74,2)

27) καὶ φησι·

πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ / 26 (Pan. 69,76,1)

<sup>320</sup>Text: Epiph rell.; om. καὶ syr<sup>p</sup> cop<sup>sa,bo</sup>.

<sup>321</sup>Text: Epiph rell.; om. τοὺς πόδας αὐτοῦ F G it<sup>g</sup>.

<sup>322</sup>The lengthy and precise citation available for this verse places it properly after v. 25. It is unlikely that this brief reference reflects Epiphanius's use of a text like K<sup>c</sup> D\* E it<sup>d,e</sup> goth eth which places v. 26 in v. 27.

<sup>323</sup>Text: Epiph Cyr-Jer; αὐτῷ post ὑποτέτακται F G it<sup>f,g</sup> vulg syr<sup>p</sup> cop<sup>sa,bo</sup> arm Hipp Or Hil Ambrster; om. αὐτῷ rell.

- 27) / ὅταν δὲ εἶπῃ, ὅτι πάντα αὐτῷ ὑποτέτακται (Pan. 69,76, 1)
- 27) ὅταν εἶπῃ<sup>324</sup> πάντα αὐτῷ ὑποτέτακται, δηλονότι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ<sup>325</sup> πάντα / (Pan. 69,77,2)
- 28) / ὅταν δὲ ὑποταγῆ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς<sup>326</sup> ὑποταγήσεται τῷ ὑποτάξαντι<sup>327</sup> αὐτῷ τὰ πάντα, ἵνα ἡ<sup>328</sup> ὁ θεὸς τὰ πάντα ἐν πᾶσιν (Pan. 69,74,3)
- 28) / ὅταν δὲ ὑποταγῆ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα (Pan. 69,77,2)
- 28) ἵνα ἡ ὁ θεὸς τὰ πάντα ἐν πᾶσι (Pan. 69,77,5)
- 29) φησι τὸν αὐτὸν ἄγιον ἀπόστολον εἰρηκέναι· εἰ ὅλως<sup>329</sup> νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; (Pan. 28,6,5)
- 32) καὶ τὸ· φάγωμεν καὶ πίνωμεν·<sup>330</sup> αὔριον γὰρ ἀποθνήσκωμεν (Pan. 28,6,2)

<sup>324</sup>The omission of δὲ after ὅταν and of ὅτι before πάντα is due to Epiphanius's lack of care when citing and is not attributable to useage of a text such as p<sup>46</sup> B 33.

<sup>325</sup>Text: Epiph rell.; om. τὰ F.

<sup>326</sup>Text: Epiph rell.; ὁ υἱὸς post ὑποταγήσεται V; om. ὁ υἱὸς Hipp Caes Greg-Nyss Ps-Ath Tert Hil.

<sup>327</sup>τῷ ὑποτάξαντι: Epiph rell.; τῷ πατρὶ αὐτοῦ τῷ ὑποτάξαντι 1319; om. 1836.

<sup>328</sup>Text: Epiph rell.; ἡ post ὁ θεὸς D\* it<sup>d,e</sup>.

<sup>329</sup>Text: Epiph rell.; οἱ νεκροί P.

<sup>330</sup>Text: V; the itacistic variant φάγωμεν καὶ πίνωμεν of M is of no real textual significance, but is found elsewhere in 330 915 917 1836 and 2344.

33) καὶ τὸ·

μὴ πλανᾶσθε.<sup>331</sup> φθειρουντίν ἦθη χρηστὰ ὀμιλεῖν κακαί  
(Pan. 28,6,2)

35) λέγοντα·

πῶς ἡ ἀνάστασις γίνεται; ποῖφ δὲ σώματι ἔρχονται;<sup>332</sup>  
(Pan. 42,5,5)

35) ἀλλὰ ἐρεῖς μοι, πῶς ἐγείρονται οἱ νεκροί; ποῖφ δὲ  
σώματι ἔρχονται (Pan. 64,68,9)

36) φησιν·

ἄφρων,<sup>333</sup> σὺ δ' σπείρεις οὐ ζωογονεῖται,<sup>334</sup> ἐὰν μὴ  
ἀποθάνῃ (Pan. 42,5,5)

36) εἶτα φησιν·

ἄφρων,<sup>335</sup> σὺ δ' σπείρεις οὐ ζωογονεῖται, ἐὰν μὴ ἀποθάνῃ/  
(Pan. 64,68,10)

36) ἐὰν γὰρ<sup>336</sup> μὴ ἀποθάνῃ, οὐ ζωογονεῖται (Anc. 83,4)

36) φησὶν ἡ ἀγία γραφή·

ἄφρων, σὺ δ' σπείρεις οὐ ζωογονεῖται, ἐὰν μὴ ἀποθάνῃ/  
(Anc. 90,2)

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<sup>331</sup>Text: Epiph rell.; om. μὴ πλανᾶσθε 1311.

<sup>332</sup>Text: Epiph rell.; ἐγείρονται 81 1836; om. 2344.

<sup>333</sup>Text: V; ἄφρον, ο for ω V<sup>corr</sup>; ἄφρον M.

<sup>334</sup>This early scribal alteration is preserved by Epiphanius A 209\* 450 Chrysostom and Theodoret. The majority text reads ζωοποιεῖται.

<sup>335</sup>Text: M; ἄφρον U.

<sup>336</sup>Text: L<sup>epiph</sup> J; δὲ Sa Pa.

- 37) /καὶ ὁ σπεῖρεις, οὐ τὸ γενησόμενον<sup>337</sup> σῶμα σπεῖρεις<sup>338</sup>  
ἀλλὰ γυμνὸν κόκκον εἰ τύχοι σίτου ἢ<sup>339</sup> τῶν ἄλλων  
σπερμάτων, καὶ οὐ ζωογονεῖται, ἐὰν μὴ ἀποθάνῃ / (Pan.  
64,68,10)
- 37) /καὶ οὐκ αὐτὸ τὸ γενησόμενον σῶμα σπεῖρεις. ἀλλ' εἰ  
τύχοι<sup>340</sup> κόκκον σίτου ἢ<sup>341</sup> τῶν ἄλλων σπερμάτων / (Anc.  
90,2)
- 38) /ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα ὡς ἠθέλησε, καὶ<sup>342</sup> ἐκάστῳ  
τῶν σπερμάτων<sup>343</sup> ἴδιον σῶμα (Pan. 64,68,10)
- 38) /καὶ ὁ θεὸς δίδωσιν αὐτῷ<sup>344</sup> σῶμα<sup>345</sup> ὡς<sup>346</sup> ἠθέλησε  
(Anc. 90,2)
- 38) ὁ δὲ θεὸς ἔδωκεν αὐτῇ ἄλλοῖον σῶμα, ὡς ἠθέλησε (Anc.  
96,5)

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<sup>337</sup>Epiphanius omits τὸ with 216 440, but places σῶμα after γενησόμενον. It is probable that both the omission of τὸ and the place of σῶμα are due to Epiphanius's lack of care when quoting rather than to manuscript dependence.

<sup>338</sup>Text: Epiph rell.; om. σπεῖρεις K\* 431.

<sup>339</sup>Text: Epiph; ἢ τι 255; ἢ τινος TR rell.

<sup>340</sup>Text: Holl Sa Pa; τύχη L<sup>epiph</sup> J.

<sup>341</sup>Text: L<sup>epiph</sup> J; add. τινος Holl Sa Pa.

<sup>342</sup>Text: Epiph rell.; om. καὶ 623.

<sup>343</sup>Text: Epiph rell.; σπερμάτων καθὼς ἠθέλησεν 1836.

<sup>344</sup>Text: (L<sup>epiph</sup> J αὐτὸ) Holl; αὐτῷ δίδωσιν Sa Pa.

<sup>345</sup>Text: Holl Sa Pa; add. τὸ ante σῶμα L<sup>epiph</sup> J.

<sup>346</sup>Text: L<sup>epiph</sup> J Holl; καθὼς Sa Pa.

40) λέγει γὰρ·

σώματα ἑπουράνια καὶ σώματα ἐπίγεια· ἀλλ' ἕτερα μὲν  
ἢ τῶν ἑπουρανίων<sup>347</sup> δόξα, ἕτερα δὲ ἢ τῶν ἐπιγείων

(Pan. 66,45,9)

42). ἐπειδὴ·

σπείρονται ἐν φθορᾷ, ἐγείρονται ἐν ἀφθαρσίᾳ (Pan. 42,  
12,3 refut. 11).

42) σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ / 44 (Pan.  
77,29,3)

43). σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν  
ἀσθενείᾳ,<sup>348</sup> ἐγείρεται ἐν δυνάμει (Pan. 64,69,8)

43) λέγει·

ἐγείρεται ἐν δόξῃ (Anc. 90,2)

44) 42 / σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν  
(Pan. 77,29,3)

44) τὰ νῦν σπειρόμενα ψυχικῶς<sup>349</sup> ἐγείρεσθαι<sup>350</sup> πνευματικῶς  
<sup>351</sup> / 53 (Pan., De fide 17,9)

<sup>347</sup>Text: Epiph rell.; οὐρανῶν 330; om. v. 40 1912.

<sup>348</sup>Text: Epiph rell.; ἀθανασία 255.

<sup>349</sup>Text: J; ψυχικὰ Holl, Pan. (Anaceph.)

<sup>350</sup>Text: J Holl; ἐγείρονται Pan. (Anaceph.)

<sup>351</sup>Text: J; πνευματικὰ Holl, Pan. (Anaceph.)

- 47) ὅτι καὶ ὁ ἀπόστολος εἶρηκεν·  
 ὁ<sup>352</sup> πρῶτος ἄνθρωπος<sup>353</sup> ἐκ<sup>354</sup> γῆς χοϊκός, καὶ ὁ  
 δεύτερος ἀπ' οὐρανοῦ<sup>355</sup> (Pan. 80,3,2)
- 49) καθὼς<sup>356</sup> ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ φορέσωμεν<sup>357</sup>  
 καὶ τὴν<sup>358</sup> εἰκόνα τοῦ ἐπουρανίου<sup>359</sup> (Pan. 70,3,3)
- 50) καὶ μή τις λάβηται τοῦ ἀγίου ἀποστόλου εἰπόντος·  
 σὰρξ καὶ αἷμα βασιλείαν<sup>360</sup> θεοῦ οὐ κληρονομήσουσι  
 (Pan. 42,12,3 refut. 6)

<sup>352</sup>Text: Epiph rell.; ὁ μὲν 1311.

<sup>353</sup>Text: Epiph rell.; ἄνθρωπος 'Αδάμ C\*.

<sup>354</sup>Text: Epiph rell.; ἐκ τῆς 69.

<sup>355</sup>ἀπ' οὐρανοῦ Epiph; ἐξ οὐρανοῦ ὁ οὐρανίος F G  
 it<sup>f</sup>,g vulg eth arm<sup>mg</sup> Bas (Ps-Ath) Or Amb Ambrster; ἐξ  
 οὐρανοῦ TR rell.

<sup>356</sup>Text: Epiph Or Cyp Tert Iren; ἄρα καθὼς F G<sup>mg</sup>  
 it<sup>f</sup> Aug; καὶ καθὼς rell.

<sup>357</sup>Scrivener, op. cit., p. 17, contends that while some would see ω for ο here as a desire on the part of copyists to improve an assertion into an ethical exhortation, it is safer to regard this as an instance of itacism. He notes, however, on p. 627 that in some of the oldest extant manuscripts the interchange of ω and ο is but rare. Cf. James Hope Moulton and Wilbert Francis Howard, A Grammar of New Testament Greek, II (Edinburgh: T. & T. Clark, 1920), p. 74, for argument that this is a matter of syntax rather than of itacism.

<sup>358</sup>Text: Epiph rell.; om. καὶ 1739; om. τὴν 915.

<sup>359</sup>Text: Epiph rell.; ἐπουρανοῦ G.

<sup>360</sup>Text: V; κληρονομίαν M.



50) γέγραπται·

σὰρξ καὶ αἷμα βασιλείαν θεοῦ οὐ κληρονομήσουσι (Pan.  
66,87,1)

52) σαλπίζει γὰρ, φησί,<sup>361</sup> καὶ οἱ νεκροὶ<sup>362</sup> ἀναστήσονται  
(Pan. 51,32,9)

52) καὶ·

σαλπίζει, καὶ οἱ νεκροὶ ἀναστήσονται (Pan. 64,70,2)

52) σαλπίζει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι  
(Anc. 95,4)

53) φάσκων·

δεῖ τὸ<sup>363</sup> φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ  
θνητὸν τοῦτο<sup>364</sup> ἐνδύσασθαι ἀθανασίαν<sup>365</sup> (Pan. 28,6,8)

53) δεῖ γὰρ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν, καὶ τὸ  
φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν<sup>366</sup> (Pan. 42,12,3  
refut. 24)

53) ἄκουε τοῦ ἀποστόλου λέγοντος ὅτι·

δεῖ τὸ φθαρτὸν<sup>367</sup> τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ  
θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν (Pan. 44,6,4)

<sup>361</sup>Text: Epiph 33; γὰρ φοβερὰ σαλπίζει ἀπ' οὐρανοῦ  
F; γὰρ Epiph (Anc. 95,4) rell.

<sup>362</sup>Text: Epiph rell.; νεκροὶ ἐν Χριστῷ F.

<sup>363</sup>Text: Epiph rell.; ὁ F G.

<sup>364</sup>Text: Epiph rell.; om. τοῦτο F G it<sup>8</sup>.

<sup>365</sup>Text: Epiph rell.; τὴν ἀθανασίαν 088 Meth.

<sup>366</sup>Note the reversal of clauses here.

<sup>367</sup>Text: V M; ἐν τούτῳ post φθαρτὸν erased V<sup>corr</sup>.

53) ὅτι·

δεῖ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν  
368 τοῦτο ἐνδύσασθαι ἀθανασίαν (Pan. 56,2,10)

53) λέγων·

δεῖ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν  
τοῦτο ἐνδύσασθαι ἀθανασίαν (Pan. 64,68,3)

53) ὅταν τὸ φθαρτὸν εἰς ἀφθαρσίαν μεταβληθῇ καὶ τὸ θνητὸν  
εἰς ἀθανασίαν (Pan. 66,61,8)

53) δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ  
θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν (Pan. 66,87,6)

53) λέγει·

δεῖ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν  
τοῦτο ἐνδύσασθαι ἀθανασίαν (Pan. 77,27,6)

53) ὁ ἀπόστολος διεβεβαίωτο λέγων·

δεῖ γὰρ<sup>369</sup> τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν<sup>370</sup>  
(Anc. 90,1)

54) λέγων·

τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, κατεπόθη ὁ θάνατος  
εἰς νῆκος (Pan. 42,12,3 refut. 24)

55) ποῦ σου θάνατος τὸ κέντρον; ποῦ σου Ἄϊδη τὸ νῆκος  
(Pan. 66,78,4)

56) τὸ κέντρον τοῦ θανάτου (Pan. 66,73,6)

56) τὸ κέντρον τοῦ θανάτου (Pan. 69,52,8)

<sup>368</sup>Text: M; καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν  
written a second time ante καὶ τὸ θνητὸν but stricken  
through U.

<sup>369</sup>Text: Holl L<sup>epiph</sup> J; om. γὰρ Sa Pa.

<sup>370</sup>Text: L<sup>epiph</sup> J; add. καὶ τὸ θνητὸν ἐνδύσασθαι  
ἀθανασίαν Sa Pa Holl.

Chapter I

- 7) ὁ ἅγιος ἀπόστολος λέγων ὅτι·  
καθάπερ<sup>371</sup> κοινωνοί ἐστε τῶν παθημάτων τοῦ Χριστοῦ,  
οὕτως καὶ τῆς δόξης (Pan. 42,12,3 refut. 7)

Chapter II

- 7) 8/ ἵνα μὴ τῆ περισσοτέρᾳ λύπῃ καταποθῆ ὁ τοιοῦτος  
(Pan. 59,4,11)
- 8) πάλιν·  
κυρώσατε εἰς αὐτὸν ἀγάπην/7 (Pan. 59,4,11)
- 10) ἔλεγε γὰρ πάλιν·  
ᾧ τι χαρίζεσθε, κἀγὼ· διότι<sup>372</sup> εἴ τι κεχάρισμαι, δι'  
ὑμᾶς κεχάρισμαι ἐν προσώπῳ κυρίου<sup>373</sup>/ (Pan. 59,4,12)
- 11) /ἵνα μὴ<sup>374</sup> πλεονεκτηθῶμεν ὑπὸ τοῦ σατανᾶ. οὐ γὰρ  
αὐτοῦ τὰ νοήματα ἀγνοοῦμεν (Pan. 59,4,12)

Chapter III

- 6) τὸ γράμμα, γὰρ φησιν ἀποκτένει, τὸ δὲ πνεῦμα ζωοποιεῖ  
(Anc. 22,5)
- 7) διὰ τὸ εἰρηκέναι τὸν ἀπόστολον·  
εἰ δὲ διαθήκη τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη  
λίθοις ἐγενήθη ἐν δόξῃ (Pan. 66,73,1)

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<sup>371</sup>Text: Epiph; ὡς N A B C D\* E\* P 0121 0209 33 81  
104 1739 1912 Or Ephr; οἱ F G it<sup>d,e</sup> syr<sup>p</sup>; ὡσπερ rell.

<sup>372</sup>Text: U; διὸ M.

<sup>373</sup>Text: M Holl; Ἰησοῦ Χριστοῦ 378 383 1149 1872;  
τοῦ Χριστοῦ 1739; τοῦ θεοῦ 33 330; Χριστοῦ U rell.

<sup>374</sup>Text: Epiph rell.; om. μὴ 1875.

- 7) ἐγένετο δὲ ἐν δόξῃ (Pan. 66,73,4)
- 7) εἶτά φησιν ὅτι ὁ νόμος·  
διακονία ἦν τοῦ θανάτου (Pan. 66,80,1)
- 17) ὁ δὲ ἀπόστολος σαφῶς περὶ αὐτοῦ λέγει·  
ὁ δὲ κύριός ἐστι τὸ πνεῦμα, οὗ δὲ<sup>375</sup> τὸ πνεῦμα κυρίου,  
<sup>376</sup> ἐκεῖ ἐλευθερία (Pan. 74,13,6)
- 18) ἵνα·  
<sup>377</sup>ἀπὸ δόξης εἰς δόξαν, καθάπερ<sup>378</sup> ἀπὸ<sup>379</sup> κυρίου  
πνεύματος<sup>380</sup> (Pan. 66,73,6)
- 18) καὶ·  
ἀπὸ δόξης εἰς δόξαν, καθὼς ἀπὸ κυρίου πνεύματος (Pan.  
74,6,2; from Anc.)
- 18) καὶ·  
ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος  
(Anc. 69,2)

<sup>375</sup> οὗ δὲ bis J; ποῦ δὲ F G; text: Eriph Holl rell.

<sup>376</sup> Text: Eriph rell.; πνεῦμα τὸ ἅγιον L<sup>eriph</sup>; πνεῦμα  
322 323 Sedul;

<sup>377</sup> Text: J; add. μεταμορφωθῶμεν Holl.

<sup>378</sup> Text: Eriph rell.; καθὼς περ B Or; καθὼς Eriph  
(Pan. 74,6,2).

<sup>379</sup> Text: Eriph rell.; om. ἀπὸ 1874.

<sup>380</sup> Text: Eriph rell.; πάτρος 1836.

- 4) καὶ πάλιν παρὰ τῆ ἀποστόλου ὅτι·  
ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων,<sup>381</sup> πρὸς<sup>382</sup> τὸ μὴ καταυγᾶσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης (Pan. 66,66,1)
- 4) ὅτι·  
ὁ θεὸς φησὶ τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, τοῦ μὴ καταυγᾶσαι εἰς τὸν φωτισμὸν τοῦ εὐαγγελίου (Pan. 66,68,1)
- 4) φωτισμῶ τοῦ εὐαγγελίου κατηυγασμένοι<sup>383</sup> (Pan. 69,55,1)
- 4) φωτισμὸν τοῦ εὐαγγελίου (Pan. 76,9,8)
- 7) κατὰ τὸ εἰρημένον·  
ἔχοντες<sup>384</sup> τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσι<sup>385</sup>  
(Anc. 89,2)
- 13) ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν. ἐξέκοψεν δὲ τὸ κατὰ τὸ γεγραμμένον<sup>386</sup>. (Pan. 42,11,10 schol. 2 Cor)
- 13) ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν. ἐξέκοψεν δὲ τὸ κατὰ τὸ γεγραμμένον (Pan. 42,12,3 schol. 27)

<sup>381</sup>Text: Epiph rell.; ἀνθρώπων 1245.

<sup>382</sup>Text: Epiph Or Euseb; εἰς rell.; om. 1739.

<sup>383</sup>Text: J; κατηυγασμένους Holl.

<sup>384</sup>Text: Epiph 1912; ἔχομεν rell.

<sup>385</sup>Text: L<sup>epiph</sup> Holl Sa Pa; ὀστρακίνης σῶμασι J.

<sup>386</sup>Commenting on the text of Marcion, Epiphanius indicates that he knew a Biblical text which included κατὰ τὸ γεγραμμένον.

2 Cor. 4:13-5:19

- 13) ἔχοντες τὸ αὐτὸ πνεῦμα τῆς πίστεως κατὰ τὸ γεγραμμένον  
ἐπίστευσα διὸ καὶ ἐδάλησα καὶ ἡμεῖς πιστεύομεν, διὸ  
καὶ λαλοῦμεν<sup>387</sup> (Pan. 42,12,3 refut. 27)
- 16) καὶ·  
ὁ ἔξω ἄνθρωπος (Anc. 77,6)

Chapter V

- 10) ἐκάστῳ καθὰ ἔπραξεν, ἤτοι ἀγαθὸν ἤτοι φαῦλον (Pan.  
66,37,7)
- 10) δεῖ γὰρ πάντας στήναι ἐνώπιον τοῦ βήματος αὐτοῦ (Pan.  
76,42,8)
- 10) ἵνα ἕκαστος ἀπολάβῃ πρὸς τὸ ἔπραξεν (Pan., De fide 18,1)
- 15) ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ  
ἡμῶν<sup>388</sup> ἀποθανόντι καὶ ἀναστάντι (Pan. 74,2,5; from Anc.)
- 15) ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ  
ἡμῶν ἀποθανόντι καὶ ἐγερθέντι (Anc. 66,5)
- 19) ὅτι·  
θεὸς ἦν ἐν Χριστῷ, κόσμον καταλλάσσων ἑαυτοῖς,<sup>389</sup>  
μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα (Pan. 66,74,8)

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<sup>387</sup>This entire citation has been reconstructed phrase by phrase from the lengthy paragraph containing Epiphanius's refutation of Marcion.

<sup>388</sup>Text: Epiph 1149 (von Soden is in error here, as  $\Psi$  actually omits the phrase in which the variant occurs;  $\Psi^{mg}$  reads with the majority text); αὐτῶν P 69 216\* 440. 489 642 1522 1955; αὐτῶν πάντων 216<sup>c</sup>; πάντων rell.

<sup>389</sup>Text: J; ἑαυτῷ Holl.



- 19) ὁ<sup>390</sup> θεὸς ἦν ἐν Χριστῷ, κόσμον καταλλάσων ἑαυτῷ,<sup>391</sup>  
μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν (Pan. 74,  
2,5)
- 19) θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσων ἑαυτῷ μὴ λογιζ-  
όμενος αὐτοῖς τὰ παραπτώματα αὐτῶν / Col. 1:19 (Anc.  
65,5)

### Chapter VI

- 16) ὅτι·  
κατασκηνώσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω<sup>392</sup> (Pan. 51,32,6)
- 16) ὅμοιον τῷ εἰπεῖν·  
ἐνοικήσω ἐν<sup>393</sup> αὐτοῖς καὶ ἐμπεριπατήσω, καὶ ἔσομαι  
αὐτῶν θεὸς καὶ αὐτοὶ ἔσονται μοι λαός (Pan. 74,5,18 from  
Anc.)
- 16) ὅμοιον τῷ εἰπεῖν·  
ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν  
θεὸς καὶ αὐτοὶ ἔσονται μοι λαός (Anc. 68,18)

### Chapter VIII

- 9) δι' ἡμᾶς πτωχεύσας πλούσιος ἔσιν (Anc. 81,1)

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<sup>390</sup>Note the presence of the article in the Pan. 74, 2,5 copy of the Anc. 65,5 quotation which omits the article. Holl cites no reason for the difference and discusses no manuscript variation.

<sup>391</sup>Text: Epiph rell.; om. ἐν 1912; ἐν Χριστῷ, κόσμον καταλλάσων αὐτῷ 255; κόσμῷ ἑαυτῷ καταλλάσων 2005.

<sup>392</sup>Epiphanius intended to quote Paul's citation of Lev. 26:12 in 2 Cor. 6:16.

<sup>393</sup>Text: Epiph rell.; om. ἐν 440.

Chapter X

3) ὡς λέγει·

ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα

(Pan. 66,87,4)

5) ἵνα·

πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως<sup>394</sup> τοῦ θεοῦ<sup>395</sup>

(Pan. 55,2,4)

13) 14/ τὸ<sup>396</sup> μέτρον τοῦ κανόνος οὗ δέδωκεν<sup>397</sup> ἡμῖν ὁ  
θεὸς<sup>398</sup> μέτρου, ἀφικέσθαι (Anc. 1,2)

Chapter XI

3) γὰρ ὁ ἅγιος ἀπόστολος . . . λέγων·

φοβοῦμαι δὲ μὴ πως ὡς<sup>399</sup> ὁ<sup>400</sup> ὕψις ἠπάτησεν Εὐάν ἐν  
τῇ πανουργίᾳ αὐτοῦ, φθαρῆ τὰ νοήματα ὑμῶν ἀπὸ τῆς  
ἀπλότητος<sup>401</sup> καὶ ἀγνεΐας<sup>402</sup> Χριστοῦ καὶ δικαιοσύνης

(Pan. 37,8,10)

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<sup>394</sup>Text: Epiph rell.; δόξης 33.

<sup>395</sup>Text: M; add. διὰ τῆς γνώσεως U.

<sup>396</sup>Text: Epiph rell.; om. τὸ 330.

<sup>397</sup>Text: L Epiph J; ἔδωκεν Ms. Vaticanus 1196 s.XV.

<sup>398</sup>Fischendorf cites Petavius as reading κύριος (with D E it<sup>d</sup>, e Vigil) and Dindorf as reading θεὸς with the majority text. Holl reads θεὸς and notes no variance.

<sup>399</sup>Text: Epiph rell.; om. ὡς L 2344.

<sup>400</sup>Text: V rell.; om. ὁ M (with 642 1522).

<sup>401</sup>Text: V M; ἀπλότητος, o for ω v<sup>corr</sup>.

<sup>402</sup>Text: V M; ἀγνεΐας, ei for i v<sup>corr</sup>.

- 3) ὅτι·  
φοβοῦμαι<sup>403</sup> μή πως ὡς ὁ ὄφις ἐξηπάτησεν Εὐαν ἐν τῇ  
πανουργίᾳ, οὕτω φθαρή τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀγνό-  
τητος καὶ τῆς ἀπλότητος τῆς εἰς τὸν Χριστόν (Pan. 66,  
54,3)
- 6) ἰδιωτῶν<sup>404</sup> τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει<sup>405</sup> (Pan. 77,31,2)
- 13) καὶ οὗτοι εἰσιν οἱ παρὰ τῷ ἀποστόλῳ Παυλῷ εἰρημένοι·  
ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι  
εἰς<sup>406</sup> ἀποστόλους Χριστοῦ (Pan. 28,4,6)
- 22) καὶ ἐν ἄλλῳ τόπῳ λέγει·  
'Ισραηλῖται εἰσι, κἀγὼ<sup>407</sup> σπέρμα 'Αβραάμ εἰσι, κἀγὼ  
(Pan. 30,25,3)

### Chapter XII

- 2) τοῦ ἀγίου ἀποστόλου εἰρημένου ὅτι·  
οἶδα<sup>408</sup> ἄνθρωπον<sup>409</sup> πρὸ ἐτῶν δεκατεσσάρων, εἴτε ἐν<sup>410</sup>

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<sup>403</sup>Text: Epiph (in this verbally exact citation) L;  
add. δὲ (Epiph in the loose quotation in Pan. 37,8,10)  
rell.

642. <sup>404</sup>Text: Epiph rell.; εἰμι τῷ λόγῳ D\* it<sup>d,dem,e,g</sup>

<sup>405</sup>Text: Epiph rell.; ἀναγνώσει 440.

<sup>406</sup>Text: Epiph rell.; om. εἰς F G.

2344; <sup>407</sup>Text: Epiph rell.; κἀγὼ διδάκονοι Χριστοῦ εἰσι  
om. κἀγὼ Y.

<sup>408</sup>Text: Holl L<sup>epiph</sup>; εἶδον J.

<sup>409</sup>Text: Epiph; add. ἐν Χριστῷ rell.

<sup>410</sup>Text: Epiph rell.; ἐν τῷ D\* E\*.

οὐκ οἶδα,<sup>411</sup> εἴτε ἐκτὸς τοῦ<sup>412</sup> σώματος οὐκ οἶδα, ὁ  
θεὸς οἶδεν, ἀρπαγέντα τὸν<sup>413</sup> τοιοῦτον ἕως<sup>414</sup> τρίτου  
οὐρανοῦ (Anc. 54,3)

3) καὶ φησιν·

οἶδα τὸν τοιοῦτον ἄνθρωπον / (Anc. 54,4)

4) 2 / καὶ ἀκηκοέναι ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ  
λαλῆσαι<sup>415</sup> (Pan. 38,2,5)

4) ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι (Anc. 11,5)

4) / ἀρπαγέντα εἰς τὸν παράδεισον καὶ ἀκούσαντα ῥήματα ἃ  
οὐκ ἐδὸν ἀνθρώπῳ εἰπεῖν (Anc. 54,4)

21) φησι·

καὶ πενθήσω πολλοὺς τοὺς ἐν ὑμῖν παραπεσόντας καὶ μὴ  
μετανοήσαντας (Pan. 59,5,2)

### Chapter XIII

3) ὅμοιον ὡς εἶπε Παῦλος·

εἰ<sup>416</sup> δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος<sup>417</sup> Χριστοῦ  
<sup>418</sup> (Pan. 74,5,7; from Anc.)

<sup>411</sup>Text: Epiph rell.; om. οὐκ οἶδα 255 2143.

<sup>412</sup>Text: Epiph rell.; om. τοῦ B.642.

<sup>413</sup>Text: J Holl; om. τὸν I<sup>epiph</sup>.

<sup>414</sup>Text: Epiph rell.; ἕως τοῦ F G.

<sup>415</sup>Text: V M; ἀκούειν stricken through and λαλῆσαι  
inserted v<sup>corr</sup>.

<sup>416</sup>Text: Epiph Or Cyr Thdr̄t; ὅτι F G; vulg Or Dial  
Cyr-Jer Bas Thdr̄t Marc; ἡ 326\* 1836; ἐπεὶ rell.

<sup>417</sup>Text: Epiph rell.; om. ἐν 2344;  
F G it<sup>s</sup>.

<sup>418</sup>Text: J Holl; θεοῦ Anc. 68,7.

- 3) ὅμοιον ὡς εἶπε Παῦλος·  
εἰ δοκιμὴν ζητεῖτε<sup>419</sup> τοῦ ἐν ἑμοὶ λαλοῦντος Χριστοῦ<sup>420</sup>;  
(Anc. 68,7)
- 4) λέγει αὐτὸς ὁ ἀπόστολος ὅτι·  
εἰ καὶ ἀπέθανεν ἐξ ἀσθενείας, ἤν δὲ<sup>421</sup> ἐκ δυνάμεως  
(Pan. 69,59,7)
- 5) ὅμοιον τῷ εἰπεῖν·  
ἑαυτοὺς δοκιμάζετε<sup>422</sup> εἰ ὁ Χριστὸς<sup>423</sup> ἐν ὑμῖν / 1 Cor.  
3:16 (Pan. 74,5,17; from Anc.)
- 5) ὅμοιον τῷ εἰπεῖν·  
ἑαυτοὺς δοκιμάζετε εἰ ὁ Χριστὸς ἐν ὑμῖν / 1 Cor. 3:16  
(Anc. 68,17)

419<sup>Text</sup>: Holl L<sup>epiph</sup>; ζητοῦντες J.

420<sup>Text</sup>: Holl (from Pan. 74,5,7); θεοῦ L<sup>epiph</sup> J.

421<sup>Text</sup>: Epiph; καὶ γὰρ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ  
ζῆ N\* B D F G K P 2 33 81 104 326 614 1739 1908 1912  
it<sup>d,e,g</sup> cop<sup>bo</sup> eth Euseb Euthal Dam Thphylct; ἐπειδὴ γὰρ  
ἐσταυρώθη ἐξ ἀσθενείας, ἤν δὲ ἐκ Bas; εἰ γὰρ εἰ καὶ  
ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῆ 88 915; καὶ γὰρ εἰς  
ἀσθενεῖ ἐξ ἀσθενείας ἀλλὰ ζεῖ 1836; καὶ γὰρ εἰ ἐσταυρώθη  
ἐξ ἀσθενείας, ἀλλὰ ζῆ TR N<sup>c</sup> A D<sup>c</sup> E L Y 69 105 181 201 216  
221 314 325 330 356 378 383 436 440 462 489 547 642 917  
1522 1955 2344 it<sup>i</sup> vulg goth syr<sup>p,h</sup> arm Marc Chr Thdrt  
Oec (Or).

422<sup>Text</sup>: Epiph rell.; om. ἑαυτοὺς δοκιμάζετε A 2344.

423<sup>Text</sup>: Epiph 255 eth Chr; Χριστὸς Ἰησοῦς N A F  
G P 81 326 330 927 1175 1739 1831 it<sup>i,g</sup> vulg cop<sup>bo</sup> arm  
Clem Euthal Dam Ambrster; Ἰησοῦς Χριστὸς rell.

Chapter I

- 4) 1 Pet. 2:24 / ὑπὲρ ἡμῶν ἑαυτὸν<sup>424</sup> δεδωκώς (Pan. 66,79,9)
- 8) ὁ αὐτὸς ἀπόστολος ἔλεγεν·  
κἄν τε ἡμεῖς ἢ ἄγγελος εὐαγγελίσῃται ὑμῖν παρ' ὃ  
παρελάβετε, ἀνάθεμα ἔστω (Pan. 42,12,3 refut. 24)
- 14) Phil. 3:5 / περισσοτέρως ζηλωτῆς ὑπάρχων τῶν πατρικῶν  
μου παραδόσεων<sup>425</sup> (Pan. 30,25,2)
- 15) ὅμοιον τῷ εἰπεῖν·  
ὅτε εὐδόκησεν ὁ ἀφορίσας με ἐκ<sup>426</sup> κοιλίας μητρός μου  
διὰ τῆς χάριτος αὐτοῦ<sup>427</sup> / (Pan. 74,5,16; from Anc.)
- 15) ὅμοιον τῷ εἰπεῖν·  
ὅτε εὐδόκησεν<sup>428</sup> ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου  
διὰ τῆς χάριτος αὐτοῦ / (Anc. 68,16)
- 16) /ἀποκαλύψαι ἐν ἐμοὶ τὸν υἶδν αὐτοῦ<sup>429</sup> / 1 Cor. 2:12  
(Pan. 74,5,16; from Anc.)
- 16) /ἀποκαλύψαι τὸν υἶδν αὐτοῦ ἐν ἐμοὶ<sup>430</sup> / 1 Cor. 2:12  
(Anc. 68,16)

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<sup>424</sup>Text: Epiph rell.; αὐτὸν p<sup>46</sup> 33.

<sup>425</sup>Text: Holl; παραδόσεων M.

<sup>426</sup>Text: Epiph rell.; ἀπὸ 81\*.

<sup>427</sup>Text: Epiph rell.; om. αὐτοῦ 642.

<sup>428</sup>Text: L<sup>epiph</sup> Holl; add. ὁ θεὸς J.

<sup>429</sup>Text: J; τὸν υἶδν αὐτοῦ ἐν ἐμοὶ Holl from Anc.  
68,16.

<sup>430</sup>Text: L<sup>epiph</sup> J Holl; ἐν ἐμοὶ τὸν υἶδν αὐτοῦ  
Pan. 74,5,16.



## Chapter II

- 3) διὸ καὶ Παῦλος λέγει·  
ἀλλ' οὐδὲ<sup>431</sup> Τίτος ὁ σὺν<sup>432</sup> ἐμοί, Ἑλλην ὢν, ἠναγκάσθη  
περιτμηθῆναι / (Pan. 28,4,2)
- 4) / διὰ δὲ<sup>433</sup> τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες  
παρεισηλθον<sup>434</sup> κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν  
ἔχομεν ἐν Χριστῷ<sup>435</sup> / (Pan. 28,4,2)
- 5) / οἷς οὐδὲ<sup>436</sup> πρὸς ὤραν εἴξαμεν τῇ ὑποταγῇ<sup>437</sup> (Pan. 28,  
4,2)
- 5) παρὰ τῷ ἁγίῳ ἀποστόλῳ Παύλῳ· φάσκει γὰρ οὕτως·  
οἷς<sup>438</sup> οὐδὲ πρὸς ὤραν εἴξαμεν τῇ ὑποταγῇ (Pan. 28,4,3)
- 5) οὐδὲ πρὸς ὤραν εἴξει (Pan. 70,3,5)
- 9) πάλιν δὲ ὁ ἅγιος Παῦλος μαρτυρεῖ καὶ αὐτὸς τοῖς περὶ  
Πέτρον λέγων·  
'Ιάκωβος καὶ 'Ιωάννης καὶ Κηφᾶς, οἱ δοκοῦντες στῦλοι  
εἶναι, δεξιὰς ἔδωκαν ἐμοί<sup>439</sup> τε καὶ Βαρνάβῃ κοινωνίας  
(Pan. 30,25,5)

<sup>431</sup>Text: Epiph rell.; οὔτε F G.

<sup>432</sup>Text: Epiph rell.; om. ὁ B; ὁ ἐν 1319; om. ὁ σὺν  
ἐμοί p<sup>46</sup>.

<sup>433</sup>Text: V; om. δὲ M.

<sup>434</sup>Text: Epiph rell.; προσῆλθον 436.

<sup>435</sup>Text: Epiph Marc; Χριστῷ 'Ιησοῦ rell.

<sup>436</sup>Text: Epiph rell.; om. οἷς syr<sup>p</sup> Marc Ephr; om.  
οἷς οὐδὲ D\* itd,<sup>e</sup> Iren Tert Ambrster Vict-Rom Pelag Aug.

<sup>437</sup>Text: Epiph rell.; τῇ ἐπιταγῇ<sup>547</sup>; τῇ παρακλήσει  
καὶ τῇ ὑποταγῇ 1836; om. τῇ ὑποταγῇ p<sup>46</sup>.

<sup>438</sup>Text: V Holl; ὡς M. In both clear quotes he  
reads οἷς οὐδὲ.

<sup>439</sup>Text: Epiph rell.; μοι F G 623.

Chapter III

- 1) Γαλάται μὲν γὰρ ἀνόητοι (Anc. 77,2)
- 2) γέγραπται·  
ἐξ ἀκοῆς πίστεως<sup>440</sup> τὸ πνεῦμα τοῦ Χριστοῦ (Pan. 74,4,3)
- 10) πεπλάνηται δὲ καὶ οὗτοι περιτομῆν αὐχοῦντες, καὶ ἔτι οἱ τοιοῦτοι ὑπὸ κατάραν εἶσι, μὴ δυνάμενοι τὸν νόμον πληρῶσαι (Pan. 29,8,1)
- 10) καὶ τὸ ὑπὸ κατάραν εἶσι φησὶν (Pan. 42,12,3 refut. 1)
- 11) μάθετε ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται (Pan. 42,12,3 refut. 1)
- 13) τὸ τοῦ ἀποστόλου ῥητόν, ὅτι·  
Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν<sup>441</sup> κατάρρα (Pan. 42,8,1)
- 13) φάσκων ὅτι·  
ὁ Χριστὸς ἐξηγόρασεν ἡμᾶς ἀπὸ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν<sup>442</sup> κατάρρα (Pan. 66,79,1)
- 13) καὶ οὕτως αἰσχυρῶς περὶ τοῦ ἐξαγορεύσαντος ὑμᾶς, εἴ γε ἐξηγόρασε, διανοεῖσθε (Pan. 69,31,4)
- 19) ἐν χειρὶ μεσίτου / Heb. 3:5 (Pan. 66,64,5)
- 24) ὡς καὶ ὁ ἅγιος ἀπόστολος φησι·  
παιδαγωγὸς ἡμῖν γέγονεν ὁ νόμος εἰς Χριστόν (Pan. 42, 11,15 refut. 62)

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<sup>440</sup>Text: J Holl; πιστῆ Anc. (according to Holl).

<sup>441</sup>Text: Epiph rell.; ὑμῶν F.

<sup>442</sup>Text: Epiph rell.; ὑμῶν F.

- 24) καὶ ὁ ἀπόστολος λέγει ὅτι·  
 παιδαγωγὸς ἡμῶν γέγονεν ὁ νόμος εἰς τὴν τοῦ κυρίου  
 παρουσίαν (Pan. 66,75,6)
- 24) παιδαγωγὸς εἰς Χριστὸν ἡμῖν γέγονεν (Pan. 77,38,2)
- 28) καὶ ἅγιος τοῦ θεοῦ ἀπόστολος Παῦλος . . . λέγων ὅτι·  
 ἐν Χριστῷ Ἰησοῦ οὐ βάρβαρος οὐ Σκύθης, οὐχ Ἕλληνας,  
 οὐκ Ἰουδαῖος<sup>443</sup> (Pan. 8,3,3)
- 28) φησὶν·  
 ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε ἄρσεν<sup>444</sup> οὔτε θῆλυ (Pan. 49,  
 2,5)

#### Chapter IV

- 3) ἵνα μηκέτι·  
 ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ὄμεν<sup>445</sup> δεδουλωμένοι (Anc.  
 2,4)
- 4) καὶ πάλιν·  
 γενόμενος ἐκ γυναικὸς, γενόμενος<sup>446</sup> ὑπὸ νόμον (Pan. 54,  
 6,2)
- 4) ὡς μαρτυρεῖ Παῦλος ὁ ἅγιος λέγων·  
 γενόμενος ἐκ γυναικὸς, γενόμενος ὑπὸ νόμον (Pan. 56,  
 2,9)
- 4) γενόμενος ἐκ γυναικὸς, γενόμενος ὑπὸ νόμον (Pan. De fide  
 15,4)

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<sup>443</sup>This quotation is a conflation of material from Gal. 3:28, 6:15, and Col. 3:11.

<sup>444</sup>Text: Epiph rell.; ἀρσεν F G; ἄρσεν κ 330 Clem.

<sup>445</sup>Text: Epiph; ἡμεθα p<sup>46</sup> κ D\* F G 33 1319; ἡμεν rell.

<sup>446</sup>Text: M; om. ἐκ γυναικὸς, γενόμενος U.

- 4) κατὰ τὸ εἰρημένον γενόμενος ἐκ γυναικός (Anc. 30,4)
- 4) τὸ δὲ·  
γενόμενος ἐκ γυναικός (Anc. 33,1)
- 4) καὶ διὰ τοῦτο φησιν ὁ ἀπόστολος·  
γενόμενος ἐκ γυναικός, γενόμενος ὑπὸ νόμον (Anc. 80,3)
- 5) ἵνα με δουλεύας ἐξαγοράσῃ<sup>447</sup> (Pan. 74,2,9; from Anc.)
- 5) ἵνα με δουλεύας ἐξαγοράσῃ (Anc. 65,9)
- 23) καὶ·  
ὁ τῆς παιδείας<sup>448</sup> (Pan. 4,1,7)
- 24) φησὶ γὰρ ὁ ἀπόστολος·  
ἡ πρώτη διαθήκη ἐκ τοῦ ὕρου Σινᾶ ἐδόθη, εἰς δουλείαν  
γεννώσα/ (Pan. 66,74,6)
- 25) /τὸ γὰρ ὕρος Σινᾶ ἐστὶν ἐν τῇ Ἀραβίᾳ<sup>449</sup> (Pan. 66,74,6)
- 28) ὧς·  
τέκνα τῆς ἐπαγγελίας (Pan., De fide 7,2)
- 31) τέκνα τῆς παιδείας<sup>450</sup> (Pan., De fide 7,2)

### Chapter V

- 2) ἔλεγεν·  
μὴ περιτέμεσθε<sup>451</sup>. ὅτι ἐὰν περιτέμνησθε,<sup>452</sup> Χριστὸς

<sup>447</sup>Text: Epiph rell.; ἐξαγοράσῃται F G Chr Thdrt.

<sup>448</sup>Too brief to ascertain whether Epiphanius's text read ὁ with p<sup>46</sup> B or ὁ μὲν with N A C D F G.

<sup>449</sup>Text: J; add. ἡ δὲ ἄνω Ἱερουσαλὴμ ἐλευθέρα ἐστίν, ἧτις ἐστὶν μήτηρ ἡμῶν Holl.

<sup>450</sup>Text: Epiph; παιδείας τέκνα rell.

<sup>451</sup>Text: V; περιτέμεσθε M.

<sup>452</sup>Text: V; om. ὅτι ἐὰν περιτέμνησθε M.

- ὑμᾶς οὐδὲν ὠφελήσει<sup>453</sup> (Pan. 28,4,2)
- 2) καὶ ὅτι·  
ἐὰν περιτέμνησθε,<sup>454</sup> Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει (Pan. 28,5,3)
- 2) λέγοντος Παύλου τοῦ ἀγίου ἀποστόλου ὅτι·  
ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει / 4 (Pan. 29,8,7)
- 2) ποῦ οὖν τὸ παρὰ τῷ ἀποστόλῳ εἰρημένον ὅτι·  
ἐὰν περιτέμνησθε. Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει (Pan. 77,37,5)
- 4) διὰ τὸ εἰρηκέναι·  
ὅσοι ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε<sup>455</sup>  
(Pan. 28,5,3)
- 4) 2 / οἵτινες ἐν νόμῳ καυχᾶσθε, τῆς χάριτος ἐξεπέσατε<sup>456</sup>  
(Pan. 29,8,7)
- 4) καὶ·  
οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε  
(Pan. 77,37,5)
- 4) τῆς μὲν χάριτος ἀποπεσεῖν (Pan. 77,38,5)
- 9) ἀντὶ τοῦ μικρὰ ζύμη ὄλον τὸ<sup>457</sup> ψύραμα ζυμοῦ<sup>458</sup> ἐποίησε  
δολοῦ (Pan. 42,11,8 schol. Gal.)

<sup>453</sup>Text: Epiph rell.; ὠφελήση L 642.

<sup>454</sup>περιτέμνησθε in V altered to περιτετυμῆσθε v<sup>corr</sup>.

<sup>455</sup>Text: V M; ἐξεπέσατε, superscript ε v<sup>corr</sup>.

<sup>456</sup>Text: V M; ἐξεπέσατε, ε substituted for α v<sup>corr</sup>.

<sup>457</sup>Text: Epiph rell.; om. τὸ p<sup>46</sup>.

<sup>458</sup>Text: Epiph rell.; δολοῦ D\* it vulg Marcepiph  
Victorin Icif Bas.

- 17) καί·  
 ἡ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος (Anc. 76,5)
- 19) ὅτι·  
 τὰ ἔργα τῆς σαρκὸς πορνεία μοιχεύα ἀσέλγεια (Pan. 66,  
 86,3)
- 19) τῆς γὰρ σαρκὸς φησιν οἱ καρποὶ πορνεία μοιχεύα<sup>459</sup>  
ἀσέλγεια καὶ τὰ τούτων ὅμοια (Anc. 76,5)
- 19) φανερὰ δὲ<sup>460</sup> τὰ ἔργα τῆς σαρκὸς (Anc. 79,1)
- 25) εἰ<sup>461</sup> ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν / Rom. 8:13  
 (Pan. 64,63,16)

#### Chapter VI

- 1) προληφθῆ ἔν τινι παραπτώματι, ὡς λέγει ὁ ἀπόστολος,  
ὕμεῖς οἱ πνευματικοὶ καταρτίζετε<sup>462</sup> τὸν τοιοῦτον<sup>463</sup>  
ἐν πνεύματι πραότητος, σκοπῶν<sup>464</sup> ἑαυτόν,<sup>465</sup> μὴ καὶ σὺ  
πειρασθῆς (Pan. 59,5,5)

<sup>459</sup>From this loose quotation it can be ascertained that Eriphanius's text did not omit μοιχεύα with N A B C P.

<sup>460</sup>Text: L<sup>epiph</sup> J; γὰρ Holl.

<sup>461</sup>Text: U Holl; om. εἰ M with F. Ψ and 2005 omit but add οὖν post ζῶμεν. The majority text reads εἰ.

<sup>462</sup>Text: Eriph rell.; καταρτίζεσθαι 33.

<sup>463</sup>Text: Eriph rell.; add. ἐν ὑμῶν 436 462 1959 2344.

<sup>464</sup>Text: Eriph rell.; σκοπῶν ἕκαστος F G; σκοπόν 1959.

<sup>465</sup>Text: M; σεαυτόν U. The M reading is supported elsewhere only by Dam, whereas the U reading is that of the majority text.



- 7) καὶ  
θεὸς οὐ μυκτηρίζεται / (Anc. 110,1)
- 7) οὐ γὰρ μυκτηρίζεται ὁ θεός, ὡς προεῖπον (Anc. 114,8)
- 10) ὡς καὶ γέγραπται·  
ποιεῖν τὸ ἀγαθὸν πρῶτον εἰς τοὺς οἰκείους τῆς πίστεως  
(Pan. 42,16,3)
- 15) Gal. 3:28, Col. 3:11 conflation / ἀλλὰ καινὴ κτίσις  
(Pan. 8,3,3)
- 17) τοῦ λοιποῦ<sup>466</sup> τοίνυν μηδεὶς ἡμῖν<sup>467</sup> κόπους παρεχέτω  
(Anc. 63,1)

EphesiansChapter I

- 10) παραγένετο τοίνυν·  
εἰς οἰκονομίαν<sup>468</sup> τοῦ πληρώματος τῶν καιρῶν (Pan. 74,  
2,7; from Anc.)
- 10) παρεγένετο τοίνυν·  
εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν (Anc. 65,7)
- 21) 4:10 / ὑπεράνω<sup>469</sup> πάσης ἀρχῆς καὶ ἐξουσίας<sup>470</sup> καὶ  
κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου (Pan.  
62,7,8)

<sup>466</sup>Text: Eph rell.; τὸ λοιπὸν D\* 330.

<sup>467</sup>Text: J Holl; ὑμῖν Γepiph.

<sup>468</sup>Text: Eph rell.; κατὰ τὴν οἰκονομίαν A.

<sup>469</sup>ὑπεράνω is the final word of 4:10, but is also included here as the first word of 1:21.

<sup>470</sup>Text: Eph rell.; ἐξουσίας καὶ ἀρχῆς B.

- 21) ἐπάνω πάσης ἀρχῆς καὶ ἐξουσίας, δυνάμεως<sup>471</sup> καὶ παντὸς  
ὄνματος ὀνομαζομένου (Anc. 81,1)

### Chapter II

- 2) ἐνεργεῖται ἐν τοῖς υἱοῖς τῆς ἀπειθείας κατὰ τὸ γεγραμ-  
μένον (Pan. 66,79,5)
- 6) κατὰ τὸν ἀποστολικὸν λόγον ὅτι·  
ὁ θεὸς ἤγειρε καὶ συνεκάθισεν ἐν<sup>472</sup> τοῖς ἐπουρανίοις<sup>473</sup>  
(Pan. 44,5,12)
- 14) 16 / δι' αὐτοῦ ποιήσας τὰ ἀμώτερα ἔν. ἦλθε γὰρ ἡ  
εἰρήνη ἡμῶν,<sup>474</sup> καὶ τὸ μεσότοιχον<sup>475</sup> τοῦ φραγμοῦ λύσας  
τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ / (Pan. 74,2,8; from Anc.)
- 14) 16 / δι' αὐτοῦ ποιήσας τὰ ἀμώτερα ἔν, (ἦλθε γὰρ ἡ  
εἰρήνη ἡμῶν) καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν  
ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ / (Anc. 65,8)
- 15) / τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας,<sup>476</sup> ἵνα  
τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον / 3:6  
(Pan. 74,2,8; from Anc.)

<sup>471</sup>Text: EpiPh 206; δυνάμεως καὶ κυριότητος rell.

<sup>472</sup>Text: EpiPh rell.; om. ἐν 1912.

<sup>473</sup>EpiPhanias omits ἐν Χριστῷ Ἰησοῦ after ἐπουρα-  
νίοις with F G it<sup>g</sup> Victorin Hil, but cannot be cited as  
supporting the omission as it occurs at the end of his  
quotation.

<sup>474</sup>Text: EpiPh rell.; ὁμῶν 104 181.

<sup>475</sup>Text: EpiPh rell.; add. τῆς ἐχθρᾶς καὶ 181.

<sup>476</sup>Text: EpiPh rell.; καταργήσας D\* E\*; καταργᾶς (sic)

- 15) / τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας, ἵνα τοὺς  
 δύο κτίσῃ εἰς ἓνα καινὸν ἄνθρωπον / 3:6 (Anc. 65,8)
- 16) Rom. 3:26 / ἀποκατήλλαξε δὲ ἐν τῷ σώματι τῆς σαρκὸς  
 αὐτοῦ, / 14 (Pan. 74,2,8; from Anc.)
- 16) Rom. 3:26 / ἀποκατήλλαξε δὲ ἐν τῷ σώματι τῆς σαρκὸς  
 αὐτοῦ, / 14 (Anc. 65,8)

### Chapter III

- 6) 2:15 / εἶναι δὲ<sup>477</sup> τὰ ἔθνη σύσσωμα καὶ συμμετόχα καὶ  
 συγκληρονόμα τῆς ἐπαγγελίας<sup>478</sup> (Pan. 74,2,8)
- 6) 2:15 / εἶναι τε τὰ ἔθνη σύσσωμα καὶ συμμετόχα καὶ  
 συγκληρονόμα τῆς ἐπαγγελίας (Anc. 65,8)
- 15) πατρὸς ὄντος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐξ οὗ  
πᾶσα πατριὰ ἐν οὐρανῷ καὶ ἐπὶ γῆς<sup>479</sup> ὀνομάζεται (Pan.  
 66,70,2)
- 15) ἦ ὡς ἂν εἴποι τις·  
 ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς<sup>480</sup> καὶ ἐπὶ τῆς<sup>481</sup> γῆς  
 (Pan. 74,8,3; from Anc.)

<sup>477</sup>Text: J Holl; τε Anc. 65,8.

<sup>478</sup>In both citations of this verse Epiphanius omits αὐτοῦ after ἐπαγγελίας with N A B C D\* P 33 205 442 1908 it cop<sup>60</sup> arm eth Or' Chr Euthal Cyr Jer Pelag Sedul, but the omission occurs at the end of the quotation.

<sup>479</sup>Text: Epiph rell.; τῆς γῆς 216 Clem.

<sup>480</sup>As the singular is read in all the other quotations of this verse, the plural here would appear to be due to lack of care when copying that section of the Anc. into the Pan. Further inattentiveness is exhibited by the addition of the article before γῆς. This quotation does not reflect Epiphanius's exemplar.

<sup>481</sup>Text: J; om. τῆς Holl.

15) καὶ ἐπὶ τῷ·

ἀφ' οὗ πᾶσα πατριὰ ἐν οὐρανῷ καὶ ἐπὶ γῆς ὀνομάζεται

(Pan. 76,25,8)

15) ἢ ὡς ἂν εἴποι τις·

ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανῷ<sup>482</sup> καὶ ἐπὶ γῆς (Anc. 71,3)

#### Chapter IV

10) τὸ εἰρημένον·

ὁ καταβὰς αὐτός ἐστιν καὶ<sup>483</sup> ὁ ἀναβὰς ὑπεράνω<sup>484</sup>/ 1:21

(Pan. 62,7,8)

10) ὁ καταβὰς αὐτός καὶ ὁ ἀναβὰς ἐπάνω πάντων τῶν οὐρανῶν

(Pan. 66,73,7)

25) καὶ καθὼς ὁ ἅγιος ἀπόστολος φησιν·

ἀλήθειαν λαλεῖτω ἕκαστος μετὰ τοῦ<sup>485</sup> πλησίον αὐτοῦ

(Pan. 73,27,2)

28) καὶ πάλιν τῷ·

ἐργαζόμενοι<sup>486</sup> ταῖς ἰδίαις χερσίν, ἵνα δυνηθῆτε<sup>487</sup> καὶ

τοῖς μὴ ἔχουσι μεταδοῦναι (Pan. 26,11,2)

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<sup>482</sup>Text: L<sup>e</sup>iph J; οὐρανοῖς Holl.

<sup>483</sup>Text: M; om. καί U.

<sup>484</sup>ὑπεράνω is common to 4:10 and 1:21, and is also included as the first word in the quotation of 1:21.

<sup>485</sup>Text: Eph<sup>i</sup>ph rell.; πρὸς τὸν κ\*.

<sup>486</sup>Text: M; ἐργαζόμενος V.

<sup>487</sup>Text: M; δύνηται V.

30) και·

μη λυπεϊτε το πνευμα το αγιον, εν η εσφραγισθητε εις  
ημεραν απολυτρωσεως (Pan. 74,6,3; from Anc.)

30) και·

μη λυπεϊτε<sup>488</sup> το πνευμα το αγιον, εν η εσφραγισθητε  
εις ημεραν απολυτρωσεως (Anc. 69,3)

### Chapter V

12) αισχροδν εστι και λεγειν (Pan. 24,5,3)

12) ως και που ο αγιωτατος αποστολος φησι·

τα γαρ κρυφη γινόμενα<sup>489</sup> υπ' αυτων αισχροδν εστι και  
λεγειν (Pan. 25,2,5)

12) αισχροδν εστι και λεγειν (Pan. 26,4,4)

14) το ειρημενον·

εγειρε ο καθευδων και αναστα εκ των νεκρων και επι-  
φαυσει σοι ο Χριστος<sup>490</sup> (Pan. 46,5,9)

14) το γεγραμμενον·

εγειρε ο καθευδων<sup>491</sup> και αναστα εκ των νεκρων και  
επιφαυσει σοι ο Χριστος (Pan. 64,71,19)

<sup>488</sup>Text: J; λυπητε I<sup>e</sup>epiph.

<sup>489</sup>γινόμενα post κρυφη Epiph rell.; γινόμενα post  
αυτων 2147.

<sup>490</sup>Text: Epiph rell.; επιψαυσεις του Χριστου D\*  
it<sup>d,e</sup> Chr Jer Thdrt Or Victorin Ambrster.

<sup>491</sup>Text: Holl; καθευδων M.

- 16) ὅμοιον δὲ τούτῳ ὁ αὐτὸς ἅγιος ἀπόστολος φησιν·  
 ἐξαγοραζόμενοι τὸν καιρὸν,<sup>492</sup> ὅτι αἱ ἡμέραι πονηραὶ  
 εἰσι (Pan. 42,8,6)
- 31) εἶπεν·  
 ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ  
 τὴν μητέρα αὐτοῦ, καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ,  
 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν/ 1 Cor. 6:16 (Pan.  
 66,86,4)
- 32) καὶ ὁ ἅγιος ἀπόστολος . . . λέγει·  
 τὸ μυστήριον τοῦτο μέγα ἐστίν. ἐγὼ δὲ<sup>493</sup> λέγω εἰς  
 Χριστὸν καὶ τὴν ἐκκλησίαν (Pan. 66,56,5)

#### Chapter VI

- 2) πάλιν λέγει·  
 ὁ τιμῶν πατέρα καὶ μητέρα· αὕτη γὰρ ἐστίν ἐν ἐπαγγελίαις  
 πρώτη ἐντολὴ ὑπάρχουσα (Pan. 61,6,3)
- 12) καὶ·  
 τὰ πνευματικὰ τῆς πονηρίας (Pan. 74,9,5; from Anc.)
- 12) πνευμάτων τῆς πονηρίας (Pan. 75,6,5)
- 12) καὶ·  
 τὰ<sup>494</sup> πνευματικὰ τῆς πονηρίας (Anc. 72,5)
- 19) ἐν ἀνοίξει τοῦ στόματος (Anc. 101,4)

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<sup>492</sup>Text: Epiph rell.; τὸν καιρὸν ante ἐξαγοράζο-  
 μενοι 920.

<sup>493</sup>Text: Epiph rell.; om. δὲ 81.

<sup>494</sup>Text: J; om. τὰ I<sup>epiph.</sup>



Chapter I

- 1) πάλιν δὲ ἐν ἑλλφ τόφφ·  
ἐπισκόποις καὶ διακόνοις (Pan. 75,4,4)
- 10) ὁμοιον τφ εἰπεῖν·  
ὁ δὲ κύριος ἀγιάσαι ὑμᾶς, ἵνα ἦτε<sup>495</sup> εἰλικρινεῖς<sup>496</sup>  
καὶ ἀπρόσκοποι εἰς ἡμέραν κυρίου<sup>497</sup>/ 1 Cor. 2:10 (Pan.  
74,5,15; from Anc.)
- 10) ὁμοιον τφ εἰπεῖν·  
ὁ δὲ κύριος ἀγιάσαι ὑμᾶς, ἵνα ἦτε εἰλικρινεῖς καὶ  
ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ<sup>498</sup>/ 1 Cor. 2:10 (Anc.  
68,15)

Chapter II

- 6) φησὶ γὰρ περὶ αὐτοῦ Παῦλος·  
ὅς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι  
ἴσα θεῷ / (Pan. 65,7,8)
- 6) ἐν μορφῇ θεοῦ ὑπάρχοντος (Pan. 76,34,8)
- 6) 1 Tim. 2:5 / ὅς οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῷ /  
(Anc. 44,5)

<sup>495</sup>Text: Epiph rell.; om. ἦτε 177 337.

<sup>496</sup>Text: Epiph rell.; τελεῖοι καὶ εἰλικρινεῖς 1611  
2005.

<sup>497</sup>Text: J; Χριστοῦ Holl. The first part of this  
quotation is very free, but ἵνα--κυρίου is exact, as in  
the corresponding passage in Anc. 68,15, where Χριστοῦ  
is read. Holl suggests that the text of the Pan. has  
been incorrectly copied, and that the Anc. is original.

<sup>498</sup>Text: Epiph rell.; Χριστοῦ Ἰησοῦ F G it<sup>f</sup>,g;  
κυρίου Epiph (Pan. 74,5,15) 326.

- 7) / ἄλλ' ἑαυτὸν ἐκένωσε<sup>499</sup> μορφὴν δούλου λαβὼν (Pan. 65, 7,8)
- 7) μορφὴν δούλου λαβὼν (Pan. 74,3,6; from Anc.)
- 7) ἐκένωσεν ἑαυτὸν μορφὴν δούλου λαβὼν (Anc. 40,2)
- 7) / ἄλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν (Anc. 44,5)
- 7) μορφὴν δούλου λαβὼν (Anc. 66,6)
- 7) καὶ πάλιν·  
ἐν σχήματι εὐρεθεὶς ὡς ἄνθρωπος (Anc. 80,3)
- 8) ὁ δὲ ἅγιος Παῦλος φησι·  
γευσάμενος θανάτου, θανάτου δὲ σταυροῦ<sup>500</sup> (Pan. 24,9,5)
- 8) θανάτου, θανάτου δὲ σταυροῦ (Pan. 69,62,6)
- 9) ὡς καὶ τὸ εἰρημένον·  
ἔδωκεν αὐτῷ ὄνομα τὸ<sup>501</sup> ὑπὲρ πάντων ὄνομα (Pan. 69,38,1)
- 10) αὐτῷ γὰρ·  
κάμψει πᾶν γόνυ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων (Pan. 42,11,15 refut. 65)
- 10) καὶ πᾶν γόνυ κάμψει ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων / (Pan. 69,18,3)
- 10) καὶ φησιν·  
αὐτῷ κάμψει πᾶν γόνυ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων (Pan. 69,75,6)

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<sup>499</sup>Text: Epiph rell.; ἐκάνωσε F G 462 2344 is most likely only an insignificant orthographical variant, but it results in a plausible meaning involving a different word, καινώω.

<sup>500</sup>Text: Epiph rell.; τοῦ σταυροῦ N.

<sup>501</sup>Text: Epiph rell.; εἰς τὸ F G.

- 10)  $\psi$  κάμπτει<sup>502</sup> πᾶν γόνυ ἐπουρανίων καὶ ἐπιγείων καὶ  
καταχθονίων (Anc. 37,4)
- 11) /καὶ πᾶσα γλῶσσα ἐξομολογήσεται, ὅτι κύριος Ἰησοῦς  
Χριστὸς εἰς δόξαν θεοῦ πατρὸς (Pan. 69,18,3)
- 11) καὶ·  
πᾶσα γλῶσσα ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς  
(Pan. 76,42,8)
- 11) πᾶσης γλώσσης ἐξομολογουμένης ὅτι Ἰησοῦς Χριστὸς εἰς  
δόξαν θεοῦ πατρὸς (Pan. 76,53,15)

### Chapter III

- 1) ἐμοὶ μὲν οὐκ ὀκνηρόν, τοῖς δὲ ἐντυγχάνουσιν ἀσφαλῆς  
ἔσται (Pan. 69,45,1)
- 5) πῶς οὖν αὐτὸς λέγει περὶ ἑαυτοῦ ὅτι·  
Ἑβραῖος ἐξ Ἑβραίων, ἐκ σπέρματος Ἀβραάμ, φυλῆς  
Βενιαμίν,<sup>504</sup> κατὰ νόμον<sup>505</sup> Φαρισαῖος / Gal. 1:14 (Pan.  
30,25,2)

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<sup>502</sup>As κάμπτει is read at all other places by Epiphanius, κάμπτει has no claim to represent a text known to him. Frequently in minuscule manuscripts a  $\psi$  appears to read like  $\tau$  (i.e.,  $\omega\mu\psi\eta$ ).

<sup>503</sup>Text: Epiph rell.; ἐμοὶ post ὀκνηρόν 326; ἐμε 330.

<sup>504</sup>Text: V; Βενιαμείν M.

<sup>505</sup>Although Epiphanius reads νόμον without the article here, the reading cannot be cited as evidence against τὸν νόμον of F G because of the fragmentary nature of the quotation.

5) καὶ φησι·

περιτομῆ ὀκταήμερος καὶ ἀνατεθραμμένος παρὰ τοὺς πόδας  
Γαμαλιήλ καὶ 'Εβραῖος ἐξ 'Εβραίων<sup>506</sup> (Pan. 30,25,3)

19) ὡς καὶ ἐν ἄλλῃ τόπῳ λέγει·

ὧν ὁ θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν  
(Pan. 66,69,2)

21) ὁ αὐτὸς·

μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν εἰς τὸ  
γενέσθαι σύμμορφον τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν  
τοῦ δύνασθαι καὶ ὑποτάξαι αὐτῷ τὰ πάντα / Col. 2:9  
(Pan. 74,2,11; from Anc.)

21) ὁ αὐτὸς·

μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν εἰς τὸ  
γενέσθαι σύμμορφον τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν  
τοῦ δύνασθαι καὶ ὑποτάξαι αὐτῷ τὰ πάντα / Col. 2:9  
(Anc. 65,11)

## Colossians

### Chapter I

13) λέγει δὲ αὐτὸν ὁ ἀπόστολος . . .

ὃς ἐρούσατο ἡμᾶς φησὶν ἐκ τῆς ἐξουσίας τοῦ σκότους καὶ  
μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης<sup>507</sup>  
αὐτοῦ (Anc. 50,1)

<sup>506</sup>This quotation is a conflation of material from Phil. 3:5 and Acts 22:3.

<sup>507</sup>Text: Epirh rell.; τῆς ἀγάπης τοῦ υἱοῦ 257 489; om. 915.

18) καὶ γὰρ·

πρωτότοκος ἐστὶν ἐκ τῶν νεκρῶν<sup>508</sup> (Pan. 69,66,8)

19) 2 Cor. 5:19 / ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα  
κατοικῆσαι / (Pan. 74,2,6; from Anc.)

19) 2 Cor. 5:19 / ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα  
κατοικῆσαι / (Anc. 65,6)

20) / καὶ δι' αὐτοῦ<sup>509</sup> ἀποκαταλλάξαι<sup>510</sup> τὰ<sup>511</sup> πάντα εἰς  
αὐτόν, εἰρηνοποίησας διὰ τοῦ αἵματος τοῦ σταυροῦ<sup>512</sup>  
(Pan. 74,2,6; from Anc.)

20) / καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν,  
εἰρηνοποίησας διὰ τοῦ αἵματος τοῦ σταυροῦ<sup>513</sup> (Anc.  
65,6)

26) μυστήριον τὸ ἀπόκρυφον πρὸ τῶν αἰώνων καὶ γενεῶν (Pan.  
74,2,10; from Anc.)

26) μυστήριον τὸ ἀπόκρυφον πρὸ τῶν αἰώνων καὶ γενεῶν (Anc.  
65,10)

## Chapter II

3) ἐν ᾧ πάντες οἱ θησαυροὶ τῆς σοφίας ἀπόκρυφοι (Pan. 74,  
7,6; from Anc.)

<sup>508</sup>Text: Epiph rell.; om. ἐκ p<sup>46</sup> κ\* Iren Euseb.;  
om. τῶν 330.

<sup>509</sup>Text: Epiph rell.; om. δι' αὐτοῦ 436.

<sup>510</sup>Text: Epiph rell.; ἀποκαταλλάξῃ A.

<sup>511</sup>Text: Epiph rell.; om. τὰ 2344.

<sup>512</sup>Text: J Holl; ἐν τῷ σταυρῷ Anc. 65,6.

<sup>513</sup>Text: Holl (Pan. 74,2,6); ἐν τῷ σταυρῷ [Epiph J.

- 3) ἐν ᾧ πάντες οἱ θησαυροὶ τῆς σοφίας ἀπόκρυφοί (Anc. 70,6)
- 6) ὅμοιον τῷ εἰπεῖν·  
καθὼς ἐλάβετε Χριστόν, ἐν αὐτῷ περιπατεῖτε (Pan. 74,  
5,12; from Anc.)
- 6) ὅμοιον τῷ εἰπεῖν·  
καθὼς ἐλάβετε Χριστόν, ἐν αὐτῷ περιπατεῖτε (Anc. 68,12)
- 9) ἐν τῷ γὰρ<sup>514</sup> κυρίῳ ἠύδοκησε<sup>515</sup> πᾶν τὸ πλήρωμα τῆς  
θεότητος κατοικῆσαι σωματικῶς<sup>516</sup> (Pan. 48,11,7)
- 9) Phil. 3:21/ ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς  
θεότητος σωματικῶς (Pan. 74,2,11; from Anc.)
- 9) Phil. 3:21/ ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς  
θεότητος σωματικῶς (Anc. 65,11)
- 9) ἐν ᾧ εὐδόκησε πᾶν τὸ πλήρωμα τῆς θεότητος κατοικῆσαι  
σωματικῶς (Anc. 80,2)
- 11) ὅμοιον τῷ εἰπεῖν·  
καὶ περιετμήθη<sup>517</sup> περιτομῇ ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει  
τοῦ σώματος τῶν ἁμαρτιῶν ἐν τῇ<sup>518</sup> περιτομῇ τοῦ Χριστοῦ/  
(Pan. 74,5,11; from Anc.)
- 11) περιτομὴν Χριστοῦ ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν  
ἁμαρτιῶν (Pan. 74,10,8; from Anc.)

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<sup>514</sup>Text: M Holl; ἐν γὰρ τῷ U.

<sup>515</sup>Text: U Holl; εὐδόκησε M.

<sup>516</sup>Text: Epiph rell.; σωματικῶς ante θεότητος 81;  
om. σωματικῶς Iren Cyp.

<sup>517</sup>Text: J; περιετμήθητε Holl.

<sup>518</sup>Text: J; om. τῇ Anc. 68,11.



- 11) ὁμοιον τῷ εἰπεῖν·  
καὶ περιετμήθητε<sup>519</sup> περιτομῇ ἀχειροποιήτῳ ἐν τῇ ἀπεκ-  
δύσει τοῦ σώματος τῶν ἁμαρτιῶν, ἐν τῇ<sup>520</sup> περιτομῇ τοῦ  
Χριστοῦ/ 1 Cor. 3:16 (Anc. 68,11)
- 11) περιτομὴν Χριστοῦ ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν  
ἁμαρτιῶν (Anc. 73,8)
- 14) Tit. 2:14/ ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς  
δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῶν,<sup>521</sup> ἤρκεν<sup>522</sup> ἐκ μέσου  
προσηλώσας αὐτὸ<sup>523</sup> τῷ σταυρῷ / (Pan. 74,2,2; from Anc.)
- 14) σχίσας τὸ καθ' ἡμῶν χειρόγραφον καὶ προσηλώσας αὐτὸ  
τῷ σταυρῷ (Pan. 77,32,8)
- 14) Tit. 2:14/ ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον, τοῖς  
δόγμασιν ὃ ἦν ὑπεναντίον ἡμῶν, ἤρκεν<sup>524</sup> ἐκ μέσου  
προσηλώσας αὐτὸ<sup>525</sup> τῷ σταυρῷ / (Anc. 65,2)
- 15) ἐν γὰρ τῷ σταυρῷ ἐθριαμβεύσεν ἀρχὰς καὶ ἐξουσίας  
(Pan. 66,73,6)
- 15) καὶ·  
θριαμβεύσῃ πᾶσαν ἀρχὴν καὶ ἐξουσίαν (Pan. 69,62,6)

519<sub>Text</sub>: L<sup>epiph</sup> J; περιετμήθη Pan. 74,5,11.

520<sub>Text</sub>: Holl; om. τῇ L<sup>epiph</sup> J.

521<sub>Text</sub>: Epiph N\*; ὑμῖν P 69\* 104; ἡμῖν rell.

522<sub>Text</sub>: J Holl; ἄρας Anc. 65,2.

523<sub>προσηλώσας αὐτὸ</sub> J Holl; καὶ προσηλώσας Anc. 65,2.

524<sub>Text</sub>: Holl (Pan. 74,2,2); ἄρας L<sup>epiph</sup> J.

525<sub>προσηλώσας αὐτὸ</sub> Holl (Pan. 74,2,2); καὶ προσηλώσας  
L<sup>epiph</sup> J.

Col. 2:15-3:5

- 15) / ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας,<sup>526</sup> ἐδειγμά-  
τισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ / Isa.  
45:2 (Pan. 74,2,2; from Anc.)
- 15) / ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας, ἐδειγμάτισεν  
<sup>527</sup> ἐν παρρησίᾳ, θριαμβεύσας αὐτὰς<sup>528</sup> ἐν αὐτῷ / Isa.  
45:2 (Anc. 65,2)
- 19) μὴ κορατῶν τὴν κεφαλὴν, ἐξ ἧσπερ πᾶν τὸ σῶμα συναρμολο-  
γούμενον αὖξει κατὰ τὸ γεγραμμένον (Pan. 48,11,10)
- 19) τὴν κεφαλὴν τῆς πίστεως, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν  
ἀφῶν καὶ τῶν<sup>529</sup> συνδέσμων ἐπιχορηγούμενον καὶ συμβιβα-  
ζόμενον αὖξει τὴν<sup>530</sup> αὕξιν τοῦ θεοῦ,<sup>531</sup> ὡς ὁ ἀπόστολος  
λέγει (Pan. 77,15,1)

### Chapter III

- 5) λέγει·  
νεκρῶσατε τὰ μέλη τὰ<sup>532</sup> ἐπὶ τῆς γῆς, ἃτινά ἐστι πορνεία  
μοιχεῖα ἀσέλγεια<sup>533</sup> (Pan. 66,87,7)

<sup>526</sup>Text: Epiph rell.; add. καὶ p<sup>46</sup> B.

<sup>527</sup>Text: Holl (Pan. 74,2,2); παρεδειγμάτισεν L<sup>Epiph</sup>  
J.

<sup>528</sup>Text: J with 241 257 547; αὐτοὺς Holl (Pan. 74,  
2,2).

<sup>529</sup>Text: Epiph 241; om. τῶν rell. and Dindorf.

<sup>530</sup>Text: Epiph rell.; εἰς τὴν 257 vulg.

<sup>531</sup>Text: Epiph rell.; τοῦ Χριστοῦ 81.

<sup>532</sup>Text: Epiph rell.; om. τὰ 635.

<sup>533</sup>ἄτινά--ἀσέλγεια is very loose, and probably  
influenced by Gal. 5:19.

11) φησὶ γὰρ·

ἐν Χριστῷ Ἰησοῦ οὐ βάρβαρος, οὐ Σκύθης, οὐχ Ἕλλην,  
οὐκ Ἰουδαῖος<sup>534</sup> (Pan. 1,9)

## 1 Thessalonians

### Chapter IV

17) καὶ·

ἡμεῖς ἀρπαγησόμεθα<sup>535</sup> εἰς συνάντησιν<sup>536</sup> αὐτοῦ εἰς ἀέρα  
(Pan. 64,70,2)

17) ὁ ἅγιος ἀπόστολος . . .·

ἡμεῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς συνάντησιν αὐτοῦ  
(Pan. 64,70,3)

### Chapter V

2) λέγει γὰρ·

ὡς κλέπτῃς ἐν νυκτὶ ἔρχεται ἡ ἡμέρα ἐκείνη (Anc. 21,2)

4) καὶ ὁ ἅγιος ἀπόστολος φησιν·

οὐκ ἐστὲ σκοτούς τέκνα, ἀλλὰ ἡμέρας, ἵνα ἡ ἡμέρα ὑμῶν  
μὴ ὡς κλέπτῃς καταλάβῃ (Pan. 69,44,1)

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<sup>534</sup>This quotation is a conflation of material from Col. 3:11, Gal. 3:28, and 6:15.

<sup>535</sup>Text: Epiph rell.; ἀρπαγησόμεθα L 81 Ephr.

<sup>536</sup>Text: Epiph; ὑπάντησιν D\* E\* F G; ἀπάντησιν rell.

- 4) και φησιν·  
 οὐκ ἔστε<sup>537</sup> ἐν<sup>538</sup> νυκτί, ἵνα ἡ ἡμέρα ἐν σκοτει ὑμᾶς  
 539 καταλάβῃ (Anc. 21,2)
- 5) και ὁ ἅγιος ἀπόστολος λέγων·  
 ὑμεῖς δὲ ἡμέρας ἐστὲ τέκνα και τέκνα φωτός (Pan.,  
De fide 6,3)
- 23) ὡς λέγει ὁ ἀπόστολος·  
 ἵνα ὁλόκληρον ὑμῶν τὸ πνεῦμα και ἡ ψυχὴ<sup>540</sup> και τὸ  
 σῶμα ἐν τῇ ἡμέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
 τηρηθεῖη<sup>541</sup> (Anc. 77,4)

## 2 Thessalonians

### Chapter II

- 2) ὅτι·  
 μηδὲν ὑμᾶς πτυρέτω ἐν λόγῳ<sup>542</sup> ἐν ἐπιστολῇ, ὡς ὅτι ἡ  
 ἡμέρα ἐνέστηκε τοῦ κυρίου / (Pan. 66,61,3)
- 3) /ἐὰν γὰρ μὴ ἀποκαλυφθῇ ὁ υἶδος τῆς ἀνομίας, ὁ ἄνθρωπος  
 τῆς ἀδικίας (Pan. 66,61,3)

<sup>537</sup>Text: Holl; ἔσται L<sup>epiph</sup> J.

<sup>538</sup>Text: Epiph rell.; ἐν τῷ 1611 2005; ἐκ τούτων ἐν  
 1836.

<sup>539</sup>Text: Holl; ἡμᾶς L<sup>epiph</sup> J.

<sup>540</sup>Text: J Holl; τὴν ψυχὴν L<sup>epiph</sup>.

<sup>541</sup>Text: Epiph rell.; τηρηθῆναι 1912; om. F it<sup>g</sup>.

<sup>542</sup>Text: J; add. ἡ Holl.

2 Thess. 3:10-1 Tim. 1:7

Chapter III

10) φάσκει λέγων·

ὁ μὴ ἐργαζόμενος μηδὲ ἐσθιέτω (Pan. 66,53,3)10) ὁ μὴ ἐργαζόμενος μηδὲ ἐσθιέτω (Pan. 80,4,3)

11) καὶ·

μηδὲν ἐργαζόμενοι, ἀλλὰ περιεργαζόμενοι (Pan. 66,53,2)11) περιεργαζομένων καὶ μηδὲν ἀγαθὸν ἐργαζομένων (Pan. 69,25,5)† TimothyChapter I7) 2 Tim. 4:4 / μὴ νοοῦντες μήτε<sup>543</sup> ἄ λέγουσι μήτε περὶ τίνων<sup>544</sup> διαβεβαιοῦνται / 2 Tim. 1:15 (Pan. 40,8,4)7) οὐ γὰρ ἄ λέγουσιν οἴδασιν οὔτε περὶ τίνων διαβεβαιοῦνται (Pan. 50,1,2)7) μήτε ἄ λέγουσι νοοῦντες μήτε περὶ τίνων διαβεβαιοῦνται (Pan. 51,4,1)7) τὸ εἰρημένον ὑπὸ τοῦ ἀγίου ἀποστόλου·  
μήτε ἄ λέγουσι νοοῦντες μήτε περὶ τίνων διαβεβαιοῦνται  
(Pan. 57,6,4)

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<sup>543</sup>Text: Epiph rell.; om. μήτε 1845.<sup>544</sup>Text: Epiph rell.; τινος P syrP.

9) ἀλλ' ὅτι·

ὁ νόμος δικαίῳ οὐ κεῖται, ἀλλὰ πατραλοῖαις καὶ μητρολοῖαις<sup>545</sup> / (Pan. 66,73,2)

9) 6:1 / δικαίῳ γὰρ νόμος οὐ κεῖται, ἀλλὰ πατρολοῖαις καὶ μητρολοῖαις καὶ λοιποῖς (Pan. 75,3,6)

10) /καὶ ἐπίδοκοις, καὶ εἴ τι<sup>546</sup> ἀντίκειται τῇ ὑγιαίνουσῃ διδασκαλίᾳ (Pan. 66,73,2)

12) ὅμοιον τῷ εἰπεῖν·

χάριν ἔχω τῷ ἐνδυναμοῦντι<sup>547</sup> με<sup>548</sup> Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με ἠγάγατο<sup>549</sup> εἰς διακονίαν θέμενος<sup>550</sup> (Pan. 74,6,10; from Anc.)

12) ὅμοιον τῷ εἰπεῖν·

χάριν ἔχω τῷ ἐνδυναμώσαντι<sup>551</sup> με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με ἠγάγατο θέμενος εἰς διακονίαν<sup>552</sup> (Anc. 69,10)

17) πῶς οὖν·

θεῷ μόνῳ σοφῷ ἀοράτῳ (Anc. 43,2)

<sup>545</sup>Text: J; μητραλοῖαις Holl.

<sup>546</sup>Text: E<sup>riph</sup> rell.; om. τι 69.

<sup>547</sup>Text: J; ἐνδυναμώσαντι Holl (Anc. 69,10)

<sup>548</sup>Text: E<sup>riph</sup> rell.; om. με N\* 330.

<sup>549</sup>Text: E<sup>riph</sup> rell.; ὄντα ἠγάγατο 255.

<sup>550</sup>Text: J; θέμενος εἰς διακονίαν Holl.

<sup>551</sup>Text: L<sup>epiph</sup> J Holl; ἐνδυναμοῦντι Pan. 74,6,10.

<sup>552</sup>Text: L<sup>epiph</sup> J Holl; add. θέμενος Pan. 74,6,10.



Chapter II

- 5) ἄνθρωπος δὲ<sup>553</sup> Χριστὸς Ἰησοῦς, μεσίτης δὲ θεοῦ καὶ ἀνθρώπων (Pan. 30,31,8)
- 5) ἀλλ' ἵνα δείξῃ ὅτι·  
μεσίτης θεοῦ καὶ ἀνθρώπων ἄνθρωπος Χριστὸς Ἰησοῦς  
(Pan. 42,11,17 refut. 5)
- 5) μεσίτης θεοῦ καὶ ἀνθρώπων (Pan. 74,3,1; from Anc.)
- 5) τούτῳ τῷ λόγῳ Παῦλος ὁ ἅγιος ἀπόστολος φάσκων·  
εἷς θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος  
Ἰησοῦς Χριστός / Phil. 2:6 (Anc. 44,5)
- 5) μεσίτης θεοῦ καὶ ἀνθρώπων (Anc. 66,1)
- 10) ἐπαγγελλομέναις θεοσεβείαν (Anc. 109,5)
- 12) ὁ ἀποστολικὸς λόγος ὅτι·  
γυναικὶ<sup>554</sup> οὐκ ἐπιτρέπω λαλεῖν οὔτε αὐθεντεῖν ἀνδρός<sup>555</sup>  
(Pan. 49,3,3)
- 14) καὶ·  
ὁ Ἀδὰμ οὐκ ἠπάτηται, ἀλλ' ἡ<sup>556</sup> Εὕα πρώτη ἀπατηθεῖσα  
ἐν παραβάσει γέγονεν (Pan. 49,3,3)
- 14) καὶ μετὰ ταῦτα φησιν·  
Ἀδὰμ οὐκ ἐξηπατήθη, ἀλλ' ἡ γυνὴ ἐν παραβάσει<sup>557</sup> γενο-  
μένη ἠμάρτηκε· / (Pan. 66,54,5)

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<sup>553</sup>Text: V M; γὰρ Holl.

<sup>554</sup>Text: Epiph 489; add. δὲ rell.

<sup>555</sup>Text: Epiph rell.; ἀνδρός F G.

<sup>556</sup>Text: U Holl; om. ἡ M.

<sup>557</sup>Text: Epiph rell.; παραβάσα ἐν παραβάσει 2344.

- 15) φάσκει . . . ὁ αὐτὸς ἀπόστολος ὅτι·  
σωθήσεται<sup>558</sup> διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν  
πίστει καὶ δικαιοσύνῃ (Pan. 46,3,10)
- 15) /σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν ἐμείνωσιν  
ἐν τῇ πίστει (Pan. 66,54,5)

### Chapter III

- 2) ἀκηκόετε γὰρ ὅτι·  
δεῖ<sup>559</sup> τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μιᾶς γυναικὸς  
ἄνδρα, ἐγκρατῆ /8 (Pan. 59,4,1)
- 8) 3 /ὡσαύτως καὶ τὸν διάκονον (Pan. 59,4,1)
- 15) ὡς λέγει ὁ ἀγιώτατος Παῦλος, γράφων τῷ Τιμοθέῳ διὰ  
τούτων τῶν λόγων·  
ὅπως γινώσκεις πῶς δεῖ<sup>560</sup> ἐν οἴκῳ κυρίου<sup>561</sup> περιπατεῖν,  
ἧτις<sup>562</sup> ἐστὶν ἐκκλησία θεοῦ ζῶντος, στῦλος καὶ ἐδραῖωμα  
τῆς ἀληθείας / 2 Tim. 4:4 (Pan. 40,8,4)
- 15) καὶ·  
πίστις<sup>563</sup> καὶ ἐδραῖωμα τῆς ἀληθείας (Pan. 80,11,6)

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<sup>558</sup>Text: Epiph 206\* ; σωθήσεται δὲ Epiph (Pan. 66, 54,5) rell.; σωθήσεται γὰρ D\*.

<sup>559</sup>Text: Epiph arm eth; δεῖ δὲ F G it<sup>f,g</sup> syr<sup>p</sup>; δεῖ οὖν rell.

<sup>560</sup>Text: Epiph rell.; δεῖ σε D\* it<sup>d,f</sup> vulg arm Or Hil Ambrster; om. 642.

<sup>561</sup>Text: Epiph P Or; θεοῦ rell.

<sup>562</sup>Text: Epiph rell.; εἴ τις C P.

<sup>563</sup>Text: W J; στῦλος Holl.

16) η•

ὅς<sup>564</sup> ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι (Pan.  
74,6,8; from Anc.)

16) η•

<sup>565</sup>ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι (Anc.  
69,8)

#### Chapter IV

1) φησιν ὁ ἀγιώτατος Παῦλος ὁ ἀπόστολος•

ἐν ὑστέροις<sup>566</sup> καιροῖς ἀποστήσονται τινες τῆς διδασ-  
καλίας, προσέχοντες<sup>567</sup> μύθοις καὶ διδασκαλαῖς δαι-  
μόνων (Pan. 31,34,5)

1) προσέχοντες πνεύματι πλάνης καὶ διδασκαλαῖς δαιμόνιων  
(Pan. 48,1,4)

1) Παῦλος δὲ ὁ ἀγιώτατος ἀπόστολος προφητεύων ἔλεγε•

τὸ δὲ<sup>568</sup> πνεῦμα ῥητῶς λέγει / 2 Tim. 3:1 (Pan. 48,8,6)

<sup>564</sup>Text: J; θεόςHoll; om. Anc. 69,8. Holl is quite incorrect in substituting the reading θεός (the TR text) for ὅς of J which clearly agrees with N\* A\*vid C\* G 33 2127 syr<sup>hmg</sup>,pal goth eth Or Jer Theo-Mops Cyr. Not only does the Anc. passage from which this citation was copied not read θεός, but it omits altogether.

<sup>565</sup>Text: Lepiph J; add. ὅς Holl (Pan. 74,6,8). It is unclear why Holl chose to substitute θεός for ὅς in the Pan. passage and ὅς here, with no manuscript support for either alteration.

<sup>566</sup>Text: Epiph rell.; ἐν ἐσχάτοις 33 cop<sup>bo</sup> Or Ath Thdrt Ambrster Icif Pelag.

<sup>567</sup>Text: Epiph rell.; καὶ προσέχοντες K eth.

<sup>568</sup>Text: Epiph rell.; ὁ δὲ F G.

- 1) καὶ πάλιν ἄλλοτε ὅτι·  
ἀποστήσονται τινες τῆς<sup>569</sup> ὑγιαίνουσας διδασκαλίας,<sup>570</sup>  
προσέχοντες<sup>571</sup> πλάνοις καὶ<sup>572</sup> διδασκαλίαις δαιμόνων/3  
(Pan. 48,8,7)
- 1) 1 Cor. 10:22/ τὸ δὲ πνεῦμα ῥητῶς λέγει (Pan. 74,6,4;  
from Anc.)
- 1) 1 Cor. 10:22/ τὸ δὲ πνεῦμα ῥητῶς<sup>573</sup> λέγει (Anc. 69,4)
- 2) καὶ πάλιν·  
κωλυόντων γαμεῖν,<sup>574</sup> κεκαυτηριασμένων τὴν συνείδησιν  
(Pan. 26,16,3)
- 2) κεκαυτηριασμένων τὴν συνείδησιν/ (Pan. 67,8,2)
- 3) 1 / κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ θεὸς  
ἔκτισεν εἰς μετάληψιν ἡμῶν<sup>575</sup> τοῖς μετὰ εὐχαριστίας  
<sup>576</sup> (Pan. 48,8,7)
- 3) κατὰ τὸ εἰρημένον·  
κωλυόντων γαμεῖν (Pan. 48,9,7)

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<sup>569</sup>Text: Epiph rell.; ἀπὸ τῆς 206 1149 vulg.

<sup>570</sup>ὑγιαίνουσας διδασκαλίας Epiph Encrathipp; ὁρθῆς  
πίστεως 255; ὑγιαίνουσας πίστεως Ath (Or); πίστεως rell.

<sup>571</sup>Text: M U; add. πνεύμασι Holl.

<sup>572</sup>Text: Epiph rell.; om. καὶ D\* Novat Hil Lcif  
Ambrster Pelag.

<sup>573</sup>Text: L<sup>epiph</sup> Holl; ἀρρητῶς J.

<sup>574</sup>ἀπέχεσθαι βρωμάτων was added after γαμεῖν in the  
margin by V<sup>corr</sup> but omitted by M.

<sup>575</sup>Text: U Holl; om. ἡμῶν M.

<sup>576</sup>Text: M U; add. λαμβάνουσιν Holl.

- 3) /καὶ κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ θεὸς εἰς μετάληψιν ἐποίησεν / 5 (Pan. 67,8,2)
- 4) 5 / ὅτι πάντα καλὰ καὶ ἡδέα, καὶ οὐδὲν ἀπόβλητον παρὰ θεῶ (Pan. 67,8,2)
- 5) 3 / ἀγιάζεται μὲν<sup>577</sup> διὰ λόγου θεοῦ ζῶντος καὶ ἐντεύξεως<sup>578</sup> / (Pan. 67,8,2)
- 14) καὶ τῷ ἐπισκόπῳ φησί·  
μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, οὐ ἔλαβες διὰ χειρῶν τοῦ πρεσβυτέρου (Pan. 75,4,4)

#### Chapter V

- 1) ὡς λέγει Τιμοθέῳ ἐπισκόπῳ ὄντι·  
πρεσβυτρ<sup>579</sup> μὴ ἐπιπλήξης, ἀλλὰ παρακάλει ὡς πατέρα<sup>580</sup>  
(Pan. 75,58)
- 11) λέγων διὰ Τιμοθέου·  
νεωτέρας<sup>581</sup> χήρας παραιτοῦ· μετὰ γὰρ τὸ καταστρηνιάσαι<sup>582</sup> τοῦ Χριστοῦ γαμεῖν θέλουσι (Pan. 23,5,7)
- 11) χήρας φησὶν νεωτέρας παραιτοῦ· μετὰ γὰρ τὸ καταστρηνιάσαι τοῦ Χριστοῦ γαμεῖν θέλουσιν / (Pan. 26,14,2)

<sup>577</sup>Text: J; γὰρ Holl.

<sup>578</sup>Text: Epiph rell.; ἐντεύξεσιν D\*.

<sup>579</sup>Text: J; πρεσβυτέρῳ Holl, from lines 29 and 32.

<sup>580</sup>Text: Epiph rell.; πατέρας 1836; om. N\*.

<sup>581</sup>Text: V Holl; add. δὲ M.

<sup>582</sup>Text: Epiph; καταστρηνιάσουσι A F G P 104 1912  
Chr; καταστρηνιάσωσι rell.

- 11) ὡς καὶ ὁ ἅγιος ἀπόστολος . . . ὅτι·  
νεωτέρας χήρας παραιτοῦ· μετὰ γὰρ τὸ καταστρηνιδῶσαι  
τοῦ Χριστοῦ γαμεῖν θέλουσιν / (Pan. 48,9,9)
- 11) ὁ αὐτὸς ἀπόστολος λέγων·  
νεωτέρας χήρας παραιτοῦ. μετὰ γὰρ τὸ καταστρηνιδῶσαι  
τοῦ Χριστοῦ γαμεῖν θέλουσιν / (Pan. 61,6,8)
- 11) ὡς λέγει·  
νεωτέρας χήρας παραιτοῦ. μετὰ γὰρ τὸ καταστρηνιδῶσαι  
τοῦ Χριστοῦ γαμεῖν θέλουσιν / (Pan. 67,6,7)
- 12) / ἔχουσαι κρίμα, ὅτι τὴν πρώτην πίστιν<sup>583</sup> ἠθέτησαν / 14  
(Pan. 26,14,2)
- 12) / ἔχουσαι τὸ<sup>584</sup> κρίμα, ὅτι τὴν πρώτην πίστιν ἠθέτησαν.  
(Pan. 48,9,10)
- 12) / ἔχουσαι κρίμα, ὅτι τὴν πρώτην πίστιν ἠθέτησαν. (Pan.  
61,6,8)
- 12) / ἔχουσαι κρίμα, ὅτι τὴν πρώτην πίστιν ἠθέτησαν. (Pan.  
61,6,7)
- 14) καὶ μεθ' ἕτερα·  
γαμεῖτῶσαν τεκνογονεῖτῶσαν οἰκοδεσποτεῖτῶσαν (Pan.  
23,5,7)
- 14) 11 / ἀλλὰ γαμεῖτῶσαν τεκνοποιεῖτῶσαν οἰκοδεσποτεῖτῶσαν  
(Pan. 26,14,2)
- 14) ἔλεγεν ὁ ἀπόστολος ταῖς χήραις·  
γαμεῖτῶσαν τεκνογονεῖτῶσαν οἰκοδεσποτεῖτῶσαν (Pan. 59,  
4,11)

<sup>583</sup>Text: Epiph rell.; τὴν πίστιν τὴν πρώτην 440.

<sup>584</sup>Text: M Holl; om. τὸ U.



1 Tim. 5:14-6:16

- 14) γαμείτῳσαν, τοίνυν, τεκνογονείτῳσαν,<sup>585</sup> οἰκοδεσποτεΐτῳσαν (Pan. 61,7,1)
- 14) τί οὖν φησιν;  
ἀλλὰ γαμείτῳσαν τεκνογονείτῳσαν οἰκοδεσποτεΐτῳσαν  
(Pan. 67,6,8)
- 19) ὡς καὶ πάλιν λέγει·  
κατὰ πρεσβυτέρου<sup>586</sup> μὴ ταχέως κατηγορίαν δέχου,<sup>587</sup> εἰ  
μὴ τι ἐπὶ<sup>588</sup> δύο καὶ τριῶν μαρτύρων (Pan. 75,5,9)

### Chapter VI

- 1) καὶ·  
ὑπὸ ζυγὸν δουλείας / 1:9 (Pan. 75,3,6)
- 10) καὶ ὁ ἀπόστολος λέγει·  
ῥίξα πάντων τῶν<sup>589</sup> κακῶν ἐστὶν ἡ φιλαργυρία (Pan. 66,  
69,4)
- 16) <sup>590</sup>φῶς οἰκῶν τὸ ἀπρόσιτον (Pan. 74,7,5; from Anc.)
- 16) οἰκῶν φῶς<sup>591</sup> τὸ ἀπρόσιτον (Anc. 70,5)

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<sup>585</sup>Text: M Holl; τεκνογονείτῳσαν U.

<sup>586</sup>Text: Epiph rell.; πρεσβυτέρους L.

<sup>587</sup>Text: Epiph 104; ἐπιδέχου 1245; καταδέχου 2 440  
635 823 1311; παραδέχου rell.

<sup>588</sup>Text: Epiph rell.; om. ἐπὶ F G it<sup>d</sup>,g.

<sup>589</sup>Text: Epiph rell.; om. τῶν D\* 1927.

<sup>590</sup>add. καὶ ante φῶς D\* E\* it vulg Did, but Epiph-  
anius should not be cited for the omission as it occurs  
at the very beginning of this quotation.

<sup>591</sup>Text: L<sup>e</sup> Epiph J; φῶς οἰκῶν Holl.

2 Timothy

2 Tim. 1:7-2:7

Chapter I

- 7) πνεῦμα δειλίας<sup>592</sup> (Pan. 74,9,5; from Anc.)  
 7) πνεῦμα δειλίας (Anc. 72,5)  
 15) 1 Tim. 1:7/ ὅν ἐστι Φύγελος<sup>593</sup> καὶ Ἑρμογένης (Pan. 40, 8,5)

Chapter II

- 5) ἐὰν γὰρ ἀθλή τις, οὐ στεφανοῦται, ἐὰν<sup>594</sup> μὴ νομίμως ἀθλήσῃ (Pan. 67,2,7)  
 6) φησί·  
 τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον<sup>595</sup> τῶν καρπῶν μεταλαμβάνειν (Pan. 80,5,5)  
 7) ἀλλὰ·  
 νόει ὁ<sup>596</sup> λέγω. δώσει<sup>597</sup> γὰρ<sup>598</sup> σοι<sup>599</sup> ὁ<sup>600</sup> κύριος σῦνεσιν<sup>601</sup> ἐν πᾶσιν (Pan. 20,2,3)

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<sup>592</sup>Text: Epiph rell.; δουλείας 431.642 eth Did.

<sup>593</sup>Text: V; Φύγελος<sup>λ</sup> V<sup>corr</sup>; Φύγελλος M.

<sup>594</sup>Text: Epiph rell.; ἐὰν δὲ 440.

<sup>595</sup>Text: Epiph rell.; πρωτοτερον κ\*.

<sup>596</sup>Text: G<sup>epiph</sup> M Holl; ὁ U.

<sup>597</sup>Text: M Holl; δφη G<sup>epiph</sup> U.

<sup>598</sup>Text: U M Holl; om. γὰρ G<sup>epiph</sup>.

<sup>599</sup>Text: Epiph rell.; σοι γὰρ 1912.

<sup>600</sup>Text: U M Holl; om. ὁ G<sup>epiph</sup>.

<sup>601</sup>Text: Epiph rell.; δύναμιν 1836.

2 Tim. 2:19-3:6

- 19) οὕτω καὶ ἐν τῇ θείᾳ γραφῇ\*  
 ἔγνω<sup>602</sup> κύριος<sup>603</sup> τοὺς ὄντας αὐτοῦ<sup>604</sup> (Pan. 69,46,7)
- 19) καὶ\*  
 ἔγνω κύριος<sup>605</sup> τοὺς ὄντας αὐτοῦ (Anc. 20,9)

### Chapter III

- 1) ἐν τῇ πρὸς Τιμόθεον ἐπιστολῇ . . . λέγει ὅτι\*  
 ἐν ἐσχάταις ἡμέραις ἐνοστήσονται καιροὶ χαλεποί\* / (Pan.  
 26,16,3)
- 1) 1 Tim. 4:1/ ἐν ἐσχάταις ἡμέραις ἐνοστήσονται καιροὶ  
 χαλεποί (Pan. 48,8,6)
- 2) /ἔσονται γὰρ<sup>606</sup> οἱ ἄνθρωποι/4 (Pan. 26,16,3)
- 4) 2/ φιλήδονοι (Pan. 26,16,3)
- 5) μόρφωσιν μόνον<sup>607</sup> κεκτημένοι, τῆν δὲ<sup>608</sup> δύναμιν αὐτῆς  
 τῆς εὐσεβείας ἠρνημένοι (Pan. 47,3,1)
- 6) τὸ σπρευόμενον<sup>609</sup> ἁμαρτήμασι καὶ ἀγόμενον<sup>610</sup> ἐπιθυμίαις  
 ποικίλαις<sup>611</sup> (Pan. 26,11,9)

<sup>602</sup>Text: Epiph rell.; ὁ κύριος 257.

<sup>603</sup>Text: Epiph rell.; πάντα τοὺς ὄντας N\*.

<sup>604</sup>Text: Epiph rell.; αὐτῷ 257 614.

<sup>605</sup>ὁ θεὸς suggests 2 Tim. 2:19 rather than Numb. 16:5.

<sup>606</sup>Text: Epiph rell.; om. γὰρ 104 1836.

<sup>607</sup>Text: M Holl; δὲ μᾶλλον U.

<sup>608</sup>Text: Epiph rell.; om. δὲ G\*.

<sup>609</sup>Text: V M; σπρευόμενον vcorr.

<sup>610</sup>Text: V M; ἠγόμενον vcorr.

<sup>611</sup>Text: M; ποικίλαις ἐπιθυμίαις V.

- 15) διὸ . . . Τιμοθέῳ γράφων ἔλεγεν·  
ὅτι ἀπὸ νεότητος ἱερὰ γράμματα ἔμαθες<sup>612</sup> (Pan. 42,12,3  
refut. 21)

#### Chapter IV

- 4) 1 Tim. 3:15/ ἦν οἱ πολλοὶ ἀφέντες εἰς μύθους καὶ εἰς<sup>613</sup>  
μωρολογίας ἐξετράπησαν / 1 Tim. 1:7 (Pan. 40,8,4)  
10) λέγει ἐν ταῖς αὐτοῦ ἐπιστολαῖς ὁ αὐτὸς Παῦλος·  
Κρήσκης,<sup>614</sup> φησὶν, ἐν τῇ Γαλλίᾳ· οὐ γὰρ ἐν τῇ Γαλατίᾳ,  
ὥς τινες πλανηθέντες νομίζουσιν, ἀλλὰ ἐν τῇ Γαλλίᾳ.  
(Pan. 51,11,7)

#### Titus

#### Chapter I

- 12) καὶ πάλιν φήσαντος·  
εἶπέν τις<sup>615</sup> ἴδιος αὐτῶν<sup>616</sup> προφήτης· Κρήτες δεῖ  
ψεῦσται,<sup>617</sup> κακὰ θηρία, γαστέρες<sup>618</sup> ἀργαί (Pan. 42,12,  
3 refut. 21)

<sup>612</sup>Text: Epiph 1245; οἶδες D E; οἶδας rell.

<sup>613</sup>Text: V; εἰς stricken through V<sup>corr</sup>; om. M.

<sup>614</sup>Text: M Holl; Κρίσκης U.

<sup>615</sup>Text: Epiph 1739; τις ἐξ rell.; ἐξ 436.

<sup>616</sup>Text: Epiph rell.; om. αὐτῶν F G Clem.

<sup>617</sup>Text: Epiph rell.; ψεῦσταις D\* 442.

<sup>618</sup>Text: Epiph rell.; γαστέραις 462.

12) καὶ·

Κρητες ἀεὶ ψεῦστα;<sup>619</sup> (Anc. 77,2)

### Chapter II

10) ἦ·

ἵνα τὴν διδασκαλίαν τοῦ σωτῆρος<sup>620</sup> ἡμῶν<sup>621</sup> κοσμήσωσιν  
622/ (Pan. 74,6,9; from Anc.)

10) ἦ·

ἵνα τὴν διδασκαλίαν τοῦ σωτῆρος<sup>623</sup> ἡμῶν θεοῦ<sup>624</sup> κοσμή-  
σωσιν<sup>625</sup>/ (Anc. 69,9)

11) ἐπεφάνη<sup>626</sup> ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ<sup>627</sup>/

(Pan. 74,2,1; from Anc.)

11) /ἦ·

ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ καὶ σωτῆρος πᾶσιν ἀνθρώ-  
ποις/ (Pan. 74,6,9; from Anc.)

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<sup>619</sup>The section of Anc. from which this citation was derived is paralleled in the Syriac text of Epistula ad Magnum Antiochiae presbyterum, which is not treated in this thesis.

<sup>620</sup>Text: J; πατρὸς Anc. 69,9.

<sup>621</sup>Text: J; add. θεοῦ Holl.

<sup>622</sup>Text: J; κοσμήσωμεν Anc. 69,9.

<sup>623</sup>Text: Holl; πατρὸς Leiphr J.

<sup>624</sup>Text: Epiph rell.; θεοῦ Ἰησοῦ Χριστοῦ 378.

<sup>625</sup>Text: Holl; κοσμήσωμεν Leiphr J; κοσμήσωσιν 1908; κοσμήσωσιν ἐπὶ πᾶσιν 056 1925; κοσμήσωσιν ἐν πᾶσιν ἀνθρώποις 5 6; κοσμήσωσιν ἐν πᾶσιν rell.

<sup>626</sup>Text: J; add. γὰρ Anc. 65,1.

<sup>627</sup>Ἰησοῦ Χριστοῦ J Holl; καὶ σωτῆρος Anc. 65,1.

- 11) ἐπεφάνη γὰρ<sup>628</sup> ἡ χάρις τοῦ κυρίου ἡμῶν καὶ σωτήρος<sup>629</sup>/  
(Anc. 65,1)
- 11) /ἦ·  
ἐπεφάνη γὰρ<sup>630</sup> ἡ χάρις τοῦ θεοῦ<sup>631</sup> καὶ σωτήρος<sup>632,633</sup>  
πᾶσιν ἀνθρώποις/ (Anc. 69,9)
- 12) /διδάσκουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ  
τὰς<sup>634</sup> κοσμικὰς ἐπιθυμίας σωφρόνως καὶ εὐσεβῶς καὶ  
δικαίως<sup>635</sup> ζήσωμεν<sup>636</sup> ἐν τῷ νῦν αἰῶνι, / (Pan. 74,2,1;  
from Anc.)
- 12) /διδάσκουσα<sup>637</sup> ἡμᾶς/ (Pan. 74,6,9; from Anc.)
- 12) /διδάσκουσα ἡμᾶς ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς  
κοσμικὰς ἐπιθυμίας σωφρόνως καὶ εὐσεβῶς<sup>638</sup> ζήσωμεν ἐν  
τῷ νῦν αἰῶνι/ (Anc. 65,1)
- 12) /παιδεύουσα<sup>639</sup> ἡμᾶς/ (Anc. 69,9)

628<sub>Text</sub>: L<sup>epiph</sup> J; om. γὰρ Pan. 74,2,1.

629 καὶ σωτήρος L<sup>epiph</sup> J Holl; Ἰησοῦ Χριστοῦ Pan. 74,2,1.

630<sub>Text</sub>: Holl (Pan. 74,6,9); om. γὰρ L<sup>epiph</sup> J.

631<sub>Text</sub>: L<sup>epiph</sup> J; κυρίου Pan. 74,6,9.

632 καὶ σωτήρος L<sup>epiph</sup>; ἡ σωτήριος J.

633<sub>Text</sub>: L<sup>epiph</sup> J; add. ἡμῶν Χριστοῦ Pan. 74,6,9.

634<sub>Text</sub>: Epiph rell.; om. τὰς D\* 1739.

635<sub>Text</sub>: J with 623; om. καὶ δικαίως Anc. 65,1; καὶ δικαίως ante εὐσεβῶς rell.

636<sub>Text</sub>: Epiph rell.; ζήσωμεν Ξ 2344.

637<sub>Text</sub>: J; παιδεύουσα Holl.

638<sub>Text</sub>: L<sup>epiph</sup> J; καὶ δικαίως Holl (Pan. 74,2,1)

639<sub>Text</sub>: L<sup>epiph</sup> J; διδάσκουσα Pan. 74,6,9.



- 13) /προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ<sup>640</sup> ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· / (Pan. 74,2,1; from Anc.)
- 13) 11/ ἦ·  
δεχόμενοι<sup>641</sup> τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ<sup>642</sup> καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ (Pan. 74,6,9; from Anc.)
- 13) /προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· / (Anc. 65,1)
- 13) 11/ ἦ·  
προσδεχόμενοι<sup>643</sup> τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ κυρίου<sup>644</sup> καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ (Anc. 69,9)
- 14) /ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν,<sup>645</sup> ἵνα λυτρώσεται<sup>646</sup> ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθάρσῃ ἑαυτῶν<sup>647</sup> λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων/ Col. 2:14 (Pan. 74,2,1; from Anc.)

<sup>640</sup>Text: Epiph rell.; τὴν ἐπιφάνειαν 33.

<sup>641</sup>Text: J; προσδεχόμενοι Holl.

<sup>642</sup>Text: J Holl; κυρίου Anc. 69,9.

<sup>643</sup>Text: L<sup>epiph</sup> J; δεχόμενοι Pan. 74,6,9.

<sup>644</sup>Text: L<sup>epiph</sup> J; μεγάλου θεοῦ Holl (Pan. 74,6,9)

<sup>645</sup>Text: Epiph rell.; αὐτὸν ὑπὲρ ἡμῶν κ \* 431; ὑπὲρ ἡμῶν ἑαυτὸν D E it<sup>d</sup>,<sup>e</sup> Icif.

<sup>646</sup>Text: Epiph rell.; λυτρώσεται P.

<sup>647</sup>Text: Epiph rell.; ἐν αὐτῶ 1245.

- 14) /δς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθάρισις ἑαυτῷ λαὸν περιούσιον, ζηλωτῆν καλῶν ἔργων/ Col. 2:14 (Anc. 65,1)

### Philemon

#### Chapter I

- 1) ὡς ἐὰν εἴποι·

Παῦλος δέσμιος Ἰησοῦ Χριστοῦ/ Acts 20:23 (Pan. 74,5, 8; from Anc.)

- 1) ὡς εἴποι·

Παῦλος δέσμιος Ἰησοῦ Χριστοῦ/ (Anc. 68,8)

### Hebrews

#### Chapter I

- 3) καὶ τὸ·

ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ<sup>648</sup> (Pan. 69,72,2)

- 3) ἀπαύγασμα τῆς δόξης, ὁ χαρακτήρ τῆς ὑποστάσεως/ Col. 1:15 (Anc. 19,1)

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<sup>648</sup> Although Epiphanius here omits αὐτοῦ after ὑποστάσεως he should not be cited in agreement with 0121 and 1739 in that omission, for this is a very brief and loose quotation, and the "omission" occurs at the end. Clearly, Epiphanius's text included αὐτοῦ as the verbally precise citation in Pan. 69,72,2 demonstrates.

- 6) ὡς ἡ γραφή λέγει περὶ αὐτοῦ ὅτι·  
 ὅταν εἰσαγάγῃ<sup>649</sup> τὸν πρωτότοκον εἰς τὴν οἰκουμένην,  
 λέγουσα, καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ  
 (Pan. 69,75,6)
- 14) ἀλλὰ·  
 λειτουργικὰ πνεύματα εἰς διακονίαν<sup>650</sup> ἀποστελλόμενα<sup>651</sup>  
 διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν<sup>652</sup> (Pan. 40,  
 4,2)

## Chapter II

- 9) καὶ . . . τοῦ ἀποστόλου ἐνταῦθα πάλιν εἶρηκε·  
 τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν  
 Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου<sup>653</sup> δόξην καὶ τιμῆ<sup>654</sup>  
 ἐστεφανωμένον (Pan. 69,38,3)
- 11) ἵνα ὑπὲρ ἡμῶν ὁ ἀφ' ἡμῶν γενόμενος προσφορά τῷ ἰδίῳ  
 πατρὶ θεῷ τοὺς μαθητὰς ἀδελφοὺς καλέσῃ (Anc. 41,6)
- 14) καταργήσῃ δὲ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου τουτέστι  
 τὸν διδύβολον (Pan. 69,62,6)

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<sup>649</sup>Text: Eriph rell.; ἀγάγη p<sup>46</sup>vid; προσαγάγη 1875.

<sup>650</sup>Text: Eriph rell.; διακονίας B sop<sup>sa</sup> Or.

<sup>651</sup>Text: Eriph rell.; πεμπόμενα 177; ἀποστελλόμενοι  
 104.

<sup>652</sup>Text: Eriph rell.; σωτηρίας 1836.

<sup>653</sup>Text: Eriph rell.; θανάτου αὐτοῦ 623 1912.

<sup>654</sup>Text: Eriph rell.; om. καὶ τιμῆ 623.

Chapter III

- 1) τὸ ἐν τῷ ἀποστόλῳ γεγραμμένον τὸ  
δέξασθαι<sup>655</sup> τὸν ἀρχιερέα τῆς ὁμολογίας ὑμῶν<sup>656</sup> / (Pan.  
69,14,2)
- 1) φασὶ τοῦτο τὸ ῥητὸν παρερμηνεύοντες τὸ  
δέξασθε τὸν ἀρχιερέα ὑμῶν / (Pan. 69,37,1)
- 1) πῶς οὖν γέγραπται·  
δέξασθε<sup>657</sup> τὸν ἀρχιερέα τῆς ὁμολογίας ἡμῶν / (Anc. 41,1)
- 1) δέξασθε, γάρ, <sup>658</sup> τὸν ἀρχιερέα / (Anc. 41,6)
- 2) /πιστὸν ὄντα τῷ ποιήσαντι αὐτόν (Pan. 69,14,2)
- 2) /πιστὸν ὄντα τῷ ποιήσαντι αὐτόν (Pan. 69,37,1)
- 2) δῆθεν ἀπὸ τοῦ εἰρημένου ὅτι·  
πιστὸν ὄντα τῷ ποιήσαντι αὐτόν (Pan. 69,37,2)
- 2) /πιστὸν ὄντα τῷ ποιήσαντι αὐτόν (Anc. 41,1)
- 2) /πιστὸν ὄντα τῷ ποιήσαντι αὐτόν (Anc. 41,6)

Chapter IV

- 12) τῇ ὑπὲρ πάσαν μάγιστρον δίστομον<sup>659</sup> καὶ διοικουμένην  
ἄνοι μερισμῶν ψυχῆς καὶ πνεύματος, ἀουῶν τε καὶ μυελῶν  
κατὰ τὸ γεγραμμένον (Pan. 42,15,3)

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<sup>655</sup>Text: J; δέξασθε Holl.

<sup>656</sup>Text: J; ἡμῶν Holl.

<sup>657</sup>Text: L<sup>epiph</sup> Holl; δέξασθαι J.

<sup>658</sup>Text: L<sup>epiph</sup> J; add. φησιν Holl.

<sup>659</sup>Text: V M; add. τομωτέρω Holl.

- 12) ζῶν<sup>660</sup> γὰρ ὁ<sup>661</sup> λόγος (Pan. 54,5,4)
- 12) ζῶν γὰρ ἐστὶν ὁ λόγος καὶ ἐνεργῆς<sup>662</sup> καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον (Pan. 69,59,9)
- 12) φησὶ γὰρ ὁ ἀπόστολος·  
ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διικνούμενος μέχρι μερισμοῦ ψυχῆς καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν/ (Pan. 70,4,4)
- 12) λέγοντος τοῦ ἀποστόλου ὅτι·  
ζῶν ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς καὶ τομώτερος<sup>663</sup> ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διικνούμενος ἄχρι μερισμῶν ψυχῆς (Ano. 56,1)
- 13) /καὶ οὐκ ἔστι κτίσις<sup>664</sup> ἀφανῆς ἐνώπιον αὐτοῦ (Pan. 70, 4,4)
- 15) ὡς γέγραπται·  
πεπειραμένος κατὰ πάντα ὡς ἄνθρωπος, χωρὶς ἁμαρτίας (Pan. 69,25,8)
- 15) τὸ εἶρημένον·  
πεπειραμένος κατὰ πάντα ὡς ἄνθρωπος, χωρὶς ἁμαρτίας (Pan. 77,17,2)

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<sup>660</sup>Text: Epiph rell.; ζῶ C.

<sup>661</sup>Text: U Holl; om. γὰρ ὁ M.

<sup>662</sup>Text: Epiph rell.; ἐνεργῶν 383.

<sup>663</sup>Text: L<sup>epiph</sup> Sa Pa Holl; add. ἐστὶν J.

<sup>664</sup>Text: Epiph rell.; κτῆσις 462 1912; κρῖσις D\*.

## 15) κατὰ τὸ εἰρημένον·

πεπειραμένος κατὰ πάντα ὡς ἄνθρωπος, χωρὶς ἁμαρτίας

(Pan. 77,27,30)

Chapter V

## 1) φάσκει . . . ὅτι·

πᾶς ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων  
καθίσταται, εἰς τὸ<sup>665</sup> δῶρά τε καὶ θυσίας / (Pan. 69,  
37,6)

## 1) ὁ ἀπόστολός φησι·

πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος τὰ<sup>666</sup>  
ὑπὲρ<sup>667</sup> ἀνθρώπων καθίσταται, εἰς τὸ προσφέρειν δῶρα  
καὶ θυσίας (Anc. 41,5)

1) πᾶς γὰρ ἱερεὺς ἀπὸ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων  
καθίσταται κατὰ τὸ γεγραμμένον (Anc. 93,2)2) /δυνάμενος μετριοπαθεῖν / 8:3 (Pan. 69,37,6)6) ἱερεὺς τοίνυν, ὡς ἔφην, ὁ κύριος ἡμῶν Ἰησοῦς Χριστός  
εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ<sup>668</sup> (Pan. 29,4,5)

<sup>665</sup>Text: J rell.; Μελχισεδέχ A 1311; sedech it<sup>f</sup>  
vulg.

<sup>666</sup>Text: L<sup>epiph</sup> J; add. πρὸς θεὸν Holl.

<sup>667</sup>Text: Epiph rell.; peri p<sup>46</sup>.

<sup>668</sup>This quotation of material from Ps. 109:4 occurs  
later in Heb. 7:17. Cf. p. 170, fn. 670, infra.



- 6) ἐκ τοῦ ῥητοῦ τοῦ εἰρημένου·  
 σὺ εἶ<sup>669</sup> ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ  
<sup>670</sup> (Pan. 55,1,3)
- 7) καὶ πάλιν·  
 ὃς<sup>671</sup> ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις καὶ  
 ἰκεσίας<sup>672</sup> ἐποιεῖτο, φησί, πρὸς τὸν δυνάμενον αὐτὸν  
 σῶσαι<sup>673</sup> (Pan. 55,9,15)

#### Chapter VI

- 2) ἐπιθέσεως χειρῶν,<sup>674</sup> κατὰ τὸ γεγραμμένον (Pan. 77,38,4)
- 4) τὸ ῥητὸν τοῦ ἀποστόλου τὸ εἰρημένον·  
 ἀδύνατον γὰρ<sup>675</sup> τοὺς ἄπαξ φωτισθέντας / (Pan. 59,2,1)
- 5) / καὶ καλὸν γευσάμενους<sup>676</sup> θεοῦ ῥῆμα <sup>677</sup> δυνάμεις<sup>678</sup> τε  
 τοῦ<sup>679</sup> μέλλοντος αἰῶνος / (Pan. 59,2,1)

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<sup>669</sup>Text: U Holl; om. εἶ M.

<sup>670</sup>This exact citation from the LXX occurs again at Heb. 7:17. There the majority text omits εἶ. Those including εἶ are p<sup>46</sup> DC K P 216 325 326 440 917 1836 1912. The context in Pan. 55,1,3-7 indicates that while Epiphanius may have the Ps. 109:4 text in mind, he very likely is quoting from Heb. 5:6. The introduction to Heb. 7:3 in Pan. 55,1,7 indicates that he does not refer to 7:17.

<sup>671</sup>Text: Epiph rell.; ὃς ὡν D\*.

<sup>672</sup>Text: Epiph I; ἰκετηρίας rell.

<sup>673</sup>Text: Epiph; αὐτὸν σῶζειν 547 1908; σῶζειν αὐτὸν rell.

<sup>674</sup>Text: Epiph 1319; τῶν χειρῶν 1845; τε χειρῶν rell.

<sup>675</sup>Text: M Holl; om. γὰρ U.

<sup>676</sup>Haplography has occasioned an abbreviated text.

<sup>677</sup>Text: Epiph rell.; ῥῆμα θεοῦ P 1831 Tert.

<sup>678</sup>Text: Epiph rell.; δύναιμις p<sup>46</sup> copsams, boms eth.

<sup>679</sup>Text: Epiph 255; om. τοῦ rell.

- 6) /καὶ παραπεσόντας<sup>680</sup> πάλιν ἀνακαινίζειν εἰς μετάνοιαν,  
<sup>681</sup> ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παρα-  
δειγματίζοντας<sup>682</sup>/ (Pan. 59,2,1)
- 7) /γῆ γὰρ ἡ<sup>683</sup> πιοῦσα πολλάκις<sup>684</sup> τὸν ἐπ' αὐτῆς<sup>685</sup> ἐρχό-  
μενον ὑετὸν καὶ τίκτουσα βοτάνην<sup>686</sup> εὐθετον ἐκείνοις,  
δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας· / (Pan.  
59,2,2)
- 8) /ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους ἀδόκιμος καὶ<sup>687</sup>  
κατάρας ἐγγύς, ἥς τὸ τέλος εἰς καῦσιν<sup>688</sup> (Pan. 59,2,2)
- 9) ὁ ἅγιος ἀπόστολος . . . φησι·  
πεπείσαμεθα<sup>689</sup> δὲ<sup>690</sup> περὶ ὑμῶν, ἀγαπητοί, τὰ κρείττονα  
καὶ ἐχόμενα<sup>691</sup> σωτηρίας, εἰ καὶ οὕτως<sup>692</sup> λαλοῦμεν/  
(Pan. 59,2,4)

<sup>680</sup>Text: Eriph rell.; παραπεσόντος D\*.

<sup>681</sup>Text: M Holl; om. εἰς μετάνοιαν U.

<sup>682</sup>Text: Eriph rell.; παραδειγματίζοντες D E.

<sup>683</sup>Text: Eriph rell.; om. ἡ 242.

<sup>684</sup>Text: M Holl; πολλάκις post ἐπ' αὐτῆς U.

<sup>685</sup>Text: Eriph rell.; ἐπ' αὐτήν 1952; ἐπ' αὐτῆ 1 4;  
ἐαυτῆς 330 440.

<sup>686</sup>Text: Eriph rell.; τὸν ἐν βοτάνη 1836.

<sup>687</sup>Text: U Holl; om. ἀδόκιμος καὶ M.

<sup>688</sup>Text: Eriph rell.; καῦσις 917; om. 2344.

<sup>689</sup>Text: Eriph rell.; πεποιθήσαμεν 2005.

<sup>690</sup>Text: U Holl; om. δὲ M.

<sup>691</sup>Text: Eriph rell.; γενόμενα 2344.

<sup>692</sup>Text: Eriph rell.; om. εἰ 614 642; om. καὶ 2 6.

- 10) /ού γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἀγαθοῦ ἔργου  
ὕμῶν (Pan. 59,2,4)

Chapter VII

- 3) φασιν ὅτι ἀπάτωρ, ἀμήτωρ,<sup>693</sup> ἀγενεαλόγητος<sup>694</sup> ἐκ τῆς  
πρὸς Ἑβραίους τοῦ ἀγίου Παύλου ἐπιστολῆς (Pan. 55,1,4)
- 3) εὐρίσκειται δὲ εὐθὺς λέγων.<sup>695</sup>  
ἀφομοιούμενος τῷ υἱῷ τοῦ θεοῦ μένει ἱερεὺς<sup>696</sup> εἰς τὸ  
διηνεκές (Pan. 55,1,7)
- 3) ἀφομοιούμενος, φησί, τῷ υἱῷ τοῦ θεοῦ μένει<sup>697</sup> ἱερεὺς  
εἰς τὸ διηνεκές (Pan. 55,5,2)
- 3) ὡς ἔχει ἡ θεία γραφή ὅτι·  
ἀφομοιούμενος<sup>698</sup> τῷ υἱῷ τοῦ θεοῦ μένει ἱερεὺς εἰς τὸ  
διηνεκές (Pan. 55,7,4)
- 3) <sup>699</sup>μένει ἱερεὺς εἰς τὸ διηνεκές (Pan. 67,3,2)
- 3) φησιν ὁ ἀπόστολος·  
ἀπάτωρ ἀμήτωρ ἀγενεαλόγητος (Pan. 67,3,3)

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<sup>693</sup>Text: M; ἀμήτωρ, ἀπάτωρ U Holl.

<sup>694</sup>Text: M U; add. ἐγένετο Holl.

<sup>695</sup>Öhler conjectures ὁ Παῦλος. Cf. p. 170, fn.  
<sup>670</sup> supra.

<sup>696</sup>Text: Epiph rell.; ἀρχιερεὺς 88 915.

<sup>697</sup>Text: M Holl; add. γὰρ U.

<sup>698</sup>Text: M Holl; ἀφομοιωμένος U.

<sup>699</sup>Holl adds ὁ ἀφομοιωμένος τῷ υἱῷ τοῦ θεοῦ from  
line 20; cf. also the several other occurrences of the  
phrase.

- 3) ἀφωμοιωμένος δὲ<sup>700</sup> τῷ υἱῷ τοῦ θεοῦ μένει ἱερεὺς εἰς τὸ διηνεκές (Pan. 67,3,3)
- 3) τὸ εἰρημένον·  
ἀφωμοιωμένος τῷ υἱῷ τοῦ θεοῦ μένει ἱερεὺς εἰς τὸ διηνεκές (Pan. 67,3,5)
- 3) καὶ τῷ εἰπεῖν·  
ἀφωμοιωμένος τῷ υἱῷ τοῦ θεοῦ μένει ἱερεὺς εἰς τὸ διηνεκές (Pan. 67,7,2)
- 3) ἀρχὴν ἡμερῶν κατὰ τὸ γεγραμμένον (Pan. 69,72,6)
- 6) φάσκει δὲ οὕτως·  
ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν<sup>701</sup> δεδεκάτωκε τὸν πατριάρχην (Pan. 55,3,2)
- 6) τῷ ὄντι δὲ·  
ὁ μὴ γενεαλογούμενος ἐξ αὐτῶν τὸν Ἀβραάμ δεδεκάτωκεν (Pan. 55,7,5)
- 6) ὁ ἅγιος ἀπόστολος . . . ἔφη·  
ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν (ὁ ἅγιος δέ· ἀλλὰ ἐξ ἑτέρων) δεδεκάτωκε τὸν Ἀβραάμ (Pan. 55,9,15)
- 6) ὁ ἀπόστολος . . . λέγων·  
ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκε τὸν Ἀβραάμ τὸν πατριάρχην (Pan. 67,7,6)
- 12) μετατιθεμένης γὰρ, φησι, τῆς ἱερωσύνης ἐξ ἀνάγκης καὶ νόμου<sup>702</sup> μετάθεσις γίνεται (Pan. 77,38,5)

<sup>700</sup>Text: Epiph rell.; Epiphanius omits δὲ in other quotations of v. 3 with 2004; δὲ τοῦ υἱοῦ 1875.

<sup>701</sup>Text: Epiph rell.; ἐκ τούτων 1518 1522; om. 642 920.

<sup>702</sup>Text: Epiph rell.; om. καὶ νόμου B.

- 14) καὶ πάλιν ὁ ἀπόστολος·  
 δῆλον ὅτι ἐξ Ἰουδα ἀνατέταλκεν ὁ κύριος (Pan. 66,63,  
 13)
- 19) εἰ γὰρ·  
 ὁ νόμος οὐδένα ἐτελείωσε (Pan. 77,38,2)

#### Chapter VIII

- 13) τοῦ ἀποστόλου λέγοντος ὅτι·  
 πᾶν τὸ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ  
 γίνεται (Pan. 77,38,4)
- 13) καὶ τὸ·  
 πεπαλαιωμένον καὶ ἐγγὺς ἀφανισμοῦ γεγονός (Anc. 94.5)

#### Chapter IX

- 17) καὶ φησι·  
 διαθήκη δὲ ἐπὶ νεκροῖς βεβαία ἐστὶ / (Pan. 66,74,7)
- 18) / διὸ καὶ ἡ πρώτη ἄνευ αἵματος οὐκ ἐγένετο / (Pan. 66,  
 74,7)
- 19) / ἔλαβε γὰρ Μωυσῆς τὸ αἷμα τῶν τράγων καὶ ἐρράντισεν  
 αὐτὸ τὸ βιβλίον καὶ τὸν λαόν (Pan. 66,74,7)
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Chapter X

- 12) ἐκάθισεν ἐν δεξιᾷ<sup>703</sup> τοῦ πατρὸς / 7:3 (Pan. 69,39,4)
- 12) καὶ πάλιν·  
ἐκάθισεν ἐν δεξιᾷ τοῦ πατρὸς (Pan. 69,75,6)
- 12) ἐκάθισεν<sup>704</sup> ἐν δόξῃ<sup>705</sup> ἐν δεξιᾷ τοῦ πατρὸς κατὰ τὸ  
γεγραμμένον (Pan. 70,8,7)
- 12) ἀλλ'·  
ἐκάθισεν ἐν δεξιᾷ τοῦ πατρὸς (Anc. 81,8)
- 29) πνεῦμα χάριτος (Anc. 72,6)

Chapter XI

- 4) μετὰ γὰρ τὸ ἀποθανεῖν ἔτι λαλεῖ, ὡς φησιν ἡ γραφή /  
(Anc. 94,4)
- 5) /'Ενὼχ<sup>706</sup> μετετέθη καὶ οὐχ ἠύρισκετο καὶ οὐκ εἶδε  
θάνατον· εὐηρέστησε γὰρ τῷ θεῷ<sup>707</sup> / 7 (Anc. 94,4)
- 6) τῷ ἀποστόλῳ εἰρημένον, ὅτι·  
δεῖ τὸν προσερχόμενον θεῷ πιστεύειν ὅτι ἔστι καὶ τοῖς  
ἀγαπῶσιν αὐτὸν μισθαποδότης γίνεται (Pan. 70,6,4)

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<sup>703</sup>Text: Epiph rell.; ἐκ δεξιῶν A 104 Ath.

<sup>704</sup>Text: J; add. τσ Holl.

<sup>705</sup>ἐν δόξῃ may have been inserted here by Epiphanius from Heb. 1:3 or Eph. 1:20.

<sup>706</sup>Text: Epiph rell.; 'Αινὼχ D\* K.

<sup>707</sup>Cf. Gen. 5:24.



6) ὅτι·

πιστεύειν δεῖ τὸν προσερχόμενον θεῷ ὅτι ἔστι καὶ τοῖς ἐκζητοῦσιν<sup>708</sup> αὐτὸν μισθαποδότης γίνεται (Pan. 76, 37,14)

6) ὅτι·

ἔστι καὶ τοῖς ἀγαπῶσιν αὐτὸν μισθαποδότης γίνεται (Pan. 76,54,22)

25) ὡς Μωυσῆς·

μᾶλλον εἴλετο συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ περ ἀπολαύειν (Pan. 80,5,2)

32) ὄρα τὸν ἀπόστολον λέγοντα περὶ ἀρχαίων προφητῶν·

ἐπιλείψει μοι ὁ χρόνος διηγούμενον περὶ<sup>709</sup> Γεδεών,

Βαράκ, Σαμψών, Ἰεφθάε, Δαυὶδ καὶ λοιπῶν<sup>710</sup> προφητῶν / 37 (Pan. 66,81,7)

37) 32 / οἵτινες περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασι,

κακοχούμενοι<sup>711</sup> στενοχωρούμενοι θλιβόμενοι / (Pan. 66, 81,7)

38) / ὧν οὐκ ἦν ἄξιος ὁ κόσμος (Pan. 66,81,7)

### Chapter XII

2) τελειωτῆν. Ἰησοῦν (Pan. 77,38,3)

<sup>708</sup>Text: Epiph rell.; ζητοῦσιν p<sup>13</sup> P.

<sup>709</sup>Text: Epiph rell.; περὶ δὲ D\*.

<sup>710</sup>Epiphanius omits τε καὶ Σαμουὴλ and inserts λοιπῶν before προφητῶν. Although 69 it<sup>d,e</sup> syr<sup>p</sup> arm eth Thdrt Dam insert ἄλλων, Epiphanius's λοιπῶν is not due to manuscript dependence, but rather to his free method of quoting.

<sup>711</sup>Text: J; κακοχούμενοι Petavius Holl.

- 2) ὅτι·  
αἰσχύνῃς καταφρονήσας (Pan. 80,7,3)
- 13) κατὰ τὸ γεγραμμένον·  
μὴ ἐκτραπήναι τὸ χωλόν, ἰαθῆναι<sup>712</sup> δὲ μᾶλλον (Pan. 68, 3.1)
- 14) ὅταν εἴπη ὅτι·  
καὶ τὸν ἀγιασμὸν ὑμῶν, οὐ χωρὶς τὸν θεὸν<sup>713</sup> οὐδεὶς ὄψεται (Pan. 67,2,1)

#### Chapter XIII

- 4) εἶτα ὁ ἅγιος ἀπόστολος·  
τίμιος ὁ γάμος<sup>714</sup> καὶ ἡ κοίτη ἀμίαντος (Pan. 23,5,7)
- 4) λέγων·  
τίμιος ὁ γάμος καὶ ἡ κοίτη ἀμίαντος, πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ θεός (Pan. 26,16,1)
- 4) καὶ τοῦ ἀποστόλου φάσκοντος·  
τίμιος ὁ γάμος καὶ ἡ κοίτη ἀμίαντος (Pan. 47,2,2)
- 4) ἐπειδὴ·  
τίμιος ὁ γάμος καὶ ἡ κοίτη ἀμίαντος (Pan. 61,3,5)
- 4) πῶς ὁ ἀπόστολος ἔφη·  
τίμιος ὁ γάμος καὶ ἡ κοίτη ἀμίαντος, πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ θεός (Pan. 67,2,2)
- 4) πῶς γὰρ οὐκ ἔσται τίμιος ὁ γάμος (Pan. 67,6,4)

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<sup>712</sup>Text: Epirh 440; ἰαθῆ rell.

<sup>713</sup>Text: Epirh it<sup>d</sup> vulg; κύριον rell.

<sup>714</sup>Text: V Holl; add. ἐν πᾶσι M.

Heb. 13:5

5) ὡς λέγων·

οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω<sup>715</sup> (Pan. 69,66,

1)

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<sup>715</sup>Cf. Deut. 31:6 (Gen. 28:15; Deut. 31:8; Jos. 1:5).

## CHAPTER IV

### THE CRITICAL APPARATUS TO EPIPHANIUS'S QUOTATIONS

#### Introduction to the Critical Apparatus

The purpose of the present chapter is to set forth those variant readings in the New Testament textual tradition which are relevant to the passages from the Pauline epistles which are cited by Epiphanius. The various instances of variation are numbered consecutively with Arabic numerals. In the presentation of textual data, the reading of Epiphanius in the passage concerned is always given first. In a few instances it was impossible to ascertain which variant reading was actually supported by Epiphanius. In these instances his name is given as support for both readings. Witnesses are cited in support of a given reading in the following order: a) TR, b) papyri, c) uncials, d) minuscules, e) lectionaries, f) versions, and g) patristic evidence.

Parentheses are employed to denote differences in readings which do not affect the main point of the variant, as well as to denote a minor deviation in a witness from the reading being cited but which does not affect the major point of the reading.

When a word in a variant reading occurs more than once in a quotation, the word is cited in the critical

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apparatus with pr., sec., or tert., in parentheses to indicate which occurrence of the word is under consideration in the critical apparatus.

The following symbols, abbreviations, and Latin words are used in the critical apparatus:

\* = the original reading of a witness prior to correction

add., = adds

al = others

al omn = all others

al pauc = a few others

ante = before

bis = twice

c = corrected reading. No attempt has been made to distinguish between the correctors of a manuscript when there is more than one.

cett = others

cf. = compare

comm. = commentary

ed. = edition

ex = from

hiat., hiant. = it lacks, they lack

i.e. = that is

infra = below

loc. = place

mg = margin

ms, mss = manuscript, manuscripts

om. = omit

post = after

pr. = first occurrence

rell. = the remaining witnesses included in this thesis

sa pa = sacra parallela (i.e., as Holl in GCS)

sec. = second occurrence

supra = above, previous

tert. = third occurrence

txt. = text, as opposed to margin or commentary

vid. = apparently, it seems

The sigla used to designate the respective witnesses to the text of the New Testament are those customarily employed in the apparatus critici of printed editions of the Greek New Testament.<sup>1</sup> The papyri are indicated by the letter "p" followed by a superscript numeral (e.g. p<sup>46</sup>). Although most uncials are designated by capital letters, a few to which letters have not been assigned are designated by numerals in accordance with the system devised by C. R. Gregory and followed by Kurt Aland.<sup>2</sup> The minuscule manuscripts are likewise designated by the Gregory numerals.

The following table sets forth the sigla and names of the versions which are cited in the critical apparatus. Dates are provided for individual Old Latin manuscripts.<sup>3</sup>

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<sup>1</sup>Cf. Kurt Aland, Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments: Band I of Arbeiten zur neutestamentlichen Textforschung (Berlin: Walter de Gruyter, 1963).

<sup>2</sup>Cf. p. 34, fn. 64, supra.

<sup>3</sup>The sigla, names, and dates of the Old Latin witnesses are derived from the following works: Kurt Aland, et. al., ed., The Greek New Testament, pp. xxvi-xxviii, and C. R. Gregory, Prolegomena, pp. 968-970.



Old Latin

<u>Siglum</u>	<u>Name</u>	<u>Date</u>
ar	Ardmachanus	IX
c	Colbertinus	XII/XIII
d	Claromontanus	V/VI
dem	Demidovianus	XIII
div	Divionensis	XIII
e	Sangermanensis	IX
f	Augiensis	IX
g	Boernerianus	IX
gig	Gigas	XIII
m	Speculum (or Ps-Aug)	IV-IX
r	Monacensis	VII
t	Liber Comicus Toletanus	XI
x	Bodleianus	IX
z	Harleianus Londiniensis	VIII

Vulgate

<u>Siglum</u>	<u>Name</u>
six	Sixtine edition
cl	Clementine edition
ww	Wordsworth White edition
am	Amiatinus
fu	Fuldensis
harl	Harleianus
tol	Toletanus

Syriac

<u>Siglum</u>	<u>Name</u>
syr <sup>h</sup>	Harklean
syr <sup>p</sup>	Peshitta
syr <sup>pal</sup>	Palestinian
syr <sup>ph</sup>	Philoxenian
syr <sup>hmg</sup>	a marginal reading
syr <sup>hgr</sup>	a Greek marginal reading
syr <sup>h</sup> with *	a reading marked by * to indicate the presence of a variant reading

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Coptic

<u>Siglum</u>	<u>Name</u>
cop <sup>sa</sup>	Sahidic
cop <sup>bo</sup>	Bohairic
cop <sup>fay</sup>	Fayyumic
cop <sup>ach</sup>	Achmimic

Other Versions

<u>Siglum</u>	<u>Name</u>
goth	Gothic
arm	Armenian
eth	Ethiopic
eth <sup>ro</sup>	Ethiopic (Rome)
eth <sup>pp</sup>	Ethiopic (Pell Platt and Praetorius)
eth <sup>ms</sup>	Ethiopic (Paris ms. Eth. n. 32)
geo	Georgian

The sigla and names of the Patristic writers and works cited in the critical apparatus are as follows:

Acac	Acacius of Caesarea
Adam	Adamantius
Alexder	Alexander of Lycopolis
Amb	Ambrose of Milan
Ambrster	Ambrosiaster
Amphil	Amphilochius
And	Andrew of Caesarea
Antioch	Antiochus of Sabas
Anton	Antonius Melissa
Aphr	Aphraates
Apol	Apollinaris of Laodicea
Archel	Archelaus
Ath	Athanasius
Aug	Augustine
Bas	Basil of Caesarea
Basilid	Basilides
Caes	Caesarius of Nazianzus
Canon	Apostolic Canons
Cass	Cassiodorus
Chr	John Chrysostom

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Chron	Chronicon Paschale
Clem	Clement of Alexandria
Clem-Ro	Clement of Rome
Const	Apostolic Constitutions
Cosm-Ind	Cosmos Indicopleustes
Cyp	Cyprian
Cyr	Cyril of Alexandria
Cyr-Jer	Cyril of Jerusalem
Dam	John of Damascus
Dial	Dialogue Against the Marcionites
Did	Didymus of Alexandria
Dion	Dionysius
Encrat	The Encratites
Ephr	Ephraem of Syria
Epiph	Epiphanius of Salamis
Euseb	Eusebius
Euthal	Euthalius
Gaud	Gaudentius
Greg-Elv	Gregory of Elvira
Greg-Naz	Gregory of Nazianzus
Greg-Nyss	Gregory of Nyssa
Hil	Hilary
Hipp	Hippolytus
Ign	Ignatius
Iren	Irenaeus
Isid	Isidore
Jer	Jerome
Just	Justin Martyr
Lcif	Lucifer of Cagliari
Macar	Macarius the Elder
Man	Mani
Marc	Marcion
Meth	Methodius
Naass	The Naassenes
Nicet	Niceta of Remesiana
Novat	Novatian
Oec	Oecumenius
Or	Origen
Pac	Pacian
Paulin	Paulinus of Nola
Pelag	Pelagius
Peter-Alex	Peter of Alexandria
Phot	Photius
Polyc	Polycarp
Prim	Primasius
Ps-Ath	Pseudo-Athanasius
Ps-Ign	Pseudo-Ignatius
Ps-Jer	Pseudo-Jerome
Ps-Just	Pseudo-Justin
Ps-Oec	Pseudo-Oecumenius
Ptol	Ptolemaeus
Quaest	Questions on the Old and New Testaments (by Faustus of Milevia?)

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Sedul	Sedulius Scotus
Sev	Severus
Tert	Tertullian
Theodot	Theodotus
Thdrt	Theodoret
Theo-Mops	Theodore of Mopsuestia
Thphylct	Theophylact
Tit-Bost	Titus of Bostra
Valent	Valentinus
Victorin	Victorinus of Pettau
Vict-Rom	Voctorinus of Rome
Vigil	Vigilius of Thapsus
Zeno	Zeno of Verona

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The Critical Apparatus

Rom 1:27

1. a. ἐν ἑαυτοῖς Epiph TR N A C D E G L P Ψ 33 81 88 104  
 105 181 201 206 216 221 314 325 326 330 356  
 378 383 436 440 462 489 547 614 642 665 915  
 917 1522 1739 1836 1908 1912 2344 Clem Euseb  
 Ath Ephr Naasshipp
- b. ἐν αὐτοῖς B K 323
- c. om. 69\*

Rom. 3:5

2. a. τὴν ὁργὴν Epiph TR N<sup>c</sup> A B D G K L P Ψ 33 69 81 88  
 104 105 181 201 206 216 221 314 325 326 330  
 356 378 383 436 440 462 489 547 614 642 665  
 915 917 1522 1739 1836 1908 2344 Clem Or
- b. τὴν ὁργὴν αὐτοῦ N\* 1835 2004 cop<sup>bo</sup> syr<sup>D</sup>

Rom. 3:8

3. a. ὅτι Epiph TR N A B D K L P Ψ 33 69 81 88 104 105  
 181 201 206 216 221 314 325 326 330 356 378  
 383 436 440 462 489 547 614 642 665 915 917  
 1522 1739 1836 1908 1912 Clem
- b. om. Epiph G 241 1827 1913 2344 it<sup>G</sup> vulg Or Ambrster

Rom. 3:8

4. a. ἵνα ἔλθῃ ἐφ' ἡμᾶς Epiph 69 81 330 cop<sup>bo</sup>
- b. ἵνα ἔλθῃ Epiph TR N A B D G K L P Ψ 33 88 104 105  
 181 201 206 216 221 314 325 326 356 378 383  
 436 440 462 489 547 614 642 665 915 917 1522  
 1739 1836 1908 1912 2344 Clem
- c. ἔλθῃ post ἀγαθὰ 1311

## Rom. 4:19

5. a. ἥδη νενεκρωμένον Epiph TR N A C D E K L P Ψ 33 69  
81 88 104 105 181 201 206 216 221 314 325 326  
330 356 378 383 436 440 451 462 489 547 614  
629 642 665 915 917 1241 1522 1836 1877 1912  
1962 1984 1985 2127 2344 2492 2495 it<sup>g</sup>ig syr<sup>h</sup>  
with \* cop<sup>bo</sup> arm Or<sup>lat</sup> Euthal Thdrt Dam Ps-Oec  
Thphylet
- b. νενεκρωμένον B F G 630 1739 1881 1908 1952 it<sup>ar,d</sup>,  
dem,e,f,g,x,z vulg<sup>ed</sup> syr<sup>p,h,pal</sup> cop<sup>sa</sup> eth Or<sup>lat</sup>  
Ephr Chr Methepiph

## Rom. 5:1

6. a. ἔχομεν Epiph TRN<sup>c</sup> BC F G P Ψ 0220<sup>vid</sup> 88 104 206  
216 221 314 326 330 378 383 451 462 547 629  
642 665 917 1241 1522 1739 1836 1877 1881 1908  
1984 2127 2344 2492 2495 it<sup>z\*</sup> syr<sup>h</sup> cop<sup>sa</sup> Ephr  
Did Cyr Sedul
- b. ἔχομεν N\* A B\* C D E K L 6 33 35 69 81 105 181 201\*  
226 241 325 436 483 614 630 635 794 823 915 919  
999 1175 1311 1827 1838 1874 1875 1891 1912  
1962 1985 lect<sup>597,599</sup> it<sup>d</sup>,dem,e,f,g,t,x vulg  
syr<sup>p,pal</sup> cop<sup>bo</sup> arm eth Marc Tert Or<sup>lat</sup> Ambrster  
Tit-Bost Chr Cyr Euthal Thdrt Dam

## Rom. 5:6

7. a. ἔτι γὰρ . . . ἔτι Epiph<sup>comm</sup> N A C D\* 81 104 1241  
2492 syr<sup>h</sup> Marc Or<sup>lat</sup> Dam.
- b. ἔτι γὰρ . . . om. TR D<sup>c</sup> K P Ψ 33 69 88<sup>vid</sup> 105 181  
206 216 221 314 325 326 330 356 378 383 436 440  
451 462 489 547 614 629 630 642 665 915 917  
1522 1739 1836 1877 1881 1908 1912 1962 1984  
1985 2344 2495 arm eth Or<sup>lat</sup> Chr
- c. εἰ γὰρ . . . om. 201
- d. εἰ δὲ . . . om. syr<sup>D</sup> Aug
- e. ἔτι δὲ . . . om. L
- f. εἴ γε . . . ἔτι B cop<sup>sa</sup>
- g. εἰ γὰρ . . . ἔτι syr<sup>pal</sup> cop<sup>bo</sup>
- h. εἰς τὴν γὰρ . . . ἔτι D<sup>c</sup> F G it<sup>ar,d,dem,e,f,g,t,x,z</sup>  
vulg Iren<sup>lat</sup>



## Rom. 5:14

8. a. Μωϋσέως Epiph N B C D E F G K L 33 69 81 88 104  
 105 181 201 206 325 326 356 378 489 614 665  
 915 917 1836 1912<sup>c</sup> Clem
- b. Μωσέως TR A P Ψ 216 221 314 330 383 436 440 462  
 547 642 1522 1739 1908 1912\*

## Rom. 6:9

9. a. κυριεύει Epiph TR p<sup>46</sup> N A B C D F G K L P Ψ 69 88  
 104 105 181 201 206 216 221 325 326 330 356  
 378 383 436 440 462 489 547 642 665 915 917  
 1522 1739 1836 1908 1912 Tert
- b. κυριεύει 81 314 614 623 1319 2344 it<sup>d,e,f,g,m</sup>  
 vulg Euseb Ephr Ambrster Amb

## Rom. 7:18

10. a. ἀγαθόν Epiph TR N A B C D K L P Ψ 33 69 81 88  
 104 105 181 201 206 216 221 314 325 326 330  
 356 378 383 436 440 489 547 614 642 665 915  
 917 1522 1739 1836 1908 2344 Clem Chr Thdrt  
 Dam
- b. τὸ ἀγαθόν F G 38 242 1944 Meth<sup>e</sup> Epiph Cyr

## Rom. 7:23

11. a. τῷ νόμῳ Epiph TR A C L 35 38 81 104 201 203 206  
 218 221 226 241 256 257 263 296 319 323 326  
 330 337 378 385 436 451 506 547 614 623 629  
 630 639 642 823 876 1099 1108 1175 1241 1245  
 1319 1610 1611 1739 1831 1838 1891 1908 1962  
 1984 1985 2004 2127 2344 2495 syr<sup>p,h</sup> arm  
 Meth<sup>e</sup> Epiph Caes Chr Cyr Dam
- b. ἐν τῷ νόμῳ N B D E F G K P Ψ 33 69 88 181 216\*  
 325 356 383 440 462 915 917 1189 1522 1836  
 1877 1881 1912 2492 it<sup>ar,d,dem,e,f,g,t,x,z</sup>  
 vulg goth Clem Or<sup>lat</sup> Ambrster Euthal Thdrt

## Rom. 8:11

12. a. Χριστὸν ἐκ νεκρῶν Epiph B D<sup>c</sup> F G 1985 2127 lect  
 62,1365 Valent Meth Bas Ps-Ath
- b. τὸν Χριστὸν ἐκ νεκρῶν TRN<sup>c</sup> K L P Ψ 33 69 88 105  
 181 201 206 216 221 325 326 330 356 378 383

436 440 451 462 489 547 614 642 665 915 917  
 1241 1522 1836 1877 1912 1984 2344 2492 2495  
 arm Meth Sev Thdrt Ps-Ath Ps-Oec Thphylct

- c. om. or include τὸν it<sup>f,g,m</sup> cop<sup>sa</sup> eth Iren<sup>lat</sup> Tert  
 Or<sup>lat</sup> Ambrster Hil
- d. Ἰησοῦν ἐκ νεκρῶν lect<sup>809</sup> it<sup>z</sup> syr<sup>h</sup> Tert Cyr-Jer
- e. Χριστὸν Ἰησοῦν ἐκ νεκρῶν D\* it<sup>d,e</sup> cop<sup>bo</sup> (Hipp)  
 Ath Did
- f. Ἰησοῦν Χριστὸν ἐκ νεκρῶν 104 it<sup>dem,x</sup> vulg syr<sup>pal</sup>  
 cop<sup>bo</sup> eth Or<sup>lat</sup> Ath Did Aug Cyr
- g. ἐκ νεκρῶν Χριστὸν Ἰησοῦν N\* A 630 1739 1881 1908  
 Cyr Dam
- h. ἐκ νεκρῶν Ἰησοῦν Χριστόν C 81 Cyr
- i. τὸν Χριστόν 103 Chr
- j. om. 436<sup>e</sup> 629 itar

## Rom. 8:11

13. a. καί Epiph TR B C D E F G K L P Y 33 69 81 88 104  
 105 181 201 206 216 221 325 330 356 378 383  
 436 440 462 489 547 614 642 665 915 917 1522  
 1836 1912 2344 it<sup>d,e,f,g,m</sup> vulg syr<sup>p,h</sup> cop<sup>bo</sup>  
 arm eth Valenth<sup>hipp</sup> Iren Clem Or Hipp Meth<sup>epiph</sup>  
 Ath Bas Did Cyr Cyr-Jer Tert Hil Ambrster
- b. om. N A 326 1739 1867 1908 arm<sup>ed</sup> Or Meth<sup>epiph</sup>

## Rom. 8:11

14. a. τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος (Epiph) N A C P  
 5 10 25 31 32 38 42 51 69 81 88 104 110 206 218  
 234 241 256 263 296 326 384 429 436 441 467 623  
 642 915 1319 1611 1758 1837 1838 1875 1891 1952  
 1962 2127 2495 lect<sup>365</sup> it<sup>i</sup> syr<sup>h,pal</sup> cop<sup>sa,bo</sup>  
 arm eth Clem Hipp Meth<sup>epiph</sup> Ath Bas Cyr-Jer  
 Did Apoll Macar Chr Aug Cyr Dam
- b. τὸ ἐνοικοῦν αὐτοῦ πνεῦμα TR B D E F G K L P\* Y 33  
 105 181 216 221 325 330 378 383 451 462 547  
 (614) 629 630 665 917 1241 1522 1739 1836 1877  
 1881 1908 1984 1985 2344 2492 it<sup>d,em,e,g,m,x,z</sup>  
 vulg syr<sup>p</sup> Iren<sup>lat</sup> Tert Or Meth Ambrster Hil  
 Ephr Chr Sev Nicet Thdrt Euthal

## Rom. 8:13

15. a. τοῦ σώματος Epiph TR p<sup>27</sup> N A B C K L P Ξ 33 69 81  
88 104 105 181 201 206 216 221 325 326 330 356  
378 383 436 440 462 489 547 614 642 665 915 917  
1522 1739 1836 1908 1912 2344 syr<sup>p,h</sup> cop<sup>sa,bo</sup>  
eth Clem Or Did Chr Thdrt Dam
- b. τῆς σαρκός D E F G it<sup>d,e,f,g</sup> vulg Iren Or Ephr  
Did Tert Cyp
- c. τοῦ πνεύματος 241

## Rom. 8:26

16. a. ὑπερεντυγχάνει ὑπὲρ ἡμῶν Epiph TR N<sup>c</sup> C K L P Ξ 33  
69 88 104 105 181 201 206 216 221 325 326 330  
356 383 436 440 451 462 489 547 614 (629) 642  
665 915 917 1241 1522 1836 1877 1912 1962 1984  
1985 2344 2492 2495 it<sup>ar,d,c,dem,f,t,x,z</sup> vulg  
syr<sup>p,h</sup> cop<sup>sa,bo</sup> Or Euseb Ephr Cyr-Jer Did Aug  
Thdrt
- b. ὑπερεντυγχάνει p<sup>27</sup>vid N\* A B D F G 81 256 263 424<sup>c</sup>  
1319 1739 1881 2004 2127 2298 it<sup>d\*</sup>,g arm Or  
Aug Dam
- c. ὑπὲρ ἡμῶν ἐντυγχάνει 630 1908
- d. ἐντυγχάνει ὑπὲρ ἡμῶν 378 431 1909 Ephr Chr

## Rom. 8:34

17. a. ὅς ἐστιν Epiph N A C 3 81 103 131 133 209 216 221  
322 323 337 424 440 460 547 1245 1518 1522  
1610 1836 1875 1908 1913 1952 2125 it<sup>d\*</sup> vulg  
goth cop<sup>bo</sup> Iren Or Did Chr Cyr Thdrt Dam Hil  
Amb Aug
- b. ὅς καὶ ἐστιν TR p<sup>27</sup> p<sup>46</sup> N<sup>c</sup> B D E F G K L Ξ 33 69  
88 104 105 181 201 206 325 326 330 356 378 383  
436 462 489 614 642 665 915 917 1908 1912 2344  
it<sup>d,c,e,f,g</sup> syr<sup>h</sup> Cyr-Jer Thphylct Oec

## Rom. 9:4

18. a. αἱ διαθήκαι Epiph TR N C K Ξ 33 69 81 88 104 105  
181 201 206 216 221 325 326 330 356 378 383  
436 (440) 451 462 489 547 614 629 630 642 665

915 917 1241 1522 1739 1836 1877 1881 1908  
 1912 (1962) 1984 1985 2127 2344 2492 2495  
 it<sup>d,e,f,g,x,z</sup> vulg<sup>ww</sup> syr<sup>p,h,hmg</sup> cop<sup>bo</sup> goth  
 arm Or<sup>lat</sup> Ambrster Hil Chr Aug Euthal Thdrt  
 Dam Phot

b. ἡ διαθήκη p<sup>46</sup> B D E F G it<sup>c,dem</sup> vulg<sup>cl</sup> cop<sup>sa,bo</sup>  
 eth Or Cyp Chr Jer Cyr Ps-Ath

c. om. L

Rom. 9:5

19. a. ἐξ ὧν Epiph F G it<sup>f,g</sup> Hipp Cyp Hil

b. καὶ ἐξ ὧν Epiph TR p<sup>46</sup> N A B C D K L Y 33 69 81  
 88 104 105 181 201 206 216 221 325 326 330  
 356 378 383 436 440 462 489 547 614 642 665  
 915 917 1522 1739 1836 1908 1912 2344 Iren  
 Or Chr Ps-Ath Nov Hil Aug Ambrster

Rom. 9:5

20. a. τὸ κατὰ σάρκα Epiph TR N A B C<sup>c</sup> D K L Y 33 69 81  
 88 104 105 181 201 206 216 221 325 326 330  
 356 378 383 436 440 462 489 547 614 642 665  
 917 1522 1739 1836 1908 1912 Chr Cyr Thdrt  
 Dam Hipp

b. κατὰ σάρκα F G 915 Thdrt

c. τὰ κατὰ σάρκα C<sup>\*</sup>

d. ὁ κατὰ σάρκα p<sup>46</sup> Hipp

e. τὸ σάρκα 2344

f. om. Ath

Rom. 9:20

21. a. μενοῦν γε Epiph TR N A B D<sup>c</sup> K L P Y 33 69 81 88  
 104 105 181 201 206 216 221 325 326 330 356  
 378 383 436 440 462 489 547 614 642 665 915  
 917 1522 1739 1908 1912 2344 syr<sup>p,h</sup> cop<sup>bo</sup> goth  
 arm Or Chr Theo-Mops Thdrt Dam

b. om. p<sup>46</sup> D<sup>\*</sup> F G 90 it<sup>d,e,f,g</sup> vulg cop<sup>sa</sup> eth Or  
 Aug.

## Rom. 9:32

22. a. προσέκοψαν γὰρ Epiph TR N<sup>c</sup> D<sup>c</sup> E K L P Y 33 69 88  
 104 105 181 201 216 221 325 326 330 378 383  
 436 440 462 489 547 614 642 665 915 917 1522  
 1739 1836 1908<sup>c</sup> 1912 2344 vulg syr<sup>p,h</sup> arm Chr  
 Theo-Mops Thdrt Jer Aug Sedul
- b. προσέκοψαν p<sup>46</sup> N\* A B D\* (F G) 81 206\* 1908\* it<sup>d</sup>,  
 e,f,g goth cop<sup>b</sup> Or Ambrster Dam

## Rom. 10:7

23. a. ἀναγαγεῖν ἐκ νεκρῶν Epiph 226\* 1319
- b. ἐκ νεκρῶν ἀναγαγεῖν TR p<sup>46</sup> N A B D F G K L P Y 33  
 69 81 88 104 105 181 201 206 216 221 325 326  
 330 356 378 (383) 436 440 462 489 547 614  
 665 915 917 1522 1739 1836 1908 1912 2344
- c. ἀναγαγεῖν 642

## Rom. 10:9

24. a. ἤγειρεν αὐτὸν Epiph A P 1 3 216 378 440 489 665  
 1149 1872 2093 arm Clem Cyr-Jer Cyr
- b. αὐτὸν ἤγειρεν TR p<sup>46</sup> N B D F G K L Y 33 69 81 88  
 104 105 181 201 206 221 325 330 356 383 436  
 (462) 547 614 642 915 917 1522 1739 1836 1908  
 1912 2344
- c. αὐτὸν ante ὁ θεός 326 1311

## Rom. 10:10

25. a. στόματι Epiph TR p<sup>46</sup> N A B D F G K L Y 33 69 81  
 88 104 105 181 201 206 216 221 325 326 330  
 378<sup>c</sup> 383 436 440 462 489 547 614 642 665 915  
 917 1522 1739 1836 1908 1912 2344 Clem
- b. στόμα P 356 378\*

## Rom. 11:33

26. a. θεοῦ Epiph TR N A B D L Y 69 81 88 104 105 181 201  
 (206) 216 221 325 326 330 356 378 383 436 440 462  
 489 547 614 642 665 915 917 1522 1739 1836 1908

1912 2344 Clem Or Euseb Valent<sup>e</sup> Epiph

b. τοῦ θεοῦ F G 33

Rom. 12:3

27. a. παρ' ὃ δεῖ προνεῖν Epiph TR p<sup>31</sup> p<sup>46</sup> N A B D L P  
 Y 33 69 81 88 104 105 181 201 206 216 221 325  
 326 330 356 378 383 436 440 462 489 547 614  
 642 665 915 917 1522 1739 1836 1908 1912 2344  
 Iren Or

b. om. F G 425 it<sup>f,g</sup>

Rom. 13:1

28. a. οὔσαι ἐξουσίαι. Epiph TR D<sup>c</sup> E L P Y 33 69 104 105  
 181 201 206 216 221 325 326 330 356 378 383  
 436 440 462 489 547 614 642 665 917 1175 1522  
 1739 1827 1836 1908 1912 2344 syr<sup>p,h</sup> Or Chr  
 Thdrt Thphylct Oec

b. οὔσαι N A B D\* F G 81 88 424<sup>c</sup> 915 it<sup>d,e,f,g,m</sup>  
 vulg cop<sup>b<sup>o</sup></sup> arm eth goth Iren Did Ambrster Dam

Rom. 13:1

29. a. θεοῦ (sec.) Epiph N\* A B D E F G P 1 2 69 81 88  
 104 181 218 221 256 257 319 385 429 436 623  
 915 919 920 999 1245 1311 1319 1610 1611 1739  
 1872 2127 Chr Dam

b. τοῦ θεοῦ TR N<sup>c</sup> L Y 33 105 201 206 216 325 326 330  
 356 378 383 440 462 489 547 614 642 665 917  
 1522 1836 1908 1912 2344 Or Chr

Rom. 14:3

30. a. καὶ ὃ μὴ Epiph TR N<sup>c</sup> D<sup>c</sup> E L P Y 33 69 81 88 104  
 105 181 201 206 216 221 325 326 330 356 378  
 383 436 440 462 489 547 614 642 665 915 917  
 1522 1739 1836 1908 1912 2344 it<sup>d<sup>c</sup></sup> vulg syr<sup>p,h</sup>  
 cop<sup>sa</sup> eth Bas Thdrt Thphylct Oec Or Aug Ambrster

b. ὃ δὲ μὴ p<sup>46</sup> N\* A B C D\* 5 623 it<sup>d\*</sup> goth Clem Dam

c. οὐδὲ ὃ μὴ F G it<sup>f,g</sup>



## Rom. 14:9

31. a. κυριεύση Epiph TR N A B C D F G Ψ 0209 69 105  
201 206 216 221 325 330 378<sup>c</sup> 383 436 440 462  
489 547 614 642 1522 1739 1908 1912 2344
- b. κυριεύσει L P 33 81 88 104 181 326 356 378<sup>\*vid</sup>  
464 665 915 917 1836

## Rom. 15:8

32. a. Χριστόν Epiph N A B C Ψ 81 1739 cop<sup>bo</sup> arm eth Or  
Did Chr Cyr Dam
- b. Χριστόν Ἰησοῦν L P 33 69 88 105 181 201 206 221  
325 326 330 356 378 383 436 440 489 547 614  
642 665 915 917 1522 1836 1908 1912 2344 vulg  
goth Ath Chr Thdrt Thphylct Oec Ambrster
- c. Ἰησοῦν Χριστόν TR D E F G 104 216 462 it<sup>d,e,f,g</sup>  
syr<sup>p,h</sup>
- d. Ἰησοῦν 263 337

## Rom. 15:8

33. a. διάκονον γεγενῆσθαι Epiph TR N A C<sup>c</sup> D<sup>c</sup> E L P 33  
69 81 88 104 105 181 201 206 216 221 325 326  
356 378 383 436 440 462 489 547 614 642 665  
915 917 1836 1908 1912 2344 Did Chr Cyr Thdrt  
Dam
- b. διάκονον γενέσθαι B C\* D\* F G Ψ 1518 1522 1739  
arm Ath
- c. γεγενῆσθαι διάκονον 330

## 1 Cor. 1:20

34. a. τοῦ κόσμου τούτου Epiph TR p<sup>11</sup> N<sup>c</sup> C<sup>c</sup> D<sup>c</sup> E F G I  
Ψ 6 69 88 104 105 201 216 221<sup>c</sup> 325 326 330 378  
383 436 440 462 489 547 614 642 915 1522 1739<sup>c</sup>  
1908 1912 1955 2344 it<sup>d,e,f,g,r</sup> vulg syr<sup>p,h</sup>  
cop<sup>bo</sup> arm goth Clem Or Chr Thdrt Tert Cyp
- b. τοῦ κόσμου Epiph p<sup>46</sup> N\* A B C\* D\* P 33 81 181 206  
221\* 314 424<sup>c</sup> 429 917 1610 1739\* 1758 1827  
1836 1875 Clem Or Euthal Cyr Thphylct Tert Dam  
Did

## 1 Cor. 1:21

35. a. ἐπειδὴ Epiph F G 3 38 209 1875 1944 arm syrPal  
Clem

b. ἐπειδὴ γάρ TR p<sup>11</sup> p<sup>46</sup> N A B C D L P Ψ 33 69 81 88  
104 105 181 201 206 216 221 314 325 326 330  
356 378 383 436 440 462 489 547 614 642 915  
917 1522 1739 1836 1908 1912 1955 2344 Or

## 1 Cor. 1:23

36. a. Ἑλλησι Epiph TR C<sup>o</sup> D<sup>o</sup> 105 201 206 216 221 314  
325 326 330 356 378 383 440 462 489 547 614  
642 927 1522 1739 1835 1908 1955 2344 Clem Or  
Euthal Chr Thdrt

b. ἔθενον p<sup>46</sup> N A B C\* D\* E F G L P Ψ 5 10 31 33 69  
81 88 104 177 181 218 256 257 429 436 441 462  
467 623 823 915 917 1311 1319 1610 1611 1827  
1831 1836 1838 1845 1906<sup>c</sup> 1912 it<sup>d,e,f,g,r,m</sup>  
vulg cop<sup>bo</sup> syr<sup>h</sup> arm eth goth Or Euseb Cyr-Jer  
Dam Cyp Hil Ambrster

## 1 Cor. 1:24

37. a. τε Epiph TR p<sup>46</sup> N A B C D L P Ψ 33 69 81 88 105  
181 201 206 216 221 314 325 326 330 378 383  
436 440 462 547 642 915 917 1522 1739 1836  
1908 1912 1955 2344 syr<sup>h</sup> Clem Or

b. om. F G 104 489 614<sup>vid</sup> vulg

## 1 Cor. 1:25

38. a. σοφώτερον τῶν ἀνθρώπων ἐστὶ Epiph TR N A B C L P  
Ψ 6 33 69 81 88 104 105 181 201 206 216 221  
314 325 326 330 356 378 383 424 436 440 462  
489 547 614 642 915 917 1522 1739 1836 1908  
1912 1955 2344 syr<sup>h</sup> Or Euseb Chr

b. σοφώτερον ἐστὶ τῶν ἀνθρώπων D E F G it<sup>d,e,f,g,r</sup>  
vulg syr<sup>p</sup> arm Hil Ambrster

c. om. ἐστὶ p<sup>46</sup>

## 1 Cor. 1:25

39. a. ἰσχυρότερον τῶν ἀνθρώπων ἐστὶν Epiph TR N<sup>c</sup> A C L  
 P 69 88 104 105 181 201 206 216 221 314 325  
 326 330 356 378 383 436 462 489 547 614 642  
 915 917 1522 1836 1908 1912 1955 2344 syr<sup>h</sup>  
 eth Or Chr Thdrt Dam
- b. ἰσχυρότερον ἐστὶν τῶν ἀνθρώπων D E F G it<sup>d,e,f,g,r</sup>  
 vulg cop<sup>bo</sup> arm Hil Ambrster
- c. om. ἐστὶν N\* B 33 81 424<sup>c</sup> 440 1739 Or Euseb
- d. om. phrase p<sup>46</sup>

## 1 Cor. 2:4

40. a. πειθοῖ σοφίας λόγοις Epiph 1 18 42 205 209 216\*  
 234 605<sup>c</sup> 1518
- b. πειθοῖς σοφίας λόγοις (N\*) B D 33 181 917 1739  
 1836 1877 1881 1912 it<sup>r</sup> vulg<sup>ww</sup> eth Or Euseb  
 Cyr-Jer Chr Sev Jer Cyr Thdrt Dam
- c. πειθοῖς σοφίας καὶ λόγοις 131
- d. πειθοῖς ἀνθρωπίνης σοφίας λόγοις TR N<sup>c</sup> A C L P Ψ  
 69 81 88 104 105 201 (206) 221 314 325 326 330  
 378 383 436 451 462 489 547 614 629 (630) 642  
 915 1241 1522 1908 1984 2127 (2344) 2492  
 it<sup>c,g,i,g,x</sup> vulg<sup>cl</sup> syr<sup>h</sup> cop<sup>bo</sup> Or Euseb Ambrster  
 Ath Bas Cyr-Jer
- e. πειθοῖ σοφίας ἀνθρωπίνης λόγοις 1962 2495
- f. πειθοῖ σοφίας λόγου ἀνθρώπου cop<sup>bo</sup>mss eth
- g. πειθοῖ σοφίας λόγων 440 (it<sup>d,e</sup>) syr<sup>p</sup> cop<sup>sa</sup>
- h. πειθοῖς σοφίας p<sup>46</sup> F G 263 429
- i. πειθοῖ σοφίας 35\* it<sup>f,g</sup>
- j. πειθοῖ λόγου eth<sup>ro</sup>
- k. πειθὸς λόγοις σοφίας arm

## 1 Cor. 2:9

41. a. εἶδεν Epiph TR p<sup>11</sup> p<sup>46</sup> κ A B D E F G L 69 81<sup>vid</sup>  
 104 105 201 206 221 314 325 330 356 378 440  
 462 489 547 614 642 1739 1836 1908 1955 2344  
 Clem-Ro Clem Or Const Hipp Euseb Ath
- b. οἶδεν Epiph 88 216\* 383 915 917 1518 1522 Clem  
 Euseb Thdrt Chron
- c. ἴδεν Epiph C P Ψ 33 181 326 436 1912 Clem-Ro  
 Polyc Bas Chron

## 1 Cor. 2:9

42. a. ἃ ἠτοίμασεν Epiph TR p<sup>46</sup> κ D E F G L P Ψ 33 69 81  
 88 104 105 181 201 206 216 221 314 325 326 330  
 356 378 383 436 440 462 489 547 614 642 915  
 917 1522 1739 1836 1908 1912 1955 2344 Polyc  
 Clem Or Const Euseb Ps-Ath Bas Chr Macar Cyr  
 Euthal Dam
- b. ὅσα ἠτοίμασεν Epiph p<sup>11</sup> A B C<sup>vid</sup> 919 Clem-Ro Hipp  
 Cyr-Jer Cyr

## 1 Cor. 2:10

43. a. δὲ Epiph TR κ A C D E F G L P Ψ 33 81 104 105  
 201 206 216 221 314 325 330 356 378 383 436  
 440 451 489 547 614 629 630 642 1241 1522 1881  
 1908 1955 1962 1984 1985 2495 it<sup>d,dem,e,f,g,x,z</sup>  
 vulg syr<sup>p,h</sup> cop<sup>bo</sup> mss<sup>ss</sup> arm eth Or Ambrster Hil  
 Ath Apol Did Macar Chr Pelag Thdrt Dam
- b. γὰρ p<sup>11</sup> p<sup>46</sup> B 6 36 69 88 181 218 256 263 307 326  
 431 441 453 462 610 915 917 1175 1319 1739  
 1829 1836 1874 1875 1877 1912 2127 2344 it<sup>m</sup>  
 cop<sup>sa,bo</sup> mss<sup>ss</sup> Clem Bas Euthal Antioch

## 1 Cor. 2:10

44. a. ἀπεκάλυψεν ὁ θεός Epiph p<sup>11</sup>vid p<sup>46</sup> κ A B C D E F  
 G P 33 69 81 88 181 206 326 462 915 917 1739  
 1836 1912 2344 it<sup>d,e,f,g,r</sup> vulg syr<sup>p</sup> cop<sup>bo</sup> arm  
 eth Clem Ath Bas Did Euthal Cyr Antioch
- b. ὁ θεός ἀπεκάλυψεν TR L Ψ 104 105 201 216 221 314  
 325 330 356 378 383 436 440 489 547 614 642  
 1522 1908 1955

## 1 Cor. 2:10

45. a. διὰ τοῦ πνεύματος αὐτοῦ Epiph TR N<sup>c</sup> D E F G L P  
 Ψ 69 81 88 104 105 181 201 206 216 221 314  
 325 326 330 356 378 383 436 440 462 489 547  
 614 642 915 917 1522 1836 1908 1912 1955 2344  
 it<sup>d</sup>,e,f,g,r vulg syr<sup>p,h</sup> cop<sup>sa</sup> arm eth Or Ath  
 Did Bas Macar Chr Thdrt Dam
- b. διὰ τοῦ πνεύματος p<sup>46</sup> N\* A B C 33<sup>vid</sup> 1611 1739  
 cop<sup>bo</sup> Clem Bas Cyr

## 1 Cor. 2:11

46. a. οἶδεν (pr.) Epiph TR N A B C D F G L P Ψ 33 69  
 81 88 104 105 181 201 206 216 221 314 325 326  
 356 378 383 436 440 462 489 547 614 642 915  
 1522 1739 1836 1908 1912 1955 2344
- b. εἶδεν 6 330 917 1831

## 1 Cor. 2:11

47. a. τὸ πνεῦμα τοῦ ἀνθρώπου Epiph TR p<sup>46</sup><sup>vid</sup> N A B C D  
 L P Ψ 33 69 81 88 104 105 181 201 206 216 221  
 314 325 326 330 356 378 383 436 440 462 489  
 547 614 642 915 917 1522 1739 1836 1908 1912  
 1955 2344 Or Euseb Bas Antioch
- b. τὸ πνεῦμα F G it<sup>f,g,m</sup> vulg<sup>cl</sup> arm<sup>mss</sup> Hil Ambrster  
 Jer Pelag Aug Vigil Euseb Amb

## 1 Cor. 2:11

48. a. ἔγνω Epiph F G 1906 Cyr-Jer Bas Ps-Ath
- b. ἔγνωκεν p<sup>11</sup><sup>vid</sup> p<sup>46</sup> N A B C D E F Ψ 33 69 81 88 181  
 206 326 436 642 915 917 1739 1836 1912 Euthal  
 Or Ath Bas Cyr Cyr-Jer Dam Antioch
- c. ἔγνωσκειν 330
- d. οἶδεν TR L 6 104 105 177 201 216 221 314 325 356  
 378 383 440 462 489 1522 1827 1908 1955 2344
- e. om. phrase 614
-

## 1 Cor. 2:12

49. a. τὸ πνεῦμα Epiph TR p<sup>46</sup> N A B C D F G L P Y 33 81  
88 104 105 181 221 314 325 326 330 383 436  
462 547 915 917 1739 1836 1908 1912 2344
- b. τὸ πνεῦμα τὸ 203 257 356 378 506 614 1955 2093

## 1 Cor. 2:12

50. a. τοῦ κόσμου Epiph TR p<sup>46</sup> N A B C L P Y 33 69 81 88  
104 105 181 201 206 216 221 314 325 326 330  
356 378 383 436 440 462 489 547 614 642 915  
917 1522 1739 1836 1908 1912 1955 2344 vulg<sup>fu</sup>,  
harl, tol syr<sup>p,h</sup> Just Or Euseb Ath Bas Nov
- b. τοῦ κόσμου τούτου D E F G it<sup>f,g</sup> vulg cop<sup>sa</sup> mss<sup>ss</sup>, bo  
arm Bas Cyr Or Hil Ambrster

## 1 Cor. 2:12

51. a. ἴδωμεν Epiph p<sup>46</sup> D E F G L P 5 33 69 177 218 221  
226 241 255 314 325 330 337 356 378 383 623  
635 639 642 794 1149 1738 1827 1836 1845 1872  
1908 2004 2298 Or Euseb Did Ath Cyr Thphylct
- b. εἰδῶμεν TR N A B C Y 81 88 104 105 181 201 206  
216 326 436 440 462 489 547 614 915 917 1522  
1739 1912 1955 it<sup>d,e,f,g,r</sup> vulg Or Ath Bas Hil  
Ambrster
- c. δῶμεν 1875
- d. γνῶμεν 2344

## 1 Cor. 2:12

52. a. ὑπὸ θεοῦ Epiph P 103 1913 1926 Or
- b. ὑπὸ τοῦ θεοῦ TR p<sup>46</sup> N A B C D F G L Y 69 81 88  
104 105 181 201 206 216 221 314 325 330 356  
378 383 436 440 462 547 614 642 915 917 1522  
1739 1836 1908 1912 1955 2344 Or
- c. ἐκ τοῦ θεοῦ 326 489



## 1 Cor. 2:13

53. a. διδακτοῖς (bis) Epiph TR p<sup>46</sup> κ Α Β Δ Φ Γ Λ Π Ψ  
 33 69 81 88 104 105 181 201 206 221 314 325  
 326 330 356 378 383 436 462 489 547 614 642  
 915 917 1522 1739 1836 1908 1912 1955 2344  
 Clem
- b. διδακτικοῖς (bis) (C sec. only) 216 440

## 1 Cor. 2:13

54. a. πνεύματος ἁγίου Epiph TR D<sup>c</sup> E L P 69 88 104 105  
 201 206 216 221 314 325 326 330 356 378 383  
 440 462 489 547 614 642 915 1522 1908 1955  
 2344 syr<sup>h</sup> eth Euseb Chr Thdrt
- b. πνεύματος p<sup>46</sup> κ Α Β C D\* F G Ψ 33 81 181 424<sup>c</sup>  
 436 618 917 1739 1836 1912 1944 2125 it<sup>d,e,f,g</sup>  
 r,m vulg syr<sup>p</sup> cop<sup>bo</sup> arm Clem Or Euseb Dam  
 Basilid<sup>hipp</sup> Naass<sup>hipp</sup>

## 1 Cor. 2:14

55. a. τοῦ πνεύματος Epiph 216\* 330 440 451 823 2400 syr<sup>p</sup>  
 Iren Clem Tert Or Hil Ath Chr Jer Thdrt Valent  
 acc to Iren
- b. τοῦ πνεύματος τοῦ θεοῦ TR p<sup>11vid</sup> p<sup>46</sup> κ Α Β C D  
 E F G L P Ψ 33 69 81 88 104 105 181 201 206  
 221 314 325 326 356 378 383 436 462 489 547  
 614 629 630 642 915 917 1241 1522 1739 1836  
 1877 1881 1908 1912 1955 1962 1984 1985 2127  
 2344 2492 2495 it<sup>a,r,d,dem,e,f,g,m,r<sup>1</sup>,x,z</sup> vulg  
 syr<sup>h</sup> cop<sup>sa,bo,fay</sup> arm Naass<sup>hipp</sup> Valent<sup>hipp</sup>  
 Clem Or Euseb Ambrster Hil Amb Did Aug
- c. τοῦ πνεύματος θεοῦ 1827 1875
- d. τοῦ πνεύματος ἁγίου eth

## 1 Cor. 2:16

56. a. Χριστοῦ Epiph TR p<sup>46</sup> κ Α C D<sup>c</sup> E L P Ψ 33 69 81  
 88 104 105 181 201 206 216 221 314 325 326  
 330 356 378 383 436 440 462 489 547 614 642  
 915 917 1522 1739 1836 1908 1912 1955 2344  
 it<sup>d,e</sup> vulg syr<sup>p,h</sup> cop<sup>bo</sup> arm Or Did Chr Cyr  
 Pelag Vigil

b. κυρίου B D\* F G 2138 it<sup>f,g,r</sup> Thphylct<sup>txt</sup> Aug  
Ambrster Sedul

## 1 Cor. 3:2

57. a. οὐδέ Epiph p<sup>46</sup> N A B C D E F G P Y 33 81 104 181  
221 314 326 547 915 917 1522 1739 1836 1912  
2344 Euthal Clem Or Cyr

b. οὐτε TR L 1 5 69 105 201 206 216 218 255 257 325  
330 337 356 378 383 436 440 462 483 489 506  
642 919 1319 1518 1610 1611 1827 1831 1873 1908  
1955 2004 2127 2143 Or Oec

c. om. 88 614

## 1 Cor. 3:11

58. a. Ἰησοῦς Χριστός Epiph p<sup>46</sup> N A B L P Y 33 69 81 88  
104 105 181 201 206 216 221 314 325 326 356  
383 436 440 462 489 547 614 642 917 1522 1739  
1836 1908 1912 1955 2344 syr<sup>p</sup> cop<sup>sa,bo</sup> arm eth  
Or Euseb Ath Bas Did Chr Cyr

b. Ἰησοῦς ὁ Χριστός TR 42 915

c. Χριστός Ἰησοῦς C<sup>c</sup> D E 263 330 336 378 it<sup>d,e,f</sup>  
vulg syr<sup>h</sup> Or Ps-Ath Chr Dam Ambrster

d. Χριστός C\* Chr Cyr

## 1 Cor. 3:12

59. a. ἐπὶ τὸν θεμέλιον τούτου Epiph TR N<sup>c</sup> C<sup>c</sup> D E L P Y  
33 69 88 104 105 181 201 206 216 221 314 325  
326 330 356 378 383 436 440 462 489 547 614  
642 915 917 1175,1522 1739 1836 1908 1912  
1955 2344 it<sup>d,e,f</sup> vulg syr<sup>p,h</sup> cop<sup>bo</sup> arm Bas  
Cyr-Jer Chr Euthal Thdrt Dam Or Aug Ambrster

b. ἐπὶ τὸν θεμέλιον p<sup>46</sup> N\* A B C\* 81 cop<sup>sa</sup> eth Cyr  
Amb

## 1 Cor. 3:12

60. a. χρυσοῖον Epiph N B 441 623 927 1175 1739 1838  
2143 Clem Or Bas Dam

b. χρύσον TR p<sup>46</sup> A D E L P Ψ 33 69 81 88 104 105 181  
 201 206 216 221 314 325 326 330 356 378 383  
 436 440 462 489 547 614 642 915 917 1522 1836  
 1908 1912 1955 2344 Clem Or Cyr-Jer Bas Chr  
 Thdrt

## 1 Cor. 3:12

61. a. ἀργύριον Epiph Ν Β Γ 623 927 1175 1739 1838 2143  
 Clem Or Bas Dam

b. χρύσον Epiph TR p<sup>46</sup> A D E L P Ψ 33 69 81 88 104  
 105 181 201 206 216 221 314 325 326 330 356  
 378 383 436 440 462 489 547 614 642 915 917  
 1522 1836 1908 1912 1955 2344 Or Cyr-Jer Bas  
 Chr Thdrt

## 1 Cor. 3:16

62. a. ναὸς τοῦ θεοῦ Epiph 104 378 1912 Clem

b. ναὸς θεοῦ TR p<sup>46</sup> Ν Α Β Γ Δ Λ Ρ Ψ 33 69 81 88 105  
 181 201 206 216 221 314 325 326 330 356 383  
 436 440 462 489 547 614 642 915 917 1522 1739  
 1836 1908 1955 2344

## 1 Cor. 3:16

63. a. οἶκεῖ ἐν ὑμῖν Epiph TR p<sup>46</sup> Ν Α Γ Δ Ε Φ Γ Λ Ψ 81  
 88 104 105 201 206 216 221 314 325 326 330 356  
 378 383 (436) 440 462 489 547 614 642 915 1522  
 1836 1908 1912 1955 it<sup>d,e,f,g,m</sup> vulg Iren Or  
 Bas Did Cyr Cyp Hil Ambrster

b. ἐν ὑμῖν οἶκεῖ B P 33 69 181 917 1175 1739 1875  
 2344 Bas

## 1 Cor. 3:20

64. a. σοφῶν Epiph TR p<sup>14vid</sup> p<sup>46</sup> Ν Α Β Γ Δ Φ Γ Λ Ρ Ψ 69  
 81 88 104 201 206 216 221 314 325 330 356  
 378 383 436 440 462 547 614 642 915 917 1522  
 1739 1908 1912 1955 2344 Clem Or Tert Ambrster

b. ἀνθρώπων 0142 3 5 33 51 181 431 489 927 1245  
 1836 1875 1913 vulg<sup>mss</sup> arm<sup>mss</sup> Marcepiph Chr  
 Euthal Jer

c. σοφῶν ἀνθρώπων 326

1 Cor. 4:5

65. a. δς καὶ Epiph TR p<sup>11</sup>vid<sup>46</sup> N A B L P Ψ 33 69 81  
88 104 105 181 201 206 216 221 314 325 326 330  
356 378 383 436 440 462 547 614 642 915 917  
1739 1836 1908 1912 1955 2344 Or Amb Ambrster

b. καὶ Epiph D\* E F G it<sup>d,e,f,g</sup> Aug

c. δς 489 927 1518 1522

1 Cor. 5:5

66. a. τὸν τοιοῦτον Epiph TR p<sup>11</sup> p<sup>46</sup> p<sup>61</sup>vid<sup>46</sup> N A B D L P  
Ψ 33 69 81 88 104 105 181 201 206 216 221 314  
325 326 330 356 378 383 436 440 462 489 547  
614 642 915 917 1522 1739 1836 1908 1912 2344  
it<sup>d,e,f</sup> vulg Or Dial Manepiph Lcif

b. αὐτὸν F G it<sup>g</sup> syr<sup>p,h</sup>mg eth

1 Cor. 5:5

67. a. κυρίου Epiph p<sup>46</sup> B 257 630 1739 Marc Tert Or  
Man<sup>epiph</sup> Euseb Hil Pac Jer Aug

b. κυρίου Ἰησοῦ TR N L Ψ 81 181 201 206 216 221  
314 325 326 356 378 383 440 489 547 614 642  
915 917 1522 1836 1877 1908 1912 1985 2492  
2495 vulg<sup>ww</sup> syr<sup>h</sup> goth Or Bas Chr Aug Euthal  
Ps-Oec Thphylct

c. κυρίου Ἰησοῦ Χριστοῦ D E 1311 1837 1984 it<sup>d,e</sup>  
Ambrster

d. κυρίου ἡμῶν Ἰησοῦ 048<sup>vid</sup> cop<sup>bo</sup>mss eth

e. κυρίου ἡμῶν Ἰησοῦ Χριστοῦ A F G P 33 69 88 104  
177 256 263 330 337 436 451 462 629 999 1241  
1319 1881 1962 2004 2127 2344 it<sup>ar,f,g,x</sup> vulg<sup>cl</sup>  
syr<sup>p,h</sup> with \* cop<sup>sa,bo</sup> arm Or Lcif Ephr Amb  
Chr Pelag Thdrt Dam

## 1 Cor. 5:7

68. a. τὸ πάσχα ἡμῶν Epiph N\* A B C\* D E F G 33 81 181  
1739 1836 Marc<sup>e</sup>epiph Ptole<sup>e</sup>epiph Clem Or Dial  
Euseb Ath Chr Cyr Tert Cyp Archel Aug Ambrster  
Zen
- b. τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν TR N<sup>c</sup> C<sup>c</sup> L P Ψ 69 88 105  
201 206 216 221 314 325 326 330 356 378 383  
436 440 462 489 547 614 642 915 917 1522 1908  
1912 2344 syrP,<sup>h</sup> goth Or Hipp Meth Peter-Alex  
Chr Thdrt Chron Ps-Ath Thphylet Oec
- c. τὸ πάσχα ἡμῶν ὑπὲρ ὑμῶν 104

## 1 Cor. 6:11

69. a. ἡμῶν Ἰησοῦ Χριστοῦ Epiph B C<sup>vid</sup> P 33 69 81 104  
181 256 263 326 330 436 451 629 630 917 999  
1319 1739 1836 1837, 1838, 1877 1881 1908 1912  
1962 2127 itar, dem, f, m, p, x, z vulg syrP, hc\*  
cop<sup>bo</sup> arm eth Irenlat Or<sup>lat</sup> Cyp Adam Ath Did  
Chr Euthal Thdrt Ps-Ath
- b. Ἰησοῦ Χριστοῦ p<sup>11</sup>vid p<sup>46</sup> N D\* it<sup>d, e</sup> Irenlat Tert  
Did
- c. Ἰησοῦ TR A D<sup>c</sup> L Ψ 88 105 201 206 216 221 325  
356 378 383 440 462 489 547 614 642 915 1241  
1522 1955 1984 2344 2495 syr<sup>htxt</sup> Dam
- d. ἡμῶν Ἰησοῦ cop<sup>sa</sup>
- e. om. 2492

## 1 Cor. 7:2

70. a. τὰς πορνείας Epiph TR p<sup>46</sup> N A B C D K L P Ψ 33 69  
81 88 104 105 181 201 206 216 221 325 326 330  
356 378 383 436 440 462 489 547 614 642 915  
917 1522 1739 1836 1908 1912 1955 2344 Clem Or  
Meth Chr Tert
- b. τὴν πορνείαν F G it<sup>f, g</sup> vulg syrP, h Tert Ambrster  
Or Cyp

## 1 Cor. 7:2

71. a.  $\epsilon\alpha\upsilon\tau\omicron\upsilon$  Epiph TR p<sup>46</sup>  $\kappa$  A B C D E F G K L P  $\Upsilon$  33 69  
81 88 104 105 201 206 216 221 325 326 330 356  
378 383 436 440 462 489 547 614 642 915 1522  
1739 1908 1912 1955 2344 Clem
- b.  $\Upsilon\delta\iota\alpha\nu$  181 917 1836 1875

## 1 Cor. 7:5

72. a.  $\tau\tilde{\eta}$  προσευχῆ Epiph p<sup>11vid</sup> p<sup>46</sup>  $\kappa^*$  A B C D E F G P  
 $\Upsilon$  33 81 104 181 424<sup>c</sup> 629 630 917 1175 1739  
1836 1877 1881 1912 1962 itar,d,dem,e,f,g,r<sup>1</sup>,  
t,x,z vulg cop<sup>sa.bo</sup>,<sup>184</sup> arm eth (Clem) Or Cyp  
Dion Meth Ambrster Chr<sup>comm</sup> Aug Euthal
- b.  $\tau\tilde{\eta}$  νηστεία καὶ  $\tau\tilde{\eta}$  προσευχῆ TR  $\kappa^c$  K L 69 88 105  
201 206 216 221 325 326 356 378 383 436 440  
462 489 547 614 642 915<sup>c</sup> 1241 1522 1908 1955  
1984 1985 2127 2344 2492 2495 syr<sup>p,h</sup> goth  
Dion Ephr Chr<sup>txt</sup> Thdrt
- c.  $\tau\tilde{\eta}$  προσευχῆ καὶ νηστεία 330 451 Dam

## 1 Cor. 7:7

73. a.  $\acute{\omega}\varsigma$  Epiph 206 221 385 429 it<sup>f</sup> vulg cop<sup>bo</sup> arm Or  
Ephr Ambrster
- b.  $\acute{\omega}\varsigma$  καὶ TR p<sup>46</sup>  $\kappa$  A B C D E F G K L  $\Upsilon$  33 69 81 88 104  
105 181 201 216 325 326 330 356 378 383 436  
440 462 489 547 614 642 915 917 1522 1739 1836  
1908 1912 1955 2344

## 1 Cor. 7:8

74. a.  $\tau\omicron\iota\varsigma$  ἀγάμοις Epiph TR p<sup>46</sup>  $\kappa$  A B D F G K L P  $\Upsilon$  33  
69 81 88 104 105 181 201 206 216 221 325 326  
330 383 436 462 614 642 915 917 1739 1836 1908  
1912 1955 2344
- b.  $\tau\alpha\iota\varsigma$  ἀγάμοις 2 378 421 440 460 489 547 1518 1522  
1845 1926
- c. ἀγάμοις 103
-



## 1 Cor. 7:8

75. a. αὐτοῖς Epiph p<sup>46</sup> N A B C D\* F G P 33 81 103 181  
263 917 1836 1926 1927 syr<sup>p</sup> cop<sup>bo</sup> arm Or Meth  
Cyr-Jer Chr Euthal Dam
- b. αὐτοῖς ἐστὶν TR D<sup>c</sup> E (K) L Y 69 88 104 105 201  
206 216 221 325 326 330 356 378 383 436 440  
462 489 547 614 642 915 1522 1908 1912 1955  
2344 syr<sup>h</sup> goth it<sup>d,e,f,g</sup> vulg Thdrt Thphylct  
Oec Dam
- c. ἐστὶν αὐτοῖς 927
- d. om. 1739

## 1 Cor. 7:8

76. a. μείνωσιν Epiph TR p<sup>46</sup> N A B D F G K L P Y 88 105  
181 201 206 216 221 325 326 356 378 383 436  
440 462 489 547 614 642 915 917 1522 1739 1836  
1908 1912 1955 2344 Clem
- b. μείνωσιν οὕτως 69 81 104 330 1835 2004
- c. οὕτως μείνωσιν C 1611 it<sup>d,e,f,g</sup> vulg Meth Amb  
Ambrster Aug

## 1 Cor. 7:8

77. a. καὶ ἐγὼ Epiph TR N A B C K L P Y 69 81 88 104 105 181  
201 216 221 325 326 330 356 378 383 436 440 462  
489 547 614 642 915 917 1522 1739 1836 1908  
1912 1955 2344 Clem Or Cyr-Jer
- b. καὶ ἐγὼ p<sup>46</sup> D E F G 429 Meth
- c. ἐγὼ 206 241 1831 arm
- d. om. cop<sup>bo</sup>

## 1 Cor. 7:9

78. a. γαμήσασιν Epiph TR p<sup>46</sup> N A B C D K L P Y 33 69 81\*  
105 181 201 206 216 221 325 326 330 356 383  
436 440 489 547 614 642 915 917 1522 1739 1836  
1908 1955 Or Meth Cyr-Jer
- b. γαμήσασιν Epiph F G 2 81<sup>c</sup> 88 102 104 378 421 462  
919 1912 1927 2125 2344 Chr

## 1 Cor. 7:10

79. a. ἀλλ' Epiph TR p<sup>46</sup> D<sup>c</sup> (E) F G K L P Ψ 33 69 88 104  
 105 201 206 216 221 325 326 330 356 378 383  
 436 440 462 489 547 614 642 915 917 1522 1739  
 1836 1908 1912 1955 2344 Clem Or Chr Thdrt Dam

b. ἀλλά N A B D\* 81

## 1 Cor. 7:10

80. a. χωρισθῆναι Epiph TR p<sup>11</sup> N B C K L P Ψ 69 81 88  
 104 105 181 201 206 216 221 325 326 330 356  
 378 383 436 440 462 489 547 642 915 917 1522  
 1739 1836 1908 1912 1955 2344 Clem Chr Euthal  
 Thdrt Dam

b. χωρίζεσθαι A D E F G 1311 1827 Or Bas Caes

c. χωρίζεσθω p<sup>46</sup> 614

## 1 Cor. 7:18

81. a. τις ἐκλήθη Epiph TR p<sup>46</sup> N A B C K L P Ψ 33 69 81  
 88 104 105 181 201 206 216 221 325 326 330  
 356 378 383 436 440 462 489 547 614 642 915  
 917 1522 1739 1836 1908 1912 1955 2344 Or

b. ἐκλήθη τις D E F G cop<sup>bo</sup> goth

## 1 Cor. 7:34

82. a. καὶ μεμέρισται Epiph p<sup>15</sup> p<sup>46</sup> N A B D\* P 6 33 57 81  
 88 104 181 263 328 424 460 464 915 917 1739 1836  
 1912 it<sup>f</sup> vulg syr<sup>p,h</sup> cop<sup>bo</sup> arm eth Meth Euseb  
 Bas Cyr Euthal Dam Jer Aug Pelag Ps-Ath

b. μεμέρισται TR D<sup>c</sup> E F G K L Ψ 69 105 201 206 216 221  
 325 326 330 356 378 383 436 440 462 489 547 614  
 642 1522 1908 1955 2344 it<sup>d,e,g,m</sup> Chr Thdrt Dam  
 Tert Jer Amb Ambrster

## 1 Cor. 7:34

83. a. ἡ ἀγαμος post ἡ παρθένος Epiph TR p<sup>46</sup> N A D E F G  
 K L Ψ 33 69 81 88 105 201 206 216 221 325 326  
 330 356 378 383 436 440 462 464 489 547 614

642 915 917 1522 1836 1908 1955 2344  
 it<sup>d</sup>,e,f\*,g,m syr<sup>p</sup>,h arm eth Meth Bas Euthal  
 Thdrt Dam Thphylet Tert Cyp Amb Ambrster Aug

b. ἡ ἄρατος post ἡ γύνη p<sup>15</sup> B P 6 57 104 181 263  
 328 1739 1912 vulg cop<sup>bo</sup> Euseb Amb Jer Pelag

1 Cor. 7:34

84. a. ἀγία Epiph p<sup>46</sup> A D P 6 33 69 1611 2004 vulg<sup>cl</sup>  
 syr<sup>p</sup> cop<sup>bo</sup> arm Did Ps-Ath Ath Or Tert (Jer)  
 Pelag

b. ἀγία καί TR p<sup>15</sup> K B F G K L P 81 88 104 105 181  
 201 206 216 221 325 326 330 356 378 383 436  
 440 462 489 547 614 642 915 917 1522 1836  
 1908 1912 1955 2344 it<sup>d</sup>,e,f\*,g,m vulg<sup>ms</sup> syr<sup>h</sup>  
 eth Clem Meth Euseb Bas Thdrt Dam Tert Cyp  
 Aug Ambrster

1 Cor. 7:34

85. a. ἀρέσει Epiph TR K L P P 69 104 105 201 206 216 221  
 326 330 356 378 383 440 462 489 547 614 642 915  
 917 1522 1739 1836 1908 1912 1955 2344 Meth  
 Chr Euthal Thdrt Dam

b. ἀρέσει p<sup>15</sup> p<sup>46</sup> K A B D E F G 33 42 81 88 93 181 325  
 424 436 Euseb Bas

1 Cor. 7:36

86. a. γαμείτω Epiph D\* F G 1611 syr<sup>p</sup> arm Aug

b. γαμείτωσαν TR p<sup>15</sup> p<sup>46</sup> K A B K L P P 33 69 81 88  
 104 105 181 201 206 216 221 325 326 330 356  
 378 383 436 440 462 489 547 614 642 915 917  
 1522 1739 1836 1908 1912 1955 2344

1 Cor. 7:37

87. a. ἑδραῖος post ἕστηκεν Epiph TR N<sup>c</sup> K L P 88 105  
 201 216 221 325 356 378 383 436 440 462 489  
 547 614 915 1522 1908 1912 1955 2344 syr<sup>p</sup>  
 Thdrt Dam

b. ἑδραῖος post αὐτοῦ p<sup>15</sup> N\* A B D E P 33 38 69 76  
 81 104 (181) (206) 218 241 255 256 263 326

330 429 642 (917) 1319 1739 1758 (1836) 1838  
1906 2127 vulg cop<sup>bo</sup> syr<sup>h</sup> Bas Thdrt Amb Ambrster

c. om. p<sup>46</sup> F G it<sup>d,e,f,g</sup> eth arm Ambrster Aug

## 1 Cor. 7:39

88. a. δέδεται νόμφ Epiph TR N<sup>c</sup> D<sup>c</sup> E F\* G L P Ψ 69 88  
104 105 181 201 206 216 221 325 326 330 356  
378 383 436 440 462 489 547 614 642 915 917  
1522 1836 1908 1912 1955 2344 it<sup>f,g</sup> vulg<sup>cl</sup>  
syr<sup>p,h</sup> Chr Euthal Thdrt Amb Ambrster Pelag  
Dam

b. δέδεται γάμφ K 82

c. δέδεται p<sup>15</sup> p<sup>46</sup> N\* A B D\* F<sup>c</sup> 33 81 424<sup>c</sup> 1739 it<sup>d,t</sup>  
vulg arm eth Clem Or Ath Tert Cyp Aug

## 1 Cor. 7:39

89. a. ἐὰν δὲ Epiph TR p<sup>46</sup> N A B D\* E K P 33 69 81 104  
181 326 330 356 378 436 462 489 547 1739 1836  
1908 2344 Clem Or Chr Thdrt Dam

b. ἐὰν δὲ καὶ D<sup>c</sup> F G L Ψ 88 105 201 206 216 221 325  
383 440 614 915 917 1912 1955 syr<sup>h</sup> Thdrt Oec

## 1 Cor. 7:39

90. a. ἀποθάνη Epiph A 330 syr<sup>hmg</sup> Clem Or Bas Tert Jer

b. κοιμήθη TR p<sup>15</sup> p<sup>46</sup> N B D F G K L P Ψ 33 69 81 88  
104 105 181 201 206 216 221 325 326 378 383  
436 440 462 489 547 614 642 915 917 1522 1739  
1836 1908 1912 1955 2344 Or Chr Thdrt Tert Cyp  
Jer

## 1 Cor. 7:39

91. a. ὁ ἀνὴρ Epiph p<sup>15</sup> p<sup>46</sup> N A B K P Ψ 81 105 181 201  
216 221 325 326 356 378 383 436 440 489 547  
614 642 917 1522 1836 1955 syr<sup>h txt</sup> Or Bas Chr  
Thdrt Oec Vigil

b. ὁ ἀνὴρ ἀφρῆς TR D E F G L 33 69 88 104 330 462  
915 1739 1908 1912 2344 vulg syr<sup>p,h</sup> with \*  
cop<sup>bo</sup> arm eth Or Chr Dam Thphylet Tert Amb  
Aug Ambrster

## 1 Cor. 7:39

92. a. γαμηθῆναι Epiph TR p<sup>15</sup> p<sup>46</sup> N A B D K L P Ψ 33 69  
81 88 104 105 181 201 206 216 221 325 326 330  
356 378 383 436 440 462 489 547 614 642 915  
917 1522 1739 1836 1908 1912 1955 2344 Clem  
Or Bas
- b. γαμηθῆ F G it<sup>d,e,f,g</sup> vulg Tert

## 1 Cor. 8:5

93. a. λεγόμενοι θεοί Epiph TR p<sup>46</sup> N A B P (Ψ) 33 69 81  
88 104 105 181 201 206 216 221 325 326 330  
356 378 383 436 440 462 489 547 614 642 915  
917 1522 1739 1836 1908 1912 1955 2344
- b. οἱ λεγόμενοι θεοί F G K it<sup>f,g,m</sup> vulg Iren
- c. λεγόμενοι θεοὶ καὶ κύριοι D E (it<sup>d,e</sup>) Ambrster
- d. θεοί L

## 1 Cor. 8:6

94. a. ἡμῶν Epiph p<sup>46</sup> B 33 cop<sup>bo</sup> Iren Euseb Cyr-Jer  
Ps-Ath Cyr
- b. ἄλλ' ἡμῶν TR N A D F G K L P Ψ 69 81 88 104 105  
181 201 206 216 221 325 326 330 356 378 383  
436 440 462 489 547 614 642 915 917 1522 1739  
1836 1908 1912 1955 2344 Or Did Chr Cyr-Jer  
Cyr Thdrt Hil Dam

## 1 Cor. 8:6

95. a. δι' αὐτοῦ Epiph TR p<sup>46</sup> N A B D F G K L P Ψ 33 69  
81 88 105 181 201 206 216 221 325 326 330  
356 378 383 436 440 462 489 547 614 642 915  
917 1522 1739 1836 1908 1912 1955 2344
- b. δι' αὐτοῦ καὶ ἐν πνεῦμα ἁγίον ἐν ᾧ τὰ πάντα καὶ ἡμεῖς  
ἐν αὐτῷ 0142 177 234<sup>c</sup> 255 460 618 635 Bas  
Cyr Dam
- c. εἰς αὐτόν 104
-

## 1 Cor. 9:7

96. a. τοῦ καρποῦ Epiph TR p<sup>46</sup> N<sup>c</sup> D<sup>c</sup> E K L Y 69 81 88  
 104 105 201 206 216 221 325 326 330 356 378  
 383 436 440 462 489 547 614 915 1175 1522  
 1908 1912 1955 2344 it<sup>d,e</sup> vulg<sup>cl</sup> syr<sup>p,h</sup> cop<sup>bo</sup>  
 arm Bas Chr Euthal Cyr Thdrt
- b. τῶν καρπῶν C<sup>c</sup> Dam
- c. τὸν καρπὸν N\* A B C\* D\* F G P 33 181 263 917  
 1739 1836 it<sup>f,g</sup> cop<sup>sa</sup> goth Or

## 1 Cor. 9:7

97. a. γάλακτος αὐτῆς Epiph D\* F G 323 cop<sup>sa</sup> eth Chr  
 Thphylct Aug Ambrster
- b. γάλακτος τῆς ποιμνῆς TR N A B C K L P Y 33 69 81  
 88 104 105 181 201 206 216 221 325 326 330  
 356 378 383 436 440 462 489 547 614 915 917  
 1522 1739 1836 1908 1912 1955 2344
- c. γάλακτος p<sup>46</sup> Dial

## 1 Cor. 9:8

98. a. ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει Epiph p<sup>46</sup> N A B C D  
 E 81 181 330 1739 1836 it<sup>d,e</sup> vulg cop<sup>bo</sup> syr<sup>h</sup>  
 Or Marcepiph Ambrster
- b. ἢ εἰ καὶ ὁ νόμος ταῦτα λέγει F G it<sup>f,g</sup> syr<sup>p</sup> goth
- c. ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει TR K L P 69 88  
 104 105 201 206 216 221 325 326 356 378 383  
 436 440 462 489 547 (614) 915 (917) 1522  
 1908 1912 1955 2344 cop<sup>sa</sup> Dial Chr Thdrt (Dam)
- d. ἢ καὶ ὁ νόμος ταῦτα λέγει Y

## 1 Cor. 9:9

99. a. φιμῶσεις Epiph TR p<sup>46</sup> N A B<sup>c</sup> C D<sup>c</sup> E K L P Y 33 69  
 81 88 104 105 181 201 206 216 221 325 326 330  
 356 378 383 436 440 462 489 547 614 915 917  
 1522 1836 1908 1912 1955 2344 Or Dial Chr<sup>txt</sup>  
 Euthal Cyr Thdrt Dam
- b. κημῶσεις B\* D\* F G 1739 Chr<sup>comm</sup> Thdrt



## 1 Cor. 9:9

100. a. τῶν βοῶν Epiph TR p<sup>46</sup> N A B C K L P Y 69 81 105  
 201 206 216 221 325 330 356 378 383 436 440  
 462 489 547 1522 1739 1908 1912 1955 2344
- b. περὶ τῶν βοῶν D E F G 88 104 181 326 614 618  
 915 917 1836

## 1 Cor. 10:6

101. a. ἡμῶν ἐγενήθησαν Epiph TR p<sup>46</sup> N A B C D F G K L P  
 Y 33 69 81 104 105 201 206 216 221 325 330 356  
 378 383 436 440 462 489 547 614 642 915 1522  
 1739 1908 1912 2344
- b. ἡμῖν ἐγενήθησαν 5 181 326 917 1827 1836 1875  
 arm cop<sup>bo</sup> Iren Tert
- c. γεγόνασιν ἡμῶν 255 vulg

## 1 Cor. 10:7

102. a. εἰδωλολάτραι γίνεσθε Epiph TR p<sup>46</sup> N A B C D K L  
 P Y 33 104 105 201 206 216 221 325 330 356  
 378 383 436 440 547 614 642 915 917 1739 1912  
 2344 Marc<sup>epiph</sup> Iren
- b. εἰδωλολάτρας γίνεσθαι F G 462 489 1518 1522  
 1611 2143 Aug Ambrster
- c. οἱ δωλολάτραι γίνεσθαι 69\*
- d. εἰδωλολάτραι γίνεσθαι 81<sup>vid</sup> 88 181 326 1836  
 1908

## 1 Cor. 10:7

103. a. τινες αὐτῶν Epiph TR p<sup>46</sup> N B C D K L P Y 33 69  
 81 88 104 105 181 201 206 216 221 325 326 330  
 356 378 383 436 440 462 489 547 614 642 915  
 917 1522 1739 1836 1908 1912 2344
- b. τινες ἐξ αὐτῶν A 1875 it<sup>d,e</sup> vulg
- c. om. F G it<sup>f,g</sup>
-

## 1 Cor. 10:7

104. a. ὡς Epiph TR G D\* P 81 181 263 378 489 1836 2344  
 Marc<sup>epiph</sup> Euthal
- b. ὡσπερ p<sup>46</sup> N A B D<sup>c</sup> K L Y 69 88 104 105 201 206  
 216 221 325 326 330 356 383 436 440 462 547  
 614 915 1522 1739 1908 1912 Chr Thdrt Dam
- c. ὡς γὰρ 917
- d. καθὼς F 33 Marc<sup>epiph</sup>
- e. ὡσπερ γὰρ 177 337
- f. ὡσπερ καὶ 1611
- g. om. G

## 1 Cor. 10:9

105. a. τὸν κύριον Epiph N B C P 33 104 181 255 256 263  
 326 436 460 467 876 917 1319 1836 1837 1838  
 1875 1877 2004 2127 syr<sup>hmg</sup> arm eth Chr Thdrt  
 Cass Dam Sedul
- b. τὸν Χοιστόν TR p<sup>46</sup> D E F G K L Y 69 88 105 201  
 206 216 221 325 330 356 378 383 440 451 462  
 489 547 614 629 630 642 915 1241 1522 1739  
 1881 1908 1912 1984 2344 2492 2495 itar,d,dem,  
 e,f,g,x,z vulg syr<sup>p,h</sup>txt cop<sup>sa,bo</sup> Marc<sup>epiph</sup>  
 Iren Clem Or Ambrster Ephr Chr Pelag Aug Ps-Oec  
 Thphylct
- c. τὸν θεόν A 81 Euthal
- d. om. 1985

## 1 Cor. 10:10

106. a. γογγύετε Epiph TR A B C K L P Y 81<sup>vid</sup> 88 104  
 181 325 326 330 383 436 451 462 547 614 629  
 630 915 917 1241 1739 1836 1877 1881 1908  
 1912 1984 1985 2127 2344 2492 2495 itar,dem,f,  
 x,z vulg syr<sup>p,h</sup> cop<sup>sa</sup> eth Iren<sup>lat</sup> Or<sup>lat</sup> Euseb  
 Ambrster Bas Chr Aug Euthal Thdrt Dam
- b. γογγύωμεν N D E F G 33 999 it<sup>d,e</sup> cop<sup>bo</sup> arm Or  
 Chr Aug

## 1 Cor. 10:10

107. a. καθάπερ Epiph p<sup>46</sup> N B P 88 915 999 Or Bas  
 b. καθώς TRA C D E F G K L Ψ 33 38 69 81 104 181 206  
 218 241 256 263 325 330 383 429 436 462 547  
 614 642 917 1108 1175 1245 1319 1611 1739  
 1758 1836 1838 1908 1912 2004 2127 2344 Euseb  
 Bas Thdrt Dam

## 1 Cor. 10:11

108. a. ταῦτα δὲ Epiph A B 33 1175 1739 cop<sup>sa</sup> Marc Tert  
 Or Dial Cyr-Jer Bas Chr Cyr Iren Pac  
 b. ταῦτα δὲ πάντα TR C K L P Ψ 69 88 104 105 201  
 206 216 221 325 326 330 356 378 383 436 440  
 462 489 547 614 915 1522 1908 1912 2344 it<sup>d,e</sup>  
 vulg syr<sup>p,h</sup> cop<sup>bo</sup> arm Iren Or Chr Euthal Thdrt  
 Dam Ambrster  
 c. πάντα δὲ ταῦτα N D E F G 3 81 181 218 425 642 917  
 1836 it<sup>f,g</sup> eth Iren Or Chr Aug

## 1 Cor. 10:11

109. a. τυπικῶς Epiph N A B C K P Ψ 33 81 104 181 218 330  
 436 642 917 1108 1739 1827 1836 1838 1875 1908  
 1912 syr<sup>hmg</sup> Marc<sup>epiph</sup> Or Hipp Euseb Bas Cyr-Jer  
 Chr Cyr  
 b. τύποι Epiph TR D E F G L 69 88 105 201 206 216  
 221 325 326 378 383 440 462 489 547 614 915  
 920 1522 2344 syr<sup>p,h</sup> ~~txt~~ cop<sup>sa,bo</sup> (Dial) Thdrt  
 Greg-Nyss Chr Dam

## 1 Cor. 10:11

110. a. συνέσαινεν Epiph p<sup>46</sup> N B C K P 33 38 81 104 181  
 218 326 436 642 917 1108 1611 1739 1827 1836  
 1838 1875 1908 Marc<sup>epiph</sup> Or Hipp Greg-Nyss Chr  
 Cyr-Jer Cyr Euthal  
 b. συνέσαινον Epiph TR A D E F G L Ψ 69 88 105 201  
 206 216 221 330 356 378 383 440 462 489 547  
 614 915 1066 1522 1912 2004 2344 Chr Thdrt Dam

## 1 Cor. 10:11

111. a. εἰς Epiph N\* 104 Marc

b. ποδς Epiph TR p<sup>46</sup> N<sup>c</sup> A B C D F G K L P Y 33 69  
 81 88 105 181 201 206 216 221 325 326 330 356  
 378 383 436 440 462 489 547 614 642 915 917  
 1522 1739 1836 1908 1912 2344 Marc<sup>epiph</sup> Or  
 Dial Hipp Bas

## 1 Cor. 10:11

112. a. κατήντησεν Epiph TR A C D<sup>c</sup> K L 33 69 88 104 105  
 201 206 216 221 325 330 356 378 383 436 440  
 462 489 547 614 642 1522 1836 1908 1912 2344  
 Or Thdrt Chr Dial

b. κατήντησαν P 3 915 Hipp Dam

c. κατήντηκεν p<sup>46</sup> N B D\* F G Y 81 181 326 917 1739  
 Or Euthal Cyr Naasshipp Bas

## 1 Cor. 10:19

113. a. εἰδωλόθυτον in first phrase; om. second phrase  
 Epiph p<sup>46</sup> N A

b. εἰδωλόθυτον in first phrase; εἴδωλον in second  
 phrase B Ovid D P 69 81 104 181 917 1836

c. εἴδωλον in first phrase; εἰδωλόθυτον in second  
 phrase TR K L 88 201 206 216 326 330 356  
 383 436 440 462 489 547 614 642 1522 1908  
 2344

d. εἴδωλον in first phrase; om. second phrase Y 33  
 915 1912

e. ἰδωλόθυτον in both phrases F G 1838

## 1 Cor. 10:19

114. a. τί ἐστίν (pr.) Epiph TR p<sup>46</sup> A B C K L P Y 33 69  
 81 88 104 105 181 201 206 216 221 325 326 330  
 356 378 383 436 440 462 489 547 614 642 915  
 917 1522 1739 1836 1908 1912 2344

b. ἐστίν τί D\* F G itd,e,f,g,m vulg

c. ἐστὶν N 203 506 794 2127

1 Cor. 10:20

115. a. θύουσι (pr.) Epiph p<sup>46</sup> N A B C D E F G P Y 33 69  
81 104 181 263 330 460 1739 1836 1912 Marcepiph  
Euseb Euthal
- b. θύσι TR K L 88 105 201 206 216 221 325 326 356  
378 383 436 440 462 489 547 614 642 915 917  
1522 1908 2344 Chr Thdrt Dam

1 Cor. 10:20

116. a. δαίμονοις Epiph B D E F G itd,e,m Marcepiph  
Euseb Tert Aug Ambrster
- b. τὰ ἔθνη, δαίμονοις TR p<sup>46</sup> N A C K (L) P Y 33 69  
81 88 104 105 181 201 206 216 221 325 326 330  
356 378 383 436 440 462 489 547 614 642 915 917  
1522 1739 1836 1908 1912 2344 it<sup>f,g</sup> vulg syr<sup>p,h</sup>  
cop<sup>sa,bo</sup> arm eth goth Or Chr Euthal Thdrt Dam  
Aug

1 Cor. 10:20

117. a. θύουσι (sec.) Epiph N A B C D E F G P Y 33 69 81  
104 181 263 330 1739 1836 Euseb Euthal
- b. θύσι TR K L 88 105 201 206 216 221 325 326 356  
378 383 436 440 462 489 547 614 642 915 917  
1522 1908 1912 2344 Chr Thdrt Dam

1 Cor. 10:20

118. a. καὶ οὐ θεῶν post θύουσι (sec.) Epiph TR D E F G K  
L 88 104 105 201 206 216 221 325 326 330  
356 378 383 436 440 462 489 547 614 642 915  
1522 1908 1912 2344 it<sup>d,e,f,g</sup> vulg syr<sup>p,h</sup> goth  
cop<sup>sa,bo</sup> Chr Thdrt Dam Aug
- b. καὶ οὐ θεῶν post δαίμονοις N A B C P Y 33 69 81  
181 917 263 1739 1836 arm Or Euseb Euthal Aug
- c. om. Ambrster Tert

## 1 Cor. 11:3

119. a. Χριστοῦ Epiph TR p<sup>46</sup> C F G K L P Ψ 104 105 177  
 201 206 216 221 325 326 330 356 378 383 440  
 489 547 614 642 1175 1522 1739 1908 1912 1955  
 2344 Or Euseb Chr Thdrt Dam
- b. τοῦ Χριστοῦ N A B D E 33 69 81 88 181 256 263  
 436 915 917 1319 1611 1836 1837 2127 Clem  
 Euseb Chr Euthal
- c. om. 462

## 1 Cor. 11:14

120. a. αὐτὴ ἡ φύσις Epiph TR D<sup>c</sup> K L Ψ 88 104 105 201  
 221 325 326 330 378 383 436 440 462 489 547  
 614 642 915 1522 1908 1912 1955 2344 it<sup>d,e,f,g</sup>  
 vulg Chr Thdrt
- b. ἡ φύσις αὐτῆ p<sup>46</sup> N A B C D\*,c E H P 33 69 81  
 181 206 241 263 429 618 917 1739 1836 Euthal  
 Dam
- c. ἡ φύσις F G Tert

## 1 Cor. 11:14

121. a. διδάσκει ὑμᾶς Epiph TR p<sup>46</sup> N A B C D F G H K L  
 P Ψ 33 69 81 88 104 105 181 201 206 221 325  
 326 378 436 440 462 489 547 614 642 915 917  
 1522 1739 1908 1955 2344
- b. διδάσκει ὑμῶν 330
- c. διδάσκει ἡμᾶς 383 999 1836 1912
- d. ὑμᾶς διδάσκει 1827

## 1 Cor. 11:19

122. a. ἵνα οἱ δοκιμοὶ Epiph TR N A C D<sup>c</sup> E F G K L P Ψ  
 81 88 104 105 181 201 206 221 325 326 378 383  
 436 440 462 489 547 614 642 915 917 1522 1836  
 1908 1955 2344 arm it<sup>f,g</sup> syr<sup>p,h</sup> cop<sup>bo</sup> Or Chr  
 Euthal Thdrt Dam Cyp Jer
- b. ἵνα καὶ οἱ δοκιμοὶ p<sup>46</sup> B D\* 33 69 330 1739 (1912)  
 it<sup>d,e</sup> vulg cop<sup>sa</sup> Ambrster Pelag



## 1 Cor. 11:25

123. a. ποιεῖτε Epiph P 69 81 88 181 206 218 327 378<sup>c</sup>  
425 429 460 642 915 917 1836 eth Bas Euthal  
Dam
- b. ποιεῖτε καὶ πίνετε 614
- c. ποιεῖτε, ὁσάκις ἐὰν πίνετε p<sup>46vid</sup> N B C 33 (330)  
436 1739 Or Euthal Thdrt
- d. ποιεῖτε, ὁσάκις ἂν πίνετε TR D E F G K L P 104  
105 201 221 325 383 440 462 489 547<sup>vid</sup> 1522 1908  
1912 1955 2344 Bas Chr Cyr Dam
- e. ὁσάκις ἂν πίνετε 326

## 1 Cor. 12:3

124. a. κύριον Ἰησοῦν Epiph TR D E F G K L P P 69 88  
105 201 206 216 221 325 326 330 378 383 436  
440 462 489 547 614 642 915 1522 1908 1912  
1955 2344 it<sup>d,e,g,m</sup> syr<sup>h</sup> arm cop<sup>bo</sup> Ath Bas  
Dial Macar Chr Thdrt Dam Did Amb Ambrster Aug
- b. κύριος Ἰησοῦς Epiph p<sup>46</sup> N A B C 6 33 81 104 181  
424<sup>c</sup> 917 1739 1836 it<sup>f</sup> vulg syr<sup>p</sup> cop<sup>sa</sup> eth Or  
Did Bas Euthal Cyr Amb Aug

## 1 Cor. 12:5

125. a. ὁ δὲ αὐτός Epiph 33 57 103 1926 it<sup>d,e,f,m</sup> vulg  
arm Iren Or Euseb Ath Bas Chr Cyr Hil
- b. καὶ ὁ αὐτός TR p<sup>46</sup> N (A) B C D F G K L P P 69  
81 88 104 105 181 201 206 216 221 (256) 325  
326 330 378 383 436 440 462 (489) 547 614 642  
915 917 1522 1739 1836 1908 1912 1955 (2004)  
2344

## 1 Cor. 12:6

126. a. ὁ δὲ αὐτός Epiph TR N A K L P P 33 88 104 105  
201 206 216 221 325 326 378 383 440 462 489  
547 614 642 915 1522 1908 1912 1955 2344  
it<sup>d,e,f,g,m</sup> vulg syr<sup>p,h</sup> cop<sup>sa</sup> arm Euseb Bas  
Did Ath Cyr Chr Iren Or Hil Aug Ambrster
- b. ὁ αὐτός δὲ D E F G

- c. καὶ ὁ αὐτός p<sup>46</sup> B C 69 81 181 263 436 460 917  
1739 1836 Or Euthal
- d. δὲ αὐτός 1875

## 1 Cor. 12:6

127. a. θεός Epiph p<sup>46</sup> N\* A C D E F G P Ψ 33 69 81 181 221  
917 1836 itd, e, f, g, m vulg cop<sup>sa</sup> arm Euseb Bas  
Did Ath Euthal Chr Iren Or Hil
- b. ἐστὶν θεός TR N<sup>c</sup> K L 88 104 105 201 206 216 325  
326 330 378 383 436 440 462 489 547 614 642  
915 1908 1912 1955 2344 Or Cyr Thdrt Dam
- c. ἐστὶν post ἐνεργῶν B 1739
- d. θεός ἐστὶν 1108 1611
- e. ἐστὶν 177 337
- f. Χριστὸς θεός 1518

## 1 Cor. 12:10

128. a. γένη γλωσσῶν . . . ἐρμηνεῖα γλωσσῶν Epiph TR p<sup>46</sup>  
N C F G L P Ψ 69 81 88 104 105 201 206 216 221  
325 330 378 383 436 440 462 614 915 917 1522  
1739 1908 1912 1955 2344 Clem
- b. γένη γλωσσῶν . . . διερμηνεῖα γλωσσῶν A
- c. ἐρμηνεῖα γλωσσῶν . . . γένη γλωσσῶν 326
- d. γένη γλωσσῶν . . . διερμηνεῖα γένη γλωσσῶν D\*
- e. om. Ἄλλῃ δὲ ἐρμηνεῖα γλωσσῶν B K 181 489 547  
642 1836

## 1 Cor. 12:11

129. a. διαίρουσιν Epiph p<sup>46</sup> F G 1245 itd, e, f, g, m vulg  
syr<sup>p</sup> arm cop<sup>sa, bo</sup> eth Amb Ambrster Jer Pelag  
Or Bas Hil Ath
- b. διαίρουσιν ἰδίῃ TR N A B C K L P Ψ 33 69 81 88  
104 105 181 201 206 216 221 325 326 330 378  
383 436 440 462 489 547 614 642 915 917 1522  
1739 1836 1908 1912 1955 2344 syr<sup>hgr</sup> Clem Ath  
Euseb Cyr-Jer Bas Jer Did Caes Aug

## c. διαιρούμενα D

1 Cor. 12:18

130. a. ὁ θεὸς ἔθετο Epiph TR N A B C D F G K L P Ψ 69 81  
88 104 105 181 201 206 216 221 325 326 330 378  
383 436 440 462 489 614 642 915 917 1522 1739  
1836 1908 1912 1955 2344 Or

b. ἔθετο ὁ θεός (p<sup>46</sup>) 33 547 it<sup>f</sup> vulg Or

1 Cor. 12:18

131. a. ἕκαστον Epiph 69 915 1319 2127

b. ἕκαστον αὐτῶν TR p<sup>46</sup> N A B C D F G K L P Ψ 33 81  
88 104 105 181 201 206 216 221 325 326 330 378  
383 436 440 462 489 547 614 642 917 1522 1739  
1836 1908 1912 1955 2344

1 Cor. 12:27

132. a. μέλους Epiph D\* Ψ 330 itd,e,f vulg syr<sup>htxt</sup> arm  
Or Euseb Thdrt Sev Ambrster

b. μέρους TR p<sup>46</sup> N A B C F G K L 33 69 81 88 104  
105 181 325 326 378 383 436 440 462 489 547  
614 642 915 917 1522 1739 1836 1908 1912 1955  
2344 syr<sup>hmg</sup> Or Euseb Bas Chr Euthal Thdrt Dam

1 Cor. 13:9

133. a. μέρους γάρ Epiph TR p<sup>46</sup> N A B D E F G P Ψ 33,69  
81 104 326 330 436 1739 1908 it vulg syr<sup>p,h</sup>  
cop<sup>bo</sup> arm eth Iren Or Meth Did Euseb Ath Thdrt  
Hil Ambrster Dam

b. μέρους δὲ K L 88 105 181 201 206 216 221 325  
378 383 462 489 547 614 642 915 917 1522 1836  
1912 1955 2344 Phot Oec

c. μέρους (pr.) 424<sup>c</sup> goth eth Or Euseb Chr

## 1 Cor. 13:10

134. a. καταργηθήσεται post μέρους Epiph TR p<sup>46</sup> N A B K  
L P Ξ 33 69 81 88 104 105 181 201 206 216 221  
325 326 330 378 383 436 440 462 489 547 614  
642 915 917 1522 1739 1836 1908 1912 1955 2344  
Or Iren Euseb Ath Did Cyr
- b. καταργηθήσεται ante τὸ ἐκ μέρους D\*,<sup>c</sup> E F G it  
vulg syr<sup>p</sup> goth Or Aug

## 1 Cor. 14:15

135. a. ψαλῶ τῷ πνεύματι Epiph TR N A B D K L 33 69 81  
88 104 105 181 201 206 216 221 325 326 330  
378<sup>m</sup> 383 436 440 489 547 915 917 1522 1739  
1836 1912 1955
- b. ψαλῶ πνεύματι F G P
- c. om. Ξ 378\* 462 614 642 1908 2344

## 1 Cor. 14:15

136. a. ψαλῶ δὲ καὶ Epiph TR N A D E K L P 33 69 81 104  
105 181 201 206 216 221 325 326 330 378<sup>mg</sup> 383  
436 440 489 547 1522 1739 1836 1912 cop<sup>bo</sup> syr<sup>h</sup>  
Or Euseb Euthal Thdrt
- b. ψαλῶ δέ Epiph B F G 460 it<sup>e,f,g</sup> vulg cop<sup>sa</sup> arm  
(syr<sup>p</sup>) Or Ath Ps-Ath Caes Dam Thphylct Hil  
Ambrster
- c. ψαλῶ καὶ Epiph 88 915
- d. ψαλῶ 917
- e. om. Ξ 462 614 642 1908 2344 378\*

## 1 Cor. 14:32

137. a. πνεύματα Epiph TR p<sup>46</sup> N A B I K L Ξ<sup>c</sup> 33 69 81 88  
104 105 181 201 206 216 221 325 326 378 383  
436 440 462 489 547 614 642 915 917 1522 1739  
1836 1908 1912 1955 2344 it<sup>f</sup> vulg cop<sup>bo</sup> syr<sup>h</sup>  
arm Or Chr Euthal Thdrt Tert Did Dam
- b. πνεῦμα D E F G Ξ\* 1 263 302\* 327 330 336 424<sup>c</sup>  
1952 it<sup>d,e,g</sup> vulg<sup>six</sup> syr<sup>p</sup> Thdrt Or Did Nov  
Hil Ambrster

## 1 Cor. 15:2

138. a. εἰ κατέχετε Epiph TR N A B K L P Ψ 33 69 81 88  
 104 105 181 201 206 216 221 325 326 330 378  
 383 436 440 462 489 547 614 642 915 917 1522  
 1739 1836 1908 1912 1955 2344 syr<sup>hmg</sup> Or Dial
- b. ὀφείλετε κατέχειν p<sup>46vid</sup> D F G it<sup>d,e,g</sup> Ambrster
- c. γινώσκετε 1311

## 1 Cor. 15:4

139. a. τῇ τρίτῃ ἡμέρᾳ Epiph TR F G K L P Ψ 88 105 181  
 201 206 216 221 325 326 378 383 436 440 462  
 489 547 614 642 915 917 1522 1836 1908 1955  
 2344 it<sup>f,g</sup> vulg goth syr<sup>p</sup> Marc<sup>epiph</sup> Dial Euseb  
 Cyr-Jer Chr Thdrt Dam Iren Tert Archel
- b. τῇ ἡμέρᾳ τῇ τρίτῃ p<sup>46</sup> N A B D E 33 69 81 104  
 330 1739 1912 it<sup>d,e</sup> cop<sup>bo</sup> syr<sup>h</sup> Cyr-Jer Euthal  
 Cyr Hil

## 1 Cor. 15:8

140. a. κάμοσ Epiph TR p<sup>46</sup> N A B D K L P Ψ 33 69 81 88  
 104 105 181 201 206 216 221 325 326 330 378  
 383 436 440 462 489 547 614 642 915 917 1522  
 1836 1908 1912 1955 2344
- b. καὶ ἐμοί F G 1739

## 1 Cor. 15:11

141. a. ἐπιστεύσατε Epiph TR p<sup>46</sup> N<sup>o</sup> A B D F G K L P Ψ 33  
 69 81<sup>vid</sup> 88 104 105 181 201 206 216 221 325 326  
 330 378 383 436 462 489 547 614 642 915 917  
 1522 1739 1836 1908 1955 2344
- b. πιστεύσατε N<sup>\*</sup> 2 1912
- c. ἐπιστεύσαμεν 440 623

## 1 Cor. 15:12

142. a. τινὲς ἐν ὑμῖν Epiph TR D E F G K L Ξ 69 88 104  
 105 181 201 216 221 325 326 330 378 383 436  
 440 462 489 547 614 642 915 917 1522 1836  
 1908 1912 1955 2344 arm goth Chr Thdrt Ambrster
- b. ἐν ὑμῖν τινὲς p<sup>46</sup> N A B P 33 81 206 241 429 1739  
 syr<sup>p,h</sup> Or Chr Euthal Cyr Dam

## 1 Cor. 15:13

143. a. εἰ δὲ ἀνδρασις νεκρῶν οὐκ ἐστίν Epiph TR p<sup>46</sup> N<sup>c</sup>  
 A B D F G K L P Ξ 69 88 104 105 181 201 216  
 221 325 326 330 378<sup>ms</sup> 383 436 440 462 489 547  
 614 915 917 1522 1739 1836 1908 1955 2344
- b. om. Epiph N\* E 33 42\* 81 206 314 327 378\*vid  
 429\* 642 1912 Cyr

## 1 Cor. 15:14

144. a. οὐκ ἐγγίγασται Epiph TR p<sup>46</sup> N A B (D) F G K L P Ξ  
 33 69 81 88 104 105 181 201 206 216 221 255  
 256 325 326 330 378 436 440 462 489 547 614  
 642 915 917 1319 1522 1739 1908 1912 1955  
 2344
- b. om. Epiph E 383 1836 it<sup>d,e</sup> Ign

## 1 Cor. 15:14

145. a. πῶς ἡμῶν Epiph B D\* 0243 33 81 330 378 451  
 1241 1739 1836 1881 1912 2492 it<sup>ar</sup> cop<sup>sam</sup>ss<sup>s</sup>,fay  
 goth Iren<sup>lat</sup> Tert Or Adam Cyr-Jer Ps-Ignat  
 Cyril Cosm-Ind Ps-Oec
- b. πῶς ὑμῶν TR N A D<sup>c</sup> F G K L P Ξ 69 88 104 105  
 181 201 206 216 221 325 326 383 436 440 462  
 489 547 614 629 630 642 915 917 1522 1877 1908  
 1955 1962 1984 1985 2127 2344 it<sup>d,dem,e,f,g,r<sup>1</sup></sup>,  
 x,z vulg syr<sup>p,h</sup> cop<sup>sam</sup>ss<sup>s</sup>,bo arm Marc Iren<sup>lat</sup>  
 Tert Aphr Ambrster Ephr Greg-Elv Ps-Ign Chr  
 Cyr Euthal Thdrt



## 1 Cor. 15:14

146. a. ἄρα Epiph TR N<sup>c</sup> B L Ψ 88 104 105 181 201 206 216  
 221 330 440 462 489 547 614 915 917 1522 1739  
 1836 1912 1955 2344 it<sup>d,e,f</sup> vulg syr<sup>p,h</sup> cop<sup>sa,bo</sup>  
 arm eth Cyr-Jer Chr Cyr Thdrt Iren Tert Dam  
 Ambrster
- b. ἄρα καὶ Epiph N\* A D E F G K P 33 69 81 325 326  
 378 383 436 642 1908 it<sup>g</sup> goth Dial

## 1 Cor. 15:15

147. a. εὐρισκόμεθα δὲ καὶ Epiph TR p<sup>46</sup> N A B F G K L P  
 Ψ 33 88 104 105 181 201 206 216 221 325 326  
 330 378 383 436 440 462 489 547 614 642 915  
 917 1522 1739 1836 1908 1912 1955 2344 it<sup>f,g,r</sup>  
 vulg Iren Or Cyr-Jer
- b. εὐρισκόμεθα δὲ D E 81 arm goth Tert
- c. εὐρισκόμεθα καὶ it<sup>d,e</sup> Chr Archel
- d. εὐρισκόμεθα ἄρα 69

## 1 Cor. 15:16

148. a. εἰ γὰρ νεκροὶ οὐκ ἐγείρονται Epiph TR N A B D F  
 G K L 33 69 81 88 104 105 181 201 206 216 221  
 325 330 378 436 440 462 489 547 642 915 917  
 1522 1739 1836 1908 1912 1955 2344
- b. om. P Ψ 326 383 614 1927 it<sup>r</sup> vulg<sup>am, fu</sup>

## 1 Cor. 15:16

149. a. οὐδὲ Χριστὸς Epiph TR N A B D F G K L Ψ 33 69 81  
 88 104 181 201 206 216 221 325 326 330 378 383  
 436 440 462 489 547 614 642 915 917 1522 1739  
 1836 1908 1912 1955 2344
- b. οὐδὲ ὁ Χριστὸς P 105 1311

## 1 Cor. 15:24

150. a. παραδιδῶ Epiph p<sup>46</sup> N A D E P Ψ 104 424<sup>c</sup> 436 1739  
Hipp Euseb Did Bas Greg-Nyss Cyr (Or)
- b. παραδιδοῖ B F G
- c. παραδῶ TR K L 69 81 88 105 181 201 206 216 221  
325 326 330 378 383 440 462 489 547 614 642  
915 917 1522 1836 1908 1912 1955 2344 Or Euseb  
Chr Euthal Thdrt Dam

## 1 Cor. 15:24

151. a. καταργῆση Epiph TR p<sup>46</sup> N A B D F G K L P Ψ 33  
69 81 88 105 201 206 216 221 314 325 326 330  
383 436 440 489 614 642 917 1522 1912 1955  
2344
- b. καταργῆσαι 181 378 462 915 1836

## 1 Cor. 15:24

152. a. πᾶσαν ἐξουσίαν Epiph TR p<sup>46</sup> N A B D F G K L P Ψ  
69 81 88 104 105 181 201 206 216 221 325 326  
330 378<sup>mg</sup> 383 436 440 462 489 614 642 915 917  
1522 1739 1836 1908 1912 1955 2344
- b. ἐξουσίαν 378\* 1319 1875 vulg Did Greg-Nyss
- c. πᾶσαν βασιλείαν 241 547

## 1 Cor. 15:25

153. a. ἄχρις οὗ Epiph p<sup>46</sup> N\* A B D\* F G P 33 81 88 104  
206<sup>c</sup> 436 915 1739 1912 cop<sup>sa,bo</sup> Or Hipp Euseb  
Euthal Dam
- b. ἄχρις οὗ ἄν TR N<sup>c</sup> D<sup>c</sup> K L Ψ 69 105 181 201 206\*  
216 221 325 326 330 378 383 440 462 489 547  
614 642 917 1522 1836 1908 1955 2344 Or Cyr-Jer  
Did Chr Thdrt Marc

## 1 Cor. 15:25

154. a. ἐχθρούς αἰτιοῦ Epiph A F G 33 88 104 181 205 241  
915 it<sup>r</sup>,g,r goth syr<sup>p</sup> cop<sup>sa,bo</sup> eth Or Euseb  
Did Cyr-Jer Tert Hil

- b. ἐχθροὺς Epiph TR p<sup>46</sup> N B D E K L P Ψ 69 81 105  
 201 206 216 221 325 326 330 378 383 436 440  
 462 489 547 614 642<sup>e</sup> 917 1522 1739 1836 1908  
 1912 1955 2344 it<sup>d,e</sup> vulg syr<sup>h</sup> arm Iren Or Hipp  
 Euseb Greg-Nyss Ath Chr Euthal Thdrt Hil Dam  
 Ambrster

## 1 Cor. 15:27

155. a. ὅτι πάντα Epiph TR A D F G I K L P Ψ 69 81 88  
 104 105 181 201 206 216 221 325 326 330 378  
 383 436 440 462 489 547 614<sup>vid</sup> 642 915 917  
 1522 1739 1836 1908 1912 1955 2344 it<sup>f,g,r</sup> Or  
 Ath Cyr-Jer Greg-Nyss Aug
- b. πάντα p<sup>46</sup> B 33 it<sup>d,e</sup> vulg Hipp Did Chr Iren Hil  
 Ambrster
- c. ὅτι τὰ πάντα N Did

## 1 Cor. 15:28

156. a. ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα Epiph TR N<sup>c</sup> A B  
 F G K L P 33 81 104 105 181 201 206 216 221  
 325 326 330 378 383 436 440 462 489 547 642  
 917 1522 1739 1908 1912 1955 2344 Or Did Ath  
 Bas (Greg-Nyss) Tert Hil Ambrster
- b. ὅταν δὲ αὐτῷ ὑποταγῇ τὰ πάντα D E Ψ Iren Or  
 Euseb
- c. ὅταν ὑποταγῇ αὐτῷ τὰ πάντα 1836
- d. om. N\* 1 69 88 614 915 Hipp Hil

## 1 Cor. 15:28

157. a. τότε καὶ αὐτός Epiph TR N A D<sup>c</sup> K L P Ψ 69 81 88  
 104 105 181 201 206 216 221 325 326 330 378  
 383 436 440 462 489 547 614 642 915 917 1522  
 1836 1908 1912 1955 2344 it<sup>f,r</sup> vulg<sup>cl</sup> cop<sup>sa,bo</sup>  
 syr<sup>h</sup> arm eth Hipp Euseb Ath Bas Ps-Ath Cyr-Jer  
 Greg-Nyss Marc Chr Euthal Thdrt Tert Dam Or  
 Hil Ambrster
- b. τότε αὐτός B D\* E F G 33 424<sup>c</sup> 1739 it<sup>d,e,g</sup> syr<sup>p</sup>  
 vulg<sup>am,fu,harl,tol</sup> Iren Or Did Hil Ps-Ath

## 1 Cor. 15:28

158. a. τὰ πάντα ἐν πᾶσιν Epiph TR N D<sup>c</sup> E F G K L P Υ  
69 88 104 105 181 201 206 216 221 325 326 330  
378 383 436 440 462 489 547 614 642 915 917  
1522 1836 1908 1912 1955 2344 Or Euseb Ath Did  
Greg-Nyss Cyr-Jer Marc Chr Thdrt Dam
- b. πάντα ἐν πᾶσιν A B D\* 33 81 1739 arm Hipp Euseb  
Euthal

## 1 Cor. 15:29

159. a. ὑπὲρ αὐτῶν Epiph p<sup>46</sup> N A B D\* E F G K P Υ 33 81  
88 104 181 206 436 642 915 1739 1908 1912 it<sup>d</sup>,  
e, f, g, r vulg goth syr<sup>h</sup> cop<sup>sa, bo</sup> arm Or Euthal  
Ambrster Dam Did Isid
- b. ὑπὲρ τῶν νεκρῶν TR D<sup>c</sup> L 105 201 216 221 325 326  
330 378 383 440 462 489 547 614 917 1522 1836  
1955 2344 syr<sup>p</sup> Ephr Chr Thdrt Clem
- c. ὑπὲρ αὐτῶν τῶν νεκρῶν 69

## 1 Cor. 15:32

160. a. ἀποθνήσκωμεν Epiph TR p<sup>46</sup> N A B D F G K P 33 69  
81 104 105 181 201 206 216 221 325 326 330 378<sup>c</sup>  
383 436 440 462 489 547 614 642 915 917 1522  
1739 1836 1908 1955 2344 Clem
- b. ἀποθνήσκωμεν L Υ 378\* 1912

## 1 Cor. 15:33

161. a. φθείρουσιν Epiph TR p<sup>46</sup> N A B D F G K L P Υ 33  
69 81 105 181 201 206 216 221 325 326 330 378  
383 436 440 462 489 547 614 642 917 1522 1739  
1836 1908 1912 1955 2344 Clem
- b. φθείρουσιν γὰρ 88 104 915 1611 syr<sup>h</sup> cop<sup>bo</sup> Ath

## 1 Cor. 15:35

162. a. ἀλλὰ Epiph B P 919 Or
-

- b. ἀλλ' TR p<sup>46</sup> N A D E F G K L Ψ 33 69 81 88 104  
 105 181 201 206 216 221 325 326 330 378 383  
 436 440 462 489 547 614 642 915 917 1522 1739  
 1836 1908 1912 1955 2344 Dial Chr Thdrt Dam

1 Cor. 15:36

163. a. ἄφρων Epiph p<sup>46</sup> N A B D E F G P 33 69 81 88 104  
 105 181 325 326 330 383 915 917 1836 1908 1912  
 2344
- b. ἄφρων TR K L Ψ 201 206 216 221 378 436 440 462  
 489 547 614 642 1522 1739 1955 Or Dial Chr  
 Euthal Thdrt Dam

1 Cor. 15:36

164. a. ζωογονεῖται Epiph A 209\* 450 Chr Thdrt
- b. ζωοποιεῖται TR p<sup>46</sup> N B D E F G K L P Ψ 33 69 81  
 88 104 105 181 201 206 216 221 325 326 330 378  
 383 436 440 462 489 547 614 642 915 917 1522  
 1739 1836 1908 1912 1955 2344 Or Euthal Dial

1 Cor. 15:36

165. a. ἀποθάνη Epiph TR p<sup>46</sup> N A B K L P Ψ 33 69 81 88  
 104 105 181 201 206 216 221 325 326 330 378  
 383 436 440 462 489 547 614 642 915 917 1522  
 1739 1836 1908 1912 1955 2344
- b. πρῶτον ἀποθάνη (D E) F G it<sup>d,e,f,g</sup> vulg Iren  
 Or Aug Ambrster

1 Cor. 15:37

166. a. γεννησόμενον Epiph TR N A B D K L P Ψ 33 69 81  
 88 104 105 181 201 206 216 221 325 326 330  
 378 383 436 440 462 489 547 614 642 915 917  
 1522 1739 1836 1908 1912 1955 2344
- b. γεννησόμενον p<sup>46</sup> F G it<sup>d,e,g,m</sup>

## 1 Cor. 15:38

167. a. δίδωσιν αὐτῷ Epiph p<sup>46</sup> N A B P 33 69 81 104 216  
326 330 436 440 642 it<sup>f</sup> vulg syrP,<sup>h</sup> Or Euthal  
Tert Dam Dial
- b. αὐτῷ δίδωσιν TR D E F G I K L Ψ 88 105 181 201  
206 221 325 378 383 462 489 614 915 917 1522  
1739 1908 1955 2344 it<sup>d,e,g,m,r</sup> Or Chr Thdrt  
Ambrster
- c. αὐτῶν δίδωσι 1836
- d. δίδωσιν 1912

## 1 Cor. 15:38

168. a. ἕδιον Epiph N\* A B D E F G P 33 81 104 330 424<sup>c</sup>  
436 1739 arm Euthal
- b. τὸ ἕδιον TR N<sup>c</sup> Ivid K L Ψ 69 88 105 181 201 206  
216 221 325 326 378 383 440 462 489 547 614  
642 915 917 1522 1836 1908 1912 1955 2344 Or  
Chr Thdrt Dam

## 1 Cor. 15:40

169. a. σώματα (sec.) Epiph TR p<sup>46</sup> N A B D K L P Ψ 33  
69 81 88 104 105 181 201 206 216 221 325 326 330  
378 383 436 440 462 489 547 614 642 915 917 1522  
1739 1836 1908 1955 2344 Or Dial
- b. om. F G it<sup>g</sup> eth

## 1 Cor. 15:40

170. a. ἀλλ' Epiph TR N D<sup>c</sup> F G K L Ψ 69 88 104 105 181  
201 206 216 221 325 326 330 378 383 436 440  
462 489 547 614 642 915 917 1522 1739 1836  
1908 1955 2344 Or Dial
- b. ἀλλὰ p<sup>46</sup> A B D\* E P 33 81



## 1 Cor. 15:47

171. a. ἄνθρωπος (sec.) Epiph<sup>vid</sup> N\* B C D\* F G 0243 33  
 1739\* itar,d,dem,e,i,g,x,z vulg cop<sup>bo</sup> eth Tert  
 Hipp Or Cyp Adam Peter-Alex Ambrster Hil Ath  
 Greg-Naz<sup>thdrt</sup> Greg-Elv Greg-Nyss Amb Ps-Ath
- b. ἄνθρωπος ὁ κύριος TR N<sup>c</sup> A D<sup>c</sup> K L P Y 69 81 104  
 105 181 201 206 216 221 325 326 330 378 383  
 436 440 451 462 489 547 614 629 642 915 917  
 1241 1522 1739<sup>mg</sup> 1836 1877 1881 1908 1955 1962  
 1984 1985 2127 2344 2492 2495 syr<sup>p,h,pal</sup> goth  
 arm Or Bas Chr Cyr Euthal Thdrt Ps-Ath Cos-Ind  
 Dam
- c. ὁ κύριος 630 1912 (Marc)
- d. ἄνθρωπος πνευματικός p46

## 1 Cor. 15:49

172. a. φορέσωμεν Epiph p46 N A C D F G K L P Y 0243  
 33 69 81 104 105 181 201 206 216 221 325 326  
 330 378 436 440 451 462 489 547 614 629 642  
 917 1241 1739 1836 1877 1908 1912 1955 1962  
 1984 1985 2127 2344 2492 2495 itar,d,dem,e,f,  
 g,x,z vulg cop<sup>bo</sup> goth Marc Theodot Irenlat  
 Clem Tert Or Cyp Ambrster Hil Bas Greg-Nyss  
 Amb Macar Chr Cyr Euthal Ps-Ath Cosm-Ind Dam
- b. φορέσομεν TR B I 88 206 630 1522 1881 cop<sup>sa</sup>  
 eth Iren Or Aphr Ephr Cyr Thdrt Cosm-Ind Ps-  
 Oec Thphylct

## 1 Cor. 15:50

173. a. οὐ κληρονομήσουσι Epiph F G 1907 2344 cop<sup>bo</sup>  
 Chr Iren Or Tert
- b. κληρονομήσαι οὐ δύναται TR A C D E K L Y 33 69  
 81 88 104 181 201 206 216 325 326 330 378 383  
 440 462 489 547 614 642 915 917 1522 1836 1912  
 1955 Iren Clem Or Meth Tert
- c. κληρονομήσαι οὐ δύναται N B P 90 436 442 1908  
 1926 1944 Or Cyr Phot

## 1 Cor. 15:52

174. a. ἀναστήσονται Epiph A D E F G P 056 Or Chr Dam  
Thphylct<sup>mg</sup>
- b. ἐγερθήσονται Epiph TR p<sup>46</sup> N B C K L P 0121 33  
69 81 88 104 105 181 201 206 216 221 325 326  
330 378 383 436 440 462 489 547 614 642 915  
917 1522 1739 1836 1908 1912 1955 2344 Or Chr  
Cyr Thdrt Dial Cosm-Ind

## 1 Cor. 15:55

175. a. κέντρον; ποῦ σου, ἄδη, τὸ νῆκος; Epiph TR N<sup>c</sup> A<sup>c</sup>  
K L P P 69 88 104 105 181 201 206 216 221 325  
330 378 383 436 440 451 462 489 547 614 629  
630 642 915 917 1522 1836 1881 1908 1955 1984  
1985 2127 syr<sup>p,h</sup> goth eth<sup>pp</sup> Or Ath Chr Thdrt
- b. νῆκος; ποῦ σου, θάνατε, τὸ κέντρον; p<sup>46</sup> N\* B C  
088 1739\*vid 1877 1962 2492 2495 itar,dem,x,z  
vulg copsa,bo eth<sup>ro</sup> Iren<sup>lat</sup> Tert Or Euseb Amb
- c. νῆκος; ποῦ σου, ἕδη, τὸ κέντρον; 0121<sup>c</sup> 0243 33  
81 326 1241 1739<sup>c</sup> 1912 (arm) Or Ath Did Euthal
- d. κέντρον; ποῦ σου, θάνατε, τὸ νῆκος; D\* F G  
itd,e,f,g Iren Or Euseb Thdrt Tert Cyp Hil

## 2 Cor. 1:7

176. a. ἔστε τῶν παθημάτων Epiph TR N A B C K L P P 0209  
33 69 81 88 104 105 181 201 206 216 221 314 325  
326 330 356 378 383 436 440 462 489 547 614 915  
917 1522 1739 1836 1908 1912 1955 2344 Or Ephr
- b. τῶν παθημάτων ἔστε D E F G itd,e,f,g,r vulg goth

## 2 Cor. 1:7

177. a. οὕτως Epiph TR p<sup>46</sup> N A B C (D) K L P P 0209 33  
69 81 88 104 105 181 201 206 216 221 314 325  
326 330 356 378 436 440 462 489 547 614 915  
917 1522 1739 1836 1908 1912 1955 2344
- b. om. F G itd,e,g goth syr<sup>p</sup>

## 2 Cor. 2:10

178. a. *καὶ ἐγώ* Epiph p<sup>46</sup> N\* A B C<sup>c</sup> D E F 081 33 69 81 88  
 104 206 326 330 429 436 442 915 1739 1908 Chr  
 Euthal Dam
- b. *καὶ ἐγώ* TR N<sup>c</sup> C\* F G K L Y 105 181 201 216 221  
 314 325 356 378 383 440 462 489 547 614 642 917  
 1522 1836 1912 1955
- c. om. 2344

## 2 Cor. 3:7

179. a. *ἐν γράμμασιν* Epiph TR p<sup>46</sup> N A C D<sup>c</sup> E K L P Y 69  
 88 104 105 181 201 206 216 221 314 325 326 330  
 356 378 383 436 440 462 489 547 614 642 915  
 917 1522 (1739) 1836 1908 1912 1955 2344 it<sup>d,e</sup>,  
 f,g vulg cop<sup>bo</sup> syr<sup>h</sup> goth Or Did Macar Chr Dam  
 Euthal Thdrt Ambrster
- b. *ἐν γράμματι* B D\* F G syr<sup>D</sup> arm
- c. *ἐγγεγραμμένη* 33

## 2 Cor. 3:7

180. a. *λίθοις* Epiph p<sup>46</sup> N\* A B C D\* F G P 33 81 424<sup>c</sup>  
 436 442 2344 it<sup>g</sup> Or Did Euthal Thdrt
- b. *ἐν λίθοις* TR N<sup>c</sup> D<sup>c</sup> E K L Y 69 88 104 105 181  
 201 206 216 221 314 325 326 330 356 378 383  
 440 462 489 547 614 642 915 917 1522 1739  
 1836 1908 1912 1955 it<sup>d,e,f</sup> vulg arm Or Chr  
 Dam Aug
- c. *λιθίνας* 1311

## 2 Cor. 3:17

181. a. *ἐκεῖ ἐλευθερία* Epiph TR N<sup>c</sup> D<sup>c</sup> E F G K L P Y 69  
 88 104 105 181 201 206 216 221 314 325 326  
 330 356 378 383 440 462 489 547 614 642 915  
 917 1522 1836 1908 1955 2344 it<sup>d,e,f,g,m</sup> vulg  
 syr<sup>h</sup> arm eth goth Ath Bas Chr Cyr Dial Thdrt  
 Dam Or Nov Hil Ambrster
- b. *ἐλευθερία* p<sup>46</sup> N\* A B C D\* 33 81 424<sup>c</sup> 1739 1912  
 it<sup>r</sup> syr<sup>D</sup> cop<sup>bo</sup> Greg-Nyss Euthal

c. ἡ ἐλευθερία 436

2 Cor. 4:4

182. a. καταυγάσαι Epiph C D E H 1912 Or Dial Euseb  
Amphil Maniepiph

b. αὐγάσαι TR p<sup>46</sup> N B F G K L P Ξ 69 81 88 105  
181 201 206 216 221 314 325 330 356 378 383  
436 440 462 489 547 614 915 917 1522 1739  
1836 1908 1955 2344 Or Archel Chr Euthal Cyr  
Thdrt Dam

c. διαυγάσαι A 33 104 326 642 1906 Archel Euseb  
Cyr Cyr-Jer Marc

2 Cor. 4:4

183. a. om. αὐτοῖς Epiph p<sup>46</sup> N A B C D\* F G H 33 81  
326 1739 1906<sup>c</sup> it<sup>d,e,f,g,r</sup> vulg Or Archel  
Cyr-Jer Euthal Thdrt Iren Aug Cyr Maniepiph

b. αὐτοῖς TR D<sup>c</sup> E K L P Ξ 0209 69 88 104 105 181  
201 (206) 216 221 314 325 330 356 378 383  
436 440 462 489 547 614 642 915 917 1522 1836  
1908 1955 it<sup>m</sup> vulg<sup>cl</sup> syrP<sup>h</sup> eth goth Or Dial  
Amphil Chr Thdrt Cyr Marc

c. αὐτῆς 1912

2 Cor. 4:13

184. a. διὸ καὶ Epiph N F G it<sup>g</sup> syrP<sup>h</sup> arm goth Aug

b. διὸ TR p<sup>46</sup> B C D E K L P Ξ 33 69 81 88 104 105  
181 201 206 216 221 314 325 326 330 356 378  
383 436 440 462 489 547 614 642 915 917 1522  
1739 1836 1908 1912 1955 2344 it<sup>d,e,f,r</sup> vulg  
(cop<sup>bo</sup> eth) Chr Thdrt Dam Ambrster

2 Cor. 4:16

185. a. ἔξω Epiph TR p<sup>46</sup> N B C F G K L P 33 69 81 88

104 105 181 201 206 216 221 314 325 326 330  
 356 378 383 436 440 462 489 547\* 614 642 915  
 917 1522 1739 1836 1908 1912 1955 2344

b. ἔξωθεν D\* Ψ 263 442 547<sup>c</sup> Bas. Thdrt

2 Cor. 5:10

186. a. πρὸς ἃ ἔπραξεν Epiph TR p<sup>46</sup> N B C 69 201 206  
 216 440 489 642 1522 1955 Clem

b. πρὸς δὲ ἔπραξεν 242 635

c. δὲ ἔπραξεν Ψ

d. ἔπραξεν D F G Ath Marc

e. om. 356

2 Cor. 5:10

187. a. φαῦλον Epiph N C 33 69 81 326 642 1739 Or Euseb  
 Ephr Ath Bas Euthal Cyr Dam

b. κακόν TR p<sup>46</sup> B D E F G K L P Ψ 88 104 105 181  
 201 206 216 221 314 325 330 356 378 383 436  
 440 462 489 547 614 915 917 1522 1836 1908  
 1912 1955 2344 Clem Or Euseb Bas Chr Thdrt Dam

c. πονηρόν 1838

2 Cor. 5:19

188. a. θεός Epiph TR p<sup>34</sup> N B C D L P Ψ 33 69 88 104  
 105 181 201 206 221 314 325 326 330 356 383  
 436 462 489 547 614 642 915 917 1522 1739  
 1836 1908 1912 1955 2344 Or Euseb Did

b. ὁ θεός Epiph p<sup>46</sup> F G K 81 216\* 378 440 442  
 Chr Thdrt

## 2 Cor. 5:19

189. a. λογιζόμενος αὐτοῖς Epiph TR p<sup>46</sup> N B C (D) K L  
 P Ψ 33 69 81 88 104 105 181 201 206 216 221  
 314 325 326 356 378 383 440 489 547 614 642  
 915 917 1522 1739 1836 1908 1912 1955

b. λογιζόμενος 2 462 2344

c. λογιζόμενοι αὐτοῖς 330

d. ἀστιζόμενος αὐτοῖς F G

e. λογισάμενος αὐτοῖς 436

## 2 Cor. 6:16

190. a. ἔσομαι αὐτῶν Epiph TR p<sup>46</sup> N B C D K L Ψ 33 69  
 81 104 105 181 201 206 216 221 314 325 326  
 330 356 378 383 436 440 462 489 547 614 642  
 915 917 1522 1739 1836 1908 1912 1955 2344  
 it<sup>d</sup>,e,f vulg Clem Euseb Cyr-Jer Ath Tert  
 Icif Hil

b. ἔσομαι αὐτοῖς F G P it<sup>g</sup> Or Euseb (Chr)

## 2 Cor. 6:16

191. a. ἔσονται μοι Epiph TR D E F G K L Ψ 88 104 105  
 181 201 206 216 221 314 325 326 330 356 378  
 383 436 440 462 489 547 614 642 915 917 1522  
 1836 1908 1912 1955 2344 vulg Or Euseb Ath  
 Cyr-Jer Euthal Thdrt Tert Icif

b. ἔσονται μου p<sup>46</sup> N B C Ivid P 33.69 81 1739 arm  
 Clem Or Euseb Dam

## 2 Cor. 8:9

192. a. δι' ἡμῶν Epiph C K 6 35 38 69 88 177 181 206  
 263 337 378 383 429 440 489 547 614 794 915  
 917 920 927 1245 1319 1610 1836 1838 arm<sup>ed</sup>  
 Or Euseb Chr Thdrt Dam Aug Paulin



- b. δὲ ὑμᾶς TR p<sup>46</sup> N B D E F G L P Ψ 33 104 105 201  
 216 221 314 325 326 330 356 436 462 642 1522  
 1739 1908 1912 1955 2344 it vulg syr<sup>p,h</sup> cop<sup>bo</sup>  
 arm goth Euthal Cyr Thdrt Amb Ambrster

## 2 Cor. 10:3

193. a. περιπατοῦντες Epiph TR N B C<sup>c</sup> D K L P Ψ 0209 33  
 69 88 104 105 181 201 206 216 221 325 326 330  
 356 383 436 440 462 489 547 614 642 915 917  
 1522 1739 1836 1908 1912 1955 2344 Clem Or
- b. περιπατοῦντας p<sup>46\*</sup> F G 378
- c. περιπαζόντες Or Euseb
- d. περιπατόντες Clem

## 2 Cor. 10:13

194. a. ἡμῶν Epiph TR p<sup>34</sup> p<sup>46</sup> N B D K P Ψ 0209 33 69 81  
 88 104 105 122<sup>c</sup> 201 206 216 221 325 326 330  
 356 (378) 383 436 440 462 489 614 642 915 917  
 1522 1739 1836 1908 1912 1955 2344
- b. om. F G L 122\* 181 547 itg

## 2 Cor. 10:13

195. a. ἀδικέσθαι Epiph E F G 81 460 917 Chr
- b. ἐφικέσθαι TR p<sup>34</sup> p<sup>46</sup> N B D K L P Ψ 0209 33 69  
 88 104 105 181 201 206 216 221 325 326 (330)  
 356 378 383 436 440 462 489 547 614 642 915  
 1522 1739 1836 1908 1912 1955 2344

## 2 Cor. 11:3

196. a. μήπως Epiph TR N B K L P Ψ 33 69 88 104 105  
 181 201 216 221 325 326 330 356 378 383 436  
 440 462 489 547 614 642 915 917 1522 1836  
 1908 1912 1955 2344 Clem Or Euseb

b. μηπότε F G 206 1739 Chr

c. μη D\* Clem

## 2 Cor. 11:3

197. a. ἐξηπάτησεν Εὐαν Epiph N B F G P 0121 33 69 81  
104 326 330 436 1739 it<sup>g</sup> cop<sup>bo</sup> eth Clem Or  
Euseb Euthal Jer Gaud

b. Εὐαν ἐξηπάτησεν TR D E K L Ψ 88 105 181 201  
206 216 221 325 356 378 383 440 462 489 547  
614 642 915 917 1522 1836 1908 1912 1955 2344  
it<sup>d,e,f,r</sup> vulg goth syr<sup>h</sup> arm Clem Chr Thdrt  
Or Lcif Ambrster

## 2 Cor. 11:3

198. a. ἐν τῇ Epiph TR p<sup>46</sup> N B F G K L P Ψ 33 69 81 88  
104 105 181 201 206 216 221 325 326 356 378  
383 436 440 462 489 614 642 915 917 1522 1739  
1836 1908 1912 1955 2344 it<sup>d,e,g</sup> Clem Or

b. τῇ D\* 330 547 it<sup>f,r</sup> vulg Or Lcif Ambrster Aug

## 2 Cor. 11:3

199. a. οὕτω φθαρῆ Epiph TR D<sup>c</sup> E K L Ψ 0121 69 88 104  
105 181 201 206 216 221 325 326 330 356 378  
383 436 440 462 489 547 614 642 915 917 1522  
1739 1836 1908 1912 1955 2344 it<sup>f</sup> vulg syr<sup>p,h</sup>  
(eth) Or Chr Thdrt Dam Aug Ambrster Archel

b. φθαρῆ N B D\* F G P 33 81 it<sup>d,e,g,r</sup> goth cop<sup>bo</sup>  
arm Clem Euseb Euthal Lcif Gaud

## 2 Cor. 11:3

200. a. ἀπὸ τῆς ἀγνότητος καὶ τῆς ἀπλότητος Epiph D\* E  
it<sup>d,e</sup>

- b. ἀπὸ τῆς ἀπλότητος καὶ τῆς ἀγνότητος p<sup>46</sup> N\* B F  
 G 33 81 88 104 206 (326) 330 429\* 451 915  
 1962 2492 it<sup>ar,c,g,r<sup>l</sup>,t</sup> syr<sup>h\*</sup> cop<sup>sa,bo</sup> goth eth  
 Archel Ath Pelag Aug Dam
- c. om. καὶ τῆς ἀγνότητος TR N<sup>c</sup> DC H K L P Ψ 0121<sup>c</sup> 0243  
 69 105 181 201 216 221 325 356 378 383 436 440  
 462 489 547 614 629 630 642 917 1241 1522 1739  
 1836 1877 1881 1908 1912 1955 1984 1985 2127  
 2344 2495 it<sup>dem,i,x,z</sup> vulg syr<sup>p,h<sup>xt</sup></sup> arm Clem  
 Or Euseb Ambrster Lcif Chr Jer Euthal Thdrt
- d. ἀπὸ τῆς ἀγνότητος Lcif Amb Aug Vigil (Ambrster)

## 2 Cor. 11:3

201. a. εἰς τὸν Χριστόν Epiph TR p<sup>46</sup> B D E H K L P Ψ 33  
 69 81 104 105 181 201 206 216 221 325 326 356  
 378 383 440 462 489 547 614 917 1522 1836 1908  
 1912 1955 2344 Clem Or Chr Euthal Thdrt
- b. εἰς Χριστόν N F G 0121 88 330 436 450\* 642 915  
 1611 1739
- c. ἐν Χριστῷ Euseb
- d. in Christo Jesu it<sup>r</sup> Lcif Ambrster Gaud

## 2 Cor. 12:2

202. a. τοιοῦτον Epiph TR p<sup>46</sup> N B D F G K L P Ψ 33 69 81  
 88 104 105 181 201 206 221 314 325 326 330 356  
 378 383 436 462 489 547 614 642 915 917 1522  
 1739 1908 1912 1955
- b. τοιοῦτον ἄνθρωπον 216 440 1836

## 2 Cor. 12:4

203. a. ἀνθρώπῳ Epiph TR p<sup>46</sup> N B D F G K P Ψ 33 69 81  
 88 104 105 181 201 206 221 314 325 330 356  
 378 383 436 440 462 489 547 642 917 1522  
 1739 1836 1912 1955 2344 Naass<sup>hipp</sup> Basilid<sup>hipp</sup>  
 Clem Or Ath
- b. ἀνθρώπων L 216 326 614 915 1908 (Or)

## Gal. 1:4

204. a. ὑπὲρ Epiph<sup>vid</sup> TR N<sup>c</sup> B 33 61 81 88 181 201 216  
 326 334 365 378 383 436 440 462 489 547 642  
 915 1319 1836 1959 2344
- b. περὶ p<sup>46</sup> N\* A D F G K L P Ψ 69 104 105 206 325  
 356 614 917 1522 1908 1912 1955

## Gal. 1:8

205. a. καὶ Epiph B 103 Dial Euseb Cyr-Jer Thdrt Dam  
 Thphylct
- b. καὶ ἐὰν TR N A D F G H K L P Ψ 33 61 69 81 88  
 104 105 181 201 206 216 221 325 326 330 356  
 378 383 436 440 462 489 547 614 642 915 917  
 1319 1522 1836 1908 1912 1955 1959 2344 Ath  
 Euseb Bas Euthal Chron

## Gal. 1:8

206. a. εὐαγγελίσθηται ὑμῖν Epiph N<sup>c</sup> A 81 (326) (1241)  
 it<sup>d,e</sup> arm Tert Adam Euseb
- b. εὐαγγελίσθηται ὑμᾶς Ath Cyr-Jer Dam
- c. ὑμῖν εὐαγγελίσθηται p<sup>51</sup>vid B H 630 1739 Archel
- d. εὐαγγελίσθηται ὑμῖν TR D<sup>c</sup> E L 33 61 69 201 216  
 378 383 440 547 1319 1955 (1962) 1984 2127  
 it<sup>dem,f,x,z</sup> vulg Chr Thdrt
- e. εὐαγγελίσθηται ὑμᾶς D\* 330 451 2492
- f. εὐαγγελίζεται ὑμῖν K P 88 105 181 221 325 356  
 365 436 462 489 614 629 (642) 915 917 1522  
 (1836) 1877 1881 1908 1959 1985 2344 2495  
 Thdrt
- g. εὐαγγελίσεται ὑμῖν 104
- h. ἄλλως εὐαγγελίσθηται Marc Cyp
- i. εὐαγγελίσθηται F (G) Ψ it<sup>ar</sup> Cyp Euseb Bas
- j. εὐαγγελίσθηται N\* it<sup>g</sup> Tert Ambrster Vict-Rom  
 Lcif Cyr
- k. εὐαγγελίζεται 1912
-

## Gal. 1:15

207. a. εὐδόκησεν Epiph p<sup>46</sup> B F G 919 1611 1905 it<sup>f,g</sup>  
vulg syr<sup>p,h</sup>txt Euseb Chr Thdrt Iren Aug Ambrster  
Jer
- b. εὐδόκησεν ὁ θεός TR N A D E K L P Ψ 33 61 69 81  
88 104 105 181 201 206 216 221 325 326 330 356  
365 378 383 436 440 462 489 547 614 915 917  
1319 1522 1836 1908 1912 1955 1959 2344 it<sup>d,e</sup>  
cop<sup>bo</sup> syr<sup>h</sup> with \* arm eth Dial Or Euseb Ps-Ath  
Chr Cyr Euthal Thdrt Dam Iren Aug Sev

## Gal. 2:9

208. a. Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης Epiph<sup>vid</sup> TR N B C  
I K L P Ψ 33 61 69 81 88 104 105 181 201 206  
216 221 314 325 326 330 356 365 378 383 436  
440 462 489 547 614 915 917 1319 1522 1739  
1836 1908 1912 1959 2344 vulg syr<sup>p,h</sup> cop<sup>bo</sup>  
arm eth Or Ath Chr Euthal Thdrt Dam Pelag
- b. Ἰάκωβος καὶ Πέτρος καὶ Ἰωάννης p<sup>46</sup>
- c. Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης D E F G it<sup>d,e</sup>,  
f,g vulg<sup>fu</sup> goth Thdrt Greg-Nyss Or Tert Jer  
Ambrster
- d. Ἰάκωβος καὶ Ἰωάννης A

## Gal. 3:24

209. a. γέγονεν Epiph TR N A C D F G I K L P Ψ 33 61 69 81  
88 104 105 181 201 206 216 221 314 325 326 330  
356 365 378 383 436 440 462 489 547 614 642  
915 917 1319 1522 1739 1836 1908 1912 1955  
1959 2344 Clem Or Cyr-Jer Cyr
- b. ἐγένετο p<sup>46</sup> B Clem

## Gal. 3:24

210. a. εἰς Χριστόν Epiph TR p<sup>46</sup> N A B C I K L P Ψ 33 61  
69 81 104 105 181 201 206 216 221 314 325 326  
330 356 378 383 436 440 462 489 547 614 642 917
-

1522 1739 1836 1908 1955 1959 2344 Clem Or Chr  
Cyr-Jer Euthal Cyr Thdrt Dam Hil

- b. εἰς Χριστὸν Ἰησοῦν D\* E\* F G 88 255 256 263  
365 915 1175 1319 1838 1912 2127 it<sup>d,e,f,g</sup>  
cop<sup>bo</sup> arm Iren Ambrster

## Gal. 4:4

211. a. γενόμενον Epiph<sup>vid</sup> TR p<sup>46</sup> K A B C D F G L P Ξ  
33 69 81 105 201 216 221 325 356 378 383 440  
462 547 1522 1739 1908 2344 it<sup>d,e,f,g</sup> vulg  
goth syr<sup>P,h</sup> cop<sup>bo</sup> Iren Tert Clem Meth Euseb  
Ath Cyr-Jer Chr Euthal Cyr Thdrt Phot
- b. γεννώμενον (K 1) 61 (88) 104 181\* 206 (234 326  
330 365) 436 (442) 489 (614) 642 (915) 917  
(1319 1836 1912) 1955 (1959) Phot<sup>ms</sup> (Clem  
Euseb Thdrt Dam)

## Gal. 4:25

212. a. γὰρ Σιὴν Epiph K C F G 1241 1739 1984\* it<sup>ar,f,g</sup>  
r<sup>3</sup> vulg eth Or<sup>lat</sup> Ambrster<sup>txt</sup> Vict-Rom Jer Aug  
Cyr Dam
- b. δὲ Ἀγὰρ Σιὴν A B D E 61 69 88 330 365 436 442  
451 915 1319 1962 2127 2492 syr<sup>hmg,pal</sup> cop<sup>bo</sup>
- c. γὰρ Ἀγὰρ Σιὴν TR K L P Ξ 062<sup>vid</sup> 33 81 104  
105 181 201 206 216 221 314 325 326 356 378  
383 440 462 489 547 614 629 630 642 917 1522  
1836 1877 1881 1908 1955 1959 1984<sup>c</sup> 1912 1985  
2344 2495 syr<sup>P,h</sup> cop<sup>bo,ms</sup> arm Chr Cyr Thdrt  
Ps-Oec Thphylct
- d. δὲ Σιὴν p<sup>46</sup> it<sup>t,x,z</sup> cop<sup>sa</sup> Ambrster
- e. γὰρ Ἀγὰρ it<sup>d,e</sup> (Ambrster<sup>comm</sup>)
- f. Σιὴν goth Aug



## Gal. 4:25

213. a. ὁρος ἐστίν Epiph TR p<sup>46</sup> κ A B C D F G K L P 33  
 61 69 81 88 104 105 181 201 206 216 221 314  
 325 326 330 356 365 378 383 440 462 489 547  
 614 642 915 917 1319 1522 1836 1908 1912 1955  
 1959 2344
- b. ὁρος 436 1739 1827
- c. ἐστίν ὁρος Ψ 1611

## Gal. 5:17

214. a. ἐπιθυμεῖ Epiph TR κ A B C D F G K P Ψ 33 61 69  
 81 104 105 201 206 216 221 314 325 326 330  
 356 365 378 383 436 440 462 489 547 614 917  
 1319 1522 1739 1836 1908 1912 1955 1959 2344  
 Clem
- b. ἐπιθυμῆ L 88 642 915

## Gal. 5:19

215. a. μοιχεῖα πορνεία Epiph<sup>vid</sup> TR κ<sup>c</sup> D\* E F G K L Ψ  
 0122 61 69 88 (103) 104 105 181 201 206 216  
 221 314 325 326 (330) 356 (365) 378 383 440  
 489 547 614 642 915 917 (1319) 1522 1836 1912  
 (1913) 1959 2344 it<sup>d,e</sup>, (f,g) goth syr<sup>h</sup> arm  
 Iren Or Cyp Icif Aug Ambrster Jer (Chr Thphylct)
- b. πορνεία κ\* A B C P 33 81 218 1739\* 1908 vulg  
 cop<sup>oo</sup> syr<sup>p</sup> eth Clem Marc<sup>epiph</sup> Ephr Euthal Cyr  
 Dam Tert Or Jer
- c. om. 177 337

## Gal. 5:25

216. a. ζῶμεν πνεύματι Epiph TR p<sup>46</sup> κ A B C K P Ψ 33 61  
 69 81 88 104 105 181 201 206 216 221 314 325  
 326 330 356 365 378 383 436 440 462 489 547  
 614 642 915 917 1319 1522 1739 1836 1908 1912  
 1955 1959 2344 it<sup>f</sup> vulg<sup>am, fu, dem, tol</sup> Clem Jer  
 Ambrster

- b. πνεύματι ζῶμεν D E F G it<sup>d,e,g</sup> vulg<sup>cl</sup> eth Or  
Aug
- c. ζῶμεν ἐν πνεύματι L

## Gal. 5:25

217. a. πνεύματι καὶ Epiph TR N A B C D K L P 33 61 69 81  
88 104 105 181 201 206 216 221 314 325 326 330  
356 365 378 383 436 440 462 489 547 614 642 915  
917 1319 1522 1739 1836 1908 1912 1955 1959 2344  
Clem
- b. πνεύματι p<sup>46</sup> F G it<sup>d,e,g</sup>
- c. καὶ πνεύματι Ψ 2005

## Gal. 5:25

218. a. στοιχῶμεν Epiph TR p<sup>46</sup> N A B C D\* F G P Ψ 33 61  
69 81 88 104 105 201 206 216 221 314 326 330  
356 365 378 436 440 489 547 642 917<sup>vid</sup> 1319  
1522 1836 1908 1959 2344 Clem
- b. στοιχοῦμεν D<sup>c</sup> E K L 38 181 241 242 325 383 (462)  
614 915 1739 1872 1875 1912 1955

## Gal. 6:1

219. a. προληφθῆ Epiph TR p<sup>46</sup> N A B C D E F G L P Ψ 33  
69 81 88 104 105 181 201 206 216 221 314 325  
330 356 365 378 383 436 440 462 489 547 614  
915 917 1319 1522 1739 1836 1908 1912 1955 1959  
2344
- b. προσληφθῆ (61) 102 103 242 442 460 (642)
- c. προκαταληφθῆ K
- d. προβληθῆ 326

## Gal. 6:1

220. a.  $\xi\nu$  Epiph TR p<sup>46</sup>  $\aleph$  A B C D F G K L 33 61 81 88  
 104 105 181 201 206 216 221 314 325 326 330  
 356 365 378 383 440 489 547 614 642 915 917  
 1319 1522 1739 1836 1908 1955
- b.  $\acute{\epsilon}\xi$   $\acute{\upsilon}\mu\acute{\omega}\nu$   $\xi\nu$  P  $\Psi$  (69) (436 462) 623 1912 (1959  
 2344)

## Gal. 6:1

221. a.  $\sigma\acute{\upsilon}$   $\pi\epsilon\iota\rho\alpha\sigma\theta\eta\varsigma$  Epiph TR p<sup>46</sup>  $\aleph$  A B C K L P  $\Psi$  33  
 61 69 81 88 104 105 181 201 206 216 221 314  
 325 326 330 356 365 378 383 436 440 462 489  
 547 614 642 915 917 1319 1522 1739 1836 1908  
 1912 1955 1959 2344
- b.  $\alpha\acute{\upsilon}\tau\acute{\omicron}\varsigma$   $\pi\epsilon\iota\rho\alpha\sigma\theta\eta\varsigma$  D\* E (F G it<sup>d,e,g</sup>)

## Gal. 6:17

222. a.  $\mu\eta\delta\epsilon\iota\varsigma$   $\mu\omicron\iota$   $\kappa\acute{\omicron}\pi\omicron\upsilon\varsigma$   $\pi\alpha\rho\epsilon\chi\acute{\epsilon}\tau\omega$  Epiph<sup>vid</sup> D E it<sup>d,e,f</sup>  
 vulg Jer Ambrster
- b.  $\kappa\acute{\omicron}\pi\omicron\upsilon\varsigma$   $\mu\omicron\iota$   $\mu\eta\delta\epsilon\iota\varsigma$   $\pi\alpha\rho\epsilon\chi\acute{\epsilon}\tau\omega$  TR p<sup>46</sup>  $\aleph$  A B C F G  
 K L P  $\Psi$  33 61 69 81 88 104 105 181 201 206 216  
 221 314 325 326 330 356 365 378 383 436 440  
 462 489 547 614 642 915 917 1319 1522 1739  
 1836 1908 1912 1955 1959 2344

## Eph. 2:15

223. a.  $\kappa\tau\acute{\iota}\sigma\eta$  Epiph TR p<sup>46</sup>  $\aleph$  A B D F G K L  $\Psi$  33 69 81  
 88 104 105 201 206 216 221 314 325 326 330  
 356 436 440 547 614 642 915 917 1739 1912<sup>c</sup>  
 1955 2344
- b.  $\kappa\tau\acute{\iota}\sigma\epsilon\iota$  P 181 378 383 462 463 489\* 1522 1836  
 1908 1912\*

## Eph. 2:15

224. a. ἐν ἑαυτῷ Epiph TR Ν<sup>c</sup> D E G K L Ψ 81 88 105 181  
 201 206 216 221 325 356 378 383 436 440 462  
 489 547 614 642 915 917 1522 1836 1912 1955  
 2344 syr<sup>h</sup> Euseb Ath Chr Euthal Cyr Thdrt Dam
- b. om. Epiph 1910\* cop<sup>bo</sup> Ath Thdrt
- c. ἐν αὐτῷ p<sup>46</sup> Ν\* A B F P 3 33 69 90 104 122 326  
 330 431 1739 1908 Ath

## Eph. 2:15

225. a. καινόν Epiph TR Ν A B D L P Ψ 33 69 88 104 105  
 181 201 206 216 221 314 325 326 330 356 378  
 383 440 462 489 547 614 642 915 917 1522 1739  
 1836 1908 1912 1955 2344 Clem
- b. καινόν p<sup>46</sup> F G 436
- c. και μόνον K

## Eph. 3:15

226. a. ἐν οὐρανῷ Epiph P 81 102 103 104 181 241 330  
 436 442 547 1522 1908 syr<sup>p, hmg</sup> goth Or Meth  
 Ephr Bas Cyr Thdrt Phot
- b. ἐν οὐρανοῖς TR p<sup>46</sup> Ν A B C D F G K L Ψ 33 69  
 88 105 201 206 216 221 314 325 326 356 378  
 383 440 462 489 614 915 917 1739 1836 1912  
 1955 2344 Clem Naass<sup>hipp</sup> Ps-Just Or Cyr-Jer  
 Cyr

## Eph. 4:28

227. a. μεταδοῦναι Epiph D F G Clem Dam
- b. μεταδιδόναι TR p<sup>46</sup> Ν A B I K L P Ψ 33 69 81 88  
 104 181 201 206 216 314 326 330 356 383 436  
 440 462 489 547 614 915 917 1522 1836 1908  
 1912 1955 2344

## Eph. 4:30

228. a. λυπεῖτε Epiph TR p<sup>46</sup> N A B D F G P Ψ 33 69 81  
 104 105 201 206 216 221 314 325 326 330 356  
 378 383 440 462 489 614 915 917 1522 1739  
 1908 1912 1955 2344 Clem

b. λυπῆτε K L 88 181 436 547 1836 Cyr-Jer Bas  
 Thdrt

## Eph. 4:30

229. a. τὸ πνεῦμα τὸ ἅγιον Epiph TR p<sup>46</sup> N A B I K L P  
 Ψ 33 69 81 88 104 105 181 201 206 216 221 314  
 325 326 330 356 378 383 436 440 462 489 547  
 614 915 917 1522 1739 1836 1908 1912 1955  
 2344 Clem Theodot Or Ath Cyr-Jer Bas Cyr Tert  
 Cyp Hil Ambrster

b. τὸ ἅγιον πνεῦμα D\*,c E F G itd,e,g goth

## Eph. 4:30

230. a. om. τοῦ θεοῦ Epiph 2 76 255 920 eth Ath Chr  
 Tert

b. τοῦ θεοῦ TR p<sup>46</sup> N A B D F G K L P Ψ 33 69 81  
 88 104 105 181 201 206 216 221 314 325 326  
 330 356 378 383 436 440 462 489 547 614 915  
 917 1522 1739 1836 1908 1912 1955 2344 Clem

## Eph. 5:14

231. a. ἔγειρε Epiph p<sup>46</sup> N A B D E F G K L P Ψ 81 88  
 104 221 314 325 330 356 378 383 436 614 915  
 917 1739 1836 1908 1912 1955 Marcepiph Clem  
 Or Ath Euthal

b. ἔγειραι TR 2 33 35 69 105 181 201 206 216 256  
 337 440 462 489 547 1149 1522 1872 2344 Hipp  
 Naasshipp Or Ath Chr Thdrt

## Eph. 5:31

232. a. τὸν πατέρα αὐτοῦ Epiph TR N<sup>c</sup> A D<sup>c</sup> E K L P Ψ 69  
88 104 105 181 201 206 216 221 314 325 326  
330 356 378 383 436 440 462 489 547 614 915  
917 1522 1836 1908 1912 1955 2344 syr<sup>p</sup> cop<sup>bo</sup>  
eth Marce<sup>p</sup>iph Meth Tit-Bost Chr Thdrt Dam
- b. τὸν πατέρα p<sup>46</sup> N\* 33 81 103 424<sup>c</sup> 442 1739 it  
syr<sup>h</sup> arm Or Euthal Thdrt Thphylet Tert Cyp  
Ambrster Victorin
- c. πατέρα B D\* F G

## Eph. 5:31

233. a. τὴν μητέρα αὐτοῦ Epiph P 104 122<sup>c</sup> 209\* 915 1908  
vulg syr<sup>p,h</sup> cop<sup>bo</sup> arm eth Or Thdrt
- b. τὴν μητέρα TR p<sup>46</sup> N A K L Ψ 33 69 81 88 105 181  
201 206 216 221 314 325 326 330 356 378 383  
436 440 462 489 547 614 915 917 1522 1739 1836  
1912 1955 2344
- c. μητέρα B D\* F G

## Eph. 5:31

234. a. κολληθήσεται Epiph N<sup>c</sup> D F G Marce<sup>p</sup>iph
- b. προσκολληθήσεται TR p<sup>46</sup> N\* A B K L P Ψ 33 69 81  
88 104 105 181 201 206 216 221 314 325 326 330  
356 378 383 436 440 462 489 547 614 915 917  
1522 1739 1836 1908 1912 1955 2344

## Eph. 5:31

235. a. τῆ γυναίκε αὐτοῦ Epiph p<sup>46</sup> (N\*) A D\* F G 33 69  
81 462 1311 (1739) 2344 Marce<sup>p</sup>iph Meth Euthal
- b. πρὸς τὴν γυναίκα αὐτοῦ TR N<sup>c</sup> B D<sup>c</sup> E K L (P) Ψ  
88 104 105 181 201 206 216 221 314 325 326  
330 356 378 383 436 440 489 547 614 915 917  
1522 1836 1908 1912 1955 Or Chr Thdrt Dam



## Eph. 5:32

236. a. τὴν ἐκκλησίαν Epiph B K 4 201 216 234 255 337  
378 440 442 489 920 1149 2143 Clem Iren Or  
Tert

b. εἰς τὴν ἐκκλησίαν TR p<sup>46</sup> κ A D E F G I L P Ψ 33  
69 81 88 104 105 206 221 314 325 326 330 356  
383 436 462 547 614 915 917 1522 1739 1836  
1908 1912 1955 2344 it vulg syr<sup>p,h</sup> Or Meth  
Tit-Bost Chr Euthal Sev Thdrt Chron Cyp Hil  
Victorin Ambrster Jer

## Phil. 1:1

237. a. ἐπισκόποις Epiph TR κ B D F G I L P Ψ 33 69  
88 104 105 181 201 206 216 221 314 325 326 330  
356 378 383 436 440 462 489 547 614 915 917  
1522 1739 1836 1908 1912 1955 2344

b. συνεπισκόποις B<sup>c</sup> D<sup>c</sup> E K Chr Euthal Thphylct  
Cass

## Phil. 2:6

238. a. τὸ εἶναι Epiph TR κ A B C D K L P Ψ 33 69 81 88  
104 105 181 201 206 216 221 314 325 326 330  
356 378 383 436 440 462 489 547 614 642 915  
917 1522 1739 1836 1908 1912 1955 2344 Clem  
Or Euseb Bas Ath

b. εἶναι p<sup>46</sup> F G 460 Euseb Did

## Phil. 2:7

239. a. ἀλλ' Epiph TR A C D E K L P Ψ 33 69 81 88 104  
105 181 201 206 216 221 314 325 326 330 356  
378 383 436 440 462 489 547 614 642 915 917  
1522 1739 1836 1912 1955 2344 Or Euseb

b. ἀλλὰ p<sup>46</sup> κ B F G 1908

## Phil. 2:9

240. a. ὄνομα (pr.) Epiph TR D E F G K L P Υ 69 81 88  
 104 105 181 201 206 216 314 325 326 330 356  
 378 383 436 440 462 489 547 614 642 915 917  
 1522 1836 1908 1912 1955 2344 arm Theodot Or  
 Clem Euseb Ath Chr Euthal Cyr Thdrt Dam
- b. τὸ ὄνομα p<sup>46</sup> N A B C 33 221 1739 Hipp Dion  
 Euseb Cyr

## Phil. 2:10

241. a. κάμψει Epiph P Υ 88 181 206<sup>c</sup> 326 642 915 1522  
 1836 Or Euseb
- b. κάμψη TR p<sup>46</sup> N A B C D E F G K L 33 69 81 104  
 105 201 216 221 314 325 330 356 378 383 436  
 440 462 489 547 614 917 1739 1908 1912 1955  
 2344 Iren<sup>e</sup>Epiph Clem Theodot<sup>clem</sup> Or Euseb Ath  
 Euthal Chr Cyr Thdrt

## Phil. 2:11

242. a. ἐξομολογήσεται Epiph A C D E F G K L P Υ 33 69  
 88 104 105 206<sup>c</sup> 221 314 325<sup>c</sup> 326 330 383 436  
 489 642 915 917 1836 1908 1912 1955 2344 Ath  
 Or Chr Euthal
- b. ἐξομολογήσεται TR p<sup>46</sup> N B 181 201 216 356 378  
 440 462 547 614 1522 1739 Iren Clem Theodot<sup>clem</sup>  
 Euseb Ath Chr Cyr Thdrt

## Phil. 2:11

243. a. κύριος Ἰησοῦς Χριστός Epiph TR p<sup>46</sup>vid N A B C  
 D L P Υ 33 69 81 88 104 105 181 201 206 221  
 314 325 326 330 356 378 383 462 489 547 614  
 642 915 917 1522 1836 1908 1912 1955 2344 Clem  
 Or Euseb Ath Cyr Cyp Ambrster
- b. Ἰησοῦς Χριστός 436
- c. κύριος Ἰησοῦς F G 1875 it<sup>g,m</sup> Or Euseb Did

- d. Χριστὸς κύριος K  
 e. εἰς κύριος Ἰησοῦς Χριστός 216 440 1739

## Phil. 3:1

244. a. ἀσφαλῆς Epiph TR p<sup>46</sup> N A<sup>vid</sup> B C D F G K L P Ψ  
 33 81 181 206 216 326 330 440 547 1522 1836  
 1908 1912 1955  
 b. τὸ ἀσφαλῆς 69 88 104 201 314 356 383 436 462  
 489 614 642 915 917 2344

## Phil. 3:5

245. a. Βενιαμῖν Epiph TR D E 33 104 105 206 216 221  
 314 325 330 356 378 436 440 489 547 614 1522  
 1836 1912 1955  
 b. Βενιαμῖν Epiph p<sup>46</sup> N A B I L Ψ 69\* 81 88 915  
 917 1739 1908 goth Euthal  
 c. Βενιαμῖν F G K P 181 201\* 326 383 462 642 2344

## Phil. 3:21

246. a. εἰς τὸ γενέσθαι αὐτὸ σύμμορφον Epiph TR D<sup>c</sup> E  
 K L P Ψ 33 69 88 104 105 181 201 206 216 221  
 314 325 326 330 356 378 383 436 440 462 489  
 547 614 642 915 917 1836 1908 1912 1955 2344  
 syr<sup>p,h</sup> Or Caes Chr Chron Thdrt Dam Victorin  
 Aug Jer  
 b. σύμμορφον N A B D\* F G 81 it<sup>d,e,f,g,m</sup> vulg goth  
 cop<sup>bo</sup> arm eth Iren Or Euseb Ath Euthal Cyr  
 Antioch Tert Cyp Hil Ambrster

## Phil. 3:21

247. a. αὐτῷ Epiph (N\* A B D\* F G P) K 33 (81<sup>vid</sup>) 88  
 216\* 221 314 330 440 451 489 614 629 915 917  
 1739 1877 1881 1908 1912 1962 1984 1985 2127  
 2344 2492 2495 it<sup>d,e,g</sup> syr<sup>p,h</sup> Euseb Vict-Rom

## Chr Cyr Euthal

- b.  $\epsilon\alpha\upsilon\rho\phi$  TR N<sup>c</sup> D<sup>c</sup> E L  $\Psi$  69 104 105 181 201 206 325  
 326 356 378 383 436 462 547 630 642 1241 1522  
 1836 1955 it<sup>ar,d,dem,div,f,x,z</sup> vulg arm Hil  
 Amb Chr Thdrt Dam

## Col. 1:13

248. a.  $\eta\mu\acute{\alpha}\varsigma$  Epiph TR p<sup>46</sup> N A B C D F G K L  $\Psi$  33 69 81  
 88 105 181 201 206 216 325 326 330 356 378 383  
 436 440 462 489 614 642 915 917 1739 1836 1908  
 1912 1955 2344
- b.  $\acute{\upsilon}\mu\acute{\alpha}\varsigma$  P 056 0142 104 221 314 547 1522 1906 goth

## Col. 1:19

249. a.  $\tau\acute{o}$   $\pi\lambda\eta\rho\omega\mu\alpha$  Epiph TR p<sup>46</sup> N A B C D F G K L P  $\Psi$   
 33 69 81 88 104 105 181 201 206 216 221 314 325  
 326 330 356 378 383 436 440 462 489 547 614 642  
 915 917 1522 1739 1836 1908 1912 1955 2344
- b.  $\tau\acute{o}$   $\pi\lambda\eta\rho\omega\mu\alpha$   $\tau\eta\varsigma$   $\theta\epsilon\acute{o}\tau\eta\tau\omicron\varsigma$  255 823 1311 vulg arm  
 Euseb

## Col. 2:11

250. a.  $\kappa\alpha\iota$  (pr.) Epiph TR p<sup>46</sup> N A B C D K L P  $\Psi$  33 69  
 81 88 104 105 181 201 206 216 221 314 325 326  
 330 356 378 383 436 440 462 489 547 614 642  
 915 917 1522 1739 1836 1908 1912 1955 2344
- b. om. F G it<sup>g</sup> arm Chr

## Col. 2:11

251. a.  $\tau\omicron\upsilon$   $\sigma\acute{\omega}\mu\alpha\tau\omicron\varsigma$   $\tau\acute{\omega}\nu$   $\acute{\alpha}\mu\alpha\rho\tau\iota\acute{\omega}\nu$  Epiph TR N<sup>c</sup> D<sup>c</sup> E<sup>c</sup> K L  
 $\Psi$  69 88 104 105 181 201 206 216 221 314 325  
 326 330 356 378 383 436 440 489 547 614 642  
 915 917 1311 1522 1836 1908 1955 syr<sup>p,h</sup> goth  
 ethPP Did Bas Chr Thdrt Aug

- b. τοῦ σώματος p<sup>46</sup> N\* A B C D\* E\* F G P 33 81 241  
 442 462 463 618 1739 1912 2344<sup>c</sup> it vulg cop<sup>bo</sup>  
 arm eth<sup>ro</sup> Clem Quaest Bas Ps-Ath Euthal Dam  
 Or Hil Ambrster

## Col. 2:14

252. a. ἦρκεν Epiph TR p<sup>46</sup> N A B C K L Y 33 69 81 88 104  
 105 181 221 314 325\* 330 356 436 462 1739 1836  
 1908 1912 1955 2344 Chr Euthal Dam
- b. ἦρεν D\* F G 201 206 216 234 325<sup>c</sup> 327 328 378  
 383 429 489 917<sup>c</sup> 1522 Or Thdrt Thphylot
- c. ἦρκεται P

## Col. 2:14

253. a. ἐκ μέσου Epiph A 919 1739
- b. ἐκ τοῦ μέσου TR p<sup>46</sup> N B C D F G K L P Y 33 69  
 81 88 104 105 181 201 206 216 221 314 325 326  
 330 356 378 383 436 440 462 489 547 614 642  
 915 917 1522 1836 1908 1912 1955 2344

## Col. 2:15

254. a. ἀπεκδυσάμενος τὰς ἀρχὰς καὶ Epiph TR p<sup>46</sup> N A B  
 C D K L P Y 33 69 81 88 104 105 181 201 206  
 216 221 314 325 326 330 356 378 383 436 440  
 462 489 547 614 642 915 917 1522 1739 1836  
 1908 1912 1955 2344
- b. ἀπεκδυσάμενος τὴν σάρκα F G it<sup>g</sup> goth syr<sup>p</sup> Hil  
 Novat Amb Aug

## Col. 2:19

255. a. κεφαλὴν Epiph TR p<sup>46</sup> N A B C F G I K L P Y 33  
 69 81 88 104 105 181 201 206 216 221 314 325  
 326 330 356 378 383 436 440 462 489 547 614  
 642 915 917 1522 1739 1836 1908 1912 1955  
 2344 Iren Or

b. κεφαλῆν Χριστῶν D\* E\* 2005 itd.e syr<sup>h</sup> arm Novat

## Col. 2:19

256. a. αὕξει Epiph TR N<sup>c</sup> A B C D F G K L P Y 33 81 88  
 105 181 201 206 216 221 314 325 330 356 378  
 383 436 440 462 489 547 614 642 915 917 1522  
 1739 1836<sup>c</sup> 1908 1912<sup>c</sup> 1955 2344

b. αὕξη N\* 69 104 326 1836\* 1912\*

## Col. 3:5

257. a. τὰ μέλη Epiph p<sup>46</sup> N\* B C\* Y 33 81 424<sup>c</sup> 1739  
 1912 Clem Or Euseb Euthal

b. τὰ μέλη ὑμῶν TR N<sup>c</sup> A C<sup>c</sup> D E F G H K L P 69 88  
 104 105 181 201 206 216 221 314 325 326 330  
 356 378 383 436 440 462 489 547 614 642 915  
 917 1522 1836 1908 1955 2344 it vulg goth arm  
 cop<sup>bo</sup> eth Clem Chr Thdrt Dam Iren Or Cyp Hil  
 Ambrster

## 1 Thess. 5:4

258. a. οὐκ Epiph TR N A B D F G K L P Y 33 69 81 88  
 104 105 181 201 206 216 221 314 325 326 356  
 378 383 436 462 489 547 614 642 915 917 1522  
 1739 1836 1908 1912 1955 2344

b. οὐκέτι 2 330 440 823

## 1 Thess. 5:4

259. a. ἡ ἡμέρα ὑμᾶς Epiph TR N B K L P Y (1) (33) 69  
 81 88 104 105 181 201 206 216 221 314 325  
 (330) 356 378 383 440 462 489 547 642 915  
 917 (1518) (1522) 1836 1908 1912 1955 2344  
 goth Chr Euthal Thdrt Dam

b. ὑμᾶς ἡ ἡμέρα A D E 326 436 1739 Euseb

- c. ὡμᾶς ἡ ἡμέρα ἐκεῖνη F G it<sup>d,e,f,g</sup> vulg Ambrster  
 d. ἡ ἡμέρα 614

## 1 Thess. 5:4

260. a. κλέπτῃς Epiph TR N D F G K L P Ψ 0226vid 33 69  
 81 88 104 105 181 201 206 216 221 314 325 326  
 330 356 378 383 436 440 451 462 489 547 614  
 629 630 642 915 917 1241 1522 1739 1836 1877  
 1881 1908 1912 1955 1962 1984 1985 2127 2344  
 2492vid 2495 itar,c,d,dem,div,e,f,g,x,z vulg  
 syrP,h cop<sup>sa</sup>,bo<sup>ms</sup> goth arm eth Euseb Ambrster  
 Ephr Chr Theo-Mops<sup>lat</sup> Euthal Thdrt Dam
- b. κλέπτας A B cop<sup>bo</sup>

## 2 Thess. 2:2

261. a. τοῦ κυρίου Epiph N A B D\* E\* L Ψ 2 (33) 69 81  
 88 104 203 218 256 326 330 424<sup>c</sup> 436 440 442  
 462 491 506 823 915 999 1611 1739 1827 1837  
 1845 1908 1912 2127 2344 it vulg syrP,h cop<sup>sa</sup>,  
 bo arm eth Or Hipp Chr Euthal Thdrt Tert Ambrster
- b. κυρίου F G P 103 arm Dam Thphylct
- c. τοῦ Χριστοῦ TR D<sup>c</sup> E<sup>c</sup> K 105 181 201 206 216 221  
 314 325 356 378 383 489 547 614 642 917 1522  
 1836 1955 goth

## 2 Thess. 2:3

262. a. τῆς ἀνομίας Epiph N B 3 4<sup>c</sup> 6 81 88<sup>mg</sup> 104 218  
 263 326 425 436 1739 1881 1906 1912 2127 cop<sup>sa</sup>,  
 bo arm Marc Tert Or Ambrster Cyr-Jer Amb Jer  
 Euthal Dam
- b. τῆς ἀμαρτίας TR A D E F G K L P Ψ 69 88\* 105  
 181 201 206 216 221 314 325 330 356 378 383  
 440 451 462 489 547 614 629 630 915 1241 1522  
 1836 1877 1908 1955 1962 1984 1985 2344 2492  
 2495 itar,c,d,dem,div,e,f,g,x,z vulg syrP,h  
 goth eth Iren<sup>lat</sup> Tert Hipp Or Euseb Ambrster  
 Ephr Cyr-Jer Amb Chr Pelag Jer Theo-Mops Aug  
 Thdrt Dam



## 1 Tim. 1:12

263. a.  $\chi\acute{\alpha}\rho\iota\nu \xi\chi\omega$  Epiph N A F G H I P  $\Psi$  33 81 88 104  
205 263 330 424<sup>c</sup> 431 436 442 915 1912 it<sup>f,g</sup>  
vulg cop<sup>bo</sup> arm eth Chr Thdrt Thphylct
- b.  $\kappa\alpha\iota \chi\acute{\alpha}\rho\iota\nu \xi\chi\omega$  TR D K L 69 105 181 201 206 216  
221 314 325 326 356 378 383 440 462 489 547  
614 642 917 1522 1739 1836 1908 1955 2344  
it<sup>d</sup> goth syr<sup>p,h</sup> Euthal Dam Lcif Ambrster

## 1 Tim. 1:12

264. a.  $\acute{\epsilon}\nu\delta\upsilon\nu\alpha\mu\acute{\omega}\sigma\alpha\nu\tau\iota$  Epiph TR N<sup>c</sup> A D F G H I K L P  $\Psi$   
69 81 88 104 105 181 201 206 216 221 314 325  
326 356 383 436 440 462 489 547 614 629 630  
642 915 917 1241 1522 1739 1836 1877 1881  
1908 1912 1955 1962 1984 1985 2127 2344 2492  
2495 itar,c,(d),dem,div,f,x,z vulg syr<sup>p,h</sup> arm  
cop<sup>bo</sup>
- b.  $\acute{\epsilon}\nu\delta\upsilon\nu\alpha\mu\omicron\upsilon\nu\tau\iota$  Epiph N\* 33 330 378 451. it<sup>k</sup> cop<sup>sa</sup>  
Thphylct

## 1 Tim. 1:12

265. a.  $\chi\rho\iota\sigma\tau\bar{\phi} \text{'I}\eta\sigma\omicron\upsilon$  Epiph TR N A F G H I K L P  $\Psi$  33  
69 81 88 104 105 181 201 206 216 221 314 325  
326 330 356 378 383 436 462 489 547 614 642  
915 917 1522 1739 1836 1908 1912 1955 2344
- b.  $\acute{\epsilon}\nu \chi\rho\iota\sigma\tau\bar{\phi} \text{'I}\eta\sigma\omicron\upsilon$  D\* 3 it<sup>d,g</sup> vulgharl\*,dem arm  
eth Thphylct Lcif
- c.  $\theta\epsilon\bar{\phi} \text{'I}\eta\sigma\omicron\upsilon \chi\rho\iota\sigma\tau\omicron\upsilon$  440 (491) 823

## 1 Tim. 1:17

266. a.  $\mu\acute{\omicron}\nu\phi \sigma\omicron\phi\bar{\phi}$  Epiph TR N<sup>c</sup> D<sup>c</sup> K L P  $\Psi$  81 88 104 105  
181 201 206 216 221 314 325 326 330 356 378  
383 436 440 462 489 547 614 642 915 917 1522  
1836 1908 1912 1955 2344 goth syr<sup>h</sup> Greg-Naz  
Did Dial Ps-Ath Chr Euthal Thdrt Dam
- b.  $\mu\acute{\omicron}\nu\phi$  N\* A D\* F G H 33 69 1739 2125 it<sup>d,f,g</sup> vulg  
cop<sup>sa,bo</sup> syr<sup>pal?</sup> arm eth Euseb Cyr Thdrt Tert  
Novat Ambrster Aug

## 1 Tim. 2:5

267. a. Ἰησοῦς Χριστός Epiph 103 216 234 425 460 1836  
syrP arm eth Hipp Euseb Ath Chr Thdrt
- b. Χριστός Ἰησοῦς Epiph TR N A D F G H K L P Ψ  
33 69 81 88 104 105 181 201 206 221 314 325 326  
330 356 378 436 440 462 489 547 614 642 915 917  
1522 1739 1908 1912 1955 2344 Hipp Or Euseb Hil  
Tert Ambrster
- c. Ἰησοῦς 383

## 1 Tim. 2:14

268. a. ἀπαρθεῖσα Epiph TR N<sup>c</sup> D<sup>c</sup> K L 69 105 181 201 206  
216 325 326 356 378 383 440 462 489 614 642  
1611 1836 1908 1955 2344 Chr Euthal Thdrt Dam
- b. ἐξαπαρθεῖσα N\* A D\* F G P Ψ 33 81 88 104 221  
241 263 314 321 330 424<sup>c</sup> 436 442 547 915 1522  
1739 1912 Bas

## 1 Tim. 3:15

269. a. τῆς ἀληθείας Epiph TR N A C D F G K L P Ψ 33 69  
81 88 104 105 181 201 206 216 221 314 325 326  
330 356 378 383 436 440 489 547 614 642 915  
917 1522 1739 1836 1908 1912 1955
- b. τῆς ἐκκλησίας 462 1245 2344

## 1 Tim. 3:16

270. a. ὄς Epiph N\* A<sup>vid</sup> C\* F G 33 2127 syr<sup>hmg</sup>, pal eth  
goth Or Jer Theo-Mops Cyr
- b. ὄ D\* itar, c, d, dem, div, f, g, x, z vulg Ambrster Hil  
Vict-Rom Pelag Aug
- c. ὄ or ὄς syrP, h cop<sup>sa, bo</sup>
- d. ω 061
- e. θεός TR N<sup>c</sup> A<sup>c</sup> C<sup>c</sup> D<sup>c</sup> K L P Ψ (69) 81 (88) 104  
105 181 201 206 216 221 314 325 326 330 356  
378 383 436 440 451 462 489 547 614 629 630

642 (915) 917 1241 1739 1836 1877 1881 1908  
 1912 1955 1962 1984 1985 2344 2492 2495 Did  
 Greg-Nyss Chr Thdrt Euthal

## 1 Tim. 4:1

271. a. πλάνης Epiph P Ξ 69 104 105 201 206 314 440  
 462 489 547 614 915 917 1522 2344 vulg goth  
 arm Just Clem Or Ath Bas Cyr Amb Aug

b. πλανοῖς TR N A C D F G I K L 33 181 216 221  
 325 326 330 356 378 383 436 642 1739 1836  
 1908 1912 1955 it<sup>d</sup>,g syrP,h cop<sup>bo</sup> eth Clem  
 Encrath<sup>hipp</sup> Ps-Just Or Ath Bas Chr Euthal  
 Thdrt Tert Nov Hil Lcif

## 1 Tim. 4:1

272. a. καὶ διδασκαλαῖς Epiph TR N<sup>c</sup> A C F G I K L Ξ  
 33 81 88 104 105 181 201 206 216 221 314 325  
 326 330 356 378 383 436 440 462 489 547 614  
 642 915 917 1522 1739 1836 1908 1912 1955  
 2344 Encrath<sup>hipp</sup> Clem Or

b. διδασκαλαῖς D\* it<sup>d</sup> Novat Hil Lcif Ambrster

c. καὶ διδασκαλας N\* P 69\*

## 1 Tim. 4:2

273. a. κεκαυτηριασμένων Epiph TR C D F G I K P Ξ 33  
 (81) 88 104 105 181 201 206 216 221 314 325  
 (326) 356 378 383 436 489 547 614 915 1518  
 1522 1610 1739 1836 1908 1912 1955 2344 Clem  
 Encrath<sup>hipp</sup> Or Chr Euthal Thdrt

b. κεκαυστηριασμένων N A L 1 5 69 203 218 263 330  
 440 462 491 506 623 642 823 917 1245 1311 1319  
 1611 1738 Or Cyr Thdrt

## 1 Tim. 4:2

274. a. τὴν συνεξέδῃσιν Epiph 57 181\* Clem Archel Ambrster
- b. τὴν ἰδέσῃσιν συνεξέδῃσιν TR N A C F G I K L P Y 33  
69 88 104 105 181<sup>c</sup> 201 206 216 221 314 325 326  
330 356 378 383 436 440 462 489 547 614 642  
915 917 1522 1739 1836 1908 1912 1955 2344 Or  
Encrathipp
- c. τὴν συνεξέδῃσιν ἐαυτῶν D it<sup>d</sup> vulg<sup>am</sup> Novat Lcif  
Aug
- d. τὴν οἰκίαν συνεξέδῃσιν 81

## 1 Tim. 4:14

275. a. πρεσβυτεροῦ Epiph TR N<sup>c</sup> A C D F G K L P Y 33 81  
88 104 105 181 201 206 216 221 314 325 326 330  
356 378 383 436 440 462 489 547 614 642 915 917  
1522 1739 1836 1908 1912 1955 2344
- b. πρεσβυτεροῦ N\* 69 1319 vulg<sup>harl</sup><sup>c</sup> goth

## 1 Tim. 5:19

276. a. δύο καὶ τριῶν μαρτύρων Epiph 1245 1739 2005
- b. δύο ἢ τριῶν μαρτύρων TR N A C D F G K L P Y 33  
69 81 88 104 105 181 201 206 216 221 314 325  
326 330 356 378 383 436 440 462 489 547 614  
642 915 917 1522 1836 1908 1912 1955 2344
- c. δύοσιν ἢ τρισιν μαρτύσιν 255

## 1 Tim. 6:1

277. a. δουλείας Epiph 216\* 442 489 1836 cop<sup>sa</sup> arm
- b. δοῦλοι TR N A D K L P Y 33 69 81 88 104 105 181  
201 206 221 314 325 326 330 356 378 383 436  
440 462 547 614 642 915 917 1522 1739  
1908 1912 1955 2344
- c. δούλου F G

## 2 Tim. 1:15

278. a. φύγελος Eriph K C D E F G K L P Ψ 33 69 81 88  
 105 221 263 314 325 326 383 614 915 1522 1739  
 1906 1955 it<sup>d,e,f,g</sup> vulg<sup>am, fu, tol</sup> goth cop<sup>sa</sup>  
 syr<sup>hgr</sup> Bas Chr Dam Oec Tert Ambrster
- b. Φύγελλος Eriph TR A 5 104 181 201 203 206 216  
 241 257 378 436 462 489 506 547 623 642 917  
 920 1245 1311 1319 1610 1611 1837 1862 1875  
 1908 1912 2127 2143 2344 it<sup>dem</sup> cop<sup>bo</sup> Bas Euthal  
 Thdrt Thphylet
- c. Φύγελος 330
- d. Φρύγελος (Φρύγελλος) 327 337 429 442
- e. Φύλλος 440\*
- f. Φύγελλος 1836

## 2 Tim. 2:5

279. a. ἀθλη τις Eriph TR K A C D H K L Ψ 69 88 104 105  
 181 201 206 216 221 314 325 326 356 378 383  
 436 440 489 547 614 642 915 1739 1908 1955  
 2344
- b. ἀθλετ τις P 330 462 1522 1836 1912
- c. ἀθλητης 33 81 623 917 cop<sup>sa</sup> arm
- d. ἀθληταις F G

## 2 Tim. 2:5

280. a. ἀθληση Eriph TR K A C D F G H K L Ψ 33 69 81 88  
 104 105 201 206 216 221 314 325 326 330 378  
 436 440 547 614 642 915 917 1739 1836<sup>c</sup> 1908  
 1912 1955 2344
- b. ἀθλησει P 181 383 462 489\* 1522 1836\*

## 2 Tim. 2:6

281. a. τῶν καρπῶν Epiph TR N A C D F G Hvid K L P Ξ  
 33 81 88 104 105 181 201 206 216 221 314 325  
 326 330 356 378 436 547 642 917 1522 1739  
 1836 1908 1912 1955 2344
- b. τὸν καρπὸν 38 69\* 76 102 226 255 319 383 425  
 440 462 464 489 614 915 1906
- c. ἐκ τοῦ καρποῦ 1311

## 2 Tim. 2:7

282. a. ὁ λέγω Epiph N\* A C F G P 33 1739 it<sup>g</sup> goth syr<sup>p</sup>  
 eth Chr
- b. ὁ λέγω TR N<sup>c</sup> D E H K L Ξ 69 81 88 104 105 181  
 201 206 216 221 314 325 326 330 356 378 383  
 436 440 462 489 547 614 642 915 917 1522 1836  
 1908 1912 1955 2344 it<sup>d,e,f</sup> vulg cop<sup>bo</sup> svr<sup>h</sup>  
 arm Ephr Chr Euthal Thdrt Dam Hil Ambrster

## 2 Tim. 2:7

283. a. δώσει Epiph N A C\* D E F G 33 330 424<sup>c</sup> 1739  
 it<sup>d,e,f,g</sup> vulg cop<sup>bo</sup> arm Dam Hil Ambrster
- b. δφη TR C<sup>c</sup> K L P Ξ 69 81 88 104 105 181 201 206  
 216 221 314 325 326 356 378 383 436 440 462  
 489 547 614 642 915 917 1522 1836 1908 1912  
 1955 2344 Ephr Chr Euthal Thdrt

## 2 Tim. 2:7

284. a. ὁ κύριος Epiph TR N A C D F G H K L P Ξ 33 69  
 88 104 105 181 201 206 216 221 314 325 326  
 330 356 378 383 436 440 462 489 547 614 642  
 915 917 1522 1739 1836 1912 1955 2344
- b. κύριος 81 460 1875 1908
-

## 2 Tim. 3:2

285. a. οἱ ἄνθρωποι Epiph TR A C D F G K L P Ψ 33 69  
 81 88 104 105 181 201 206 216 221 314 325 326  
 330 356 378 383 436 440 462 489 547 614 642  
 917 1522 1739 1836 1908 1912 1955 2344
- b. ἄνθρωποι N 103 234 915

## 2 Tim. 3:6

286. a. ἐπιθυμίαις Epiph TR N C D F G I K L P Ψ 33 69  
 81 88 104 105 181 201 206 216<sup>c</sup> 221 314 325 326  
 330 356 378 383 436 440 462 489 547 614 642  
 915 917 1522 1739 1836 1908 1912 1955 2344
- b. ἐπιθυμίαις καὶ ἡδοναῖς A 1245 2005 syr<sup>h</sup> Thdrt
- c. om. 216\*

## 2 Tim. 3:15

287. a. ἱερά Epiph N C<sup>c</sup> D\* F G 33 1175 1912 arm Clem  
 Dam
- b. τὰ ἱερά TR A C\* D<sup>c</sup> E K L P Ψ 69 81 88 104 105  
 181 201 206 216 221 314 325 326 330 356 378  
 383 436 440 462 489 547 614 642 915 917 1522  
 1739 1836 1908 1955 2344 Clem Chr Euthal Thdrt  
 Dam<sup>txt</sup>

## 2 Tim. 4:10

288. a. Κρήσκης Epiph TR N A C D F G L P Ψ 33 69 88 105  
 181 221 314 325 326 383 436 917 1739 1955 syr<sup>hmg</sup>,  
 gr (it<sup>f</sup> vulg Iren Ambrster Cresces; it<sup>d</sup>,g  
Cresces)
- b. Κρήσκης Epiph K 81<sup>vid</sup> 104 122 201 206 216<sup>c</sup> 234  
 356 378 424 431 462 489 547 614 642 915 1522  
 1908<sup>c</sup> 1912 2344 cop<sup>bo</sup> Euseb Euthal (goth syr<sup>d</sup>  
Crispus)
- c. Κρήσκη 330
-



## 2 Tim. 4:10

289. a. Γαλλίαν Epiph N C 81 104 326 436 919 vulg<sup>ww</sup> cop  
 sa,bo<sup>mss</sup> eth<sup>ro</sup> Euseb
- b. Γαλαρτίαν TR A D F G K L P Ψ 33 69 88 105 181  
 201 206 216 221 314 325 330 356 378 383 440 451  
 462 489 547 614 629 630 642 915 917 1241 1522  
 1739 1877 1881 1908 1912 1955 1962 1984 1985  
 2127 2344 2492 2495 itar,c,d,dem,div,e,f,g,x,z  
 vulg<sup>cl</sup> syr<sup>p,h</sup> cop<sup>bo</sup>mss goth eth<sup>pp</sup> Iren Ambrster  
 Ephr Chr Pelag Theo-Mops<sup>lat</sup> Euthal Thdrt Ps-Jer  
 Prim Cass Dam
- c. Γαλιλαίαν cop<sup>bo</sup>mss arm

## Tit. 1:12

290. a. εἶπέν Epiph TR N<sup>c</sup> A C D E K L P Ψ 088 33 69 88  
 104 105 181 201 206 216 221 314 325 326 330  
 356 378 383 436 440 462 489 547 614 642 915  
 917 1522 1739 1908 1955 2344 it<sup>d,e</sup> vulg Clem
- b. εἶπέν δὲ N\* F G 81 1827 it<sup>f,g</sup> cop<sup>bo</sup>
- c. εἶπέν γὰρ 103

## Tit. 2:10

291. a. τὴν διδασκαλίαν Epiph TR K L P 69 88 104 105  
 181 201 206 216 221 314 325 326 330 356 378  
 383 436 440 462 480 489 547 614 642 915 917  
 1522 1739 1908 1955 2344 Euthal Dam
- b. τὴν διδασκαλίαν τὴν N A C D E F G Ψ 33 81 Chr  
 Thdrt

## Tit. 2:11

292. a. γὰρ Epiph TR N A C D F G K L P Ψ 33 81 88 181  
 201 216 221 314 325 326 356 378 383 436 489  
 547 614 642 915 917 1522 1739 1955 2344
- b. om. Epiph 0142 2 69 102 104 105 206<sup>o</sup> 327 330  
 336 440 460 462 823 1311 1908 1925

## Tit. 2:11

293. a. σωτήριος (Epiph N-ρος) N<sup>c</sup> A C\* D\* 1739 syrP,h  
Clem
- b. τοῦ σωτήρος ἡμῶν F G it<sup>f,g</sup> vulg cop<sup>bo</sup> Cyr-Jer  
Lcif Ambrster Jer
- c. ἡ σωτήριος TR C<sup>c</sup> D<sup>c</sup> E K L P Ψ 33 69 81 88 104 :  
105 181 201 206 216 221 314 325 326 330 356  
378 383 436 440 462 489 547 614 642 915 917  
1522 1908 1955 2344 Dam Cyr-Jer Greg-Nyss Cyr  
Ps-Ath Chr Euthal Thdrt
- d. om. eth

## Tit. 2:13

294. a. Ἰησοῦ Χριστοῦ Epiph TRN<sup>c</sup> A C D E K L P Ψ 33 69 81 88  
104 105 181 201 206 216 221 314 325 326 330 356  
378 383 436 440 462 489 547 614 642 915 917  
1522 1908 1955 2344 it<sup>d,e,f</sup> vulg syrP,h arm eth  
Clem Cyr-Jer Chr Euthal Thdrt Lcif Jer Ambrster
- b. Χριστοῦ Ἰησοῦ N\* F G it<sup>g</sup> cop<sup>bo</sup>
- c. Ἰησοῦ 1739

## Tit. 2:14

295. a. καθάρσις Epiph TR N A C D F G I K L Ψ 33 69 81  
88 105 201 206 216 221 314 325 326 330 378 436  
440 462 489 547 614 642 915 1522 1739 1908  
1955 2344
- b. καθάρσει P 104 (181) 383 (917)

## Philem. 1

296. a. δέσμιος Epiph TR N A F G I K L P Ψ 33 69 81 88  
104 105 201 206 216 221 314 325 326 330 356  
378 383 440 462 489 547 614 642 917 1522 1739  
1908 1955 2344 Euseb
- b. ἀπόστολος D\* E\* it<sup>d,e</sup>
- c. δοῦλος 322 323 605

## Philem. 1

297. a. Ἰησοῦ Χριστοῦ Epiph D\* E\* L 105 177 201 206  
 241 378 483 489 547 614 623 642 917 1245 1311  
 1739 1758 1845 1872 2005 2344 it<sup>d,e</sup>,dem vulg  
 syr<sup>p,h</sup> arm eth Chr Euthal Thdrt Dam Amb Prim
- b. Χριστοῦ Ἰησοῦ TR N A D<sup>c</sup> E<sup>c</sup> F G I K P Ψ 33 69  
 81 88 104 221 314 325 326 330 383 440 462  
 1908 it<sup>f,g</sup> vulg<sup>cl</sup> cop<sup>bo</sup> Jer Ambrster Casscomm

## Heb. 2:9

298. a. βλέπομεν Epiph TR p<sup>46</sup> N A B C D K P Ψ 33 69 81  
 88 104 105 201 206 216 221 314 325 326 330  
 356 378 383 440 462 489 547 614 642 917 1522  
 1739 1836 1908 1912 1955
- b. βλέπωμεν L 181 436 915

## Heb. 4:12

299. a. ἄχρι Epiph TR (p<sup>13</sup>) p<sup>46</sup> N A B C (D E) H K L P Ψ  
 33 69 81 88 104 105 181 201 206 216 325 326  
 356 378 383 436 462 489 547 614 642 915 917  
 1522 (1611) 1739 1836 1908 1912 (2005) 2344
- b. μέχρι Epiph 221 314 330 440 491 823

## Heb. 4:12

300. a. ψυχῆς Epiph p<sup>46</sup> N A B C H L P Ψ 3 33 81 104 209  
 216 263 424<sup>c</sup> 436 442 489 642 1739 1908 1938 Or  
 Euseb Ath Caes Chr Euthal Cyr Thdrt Dam
- b. ψυχῆς τε TR D E K 69 88 105 181 201 206 221 314  
 325 326 330 378 383 440 462 547 614 915 917  
 1522 1836 1912 2344 Oec

## Heb. 4:12

301. a. καὶ πνεύματος Epiph TR p<sup>46</sup> N A B C D H K L P Ψ  
 33 69 81 88 104 105 181 201 206 216 221 314  
 325 326 330 356 378 383 436 440 462 489 614

642 915 917 1522 1739 1836 1908 1912 2344

b. καὶ σώματος 2 38 257 547 1245

Heb. 4:12

302. a. ἐνθυμήσεων Epiph TR p<sup>46</sup> N A B C<sup>c</sup> K L P Ψ 33 69  
 81 104 105 181 201 206 216 221 314 325 326  
 330 356 378 383 436 440 462 489 547 614 642  
 915 917 1522 1739 1836 1908 1912 2344

b. ἐνθυμήσεως C\* D\* I it<sup>d,e</sup> Lcif Amb

Heb. 4:15

303. a. πεπετραμένον Epiph TR C K L P Ψ 33 88 104 105  
 181 206 216 221 314 325 326 330 378 383 436  
 462 547 614 915 917 1522 1836 1908 1912<sup>vid</sup>  
 2344 Or Greg-Nyss Chr Euthal Cyr Thdrt

b. πεπετρασμένον p<sup>46</sup> N A B D E 69 201 356 440 489  
 642 1739 Or Chr Dam Thphylct

Heb. 5:1

304. a. δῶρα Epiph p<sup>46</sup> B D<sup>c</sup> Ψ 2344

b. δῶρα τε Epiph TR N A C D<sup>c</sup> E K L P 33 69 81 88  
 104 105 181 201 206 216 221 314 325 326 330 356  
 378 383 436 440 462 489 547 614 642 915 917  
 1522 1739 1836 1908 syr<sup>h</sup> Chr Euthal Cyr  
 Thdrt Antioch Dam

Heb. 5:6

305. a. σὺ εἶ Epiph p<sup>46</sup> P 5 38 442 794 1311 1906 2004  
 2005 it<sup>d,e,f</sup> vulg syr<sup>h</sup> cop<sup>bo</sup> arm Chron

b. σὺ Epiph TR N A B C D I K L Ψ 33 69 81 88 104  
 105 181 201 206 216 221 314 325 326 356 378  
 383 436 462 489 547 614 642 915 917 1522  
 1739 1836 1908 1912 2344

c. σοι 330 440

Heb. 5:7

306. a. δεήσεις Epiph K 88 103 242 336 440 915 2344 Did  
 b. δεήσεις τε TR p<sup>46</sup> N A B C D I L P Ψ 69 81 104  
 105 181 201 206 216 221 314 325 326 330 356  
 378 383 436 462 489 547 614 642 917 1522 1739  
 1836 1908 1912

Heb. 6:7

307. a. πολλάκις ante τὸν Epiph Ψ 216 547  
 b. πολλάκις ante ἐρχόμενον Epiph TR A C K L 0122  
 33 81 88 104 105 181 201 206 221 314 325 326  
 330 356 378 383 436 440 489 614 642 915 917  
 1522 1908 1912 it<sup>f</sup> vulg arm Chr Euthal Cyr  
 Thdrt Dam Or  
 c. πολλάκις post ἐρχόμενον p<sup>46</sup> N B D E P 69 462  
 1739 2344 it<sup>d,e</sup> Chr Or  
 d. om. πολλάκις 263 1836

Heb. 6:7

308. a. δι' οὓς καί Epiph TR p<sup>46</sup> N A B C K L P Ψ 33 69  
 81 88 104 105 181 201 206 216 325 326 330 356  
 378 383 436 440 462 489 547<sup>c</sup> by \* 614 915 917  
 1739 1836 1908 1912 2344 Or Cyr Tert  
 b. δι' οὓς D\* 221 241\* 314 547\* 642 1518 1522 it<sup>d,e,f</sup>  
 vulg cop<sup>bo</sup> syr<sup>p</sup> arm eth Or

Heb. 6:9

309. a. ἀγαπητοί Epiph TR p<sup>46</sup> N<sup>c</sup> A B C D K L P 33 69 81  
 88 104 105 181 201 206 216 221 314 325 326 330  
 356 378 383 436 440 462 489 547 614 642 915  
 917 1522 (1739) 1836 1908 1912 2344

- b. ἀδελφοί N\* Ψ 1 442 467 syrP,h eth  
 c. ἀγαπητοὶ ἀδελφοί 257  
 d. om. 483

## Heb. 7:6

310. a. τὸν Ἀβραάμ Epiph TR N<sup>o</sup> A D<sup>o</sup> E<sup>o</sup> K L P Ψ 69 81  
 88 104 105 181 201 206 216 221 314 325 326  
 330 356 (378) 383 436 440 462 489 547 915 917  
 1522 1739 1836 1908 1912 2344 Chr Thdrt Dam  
 b. Ἀβραάμ p<sup>46</sup> N\* B C D\* E\* 33 218 460 642 920  
 1906

## Heb. 11:4

311. a. λαλεῖ Epiph p<sup>13</sup> p<sup>46</sup> N A P 33 81 88 104 206 241  
 256 263 314 323 326 436 442 623 915 1610 1739  
 1867 1906 1908 1912 it<sup>f</sup> vulg syrP,h cop<sup>bo</sup> arm  
 Clem Or Ath Chr Euthal Prim  
 b. λαλεῖται TR D E K L Ψ 69 105 181 216 221 325  
 330 356 378 383 440 462 547 614 917 1836 2344  
 it<sup>d,e</sup> vulgharl eth Thdrt Oec  
 c. μαρτυρεῖται 257

## Heb. 11:6

312. a. δεῖ Epiph TR p<sup>46</sup> N A D K L P Ψ 33 69 81 88 104  
 105 201 325 330 356 383 436 440 462 489 547  
 915 917 1522 1739 1908 1912 2344  
 b. δεῖ πρότερον 1836  
 c. δεῖ πρῶτον 181 206 216 221 314 326 378 614 1831

## Heb. 11:6

313. a. θεεφ Epiph N\* D<sup>c</sup> I 33 103 326 489 1912 Ath
- b. τφ θεεφ TR p<sup>46</sup> N<sup>c</sup> A D\* and c E K L P Ψ 69 81 88  
 104 105 181 201 206 216 221 314 325 330 356  
 378 383 436 440 462 547 614 915 917 1522 1739  
 1836 1908 2344 Chr Thdrt Dam

## Heb. 11:32

314. a. Βαρδκ Epiph p<sup>13</sup> p<sup>46</sup> N A I 33 436 1739 1912 it<sup>f</sup>  
 vulg cop<sup>bo</sup> arm Clem Cyr
- b. Βαρδκ τε TR D<sup>c</sup> E K L P Ψ 69 88 104 105 181 201  
 206 216 221 314 325 326 330 378 383 440 462  
 489 547 614 642 915 917 1522 1836 1908 1955  
 2344 Chr Thdrt Dam
- c. και Βαρδκ D\* 1311 1611 itd,e syrP

## Heb. 11:32

315. a. Σαρψών Epiph p<sup>13</sup> p<sup>46</sup> N A I 33 436 1739 1912  
 itd,e,f vulg cop<sup>bo</sup> arm Clem Cyr Amb
- b. και Σαρψών TR D E K L P Ψ 69 81 88 104 105 181  
 201 206 216 221 314 325 326 330 378 383 440  
 462 489 547 614 642 915 917 1522 1836 1908  
 1955 2344 syrP eth Chr Euthal Thdrt Dam

## Heb. 11:32

316. a. 'Ιεφθεδε Epiph p<sup>13</sup> p<sup>46</sup> N A I 33 81 104 1739  
 1912 it<sup>f</sup> vulg cop<sup>bo</sup> arm Clem Cyr
- b. και 'Ιεφθεδε TR D E K L P Ψ 69 88 105 181 201  
 206 216 221 314 325 326 330 378 383 436 440  
 462 489 547 614 642 915 917 1522 1836 1908  
 1955 2344 it<sup>d,e</sup> syrP eth Chr Euthal Thdrt  
 Dam Aug



## Heb. 13:4

317. a. ὁ γάμος\* Epiph 38\* 181 460 623 917 1836 1906\*  
1912\* Cyr-Jer Did Caes Thdrt
- b. ὁ γάμος ἐν πᾶσιν Epiph TR p<sup>46</sup> N A C D K P Ψ 33  
69 81 88 104 105 201 206 216 221 314 325 326 330  
378 383 436 440 462 480 489 547 614 642 915  
1522 1739 1908 1912<sup>c</sup> 1955 2344 Clem

## Heb. 13:4

318. a. πόρονους δέ Epiph TR C D<sup>c</sup> K L Ψ 33 69 88 104  
105 181 201 206 216 221 314 325 326 330 378  
383 436 440 462 480 489 547 614 642 915 917  
1522 1836 1908 1912 1955 2344 it<sup>f</sup> syr<sup>p</sup> eth<sup>ro</sup>  
arm Clem Euseb Did Ephr Caes Amphil Chr Thdrt
- b. πόρονους γάρ p<sup>46</sup> N A D\* P 0121 81 429 1175 1739vid  
it<sup>d</sup> vulg cop<sup>bo</sup> Euthal Prim
- c. πόρονους 218 336 vulg<sup>mss</sup> eth<sup>pp</sup>

## Heb. 13:5

319. a. ἐγκαταλείπω Epiph TR D\* 2 35 105 177 201 206 216  
226 241 255 256 314 323 326 337 378 429 436  
462 480 547 614 920 1245 1758 1867 1908<sup>c</sup> 1955  
2004 2005 2298 Chr Thdrt Dam Thphylct
- b. ἐγκαταλείπω p<sup>46</sup> N A C D<sup>c</sup> K L P Ψ 0121 33 69 88  
104 181 221 325 330 383 440 489 642 915 917  
1522 1739 1836 1908\* 1912 2344 Clem Chr Euthal  
Dam Oec

## CHAPTER V

### THE TEXTUAL CHARACTER OF EPIPHANIUS'S QUOTATIONS FROM THE PAULINE EPISTLES

A critical investigation of the text of the Pauline epistles in Epiphanius which aims at discovering the textual affinities of the Father must ultimately depend more upon an analysis of specific readings than upon statistical data.<sup>1</sup> Although it is recognized that statistical information alone is insufficient to establish adequately the textual affinities of a Father such as Epiphanius, such data do serve quite well to indicate general trends and to provide a point d' appui for the detailed examination and analysis of specific readings. This chapter will present a preliminary statistical indication of textual affinities based upon the variant readings presented in chapter IV of this thesis, and will examine several longer citations and selected variant readings in order to ascertain more precisely the textual affinities of Epiphanius's quotations of the Pauline epistles.

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<sup>1</sup>Cf. the pertinent remarks concerning statistics and textual criticism by Zuntz, Text of the Epistles, pp. 58-60.

A Preliminary Statistical Indication  
of Textual Affinities

The textual support for the various readings in chapter IV have been arranged in paragraph form in a statistical summary of the relationships of the witnesses to the text of the Pauline epistles in Epiphanius.<sup>2</sup> Upon the basis of this statistical summary the following table arranges witnesses which have been compared with the text of Epiphanius in descending order of their agreement with Epiphanius. Only those witnesses are included here which occur at least twenty-five times in the critical apparatus of this thesis, as it is assumed that those witnesses occurring fewer than twenty-five times present insufficient evidence to render justifiable conclusions.

TABLE I

The Relationship of Epiphanius to Other Witnesses

<u>Witness</u>	<u>No. agreements with Epiphanius</u>	<u>No. disagreements with Epiphanius</u>	<u>Percentage of agreement</u>
665	24	11	68.6%
Clem	78	38	67.2%
C	139	75	65.0%
Ath	48	26	64.9%
104	222	123	64.3%
I	23	13	63.9%
Did	35	21	62.5%
P	209	126	62.4%

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<sup>2</sup>Cf. Appendix, pp. 375-453.

436	213	131	61.9%
81	209	129	61.8%
A	198	123	61.7%
326	210	132	61.4%
Dial	19	12	61.3%
105	207	131	61.2%
221	208	131	61.2%
33	204	130	61.1%
314	118	75	61.1%
TR	210	135	60.9%
1739	202	130	60.8%
216	205	133	60.7%
2344	205	133	60.7%
201	207	135	60.5%
1955	159	104	60.5%
206	206	135	60.4%
330	206	135	60.4%
642	191	125	60.4%
1908	207	136	60.3%
325	205	136	60.1%
489	205	136	60.1%
88	204	137	59.8%
356	156	105	59.8%
1912	198	133	59.8%
Y	205	139	59.6%
N	206	140	59.5%
378	203	138	59.5%
547	204	139	59.5%

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440	200	137	59.3%
915	202	139	59.2%
syr <sup>h</sup>	67	47	58.8%
1836	194	138	58.4%
1522	197	141	58.3%
Marc	21	15	58.3%
K	174	125	58.2%
69	200	144	58.1%
917	198	143	58.1%
383	199	144	58.0%
Cyr-Jer	33	24	57.9%
B	170	125	57.6%
L	198	147	57.4%
Meth	16	12	57.1%
181	195	147	57.0%
614	195	149	56.7%
Or	145	113	56.2%
462	191	152	55.7%
Bas	44	35	55.7%
syr <sup>p</sup>	63	52	54.8%
p <sup>46</sup>	134	112	54.5%
Jer	18	15	54.5%
Euseb	61	51	54.5%
Cyr	56	47	54.4%
Chr	109	97	52.9%
Tert	36	32	52.9%
Euthal	71	64	52.6%
arm	68	62	52.3%

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Ps-Ath	13	12	52.0%
Dam	83	78	51.6%
2127	20	19	51.3%
1319	22	21	51.2%
D	172	172	50.0%
Iren	30	30	50.0%
Thdrt	95	97	49.5%
cop <sup>bo</sup>	62	64	49.2%
eth	42	44	48.8%
cop <sup>sa</sup>	30	32	48.4%
451	14	15	48.3%
629	14	15	48.3%
1241	14	15	48.3%
Cyp	13	14	48.1%
G	150	165	47.6%
vulg	68	75	47.6%
F	145	162	47.2%
Hipp	16	18	47.1%
it <sup>f</sup>	65	75	46.4%
1962	12	14	46.2%
Aug	31	37	45.6%
Hil	25	30	45.5%
1984	13	16	44.8%
1985	12	15	44.4%
E	79	105	42.9%
2495	12	16	42.9%
Ambrster	52	72	41.9%
263	15	21	41.7%

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1877	12	17	41.4%
1881	12	17	41.4%
it <sup>z</sup>	11	16	40.7%
241	10	15	40.0%
it <sup>ar</sup>	10	15	40.0%
goth	28	42	40.0%
1611	11	17	39.3%
2492	11	17	39.3%
it <sup>r</sup>	12	19	38.7%
Amb	12	19	38.7%
it <sup>dem</sup>	11	18	37.9%
it <sup>e</sup>	50	82	37.9%
it <sup>m</sup>	11	19	36.7%
Thphylct	12	21	36.4%
Ephr	9	16	36.0%
it <sup>d</sup>	52	93	35.9%
630	10	19	34.5%
it <sup>x</sup>	10	19	34.5%
it <sup>g</sup>	45	91	33.1%
1875	7	18	28.0%

An examination of this table indicates that in general the Egyptian witnesses stand slightly higher on the list than do the Koine ones, and certainly higher than the so-called Western ones.<sup>3</sup> The initial indication is

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<sup>3</sup>The classification of witnesses according to text-type which is followed here is that of Metzger, Text of the New Testament, pp. 213-216, and M.-J. Lagrange, Introduction A L'Etude du Nouveau Testament, Vol. II, Critique Textuelle (Paris: Librairie Lecoffre, 1935), pp. 466-487.



that Epiphanius's quotations may have primary affinity with some form of either the Egyptian or Koine textual traditions. In order to further clarify this initial indication, the witnesses were arranged according to their textual type and the total agreements, disagreements, and percentages of agreement were ascertained for each textual tradition.

TABLE II  
The Relationship of Epiphanius  
to the Egyptian Witnesses

<u>Witness</u>	<u>No. Agreements with Epiphanius</u>	<u>No. Disagreements with Epiphanius</u>
p <sup>46</sup>	134	112
N	206	140
A	198	123
B	169	128
C	139	75
I	23	13
P	209	126
Y	205	139
33	204	130
81	209	129
104	222	123
326	210	132
1739	202	130
1908	207	136
	<u>2,537</u>	<u>1,636</u>

Percentage of agreement: 60.8%

If the readings of Clement are included in the above table, the percentage of agreement rises to 61.0%.

TABLE III  
The Relationship of Epiphanius  
to the Koine Witnesses<sup>4</sup>

<u>Witness</u>	<u>No. Agreements with Epiphanius</u>	<u>No. Disagreements with Epiphanius</u>
K	174	125
L	198	147
105	207	131
201	207	135
206	206	135
216	205	133
221	208	132
314	118	75
325	205	136
356	157	106
378	203	138
383	199	144
440	200	137
462	191	152
489	205	136
547	204	139
642	191	125
1955	159	104
	<u>3,437</u>	<u>2,330</u>

Percentage of agreement: 59.6%

<sup>4</sup>Although no satisfactory classification has been made of the great mass of Koine manuscripts, those in this table would appear to be representative of that type.

TABLE IV

The Relationship of Epiphanius  
to the so-called Western Witnesses

<u>Witness</u>	<u>No. Agreements with Epiphanius</u>	<u>No. Disagreements with Epiphanius</u>
D	172	172
E	79	105
F	145	162
G	150	165
88	204	137
181	195	147
614	195	149
915	202	139
917	198	143
1836	194	138
1912	198	133
	1,932	1,590

Percentage of agreement: 54.9%.

If the readings of it<sup>ar,d,dem,e,f,g,m,r,x,z</sup>, the vulgate, and Tertullian are included, the percentage of agreement drops to 52.0%.

The preceding tables reveal that Epiphanius's quotations agree with the Egyptian text in 60.8% of the instances of variation, with the Koine text in 59.6%, and with the so-called Western text in 54.9%.

Perhaps the most notable feature of the attestation of the Egyptian witnesses is that all but four of them have a 60% or higher agreement with the text of Epiphanius. As B, attesting 57.6%, is not far from  $\kappa$  at 59.5%,  $\Upsilon$  at

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59.6%, and 1739 at 60.8%, the distinctly lower attestation of p<sup>46</sup> at 54.5% seems somewhat striking, especially when the text of Clement is observed to attest a much higher 67.2%. Excluding manuscript 665, for which collations were made only for Romans, the eleven witnesses appearing at the top of Table I (i.e., those witnesses agreeing with Epiphanius in 61.4% of the instances of variation or higher) are all Egyptian witnesses except one, the only intruder being the unassigned minuscule 436. The earlier Egyptian witnesses p<sup>46</sup> B and 1739 obviously do not stand nearly so high in Table I as do C I P 81 104 and the Alexandrian Fathers Clement, Athanasius, and Didymus.

This statistical information also clearly indicates that Epiphanius's text has lesser, but by no means insignificant, affinity with the "Western" manuscripts (the minuscules attesting between 56-60% and D E F G between 42-50%), the vulgate (at 47.6%) and the Old Latin (between 33-46%), and the Latin Fathers.

Further, and perhaps more important, this information reveals that the Koine element in Epiphanius is nearly equal to that of the Egyptian element. Epiphanius is in agreement with the TR in 60.9% of the instances of variation. No Koine witness is observed to attest higher than 61%, and the manuscripts selected as typical representatives of the Koine tradition demonstrate between 55-61% agreement with Epiphanius. The two ninth century uncials K and L attest 58.2% and 57.4% respectively. Although the percentage of agreement with the Koine tradition is less than

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that of the Egyptian witnesses, it is sufficiently close to the Egyptian figure as to be relatively the same. In view of this, no clear statement of textual affinity can be presented at this point.

From this, it would appear that an inquiry into how Epiphanius ranks with the other Egyptian and Koine witnesses in supporting the representative witness of each textual tradition is quite in order. This may be accomplished for the Egyptian text by setting forth the attestation of Epiphanius and the Egyptian witnesses with respect to the text of  $\aleph$  and B.

TABLE V  
The Relationship of the Egyptian  
Witnesses to  $\aleph$

<u>Witness</u>	<u>No. Agreements with <math>\aleph</math></u>	<u>Total No. of Readings</u>	<u>Percentage of Agreement</u>
A	231	293	78.8%
B	214	274	78.1%
I	25	32	78.1%
p <sup>46</sup>	178	229	77.7%
C	152	196	77.6%
81	238	307	77.5%
33	233	306	76.1%
1739	232	307	75.6%
Clem	74	102	72.5%
P	201	310	64.8%
104	202	317	63.7%

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Y	196	319	61.4%
326	193	315	61.3%
1908	193	317	60.9%
Epiph	206	346	59.5%

TABLE VI

The Relationship of the Egyptian  
Witnesses to B

<u>Witness</u>	<u>No. Agreements with B</u>	<u>Total No. of Readings</u>	<u>Percentage of Agreement</u>
1739	208	263	79.1%
X	215	275	78.2%
p <sup>46</sup>	184	236	78.0%
C	125	168	74.4%
81	197	266	74.1%
33	194	262	74.0%
Clem	67	92	72.8%
A	181	251	72.1%
P	168	265	63.4%
104	165	273	60.4%
1908	161	273	59.0%
Y	159	274	58.0%
Epiph	169	297	56.9%
326	154	271	56.8%

If X and B can be assumed to be the primary witnesses to the Egyptian text, it may be concluded that while Epiphanius is not one of the stronger representatives of that

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textual tradition, he does, nevertheless, appear to possess about as good a claim to the influence of that tradition as a few of the later Egyptian, or so-called "lesser Alexandrians." In a few instances, Epiphanius is cited both for and against the reading of  $\kappa$  in Table V and B in Table VI, and thus the percentage with respect to the attestation of Epiphanius in both tables must remain relative. Nevertheless, this information does indicate that the Egyptian element in Epiphanius's text is genuinely significant.

It remains to be seen how Epiphanius ranks with the Koine witnesses in supporting the Koine tradition. Of course, as with the Egyptian text, it is difficult to speak of "the" Koine text, as there were obviously several strands of that tradition. The task at hand, however, may be accomplished by setting forth the attestation of Epiphanius and the Koine witnesses with respect to the text of the TR, which may be fairly assumed to represent the later Ecclesiastical text or Byzantine norm.

TABLE VII

The Relationship of the Koine  
Witnesses to TR

<u>Witness</u>	<u>No. Agreements with TR</u>	<u>Total No. of Readings</u>	<u>Percentage of Agreement</u>
1955	233	244	95.5%
105	291	308	94.5%
201	297	315	94.3%

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325	292	311	93.9%
356	225	241	93.4%
547	290	314	92.4%
221	284	309	91.9%
216	283	309	91.6%
383	287	314	91.4%
314	154	170	90.6%
206	281	311	90.4%
462	284	316	89.9%
L	284	317	89.6%
378	277	312	88.8%
489	277	312	88.8%
440	274	310	88.4%
K	241	275	87.6%
642	248	290	85.5%
Epiph	210	344	61.0%

Most of these Koine witnesses demonstrate 90% or higher agreement with the TR at the places of variation in chapter IV. The rest demonstrate between 85-90%. It is not insignificant that the lowest Koine witness on the list demonstrates about 25% higher agreement with the TR than does Epiphanius. Clearly the text of Epiphanius stands a considerable distance away from the later Ecclesiastical text. The Koine element, which is quite significant in Epiphanius, is therefore not to be identified with the later Byzantine norm, but rather with some earlier form of that developing textual tradition.

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An Examination of Variant Readings  
from Longer Citations

The preliminary statistical indication of Epiphanius's textual affinities presents several interesting features, not the least of which is the possibility that the text of Epiphanius may stand, in fact, within the Koine tradition, but at a very early stage of its development. On the other hand, it is difficult to speak with finality about the textual character of Epiphanius's quotations from the Pauline epistles from statistical data alone. One needs to see in actual texts from Epiphanius's exemplar the various textual complexities involved in an assessment of textual affinity.

It may be assumed that Epiphanius's longer Biblical citations were probably copied directly from an exemplar, and that he trusted his memory for most of the shorter ones. One may readily observe that frequently Epiphanius uses shorter passages, usually consisting of only one verse, from the Pauline epistles in a form which is his own loose paraphrase, yet containing precise phrases and elements of an exemplar. The extent to which Epiphanius is simply inaccurate in these shorter quotations cannot be lightly dismissed. Accordingly, with many of these shorter quotations one cannot be quite sure that Epiphanius had before him the ipsissima verba of an exemplar. In seeking a clearer profile of Epiphanius's textual affinities, one must select and analyze those passages which have

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serious claim to be representative of his exemplar. It is therefore proposed that an examination of the longer citations,<sup>5</sup> as well as of those instances when Epiphanius specifically alludes to variant readings known by him to exist,<sup>6</sup> should prove instructive in assessing more precisely Epiphanius's textual affinities in the Pauline epistles.

### An Examination of Longer Citations

This section will first present the full text of each lengthy reading accompanied by pertinent variant readings observed in each. An analysis of textual relationships will be undertaken once all the texts and variant readings are presented.

#### 1 Cor. 1:23-25

- 23) Ἰουδαίοις μὲν σκάνδαλον, Ἕλλησι δὲ μωρία  
 24) ἡμῖν δὲ τοῖς κλητοῖς Ἰουδαίοις τε καὶ  
 Ἕλλησι Χριστὸς θεοῦ δύναμις καὶ θεοῦ σοφία  
 25) ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων  
 ἐστὶ καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν  
 ἀνθρώπων ἐστὶ

a. In v. 23, Epiphanius is observed to read Ἕλλησι, a primarily Koine reading, rather than ἔθνεσιν, which has

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<sup>5</sup>Although Zuntz, Text of the Epistles, p. 243, did not find it particularly rewarding to examine the longer passages quoted by Clement, he did allow that such a procedure might be instructive. Cf. also C. R. Gregory, Vorschläge für eine Kritische Ausgabe des Griechischen Neuen Testament (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1911), p. 29, and Alexander Souter, A Study of Ambrosiaster, Vol. VII, no. 4 of Texts and Studies, (Cambridge: Cambridge University Press, 1905), p. 41.

<sup>6</sup>Cf. p. 13, fn. 22, supra.

the support of the Egyptian and "Western" witnesses. The attestation is as follows:

- 1) "Ελληνσι Epiph TR C<sup>c</sup> D<sup>c</sup> 105 201 206 216 221 314  
325 326 330 356 378 383 440 489 547 614  
642 927 1522 1739 1835 1908 1955 2344 Clem Or  
Euthal Chr Thdrt
- 2) ἑθενσιν p<sup>46</sup> N A B C\* D\* E F G L P Ψ 5 10 31 33  
69 81 88 104 181 218 256 257 429 436 441  
467 623 823 915 917 1311 1319 1610 1611 1827  
1831 1836 1838 1845 1906<sup>c</sup> 1912 it<sup>d,e,f,g,r,m</sup>  
vulg cop<sup>bo</sup> syr<sup>h</sup> arm eth goth Or Euseb Cyr-Jer  
Dam Cyp Hil Ambrster

"Ελληνσι made its way into the text due to scribal efforts to render Paul's terminology consistent in vv. 22-24.<sup>7</sup> If we can trust the ancient manuscript behind 1739 and the quotation of Clement to reflect a piece of early Egyptian scribal corruption, then we have here Epiphanius agreeing with an early scribal error which was later incorporated into the Koine norm.

b. In v. 24, Epiphanius reads τοῖς κλητοῖς with most witnesses against the omission of the article by F G alone.

c. In v. 24, Epiphanius includes the particle τε with most witnesses against the omission of the particle in a few, mostly "Western", witnesses. The support is as follows:

- 1) τε Epiph TR p<sup>46</sup> N A B C D L P Ψ 33 69 81 88 105  
181 201 206 216 221 314 325 326 330 378 383 436  
440 462 547 642 915 917 1522 1739 1836 1908  
1912 1955 2344 syr<sup>h</sup> Clem Or
- 2) om. F G 104 489 614<sup>vid</sup> vulg

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<sup>7</sup>Bruce M. Metzger, A Textual Commentary on the Greek New Testament (London: United Bible Societies, 1971), p. 545.

d. In v. 24, Epiphanius reads δύναμις καὶ θεοῦ σοφία with p<sup>46</sup> cop<sup>bo</sup> Ephr against δύναμιν καὶ θεοῦ σοφίαν in the remainder of the witnesses.

e. In v. 25 he reads with the Egyptian and Koine witnesses in placing the first ἐστὶ post ἀνθρώπων as opposed to the "Western" witnesses which place ἐστὶ post σοφώτερον. The attestation is as follows:

- 1) σοφώτερον τῶν ἀνθρώπων ἐστὶ Epiph TR κ A B C  
L P 6 33 69 81 88 104 105 181 201 206 216  
221 314 325 326 330 356 378 383 424 436 440  
462 489 547 614 642 915 917 1522 1739 1836  
1908 1912 1955 2344 syr<sup>h</sup> Or Euseb Chr
- 2) σοφώτερον ἐστὶ τῶν ἀνθρώπων D E F G it<sup>d,e,f,g,r</sup>  
vulg syr<sup>P</sup> arm Hil Ambrster
- 3) om. ἐστὶ p<sup>46</sup>

f. Later, in v. 25, Epiphanius again places ἐστὶν post ἀνθρώπων, but this time in primary agreement with mainly the Koine tradition, as the "Western" witnesses place ἐστὶ ante τῶν ἀνθρώπων, but the Egyptian witnesses omit this second ἐστὶ altogether. The support divides itself as follows:

- 1) ἰσχυρότερον τῶν ἀνθρώπων ἐστὶν Epiph TR κ<sup>c</sup> A C  
L P 69 88 104 105 181 201 206 216 221 314 325  
326 330 356 378 383 436 462 489 547 614 642  
915 917 1522 1836 1908 1912 1955 2344 syr<sup>h</sup> eth  
Or Chr Thdrt Dam
- 2) ἰσχυρότερον ἐστὶν τῶν ἀνθρώπων D E F G it<sup>d,e,f,</sup>  
g,r vulg cop<sup>bo</sup> arm Hil Ambrster
- 3) om. ἐστὶν κ<sup>\*</sup> B 33 81 424<sup>c</sup> 440 1739 Or Euseb
- 4) om. phrase p<sup>46</sup>

Zuntz comments that "the omission, in p<sup>46</sup>, by homoiotelson of a whole clause in 1 Cor. 1:25 is evidence that

the text behind the papyrus had the first ἐστίν after ἀνθρώπων (that is, it differed from D F G) and omitted the second with κ\* B 33 1739 [424<sup>c</sup>]. Evidently rightly."<sup>8</sup> Clearly, then, the earlier Egyptian witnesses support the omission at this point, but several later Egyptian witnesses are found to be in agreement with the Koine tradition here, and with Epiphanius.

1 Cor. 12:4-6

4) διαιρέσεις δὲ χαρισμάτων εἰσι τὸ δὲ αὐτὸ πνεῦμα· 5) καὶ διαιρέσεις διακονιῶν εἰσιν, ὁ δὲ αὐτὸς κύριος· 6) καὶ διαιρέσεις ἐνεργημάτων εἰσιν, ὁ δὲ αὐτὸς θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν ἡμῶσι

a. In v. 5, Epiphanius reads with a few miscellaneous witnesses against most witnesses when he reads ὁ δὲ αὐτός instead of the more common καὶ ὁ αὐτός. The attestation for each reading is as follows:

- 1) ὁ δὲ αὐτός Epiph 33 57 103 1926 it<sup>d,e,f,m</sup> vulg arm Iren Or Euseb Ath Bas Chr Cyr Hil
- 2) καὶ ὁ αὐτός TR p<sup>46</sup> κ (A) B C D F G K L P Ψ 69  
81 88 104 105 181 201 206 216 221 (256) 325  
326 330 378 383 436 440 462 (489) 547 614 642  
915 917 1522 1739 1836 1908 1912 1955 (2004)  
2344

b. In v. 6, Epiphanius again reads ὁ δὲ αὐτός in a similar phrase, but this time is in agreement with the Koine tradition plus several later Egyptian texts and some "Western" witnesses against D E F G in one instance and against the early Egyptian witnesses in another. The

<sup>8</sup>Zuntz, Text of the Epistles, p. 187, fn. 10.



distribution of support is as follows:

- 1) ὁ δὲ αὐτός Epiph TR N A K L P Ψ 33 88 104 105  
201 206 216 221 325 326 378 383 440 462 489  
547 614 642 915 1522 1908 1912 1955 2344 it<sup>d,e</sup>,  
f,g,m vulg syr<sup>p,h</sup> cop<sup>sa</sup> arm Euseb Bas Did Ath  
Cyr Chr Iren Or Hil Aug Ambrster
- 2) ὁ αὐτός δέ D E F G
- 3) καὶ ὁ αὐτός p<sup>46</sup> B C 69 81 181 263 436 440 917  
1739 1836 Or Euthal
- 4) δὲ αὐτός 1875

Although Westcott and Hort believed καὶ ὁ αὐτός to be the original text, most modern editors seem to prefer ὁ δὲ αὐτός. The evidence appears to be fairly evenly balanced between the two readings. Zuntz ventured to assert

"...I believe that Paul's wording is preserved in N and its allies. The alternative in p<sup>46</sup> etc. may be ascribed to an editor who observed that in the preceding two bipartite clauses Paul had used once δὲ...δέ and once καὶ...καί, and who hence favoured the same regularity also here. In fact it is far more probable that, at the end of this series of parallel clauses, Paul broke this regularity in order to stress the concluding 'but one and the same God.' If this view is correct, we have here a corruption in the representatives of the earliest form of the 'Alexandrian' tradition, corrected by their successors."<sup>9</sup>

c. In v. 6, most Koine witnesses insert ἔστιν ante θεός. Epiphanius is in agreement here with the Egyptian and "Western" witnesses in reading only θεός. That B and 1739 insert ἔστιν, but post ἐνεργῶν, is an indication that even the earliest tradition was susceptible to this sort of error. Epiphanius appears to be quite unaware of the Koine alteration. The support for the various readings is as follows:

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<sup>9</sup> Zuntz, Text of the Epistles, pp. 203-204.



- 1) θεός<sup>10</sup> Epiph p<sup>46</sup> N\* A C D E F G P Ψ 33 69 81 181  
221 917 1836 it<sup>d,e,f,g,m</sup> vulg cop<sup>sa</sup> arm Euseb  
Bas Did Ath Euthal Chr Iren Or Hil
- 2) ἐστὶν θεός TR N<sup>c</sup> K L 88 104 105 201 206 216  
325 326 330 378 383 436 440 462 489 547 614  
642 915 1908 1912 1955 2344 Or Cyr Thdrt Dam
- 3) ἐστὶν post ἐνεργῶν B 1739
- 4) θεός ἐστὶν 1108 1611
- 5) ἐστὶν 177 337
- 6) Χριστὸς θεός 1518

1 Cor. 15: 12-15

ὁ ἅγιος ἀπόστολος τὴν ἡμῶν ἐλπίδα, φήσας ὅτι·  
12) πῶς λέγουσι τινες ἐν ὑμῖν ὅτι ἀνάστασις  
νεκρῶν οὐκ ἔστιν; 13) εἰ δὲ ἀνάστασις νεκρῶν  
οὐκ ἔστι, οὐδὲ Χριστὸς ἐγήγεραται 14) εἰ δὲ  
Χριστὸς οὐκ ἐγήγεραται, κενὸν ἔρα καὶ τὸ κήρυγμα  
ἡμῶν, ματαία καὶ ἡ πίστις ἡμῶν 15) εὐρισκόμεθα  
δὲ καὶ ψευδομαρτυρες τοῦ θεοῦ, ὅτι εἴπαμεν ὅτι  
ἤγειρε τὸν Χριστὸν ὃν οὐκ ἤγειρε

a. In v. 12, Epiphanius has an interesting agreement with most "Western" and Koine witnesses against an Egyptian reading. The support for the readings involved is as follows:

- 1) τινές ἐν ὑμῖν Epiph TR D E F G K L Ψ 69 88  
104 105 181 201 216 221 325 326 330 378 383  
436 440 462 489 547 614 642 915 917 1522 1836  
1908 1912 1955 2344 arm goth Chr Thdrt Ambrster
- 2) ἐν ὑμῖν τινές p<sup>46</sup> N A B P 33 81 206 241 429  
1739 syr<sup>p,h</sup> Or Chr Euthal Cyr Dam

b. In v. 13, Epiphanius reads εἰ δέ with most witnesses against ἐὰν δέ of F G and εἰ γάρ of 104.

<sup>10</sup> von Soden, Die Schriften des Neuen Testaments, I, 3, p. 2001, adds mss. 255 256 337 436 1319 2127 to those witnesses which omit ἐστὶν.

c. In v. 13,  $\delta\epsilon\ \acute{\alpha}\nu\delta\omicron\sigma\tau\alpha\iota\varsigma\ \nu\epsilon\kappa\rho\tilde{\omega}\nu\ \omicron\upsilon\kappa\ \acute{\epsilon}\sigma\tau\iota$  is omitted by ms. M, but a later hand (M<sup>corr</sup>) has added  $\eta\ \acute{\alpha}\nu\delta\omicron\sigma\tau\alpha\iota\varsigma\ \nu\epsilon\kappa\rho\tilde{\omega}\nu\ \omicron\upsilon\kappa\ \acute{\epsilon}\sigma\tau\iota$ . Although M is generally a better manuscript than U, Holl follows U at this point and prints  $\delta\epsilon\ \acute{\alpha}\nu\delta\omicron\sigma\tau\alpha\iota\varsigma\ \nu\epsilon\kappa\rho\tilde{\omega}\nu\ \omicron\upsilon\kappa\ \acute{\epsilon}\sigma\tau\iota$  in the text, and would appear to be correct in doing so. Much the same reasoning is followed by Holl in v. 14 with respect to the omission or inclusion of  $\omicron\upsilon\kappa\ \acute{\epsilon}\gamma\eta\gamma\epsilon\rho\tau\alpha\iota$ , a variant in Epiphanius's own manuscripts which is not totally unrelated to the former discrepancy in v. 13. In v. 14, Holl prefers  $\omicron\upsilon\kappa\ \acute{\epsilon}\gamma\eta\gamma\epsilon\rho\tau\alpha\iota$  with U against the omission by M. This pair of problematic points within the manuscript tradition of Epiphanius's own works involves two sets of variants in the text of 1 Corinthians, the support for which is as follows:

v. 13, 1)  $\acute{\epsilon}\tau\ \delta\epsilon\ \acute{\alpha}\nu\delta\omicron\sigma\tau\alpha\iota\varsigma\ \nu\epsilon\kappa\rho\tilde{\omega}\nu\ \omicron\upsilon\kappa\ \acute{\epsilon}\sigma\tau\iota$  Epiph (Holl, U, M<sup>corr</sup>) TR p<sup>46</sup>  $\aleph^c$  A B D F G K L P  $\Upsilon$  69 88  
104 105 181 201 216 221 325 326 330 378<sup>ms</sup> 383  
436 440 462 489 547 614 915 917 1522 1739  
1836 1908 1955 2344

2) om. [Epiph (M)]  $\aleph^*$  E 33 42\* 81 206 314 327  
 $\overline{378^*vid}$  429\* 642 1912 Cyr

v. 14, 1)  $\omicron\upsilon\kappa\ \acute{\epsilon}\gamma\eta\gamma\epsilon\rho\tau\alpha\iota$  Epiph (Holl U) TR p<sup>46</sup>  $\aleph$  A B (D)  
F G K L P  $\Upsilon$  33 69 81 88 104 105 181 201 206 216  
221 255 256 325 326 330 378 436 440 462 489 547  
614 642 915 917 1319 1522 1739 1908 1912 1955  
2344

2) om. [Epiph (M)] E 383 1836 it<sup>d,e</sup> Ign

M has every appearance of being an accidental scribal omission. Nevertheless, in view of the possibility that M may preserve Epiphanius's original quotation and that U is

a later scribal correction according to the Koine norm, these two sets of variants cannot be used as prime evidence in this study of variants in the lengthy readings.

d. In v. 14 the manuscript tradition of Epiphanius again varies at a point which involves a Biblical variant. U, as usual, reads with the TR in omitting *καί post ἄρα* with the following manuscripts:

κ<sup>c</sup> B L V 88 104 105 181 201 206 216 221 330 440  
 462 489 547 614 915 917 1522 1739 1836 1912 1955  
 2344 it<sup>d,e,f</sup> vulg syr<sup>p,h</sup> cop<sup>sa,bo</sup> arm eth Cyr-Jer  
 Chr Cyr Thdrt Iren Tert Dam Ambrster

M, however, includes *καί* with:

κ\* A D E F G K P 33 69 81 325 326 378 383 436 642  
 1908 it<sup>g</sup> goth Dial

Holl seems to be quite correct in his choice of the text of M at this point, but again, in view of the possibility (however remote it may appear to be) that U may, in fact, preserve Epiphanius's original text at this place, it seems best to exclude this data from the present attempt to get a clearer profile of Epiphanius's textual affinities.

e. In v. 14 Epiphanius presents a rather interesting agreement with the Armenian text of Ephraem's commentary on the Pauline epistles. The support for the various readings is as follows:

- 1) *παράφα καί* Epiph Ephr<sup>arm</sup>
- 2) *κενή καί* p<sup>46</sup> κ B D\* F G P 33 69 81 88 104 206\*  
 429 915 1906 it<sup>f,g,r</sup> syr<sup>p</sup> cop<sup>sa,bo</sup> arm eth goth  
 Cyr Euthal Dam Iren Tert Ambrster Cyr-Jer
- 3) *κενή δὲ καί* TR rell.

That this citation was made from an exemplar is quite clear, not only because of the introductory formula, but also from the length of the passage itself. The word  $\mu\alpha\rho\alpha\lambda\alpha$  is undoubtedly from the similar phrase in v. 17. Were it not for the similar combination of vv. 14 and 17 in the Syriac text of Aphraates and the Armenian text of Ephraem (but not syr<sup>P</sup>), one might merely construe this occurrence of  $\mu\alpha\rho\alpha\lambda\alpha$  in Epiphanius as an error due to his poor memory or poor quoting habits. Matthew Black proposes this to be an "inner-Syriac variation, but possibly a firm 'Old-Syriac' 'metaphrase'."<sup>11</sup> However, this reading does occur in a lengthy citation which has good and reasonable claim to present the Biblical exemplar of Epiphanius. It seems plausible that the Greek text which Epiphanius had before him contained this variant instead of the usual  $\kappa\acute{\epsilon}\nu\eta$ .

f. In v. 14 Epiphanius agrees with a few Egyptian and "Western" witnesses against the remainder of the manuscript tradition when he prefers  $\eta\mu\omega\upsilon\upsilon$  to  $\upsilon\mu\omega\upsilon$ . The attestation is as follows:

- 1)  $\mu\iota\sigma\tau\iota\varsigma$   $\eta\mu\omega\upsilon$  Epiph B D\* 0243 33 81 330 378  
 451 1241 1739 1836 1881 1912 2492 it<sup>ar</sup> copsamss,  
 fay goth Irenlat Tert Or Adam Cyr-Jer Ps-Ign  
 Cyr Cosm-Ind Ps-Oec

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<sup>11</sup> Matthew Black, "The Syriac New Testament in Early Patristic Tradition," La Bible et Les Peres, ed. by André Benoit and Pierre Prigent (Paris: Presses Universitaires de France, 1971), p. 275. Cf. also his more recent article "The Syriac Versional Tradition," Arbeiten zur Neutestamentlichen Textforschung, Band V, ed. by Kurt Aland (Berlin: Walter de Gruyter, 1972), p. 154.

- 2) πίστις ὑμῶν TR N A D<sup>o</sup> F G K L P Ξ 69 88 104  
 105 181 201 206 216 221 325 326 383 436 440  
 462 489 547 614 629 630 642 915 917 1522 1877  
 1908 1955 1962 1984 1985 2127 2344 it<sup>d</sup>,dem,e,f,  
 g,r,x,z vulg syrP,h copsamss,bo arm Marc Iren<sup>lat</sup>  
 Tert Aphr Ambrster Ephr Greg-Elv Ps-Ign Chr  
 Cyr Euthal Thdrt

Although Epiphanius is in agreement with several important witnesses here, ἡμῶν may be attributed either to itacism for ὑμῶν or to a mechanical assimilation to the previous ἡμῶν.<sup>12</sup> πίστις ὑμῶν would seem to be required by the context in view of κήρυγμα ἡμῶν. In v. 17, where the text is firm, the reading is ἡ πίστις ὑμῶν.

g. In v. 15 Epiphanius reads with most witnesses against D it<sup>d,e</sup> and a few miscellaneous witnesses. The variants are as follows:

- 1) εὐρισκόμεθα δὲ καί Epiph TR p<sup>46</sup> N A B F G K L  
 P Ξ 33 88 104 105 181 201 206 216 221 325 326  
 330 378 383 436 440 462 489 547 614 642 915  
 917 1522 1739 1836 1908 1912 1955 2344 it<sup>f</sup>,g,r  
 vulg Iren Or Cyr-Jer
- 2) εὐρισκόμεθα δὲ D E 81 arm goth Tert
- 3) εὐρισκόμεθα καί it<sup>d,e</sup> Chr Archel
- 4) εὐρισκόμεθα ἄρα 69

h. At the end of this citation Epiphanius omits εἶπερ ἄρα νεκροὶ οὐκ ἐγείρονται with D 327 vulg<sup>mss</sup> syrP goth Tert Iren<sup>lat,arm</sup> Pelag Ambrster Thdrt. Zuntz holds the shorter text originated from homoioteleuton, or rather from the almost complete identity of this and the following clause, which caused the latter to be omitted by such

<sup>12</sup> Cf. Metzger, A Textual Commentary on the Greek New Testament, pp. 567-568.



manuscripts as P Ξ 1927 it<sup>r</sup> vulg<sup>mss</sup>.<sup>13</sup> The omission is general in the West. However, as the omission occurs at the end of the citation, one is left in doubt as to the actual reading of Epiphanius's exemplar.

1 Cor. 15:24-28

φησιν· 24) εἶτα τὸ τέλος, ὅταν παραδιδῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρὶ, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν  
25) δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρις οὗ θῆ πάντας τοὺς ἐχθροὺς αὐτοῦ ὑπὸ τοὺς πόδας αὐτοῦ 26) ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος 27) ὅταν δὲ εἴπῃ ὅτι πάντα αὐτῷ ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα 28) ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἢ ὁ θεὸς τὰ πάντα ἐν πᾶσιν

a. In v. 24 Epiphanius reads παραδιδῶ with the Egyptian text and D E, while B F G read παραδιδοῖ. The Koine witnesses read παραδῶ. The attestation is as follows:

- 1) παραδιδῶ Epiph p<sup>46</sup> K A D E P 104 424<sup>c</sup> 436  
1739 Hipp Euseb Did Bas Greg-Nyss Cyr (Or)
- 2) παραδιδοῖ B F G
- 3) παραδῶ TR K L 69 81 88 105 181 201 206 216  
221 325 326 330 378 383 440 462 489 547 614  
642 915 917 1522 1836 1908 1912 1955 2344 Or  
Euseb Chr Euthal Thdrt Dam

Epiphanius is in agreement here with a quite ancient text, and does not know the Koine correction which was made in order to create an agreement in tense with καταργήσῃ.

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<sup>13</sup> Zuntz, Text of the Epistles, p. 140.

b. In v. 24 Epiphanius reads the subjunctive with most witnesses against the future in a few "Western" minuscules. The textual data for these readings is as follows:

- 1) καταργήση Epiph TR p<sup>46</sup> N A B D F G K L P F 33  
 69 81 88 105 201 206 216 221 314 325 326 330  
 383 436 440 489 614 642 917 1522 1912 1955  
 2344 vulg
- 2) καταργήσε: 181 378 462 915 1836

As Lietzmann observes, "καταργήση hat hier den Wert des Futurum exactum."<sup>14</sup> The alteration was natural enough, but apparently quite limited.

c. In v. 24 Epiphanius again agrees with most witnesses against a few, mostly unrelated, witnesses. The readings with their support are as follows:

- 1) πᾶσαν ἐξουσίαν Epiph TR p<sup>46</sup> N A B D F G K L P  
 F 69 81 88 104 105 181 201 206 216 221 325 326  
 330 378<sup>mg</sup> 383 436 440 462 489 614 642 915 917  
 1522 1739 1836 1908 1912 1955 2344
- 2) ἐξουσίαν 378\* 1319 1875 vulg Did Greg-Nyss
- 3) πᾶσαν βασιλείαν 241 547

d. In v. 25 Epiphanius reads the shorter text with the Egyptian and "Western" witnesses against the inclusion of ἄν by the Koine tradition. The manuscript distribution is as follows:

- 1) ἄχρις οὗ Epiph p<sup>46</sup> N\* A B D\* F G P 33 81 88 104  
 206<sup>c</sup> 436 915 1739 1912 cop<sup>sa,bo</sup> Or Hipp Euseb  
 Euthal Dam
- 2) ἄχρις ἔσθ' ἄν TR N<sup>c</sup> D<sup>c</sup> K L F 69 105 181 201 206\*  
 216 221 325 326 330 378 383 440 462 489 547 614  
 642 917 1522 1836 1908 1955 2344 Or Cyr-Jer Did  
 Chr Thdr̄t Marc

<sup>14</sup>Hans Lietzmann, Die Briefe des Apostels Paulus, Vol. III, no. 1, of Handbuch zum Neuen Testament (Tübingen: J. C. B. Mohr, 1910), p. 151.



e. In v. 25 Epiphanius reads  $\pi\acute{\alpha}\nu\tau\alpha\varsigma$  with most witnesses against the omission of  $\pi\acute{\alpha}\nu\tau\alpha\varsigma$  (with LXX at Ps. 110:1) by  $\Upsilon$  and the "Western" patristic witnesses Marcion, Tertullian, Hilary, and Origen<sup>lat</sup>.

f. In v. 25 Epiphanius includes  $\alpha\acute{\upsilon}\tau\omicron\upsilon$  post  $\acute{\epsilon}\chi\theta\epsilon\rho\omicron\upsilon\varsigma$  with several "Western" and Egyptian witnesses against the omission of  $\alpha\acute{\upsilon}\tau\omicron\upsilon$  by most Egyptian and Koine witnesses and a few "Western" witnesses.<sup>15</sup> The manuscript support is as follows:

- 1)  $\acute{\epsilon}\chi\theta\epsilon\rho\omicron\upsilon\varsigma$   $\alpha\acute{\upsilon}\tau\omicron\upsilon$  Epiph A F G 33 88 104 181 205  
241 915 it<sup>f,g,r</sup> goth syr<sup>P</sup> cop<sup>sa,bo</sup> eth Or  
Euseb Did Cyr-Jer Tert Hil
- 2)  $\acute{\epsilon}\chi\theta\epsilon\rho\omicron\upsilon\varsigma$  TR p<sup>46</sup>  $\kappa$  B D E K L P  $\Upsilon$  69 81 105  
201 206 216 221 325 326 330 378 383 436 440  
462 489 547 614 642 917 1522 1739 1836 1908  
1912 1955 2344 it<sup>d,e</sup> vulg syr<sup>h</sup> arm Iren Or  
Hipp Euseb Greg-Nyss Ath Chr Euthal Thdrt  
Hil Dam Ambrster

The addition of  $\alpha\acute{\upsilon}\tau\omicron\upsilon$  which may be traced back at least as far as Tertullian, was strong in the West and was incorporated into several early versions of wide geographical distribution. Although the addition is attested by A 33 104 cop<sup>sa,bo</sup> Did, most Egyptian witnesses support the omission, as does the Koine tradition. In this instance F G Old Latin and Tertullian have claim to represent the "Western" tradition, rather than D E vulg. That the addition of  $\alpha\acute{\upsilon}\tau\omicron\upsilon$  is also supported by the other Palestinian Fathers Eusebius and Cyril of Jerusalem, and by Origen as well, is not surprising.

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<sup>15</sup>In a verbally precise quotation consisting of only v. 25 at Pan. 69,75,10,  $\alpha\acute{\upsilon}\tau\omicron\upsilon$  is omitted. As that quotation was almost certainly made from memory, the omission may have been merely accidental. In any case, the reading at that place does not affect the reading in this lengthy citation which does lay claim to reflect Epiphanius's exemplar.

g. In v. 25 Epiphanius reads τοὺς πόδας αὐτοῦ with most manuscripts against F G it<sup>g</sup>.

h. This lengthy and verbally precise citation places v. 26 properly after v. 25. A brief quotation in Pan. 69,76,1 places it in v. 27, as do K<sup>c</sup> D E it<sup>d,e</sup> goth eth, but it is unlikely that the brief reference there reflects Epiphanius's use of such a text. The lengthy passage treated here may safely be assumed to represent Epiphanius's exemplar.

i. In v. 27 Epiphanius reads with most witnesses in support of ὅτι πάντα against the omission of ὅτι by a few Egyptian and "Western" witnesses. The support for the readings is as follows:

- 1) ὅτι πάντα Epiph TR A D F G I K L P Ψ 69 81 88  
104 105 181 201 206 216 221 325 326 330 378 383  
436 440 462 489 547 614<sup>vid</sup> 642 915 917 1522  
1739 1836 1908 1912 1955 2344 it<sup>f,g,r</sup> Or Ath  
Cyr-Jer Greg-Nyss Aug
- 2) πάντα p<sup>46</sup> B 33 it<sup>d,e</sup> vulg Hipp Did Chr Iren  
Hil Ambrster
- 3) ὅτι τὰ πάντα N Did

The omission of ὅτι can hardly be accepted as the correct reading here. Zuntz comments, "With a statement, and not a quotation proper, following, the particle appears to be indispensable. Its omission, then, must be regarded as a scribal error. A second ὅτι follows almost immediately: this might induce some early scribe or editor to drop the first."<sup>16</sup>

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<sup>16</sup> Zuntz, Text of the Epistles, p. 197; but, cf. his caution on p. 213, fn. 3.

j. In v. 27 Epiphanius is in agreement with Cyril of Jerusalem in placing  $\alpha\upsilon\tau\tilde{\alpha}$  ante  $\acute{\upsilon}\pi\omicron\tau\acute{\epsilon}\tau\alpha\kappa\tau\alpha\iota$  against F G it<sup>f,g</sup> vulg syrP cop<sup>sa,bo</sup> arm Hipp Or Hil Ambrster which place  $\alpha\upsilon\tau\tilde{\alpha}$  post  $\acute{\upsilon}\pi\omicron\tau\acute{\epsilon}\tau\alpha\kappa\tau\alpha\iota$ , and also against the remaining witnesses which omit  $\alpha\upsilon\tau\tilde{\alpha}$  altogether.

k. In v. 28 Epiphanius again reads with most witnesses against a few miscellaneous variants, as the following data attests:

- 1)  $\delta\tau\alpha\nu\ \delta\acute{\epsilon}\ \acute{\upsilon}\pi\omicron\tau\alpha\gamma\tilde{\eta}\ \alpha\upsilon\tau\tilde{\alpha}$  Epiph TR N<sup>c</sup> A B F G K L  
P 33 81 104 105 181 201 206 216 221 325 326  
330 378 383 436 440 462 489 547 642 917 1522  
1739 1908 1912 1955 2344 Or Did Ath Bas (Greg-  
Nyss) Tert Hil Ambrster
- 2)  $\delta\tau\alpha\nu\ \delta\acute{\epsilon}\ \alpha\upsilon\tau\tilde{\alpha}\ \acute{\upsilon}\pi\omicron\tau\alpha\gamma\tilde{\eta}$  D E F Iren Or Euseb
- 3)  $\delta\tau\alpha\nu\ \acute{\upsilon}\pi\omicron\tau\alpha\gamma\tilde{\eta}\ \alpha\upsilon\tau\tilde{\alpha}$  1836
- 4) om. N\* 1 69 88 614 915 Hipp Hil

l. In v. 28 Epiphanius reads with most Koine and several Egyptian witnesses in the longer text against a solid Egyptian and "Western" variant which omits  $\kappa\alpha\iota$  post  $\tau\acute{\omicron}\tau\epsilon$ . The evidence is as follows:

- 1)  $\tau\acute{\omicron}\tau\epsilon\ \kappa\alpha\iota\ \alpha\upsilon\tau\acute{\omicron}\varsigma$  Epiph TR N A D<sup>c</sup> K L P F 69 81  
88 104 105 181 201 206 216 221 325 326 330 378  
383 436 440 462 489 547 614 642 915 917 1522  
1836 1908 1912 1955 2344 it<sup>f,r</sup> vulg<sup>cl</sup> cop<sup>sa,bo</sup>  
syr<sup>h</sup> arm eth Hipp Euseb Ath Bas Ps-Ath Cyr-Jer  
Greg-Nyss Marc Chr Euthal Thdrt Tert Dam Or  
Hil Ambrster
- 2)  $\tau\acute{\omicron}\tau\epsilon\ \alpha\upsilon\tau\acute{\omicron}\varsigma$  B D\* E F G 33 424<sup>c</sup> 1739 it<sup>d,e,g</sup>  
syrP vulg<sup>am, fu, harl, tol</sup> Iren Or Did Hil Ps-Ath

m. At the end of v. 28 Epiphanius reads τὰ πάντα ἐν πᾶσιν with most Koine and "Western", and a few Egyptian, witnesses against the omission of τὰ by the Egyptian text. The attestation is as follows:

- 1) τὰ πάντα ἐν πᾶσιν Epiph TR N D<sup>c</sup> E F G K L P  
 Ξ 69 88 104 105 181 201 206 216 221 325 326 330  
 378 383 436 440 462 489 547 614 642 915 917 1522  
 1836 1908 1912 1955 2344 Or Euseb Ath Did Greg-  
 Nyss Cyr-Jer Marc Chr Thdrt Dam
- 2) πάντα ἐν πᾶσιν A B D\* 33 81 1739 arm Hipp  
 Euseb Euthal

1 Cor. 15:36-38

εἶτα φησιν· 36) ἄφρων, σὺ δ' σπεῖρεις οὐ ζω-  
 γονεῖται, ἐὰν μὴ ἀποθάνῃ 37) καὶ ὁ σπεῖρεις,  
 οὐ τὸ γενησόμενον σῶμα σπεῖρεις ἀλλὰ γυμνὸν  
 κόκκον εἰ τύχοι σίτου ἢ τῶν ἄλλων σπερμάτων,  
 καὶ οὐ ζωογονεῖται, ἐὰν μὴ ἀποθάνῃ 38) ὁ δὲ  
 θεὸς δίδωσιν αὐτῷ σῶμα ὡς ἠθέλησε, καὶ ἐκάστω  
 τῶν σπερμάτων ἴδιον σῶμα

a. In v. 36 Epiphanius reads ἄφρων with the Egyptian and "Western" witnesses against ἄφρον of the Koine tradition.<sup>17</sup> The attestation is as follows:

- 1) ἄφρων Epiph p<sup>46</sup> N A B D E F G P 33 69 81 88  
 104 105 181 325 326 330 383 915 917 1836 1908  
 1912 2344
- 2) ἄφρον TR K L Ξ 201 206 216 221 378 436 440  
 462 489 547 614 642 1522 1739 1955 Or Dial  
 Chr Euthal Thdrt Dam

<sup>17</sup> Although M reads ἄφρων here and U reads ἄφρον, Holl is correct in his choice of M. Elsewhere, in Anc. 90,2, ἄφρων is read with no manuscript variance. At Pan. 42,5,5, V reads ἄφρων, but V<sup>corr</sup> and M read with the TR. Epiphanius's text reads ἄφρων, and the occurrences of ἄφρον are later-scribal alterations according to the Byzantine norm.

b. In v. 36 Epiphanius reads with a few unrelated witnesses against the remainder of the manuscript tradition, as follows:

- 1) ζωογονεῖται Epiph A 209\* 450 Chr Thdrt
- 2) ζωοποιεῖται TR p<sup>46</sup> N B D E F G K L P Ψ 33 69  
81 88 104 105 181 201 206 216 221 325 326 330  
378 383 436 440 462 489 547 614 642 915 917  
1522 1739 1836 1908 1912 1955 2344 Or Euthal  
Dial

c. In v. 36 Epiphanius reads the shorter text with the Egyptian and Koine traditions against the addition of πρῶτον ante ἀποθάνη. The textual evidence is as follows:

- 1) ἀποθάνη Epiph TR p<sup>46</sup> N A B K L P Ψ 33 69 81  
88 104 105 181 201 206 216 221 325 326 330 378  
383 436 440 462 489 547 614 642 915 917 1522  
1739 1836 1908 1912 1955 2344
- 2) πρῶτον ἀποθάνη (D E) F G it<sup>d,e,f,g</sup> vulg Iren  
Or Aug Ambrster

d. In v. 37 Epiphanius is in agreement with the Koine and Egyptian traditions, and part of the "Western" witnesses, against some "Western" witnesses and p<sup>46</sup>, as follows:

- 1) γενησόμενον Epiph TR N A B D K L P Ψ 33 69  
81 88 104 105 181 201 206 216 221 325 326 330  
378 383 436 440 462 489 547 614 642 915 917  
1522 1739 1836 1908 1912 1955 2344
- 2) γεννησόμενον p<sup>46</sup> F G it<sup>d,e,g,m</sup>

e. In v. 38 Epiphanius is in agreement with a basically Egyptian reading against the Koine and "Western" traditions, as follows:

- 1) δίδωσιν αὐτῷ Epiph p<sup>46</sup> N A B P 33 69 81 104  
216 326 330 436 440 642 it<sup>i</sup> vulg syr<sup>p,h</sup> Or  
Euthal Tert Dam Dial



- 2) αὐτῷ δίδωσιν TR D E F G I K L Ψ 88 105 181  
 201 206 216 221 325 378 383 462 489 614 915  
 917 1522 1739 1908 1955 2344 it<sup>d,e,g,m,r</sup> Or  
 Chr Thdrt Ambrster
- 3) αὐτῶν δίδωσιν 1836
- 4) δίδωσιν 1912

f. In v. 38 Epiphanius seems to be unaware of the Koine reading in the following place:

- 1) Ἰδιον Epiph N\* A B D E F G P 33 81 104 330  
 424<sup>c</sup> 436 1739 arm Euthal
- 2) τὸ Ἰδιον TR N<sup>c</sup> Ivid K L Ψ 69 88 105 181 201  
 206 216 221 325 326 378 383 440 462 489 547  
 614 642 915 917 1522 1836 1908 1912 1955 2344  
 Or Chr Thdrt Dam

Gal. 2:3-5

διὸ καὶ Παῦλος λέγει· 3) ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἑλλήν ὢν, ἠναγκάσθη περιτμηθῆναι 4) διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ 5) οἷς οὐδὲ πρὸς ὤραν εἴξαμεν τῇ ὑποταγῇ

a. In v. 3 Epiphanius reads οὐδέ with all witnesses except F G, which read οὔτε.

b. In v. 4 Epiphanius reads only Χριστῷ with Marcion against the rest of the tradition which reads Χριστῷ Ἰησοῦ.

c. More important, in v. 5 Epiphanius reads with most witnesses against a "Western" omission of considerable textual importance, and which exceedingly complicates exegetical work on this passage. The attestation for the various readings is as follows:

- 1) οἴς οὐδέ Epiph TR p<sup>46</sup> κ A B C D<sup>o</sup> G K P Ψ 33  
 81 104 181 326 330 436 451 614 629 630 1241  
 1739 1877 1881 1962 1984 1985 2127 2492 2495  
 itar, dem, f, g, x, z vulg syr<sup>h</sup> cop<sup>sa</sup>, bo goth arm  
 (eth) Marc Bas Amb Ps-Ign Chr Pelag Jer Aug  
 Theodorlat Euthal Thdrt Ps-Jer Cass Dam Greek  
 manuscripts acc. to Ambrster, Vict-Rom, Jer
- 2) οὐδέ syrP Marc Ephr Greek mss acc. to Ambrster
- 3) om. D\* itd, e Irenlat Tert Ambrster Greek and  
 Latin mss acc. to Vict-Rom Vict-Rom Pelag Latin  
 mss acc. to Jer Aug Prim Latin mss acc. to Cass

The problem here involves the circumcision of Titus: was he or was he not circumcised? The omission of οἴς, as Metzger observes,<sup>18</sup> was likely deliberate, in order to rectify the anacoluthon. More problematic is the omission of the negative.<sup>19</sup> Important for the present task of assessing Epiphanius's textual affinities is his agreement here with most witnesses against a "Western" reading.

<sup>18</sup> Metzger, A Textual Commentary on the Greek New Testament, p. 591.

<sup>19</sup> Although vast literature exists with regard to the reading of this passage, the following works present representative discussions of the textual complexity of v. 5 from various points of view: Kirsopp Lake, The Beginnings of Christianity, Part I, The Acts of the Apostles, ed. by F. J. F. Jackson and K. Lake, Vol. V (London: Macmillan and Co, Ltd., 1933), pp. 196-199; F. C. Burkitt, Christian Beginnings: Three Lectures (London: University of London Press, 1924), p. 118; August Klostermann, Probleme im Aposteltexte neu erörtert (Gotha: Friedrich Undreas Berthes, 1883), p. 58; F. J. A. Hort, The New Testament in the Original Greek, Vol. II, pp. 120-121; Hans Lietzmann, An die Galater, Vol. III, no. 1, of Handbuch zum Neuen Testament (Tübingen: J. C. B. Mohr, 1910), pp. 234-235; James Moffatt, An Introduction to the Literature of the New Testament, 3rd ed. (Edinburgh: T. & T. Clark, 1918), p. 90; Vincent Taylor, The Text of the New Testament (London: Macmillan and Co., Ltd., 1961), pp. 193-194; and Theodor Zahn, Der Briefe des Paulus an die Galater, Vol. IX of Kommentar zum Neuen Testament, ed. by Theodor Zahn (Leipzig: A. Deichert'sche Verlagsbuchhandlung, 1905), pp. 89-91.



Heb. 6:4-10

τὸ ῥητὸν τοῦ ἀποστόλου τὸ εἰρημένον·  
 4) ἀδύνατον γὰρ τοὺς ἄπαξ φωτισθέντας 5) καὶ  
 καλὸν γευσάμενους θεοῦ ῥῆμα δυνάμεις τε τοῦ  
 μέλλοντος αἰῶνος 6) καὶ παραπεσόντας πάλιν  
 ἀνακαινίζεῖν εἰς μετάνοιαν, ἀνασταυροῦντας  
 ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας  
 7) γῆ γὰρ ἡ πιοῦσα πολλάκις τὸν ἐπ' αὐτῆς  
 ἐρχόμενον ὑετὸν καὶ τίκτουσα βοτάνην εὐθετον  
 ἐκεῖνοις, δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει  
 εὐλογίας· 8) ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους  
 ἀδόκιμος καὶ κατάρως ἐγγύς, ἥς τὸ τέλος εἰς  
 καῦσιν

ὁ ἅγιος ἀπόστολος . . . φησι· 9) πεπεσμεθα  
 δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρεῖττονα καὶ  
 ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν 10)  
 οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἀγαθοῦ  
 ἔργου ὑμῶν

a. In v. 5 Epiphanius reads *δυνάμεις* with most witnesses against *δύναμις* in p<sup>46</sup> cop<sup>sams</sup>, boms eth.

b. In v. 5 Epiphanius also has a miscellaneous reading with 255 in including τοῦ ante μέλλοντος as opposed to the remainder of the witnesses which omit it.

c. In v. 7 there is disagreement in the manuscripts of Epiphanius's works as to the position of *πολλάκις*. Holl, following M, prints *πολλάκις ante* τόν, whereas U, agreeing with the TR as usual, reads *πολλάκις ante* ἐρχόμενον. More than likely Holl is correct, as a later scribe would be more inclined to correct the text using a Koine text than vice-versa. What can be observed with certainty is that Epiphanius did not agree with p<sup>46</sup> N B D E P et al. in placing *πολλάκις post* ἐρχόμενον. The support for the various readings is as follows:

- 1) πολλάκις ante τόν Epiph Ψ 216 547
- 2) πολλάκις ante ἐρχόμενον (Epiph) TR A C K L  
0122 33 81 88 104 105 181 201 206 221 314 325  
326 330 356 378 383 436 440 489 614 642 915  
917 1522 1908 1912 it<sup>i</sup> vulg arm Chr Euthal Cyr  
Thdrt Dam Or
- 3) πολλάκις post ἐρχόμενον p<sup>46</sup> N B D E P 69 462  
1739 2344 it<sup>d,e</sup> Chr Or
- 4) om. πολλάκις 263 1836

d. In v. 7 Epiphanius reads δι' οὓς καί with most witnesses against the omission of καί by D\* it<sup>d,e,f</sup> vulg, a few Koine manuscripts, and four other early versions.

The attestation is as follows:

- 1) δι' οὓς καί Epiph TR p<sup>46</sup> N A B C K L P Ψ 33  
69 81 88 104 105 181 201 206 216 325 326 330  
356 378 383 436 440 462 489 547<sup>c</sup> by \* 614 915  
917 1739 1836 1908 1912 2344 Or Cyr Tert
- 2) δι' οὓς D\* 221 241\* 314 547\* 642 1518 1522  
it<sup>d,e,f</sup> vulg cop<sup>bo</sup> syr<sup>P</sup> arm eth Or

e. In v. 9 Epiphanius reads ἀγαπητοί with most witnesses against ἀδελφοί and a conflation of both terms in a few, mostly unrelated, witnesses. The support for each reading is as follows:

- 1) ἀγαπητοί Epiph TR p<sup>46</sup> N<sup>c</sup> A B C D K L P 33 69  
81 88 104 105 181 201 206 216 221 314 325 326  
330 356 378 383 436 440 462 489 547 614 642  
915 917 1522 (1739) 1836 1908 1912 2344
- 2) ἀδελφοί N\* Ψ 1 442 467 syr<sup>P,h</sup> eth
- 3) ἀγαπητοὶ ἀδελφοί 257
- 4) om. 483

An Analysis of Variant Readings  
from Longer Citations

A scheme designed to clarify the profile which should emerge from the analysis of these longer citations was devised as follows:<sup>20</sup>

- a. At least three primary Egyptian witnesses with little support from other traditions
- b. p<sup>46</sup> B 1739 Clem against the rest
- c. One, or just a few, Egyptian witnesses with little other support
- d. D F G with some Old Latin against the rest
- e. D or F G, alone or with very little other support, against the others
- f. Koine witnesses against the rest
- g. Primarily Koine, but with some other support, against the rest
- h. "Western" and Koine witnesses against the rest
- i. Most Egyptian witnesses, with D or F G and the Old Latin, against the rest
- j. A few Egyptian and "Western" witnesses against the rest
- k. Most Egyptian witnesses, with most Koine, against the rest
- l. A few Egyptian and a few Koine witnesses against the rest
- m. Most Egyptian, "Western", and Koine witnesses against the rest
- n. A few Egyptian, "Western", and Koine witnesses against the rest
- o. A few, mostly unrelated, manuscripts against the rest

Obviously these categories are not rigid. One must allow for considerable overlapping at times. This scheme does provide the basic format for the analysis of variant readings from the longer citations of Epiphanius.

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<sup>20</sup>This scheme was adapted from Gordon Fee, Biblica, (1971), pp. 368-369.

The relatively high percentage of agreement which was earlier observed to exist between Epiphanius and the so-called Western witnesses suggests a more detailed inquiry as to whether or not Epiphanius is a witness to the "Western" text. Interestingly enough, the longer citations set forth above do not present a single variant reading of exclusively "Western" attestation shared by him. On the other hand, there are the following instances of definite opposition to "Western" readings:

- 1) 1 Cor. 1:24
    - a. om. τε F G 614<sup>vid</sup> vulg, plus 104 489
    - b. τε Epiph rell.
  - 2) 1 Cor. 1:25
    - a. σοφώτερον ἐστὶ τῶν ἀνθρώπων D E F G  
it<sup>d,e,f,g,r</sup> vulg syr<sup>p</sup> arm Hil Ambrster
    - b. σοφώτερον τῶν ἀνθρώπων ἐστὶ Epiph rell.
    - c. om. ἐστὶ p<sup>46</sup>
  - 3) 1 Cor. 1:25
    - a. ἰσχυρότερον ἐστὶν τῶν ἀνθρώπων D E F G  
it<sup>d,e,f,g,r</sup> vulg cop<sup>bo</sup> arm Hil Ambrster
    - b. ἰσχυρότερον τῶν ἀνθρώπων ἐστὶν Epiph and most others
    - c. om. ἐστὶν N\* B 33 81 424<sup>c</sup> 440 1739 Or Euseb
    - d. om. phrase p<sup>46</sup>
  - 4) 1 Cor. 12:6
    - a. ὁ αὐτὸς δέ D E F G
    - b. ὁ δὲ αὐτός Epiph and most others
    - c. καὶ ὁ αὐτός p<sup>46</sup> B C 69 81 181 436 440 917  
1739 1836 Or Euthal
    - d. δὲ αὐτός 1875
-

5) 1 Cor. 15:36

a. πρῶτον ἀποθάνη D E F G it<sup>d,e,f,g</sup> vulg Iren  
Or Aug Ambrster

b. ἀποθάνη Epiph rell.

6) 1 Cor. 15:37

a. γεννησόμενον p<sup>46</sup> F G it<sup>d,e,g,m</sup>

b. γενησόμενον Epiph rell.

7) Gal. 2:5

a. om. οἷς οὐδέ D\* it<sup>d,e</sup> Iren<sup>lat</sup> Tert Ambrster  
Greek and Latin mss<sup>acc.</sup> to Vict-Rom Pelag  
Vict-Rom Latin mss<sup>acc.</sup> to Jer, Cass Aug  
Prim

b. om. οἷς syr<sup>P</sup> Marc Ephr Greek mss<sup>acc.</sup> to  
Ambrster

c. οἷς οὐδέ Epiph rell.

In addition there are three instances in which Epiphanius reads with the remainder of the witnesses against F and G alone:

1) 1 Cor. 1:24

a. κλητοῖς F G

b. τοῖς κλητοῖς Epiph rell.

2) 1 Cor. 15:12

a. ἐὰν δέ F G

b. εἰ δέ Epiph rell.

3) Gal. 2:3

a. οὔτε F G

b. οὐδέ Epiph rell.

Koine readings which are also attested by the "Western" witnesses are obviously very ancient readings which present to us a form of the text which dates well

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back into the second century. Zuntz comments:

"Obviously the Byzantines retained Western readings which had been carried down to them by the main stream of the Eastern tradition. The opposing 'Alexandrian' witnesses, in these instances, represent a backwater of that stream; they were bypassed by the main current even though theirs often was the correct reading." 21

There are two instances in these longer citations from the Pauline epistles by Epiphanius in which his text is in agreement with the Koine and "Western" witnesses against an Egyptian reading:

1) 1 Cor. 15:12

a. τινές ἐν ὑμῖν Epiph TR D E F G K L Ψ 69 88  
104 105 181 201 216 221 325 326 330 378  
383 436 440 462 489 547 614 642 915 917  
1522 1836 1908 1912 1955 2344 arm goth  
Chr Thdrt Ambrster

b. ἐν ὑμῖν τινές p<sup>46</sup> N A B P 33 81 206 241 429  
1739 syr<sup>p,h</sup> Or Chr Euthal Cyr Dam

2) 1 Cor. 15:28

a. τὰ πάντα ἐν πάσι Epiph TR N D<sup>c</sup> E F G K L P  
Ψ 69 88 104 105 181 201 206 216 221 325  
326 330 378 383 436 440 462 489 547 614  
642 915 917 1522 1836 1908 1912 1955 2344  
Or Euseb Ath Did Greg-Nyss Cyr-Jer Marc  
Chr Thdrt Dam

b. πάντα ἐν πάσι A B D\* 33 81 1739 arm Hipp

There is one agreement with the Egyptian text against such a Koine and "Western" reading:

1) 1 Cor. 15:38

a. δίδωσιν αὐτῷ Epiph p<sup>46</sup> N A B P 33 69 81  
104 216 326 330 436 440 642 it<sup>f</sup> vulg syr<sup>p,h</sup>  
Or Euthal Tert Dam Dial

b. αὐτῷ δίδωσιν TR D E F G I K L Ψ 88 105 181  
201 206 216 221 325 378 383 462 489 614  
915 917 1522 1739 1908 1955 2344 it<sup>d,e,g,m</sup>,  
Or Chr Thdrt Ambrster

<sup>21</sup> Zuntz, Text of the Epistles, pp. 150-151.



More often than not the "Western" witnesses align themselves with the Egyptian witnesses, or with the Egyptian and Koine witnesses, in the variants which are found to exist in these lengthy citations. These will be discussed in due course.

Although a figure of 54.9% agreement with the text of Epiphanius emerged from the statistical analysis, the inclusion of the Old Latin and vulgate, as well as Tertullian, reduced that figure to 52.0%. Further, it is observed that very often the so-called Western minuscules desert the "Western" text in favor of another reading. It is precisely these minuscules which give the impression of a higher percentage of agreement with the "Western" text, as all present between 56% and 60% agreement with the text of Epiphanius. The more truly representative witnesses of the "Western" text, such as the uncials D E F G, the vulgate and Old Latin, demonstrate considerably less than 50% agreement with Epiphanius.

In view of the fact that in these longer citations there is no instance of agreement with a specifically "Western" reading, but rather there are several instances of definite opposition to such readings, and in view of the fact that not a few of Epiphanius's agreements with the "Western" text are with the minuscules as opposed to the uncials, Old Latin, and vulgate, it is quite unlikely that a convincing case could be made to support Epiphanius as a genuine witness to the "Western" text.

On the other hand, one must not dismiss the "Western"

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element in Epiphanius's text lightly, for although it is not "Western", per se, it does contain some "Western" elements which were later received into the Byzantine norm. Epiphanius does, therefore, shed some light upon this aspect of the history of the transmission of the text which saw certain readings which date back into the second century become part of the continuous tradition down to the Middle Ages when they were incorporated into the standard Ecclesiastical text. If we are perplexed by the paucity of manuscript evidence available to us for the intermediate stage of this process, we are at least indebted to the Fathers for preserving just such bits of information as Epiphanius supplies us here.

In addition to the above-mentioned instance in 1 Cor. 15:38<sup>22</sup> there is one other place in these lengthy citations where Epiphanius is in agreement with the Egyptian text against the other traditions:

1 Cor. 15:24

- a. παραδιδῶ Epiph p<sup>46</sup> N A D E P Ψ 104 424<sup>c</sup> 436  
1739 Hipp Euseb Did Bas Greg-Nyss Cyr  
(Or)
- b. παραδιδοῖ B F G
- c. παραδῶ TR K L most minuscules Or Euseb Chr  
Euthal Thdrt Dam

In both of these instances a slight trace of "Western" element is observed: in the former, it<sup>f</sup> and vulg are seen to go with the Egyptian reading, and in the latter, D and E contain the Egyptian term.

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<sup>22</sup> Cf. p. 309, supra.

While it is observed that there are these two instances of preference for an Egyptian reading as opposed to a "Western" and/or Koine reading, it must be kept in mind that there are also the two instances where his text contains the Koine-"Western" reading in preference to the Egyptian.<sup>23</sup>

There are two instances as well where Epiphanius is in agreement with the Koine tradition against the Egyptian and "Western" readings, both in 1 Cor. 1:23-24:

- 1) a. Ἑλλησι Epiph TR C<sup>c</sup> D<sup>c</sup> 105 201 206 216 221  
314 325 326 330 356 378 383 440 462 489  
547 614 642 927 1522 1739 1835 1908 1955  
2344 Clem Or Euthal Chr Thdrt
- b. ἕνεσιν p<sup>46</sup> N A B C\* D\* E F G L P v 5 10  
31 33 69 81 88 104 181 218 256 257 429  
436 441 462 467 623 823 915 917 1311  
1319 1610 1611 1827 1831 1836 1838 1845  
1906<sup>c</sup> 1912 it<sup>d,e,f,g,m,r</sup> vulg cop<sup>bo</sup> syr<sup>h</sup>  
arm eth goth Or Euseb Cyr-Jer Dam Cyp Hil  
Ambrster
- 2) a. ἰσχυρότερον τῶν ἀνθρώπων ἐστίν Epiph TR N<sup>c</sup>  
A C L P 69 88 104 105 181 201 206 216 221  
314 325 326 330 356 378 383 436 462 489  
547 614 642 915 917 1522 1836 1908 1912  
1955 2344 syr<sup>h</sup> eth Or Chr Thdrt Dam
- b. ἰσχυρότερον ἐστίν τῶν ἀνθρώπων D E F G  
it<sup>d,e,f,g,r</sup> vulg cop<sup>bo</sup> arm Hil Ambrster
- c. om. ἐστίν (ancestor of p<sup>46</sup>) N\* B 33 81 424<sup>c</sup>  
440 1739 Or Euseb
- d. om. phrase by homoioteleuton p<sup>46</sup>

In both of these sets of variant readings, the Egyptian and "Western" witnesses are clearly at variance with the Koine reading; however, in both instances there is a trace of the Egyptian tradition. In v. 23, although Ἑλλησι

<sup>23</sup> Cf. 1 Cor. 15:12 and 15:28 on p. 309, supra. He disagrees with N\* B 33 81 424<sup>c</sup> 1739 in 1 Cor. 1:25, and with p<sup>46</sup> B C 81 1739 in 1 Cor. 12:6. Cf. pp. 287 and 289, supra.

is the Koine reading, it may be traced back as far as the ancestor of 1739 and the text of Clement in Egypt. It has little claim to be the original reading, and was most likely an early scribal corruption which later made its way into the Koine tradition. In v. 24, although the Egyptian text is evidently that of  $\kappa^*$  B 33 81 424<sup>c</sup> 1739, there are a few so-called "lesser Alexandrian" witnesses which go along with the Koine tradition (i.e., A C P 104 326 1908). Zuntz would appear to be correct in taking the  $\kappa$ -B reading as the correct reading here,<sup>24</sup> thus supposing these "lesser Alexandrians" to have suffered some degree of Koine influence at this point. So, though a trace of Egyptian text is discernible in these two instances of variation, they do appear to be the Koine readings, thus indicating that the text of Epiphanius has been the object of at least some Koine revision.

On the other hand, there are several instances in these longer citations of definite opposition to Koine readings:

1) 1 Cor. 12:6

- a.  $\theta\epsilon\acute{o}\varsigma$  Epiph p<sup>46</sup>  $\kappa^*$  A C D E F G P Y 33 69 81  
 181 221 917 1836 it<sup>d</sup>,e,f,g,m vulg cop<sup>sa</sup>  
 arm Euseb Bas Did Ath Euthal Chr Iren Or  
 Hil
- b.  $\acute{\epsilon}\sigma\tau\iota\nu\ \theta\epsilon\acute{o}\varsigma$  TR  $\kappa^c$  K L 88 104 105 201 206  
 216 325 326 330 378 383 436 440 462 489  
 547 614 642 915 1908 1912 1955 2344 Or  
 Cyr Thdrt Dam

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<sup>24</sup> Cf. p. 288, fn. 8, supra.

2) 1 Cor. 15:24

- a. παραδιδῶ Epiph p<sup>46</sup> N A D E P Ψ 104 424<sup>c</sup>  
436 1739 Hipp Euseb Did Bas Greg-Nyss  
Cyr (Or)
- b. παραδιδοῖ B F G
- c. παραδῶ TR K L 69 81 88 105 181 201 206 216  
221 325 326 330 378 383 440 462 489 547  
614 642 915 917 1522 1836 1908 1912 1955  
2344 Or Euseb Chr Euthal Thdrt Dam

3) 1 Cor. 15:25

- a. ἄχρις οὗ Epiph p<sup>46</sup> N\* A B D\* F G P 33 81 88  
104 206<sup>c</sup> 436 915 1739 1912 cop<sup>sa,bo</sup> Or  
Hipp Euseb Euthal Dam
- b. ἄχρις οὗ ἄν TR N<sup>c</sup> D<sup>c</sup> K L Ψ 69 105 181 201  
206\* 216 221 325 326 330 378 383 440 462  
489 547 614 642 917 1522 1836 1908 1955  
2344 Or Cyr-Jer Did Chr Thdrt Marc

4) 1 Cor. 15:36

- a. ἄφρων Epiph p<sup>46</sup> N A B D E F G P 33 69 81  
88 104 105 181 325 326 330 383 915 917  
1836 1908 1912 2344
- b. ἄφρον TR K L Ψ 201 206 216 221 378 436 440  
462 489 547 614 642 1522 1739 1955 Or  
Dial Chr Euthal Thdrt Dam

5) 1 Cor. 15:38

- a. ὕδιον Epiph N\* A B D E F G P 33 81 104  
330 424<sup>c</sup> 436 1739 arm Euthal
- b. τὸ ὕδιον TR N<sup>c</sup> Ivid K L Ψ 69 88 105 181  
201 206 216 221 325 326 378 383 440 462  
489 547 614 642 915 917 1522 1836 1908  
1912 1955 2344 Or Chr Thdrt Dam

These several non-Koine readings significantly under-  
score the large number of pre-Koine readings which occur  
in the text of Epiphanius. If, as has been noted above,  
there is some evidence of Koine revision in the text used  
by Epiphanius, there exists, on the other hand, abundant

evidence that his text yet retained many ancient readings which were only later to be replaced by other variants during the gradual process of Koine revision. Evidently his text had been affected by, but had not caught the full force of, the revision process which apparently had begun some sixty years or more prior to the composition of his first work, the Ancoratus.<sup>25</sup>

The Egyptian element in Epiphanius's text of the Pauline epistles is quite strong. There are numerous examples of his agreement with the Egyptian text in combination with the Koine or "Western" traditions, or with both. In the lengthy citations presented above, there are the following agreements with the Egyptian and Koine texts:

1) 1 Cor. 1:24

a. τε Epiph TR p<sup>46</sup> N A B C D L P Ψ most minuscules  
syr<sup>h</sup> Clem Or

b. om. F G 614<sup>vid</sup> vulg, plus 104 489

2) 1 Cor. 1:25

a. σοφώτερον τῶν ἀνθρώπων ἐστὶ Epiph TR N A B  
C L P Ψ most minuscules Or Euseb Chr

b. σοφώτερον ἐστὶ τῶν ἀνθρώπων D E F G it<sup>d,e,f</sup>,  
g,r vulg syr<sup>p</sup> arm Hil Ambrster

3) 1 Cor. 15:28

a. τότε καὶ αὐτός Epiph TR N A D<sup>c</sup> K L P Ψ 69 81  
88 104 105 181 201 206 216 221 325 326 330  
378 383 436 440 462 489 547 614 642 915  
917 1522 1836 1908 1912 1955 2344 it<sup>f,r</sup>  
cop<sup>sa,bo</sup> syr<sup>h</sup> arm eth Hipp Euseb Ath Bas  
Ps-Ath Cyr-Jer Greg-Nyss Marc Chr Euthal  
Thdrt Tert Dam Or Hil Ambrster

<sup>25</sup> Cf. Metzger, "The Lucianic Recension of the Greek Bible," Chapters in the History of New Testament Textual Criticism, Vol. IV of New Testament Tools and Studies, ed. by B. M Metzger (Leiden: E. J. Brill, 1963), pp. 1-41.



b. τότε αὐτός B D\* E F G 33 424<sup>c</sup> 1739 it<sup>d,e,g</sup>  
 syr<sup>p</sup> vulg<sup>am, fu, hārī, tōl</sup> Iren Or Did Hil  
 Ps-Ath

4) 1 Cor. 15:36

a. ἀποθάνη Epiph TR p<sup>46</sup> N A B K L P Ψ most  
 minuscules

b. πρῶτον ἀποθάνη (D E) F G it<sup>d,e,f,g</sup> vulg Iren  
 Or Aug Ambrster

5) 1 Cor. 15:37

a. γενησόμενον Epiph TR N A B D K L P Ψ most  
 minuscules

b. γεννησόμενον p<sup>46</sup> F G it<sup>d,e,g,m</sup>

6) Heb. 6:7

a. δεῖ οὐς καί Epiph TR p<sup>46</sup> N A B C K L P Ψ  
 most minuscules Or Cyr Tert

b. δεῖ οὐς D\* 221 241\* 314 547\* 642 1518 1522  
 it<sup>d,e,f</sup> vulg cop<sup>bo</sup> syr<sup>p</sup> arm eth Or

In five of these readings there is little doubt but that Epiphanius's text contains the correct reading. Only at 1 Cor. 15:28 can a good case be made out for the opposite reading being the correct one, but even there it appears that the weight and diversity of the evidence tends to support the inclusion of καί as opposed to its omission by the earlier Egyptian witnesses and the "Western" text. Often, then, the text of Epiphanius is observed to be in agreement with the combined Egyptian and Koine traditions, usually correctly.

Only once, in 1 Cor. 15:25, is Epiphanius not in agreement with the Egyptian-Koine traditions:

a. ἐξηροῦς αὐτοῦ Epiph A F G 33 88 104 181 205  
 241 915 it<sup>f,g,r</sup> goth syr<sup>p</sup> cop<sup>sa,bo</sup> eth Or  
 Euseb Did Cyr-Jer Tert Hil

- b. ἔχθρους TR p<sup>46</sup> N B D E K L P Y most minus-  
 cules it<sup>d,e</sup> vulg syr<sup>h</sup> arm Iren Or Hipp  
 Euseb Greg-Nyss Ath Chr Euthal Thdrt Hil  
 Dam Ambrster

F G Old Latin and Tertullian may be taken to represent the "Western" tradition here, rather than D E vulg. The addition of αὐτοῦ is attested by A 33 104 and cop<sup>sa,bo</sup>, but most Egyptian witnesses support the omission. The addition of αὐτοῦ was strong in the West and was received into several early versions. While this kind of disagreement with an Egyptian-Koine reading does occur in the text of Epiphanius, it seems to be the exception rather than the rule. It is interesting to note, however, that this particular corruption had long been attested in Palestinian manuscripts, as is shown by Origen, Eusebius, and Cyril of Jerusalem, so its presence in the text of Epiphanius is perhaps not so surprising after all.

The inclusion of αὐτοῦ at the above-mentioned place in 1 Cor. 15:25 is attested by the "Western" tradition plus several Egyptian witnesses. Other agreements of Epiphanius with the Egyptian and "Western" traditions in these lengthy citations are as follows:

1) 1 Cor. 12:6

- a. θεός Epiph p<sup>46</sup> N<sup>\*</sup> A C D E F G P Y 33 69  
 81 181 221 917 1836 it<sup>d,e,f,g,m</sup> vulg cop<sup>sa</sup>  
 arm Euseb Bas Did Ath Euthal Chr Iren Or  
 Hil
- b. ἔστιν θεός TR N<sup>c</sup> K L most minuscules Or  
 Cyr Thdrt Dam
- c. ἔστιν post ἐνεργῶν B 1739



2) 1 Cor. 15:14

a. πρίστις ἡμῶν Epiph B D\* 0243 33 81 330 378  
451 1241 1739 1836 1881 1912 2492 itar  
cop<sup>s</sup>am<sup>ss</sup>, fay goth Iren<sup>lat</sup> Tert Or Adam  
Cyr-Jer Ps-Ign Cyr Cosm-Ind Ps-Oec

b. πρίστις ὑμῶν TR N A D<sup>c</sup> F G K L P Ψ most  
minuscules it<sup>d</sup>, dem, e, f, g, r, x, z vulg syr<sup>p</sup>, h  
cop<sup>s</sup>am<sup>ss</sup>, bo arm Marc Iren<sup>lat</sup> Tert Aphr  
Ambrster Ephr Greg-Elv Ps-Ign Chr Cyr  
Euthal Thdrt

3) 1 Cor. 15:25

a. ἄχρις οὗ Epiph p<sup>46</sup> N\* A B D\* F G P 33 81  
88 104 206<sup>c</sup> 436 915 1739 1912 cop<sup>sa, bo</sup>  
Or Hipp Euseb Euthal Dam

b. ἄχρις οὗ ἔν TR N<sup>c</sup> D<sup>c</sup> K L Ψ most minuscules  
Or Cyr-Jer Did Chr Thdrt Marc

4) 1 Cor. 15:36

a. ἄφρον Epiph p<sup>46</sup> N A B D E F G P 33 69 81 88  
104 105 181 325 326 330 383 915 917 1836  
1908 1912 2344

b. ἄφρον TR K L Ψ many minuscules Or Dial Chr  
Euthal Thdrt Dam

5) 1 Cor. 15:38

a. ἕδιον Epiph N\* A B D E F G P 33 81 104 330  
424<sup>c</sup> 436 1739 arm Euthal

b. τὸ ἕδιον TR N<sup>c</sup> Ivid K L Ψ most minuscules  
Or Chr Thdrt Dam

In these lengthy citations there are three instances where Epiphanius reads against an Egyptian-"Western" agreement:

1) 1 Cor. 1:23

a. Ἑλλησι Epiph TR C<sup>c</sup> D<sup>c</sup> many minuscules Or  
Clem Euthal Chr Thdrt

b.  $\xi\theta\epsilon\upsilon\sigma\iota\nu$  p<sup>46</sup> N A B C\* D\* E F G L P  $\Psi$  many  
 minuscules it<sup>d,e,f,g,r,m</sup> vulg cop<sup>bo</sup> syr<sup>h</sup>  
 arm eth goth Or Euseb Cyr-Jer Dam Cyp Hil  
 Ambrster

2) 1 Cor. 15:28

a.  $\tau\acute{o}\tau\epsilon\ \kappa\alpha\iota\ \alpha\upsilon\tau\acute{o}\varsigma$  Epiph TR N A D<sup>c</sup> K L P  $\Psi$   
 most minuscules it<sup>f,r</sup> cop<sup>sa,bo</sup> syr<sup>h</sup> arm  
 eth Hipp Euseb Ath Bas Ps-Ath Cyr-Jer  
 Greg-Nyss Marc Chr Euthal Thdrt Tert Dam  
 Or Hil Ambrster

b.  $\tau\acute{o}\tau\epsilon\ \alpha\upsilon\tau\acute{o}\varsigma$  B D\* E F G 33 424<sup>c</sup> 1739 it<sup>d,e,g</sup>  
 syr<sup>p</sup> vulgam, fu, harl, tol Iren Or Did Hil  
 Ps-Ath

3) Heb. 6:7

Although there is some disagreement within the manuscript tradition of Epiphanius's own works at this point, it can be discerned that he did not read with p<sup>46</sup> N B D E P 69 462 1739 2344 it<sup>d,e</sup> Chr Or in placing πολλάκις post ἐρχόμενον.

Very often the text of Epiphanius is in agreement with all three major textual traditions against various miscellaneous readings. In these longer citations there are the following such instances:

1) 1 Cor. 15:15

a.  $\epsilon\upsilon\rho\iota\sigma\kappa\acute{o}\mu\epsilon\theta\alpha\ \delta\acute{\epsilon}\ \kappa\alpha\iota$  Epiph TR p<sup>46</sup> N A B F G  
 K L P  $\Psi$  most minuscules it<sup>f,g,r</sup> vulg Iren  
 Or Cyr-Jer

b.  $\epsilon\upsilon\rho\iota\sigma\kappa\acute{o}\mu\epsilon\theta\alpha\ \delta\acute{\epsilon}$  D E 81 arm goth Tert

c.  $\epsilon\upsilon\rho\iota\sigma\kappa\acute{o}\mu\epsilon\theta\alpha\ \kappa\alpha\iota$  it<sup>d,e</sup> Chr Archel

d.  $\epsilon\upsilon\rho\iota\sigma\kappa\acute{o}\mu\epsilon\theta\alpha\ \acute{\alpha}\rho\alpha$  69

2) 1 Cor. 15:24

a.  $\kappa\alpha\tau\alpha\rho\gamma\acute{\eta}\sigma\eta$  Epiph TR p<sup>46</sup> N A B D F G K L P  $\Psi$   
 most minuscules

b.  $\kappa\alpha\tau\alpha\rho\gamma\acute{\eta}\sigma\epsilon\iota$  181 462 915 1836

3) 1 Cor. 15:24

- a. πᾶσαν ἐξουσίαν Epiph TR p<sup>46</sup> N A B D F G K  
L P Ψ most minuscules
- b. ἐξουσίαν 378\* 1319 1875 vulg Did Greg-Nyss
- c. πᾶσαν βασιλείαν 241 547

4) 1 Cor. 15:26

Epiphanius agrees with most witnesses here in placing v. 26 after v. 25, as opposed to N<sup>c</sup> D E it<sup>d,e</sup> goth eth which place v. 26 within v. 27.

5) 1 Cor. 15:27

- a. ὅτι πάντα Epiph TR A D F G I K L P Ψ most  
minuscules it<sup>f,g,r</sup> Or Ath Cyr-Jer Greg-Nyss  
Aug
- b. πάντα p<sup>46</sup> B 33 it<sup>d,e</sup> vulg Hipp Did Chr Iren  
Hil Ambrster
- c. ὅτι τὰ πάντα N Did

6) 1 Cor. 15:28

- a. ὅταν δὲ ὑποταγῆ αὐτῷ Epiph TR N<sup>c</sup> A B F G K  
L P most minuscules Or Did Ath Bas (Greg-  
Nyss) Tert Hil Ambrster
- b. ὅταν δὲ αὐτῷ ὑποταγῆ D E Ψ Iren Or Euseb
- c. ὅταν ὑποταγῆ αὐτῷ 1836
- d. om. N\* 1 69 88 614 915 Hipp Hil

7) Gal. 2:5

- a. οἷς οὐδέ Epiph TR p<sup>46</sup> N A B C D<sup>c</sup> G K P Ψ  
most minuscules itar,dem,f,g,x,z, vulg  
syr<sup>h</sup> copsa,bo goth arm (eth) Marc Bas Amb  
Ps-Ign Chr Pelag Jer Aug Theodor<sup>lat</sup> Euthal  
Thdrt Ps-Jer Cass Dam Gk mssacc. to Ambrster,  
Vict-Rom, Jer
- b. οὐδέ syr<sup>p</sup> Marc Ephr Gk mssacc. to Ambrster
- c. om. D\* it<sup>d,e</sup> Iren<sup>lat</sup> Tert Ambrster Gk mssacc.  
to Vict-Rom Vict-Rom Pelag Lat mssacc. to  
Jer Aug Prim Lat mssacc. to Cass

8) Heb. 6:9

- a. ἀγαπητοῖ Epiph TR p<sup>46</sup> N<sup>c</sup> A B C D K L P  
most minuscules
- b. ἀδελφοῖ N\* Ψ 1 442 467 syr<sup>p,h</sup> eth
- c. ἀγαπητοὶ ἀδελφοί 257
- d. om. 483

9) Also, in 1 Cor. 15:25 Epiphanius reads πάντας with most witnesses against the omission of πάντας (with LXX at Ps. 110:1) by Ψ Marc Tert Hil Orlat.

As would be expected, in his shorter (and therefore probably memorized) quotations from the Pauline epistles, Epiphanius is found to agree often with only one or just a few witnesses, and at times with no witness at all. Many of these rather unique readings may be attributed to his free style of quoting, and may not reflect dependence upon manuscripts at all. It is interesting to note, however, that even in these lengthy and verbally precise citations there are also several instances of agreement with only one or just a few miscellaneous witnesses:

1) 1 Cor. 1:24<sup>26</sup>

- a. δύναμις καὶ θεοῦ σοφία Epiph p<sup>46</sup> cop<sup>bo</sup> Ephr
- b. δύναμιν καὶ θεοῦ σοφίαν rell.

2) 1 Cor. 12:5

- a. ὁ δὲ αὐτός Epiph 33 57 103 1926 it<sup>d,e,f,m</sup>  
vulg arm Iren Or Euseb Ath Bas Chr Cyr Hil
- b. καὶ ὁ αὐτός rell.

3) 1 Cor. 15:14

- a. ματαία καὶ Epiph Ephr<sup>arm</sup>

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<sup>26</sup>But cf. his disagreement with p<sup>46</sup> copsams, boms eth in Heb. 6:5 on p. 304, supra.

- b. κενὴ καὶ p<sup>46</sup> N B D\* F G P 33 69 81 88 104  
206\* 429 915 1906 it<sup>f</sup>,g,r syr<sup>p</sup> copsa,bo  
arm eth goth Cyr Euthal Dam Iren Tert  
Ambrster Cyr-Jer
- c. κενὴ δὲ καὶ TR rell.
- 4) 1 Cor. 15:27
- a. αὐτῷ ante ὑποτάσσεται Epiph Cyr-Jer
- b. αὐτῷ post ὑποτάσσεται F G it<sup>f</sup>,g vulg copsa,bo  
arm Hipp Or Hil Ambrster
- c. om. αὐτῷ rell.
- 5) 1 Cor. 15:36
- a. ζωογονεῖται Epiph A 209\* 450 Chr Thdrt
- b. ζωοποιεῖται TR rell.
- 6) Gal. 2:4
- a. Χριστῷ Epiph Marc
- b. Χριστῷ Ἰησοῦ TR rell.
- 7) Heb. 6:5
- a. τοῦ μέλλοντος Epiph 255
- b. μέλλοντος TR rell.

However, these instances of agreement with only one or a few witnesses only serves to indicate that if the text of Epiphanius had been the object of some Koine revision, it had also been the recipient of other tamperings with the text which never quite made their way into the general textual traditions.

An Examination of Selected Variant Readings

Of those few instances where Epiphanius commented directly upon his preference for one particular reading as opposed to another, two commend themselves as being helpful in ascertaining the textual affinities of Epiphanius in the Pauline epistles.

1 Cor. 10:9

- a. κύριον Epiph N B C P 2 33 43 104 181 255 256  
263 326 436 460 467 876 917 1319 1836  
1837 1838 1875 1877 2004 2127 syr<sup>hmg</sup> arm  
eth Chr Thdrt Gass Dam Sedul
- b. Χριστόν TR p<sup>46</sup> D E F G K L V 69 88 105 201 206  
216 221 325 330 356 378 383 440 451 462  
489 547 614 629 630 642 915 1241 1522  
1739 1881 1908 1912 1984 2344 2492 2495  
itar, d, dem, e, f, g, x, z vulg syr<sup>p</sup>, htxt  
copsa, bo Marc<sup>27</sup> Iren<sup>28</sup> Clem<sup>29</sup> Ambrster  
Or<sup>30</sup> Ephr Chr Pelag Aug Ps-Oec Thphylct  
(patr-syr)<sup>31</sup>
- c. θεόν A 81 Euthal

<sup>27</sup> Pan. 42, 12, 3 refut. 17.

<sup>28</sup> Irenaeus, Haer., iv, 27, 3, referring to a "presbyter."  
Cf. Adelin Rousseau, Irenee de Lyon: Contre les Heresies  
in Sources Chretiennes (Paris: Les Editions du Cerf, 1965),  
Vol. 100, no. II, pp. 746-747.

<sup>29</sup> Eclogae propheticae 49, 2. Cf. Otto Stählin,  
Clemens Alexandrinus in GCS (Leipzig: J. C. Hinrichs'sche  
Buchhandlung, 1909), III, p. 150.

<sup>30</sup> Apparently Origen was unaware of another reading  
and attached particular significance to Χριστόν. Note his  
important reference to it which is preserved in the margin  
of 1739 at Jude 5 and 1 Cor. 10:9. Cf. Eduard von der Goltz,  
Eine Textkritische Arbeit des zehnten bzw. sechsten Jahr-  
hunderts, in Texte und Untersuchungen (Leipzig: J. C.  
Heinrichs'sche Buchhandlung, 1899), XVII, 4, pp. 51-52 and  
65-67. Cf. also J. A. Cramer, Catena Graecorum Patrum in  
Novum Testamentum (1841), p. 51, and Claude Jenkins,  
"Origen on 1 Corinthians," Journal of Theological Studies,  
IX (1908), p. 242.

<sup>31</sup> Cf. the Hymenaeusbriefe against Paul of Samosata  
of A.D. 268. The text printed by M. J. Routh, Reliquiae  
Sacrae (Oxford: Oxford University Press, 1846), iii, p. 299,



d. om. 1985

Of lesser interest for textual purposes is the variant  $\theta\epsilon\acute{o}\nu$ , read by A 81 and Euthalius, which can easily be seen to be a correction according to the LXX. The omission of any object of  $\acute{\epsilon}\kappa\pi\epsilon\iota\rho\acute{\alpha}\lambda\omega\mu\epsilon\nu$  by 1985 is attributable either to accident or to an intentional effort to render the passage ambiguous rather than choose between one of the three possible readings. Neither  $\theta\epsilon\acute{o}\nu$  or the omission have serious claim to be the original reading. The choice is obviously between  $\kappa\acute{\upsilon}\rho\iota\omicron\nu$  and  $\chi\rho\iota\sigma\tau\acute{o}\nu$ .

Although no evidence prior to the fourth century can be cited for  $\kappa\acute{\upsilon}\rho\iota\omicron\nu$ , it appears in all critical editions of the Greek New Testament since Lachmann in 1831.<sup>32</sup> The support for  $\kappa\acute{\upsilon}\rho\iota\omicron\nu$  comes from Egypt, from where it spread southward to Ethiopia, and from Syria in the East to Armenia. However, the Egyptian versions, corroborated by the particularly noteworthy evidence of Clement, p<sup>46</sup>, and 1739, readily demonstrate that it was not the original Egyptian reading. Furthermore, it was not the Palestinian reading, as Origen and other Fathers in that vicinity based Christological arguments on the reading  $\chi\rho\iota\sigma\tau\acute{o}\nu$ . On the other hand,  $\chi\rho\iota\sigma\tau\acute{o}\nu$ , a Marcionite

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and the manuscript followed by Friedrich Loofs, Paulus von Samosata in Texte und Untersuchungen (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1924), XLIV, 5, pp. 1-346, espec. pp. 274 and 329, have  $\kappa\acute{\upsilon}\rho\iota\omicron\nu$ . Loofs conjectured, on the basis of the context, that the text originally read  $\chi\rho\iota\sigma\tau\acute{o}\nu$ . Although this conjecture is confirmed by 1739, he overlooked this important evidence which had been noted earlier by Theodor Zahn, Theologisches Literaturblatt, (1899), col. 180. Cf. Zuntz, Text of the Epistles, p. 126.

<sup>32</sup>Tischendorf and Westcott-Hort do not even mention  $\chi\rho\iota\sigma\tau\acute{o}\nu$  as a possible reading.



text, is well-attested as early as the second century and throughout the entire Mediterranean area, including Alexandria. Zuntz poignantly comments that to adopt the reading κύριον under these circumstances is "fides non quaerens intellectum."<sup>33</sup>

The long-standing preference for κύριον is based upon the assumption that Χριστόν is merely a scribal gloss to explain the meaning of κύριον. The alternate assumption is that the original Χριστόν was changed to κύριον because of the difficulty involved in supposing the Israelites in the desert actually tempted Christ.

If indeed κύριον had been the original reading, it is highly improbable that anyone would have intentionally raised the difficulty which is brought about by the otherwise unnecessary gloss Χριστόν.<sup>34</sup> The well-known statement of Epiphanius that Marcion altered the term κύριον to Χριστόν<sup>35</sup> has been used as prime evidence for the secondary nature of Χριστόν. E. C. Blackman, in his excellent study of Marcion, cautiously allowed that

"there is a possibility of this being a Marcionite alteration as Epiphanius says, because κύριον in this context refers to the Creator, and if Marcion was going to

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<sup>33</sup>Zuntz, Text of the Epistles, p. 127.

<sup>34</sup>Ibid.: Johannes Weiss, Der erste Korintherbrief (Göttingen: Vandenhoeck und Ruprecht, 1910), p. 253, fn. 2; Hans Lietzmann, An die Korinther I/II in Handbuch zum Neuen Testament, ed. by G. Bornkamm (4th ed.; Tübingen: J. C. B. Mohr, 1949), p. 47; and A. Bandstra, "Interpretation in 1 Corinthians 10:1-11," Calvin Theological Journal, VI, 1 (1971), p. 18, have proposed that Χριστόν could, in fact, have arisen in this unlikely way.

<sup>35</sup>Pan. 42,12,3 refut. 17: "ὁ δὲ Μαρκίων ἀντὶ τοῦ κύριον Χριστόν ἐποίησε."

make any use of the passage at all he had to alter κύριον here, as he could have no object in exhorting his followers not to tempt the Demiurge." 36

Marcion's Christological modalism is reflected in two rather significant textual alterations. In Phil. 1:3 he substituted Χριστῷ for θεῷ, thus reading εὐχαριστῶ τῷ Χριστῷ μου ἐπὶ πάση τῇ μνησίᾳ ὑμῶν.<sup>37</sup> In Gal. 1:1 Marcion omitted καὶ θεοῦ πατρὸς after Χριστοῦ and altered αὐτόν to the reflexive, thus reading διὰ Ἰησοῦ Χριστοῦ τοῦ ἐγείραντος αὐτόν ἐκ νεκρῶν.<sup>38</sup> A prime example of a theologically motivated alteration to the text, this reading of Gal. 1:1, where Christ is said to have raised himself from the dead, came to exist in order that Marcion might not infer that it was the Creator who raised Christ from the dead. Blackman was quite correct in asserting that Marcion was not unique in this sort of Christological modalism.<sup>39</sup> Accordingly, it is not surprising that Marcion

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<sup>36</sup>E. C. Blackman, Marcion and His Influence (London: S.P.C.K., 1948), pp. 164-165. A similar attempt to justify κύριον by A. Robertson and A. Plummer, First Epistle of St. Paul to the Corinthians, 2nd ed., International Critical Commentary (Edinburgh: T. & T. Clark, 1914), pp. 205-206, was likewise unable to marshal sufficient evidence to establish κύριον as the preferable reading.

<sup>37</sup>Adolf von Harnack, Marcion: Das Evangelium von Fremden Gott in Texte und Untersuchungen, XLV (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1921), p. 126\*.

<sup>38</sup>Harnack, Marcion, p. 69\*.

<sup>39</sup>Blackman, Marcion and His Influence, p. 98. Ignatius, for instance, in his letter to the Smyrnaeans, said that Christ raised himself from the dead, but in his letter to the Trallians, that the Father raised the Son. Cf. The Apostolic Fathers, "The Loeb Classical Library," (Cambridge, Mass.: Harvard University Press, 1959), I, pp. 220, 252.

retained ἡ δὲ πέτρα ἦν ὁ Χριστός in v. 4, omitted ὁ θεός in v. 5,<sup>40</sup> and subsequently read Χριστόν in v. 9. The subject of εὐδόκησεν in v. 5 thus becomes ὁ Χριστός of v. 4. However, if one accepts the idea of a Marcionite alteration of κύριον to Χριστόν, he concomitantly accepts the rather difficult task of explaining the reading Χριστόν by Clement and the "presbyter" whom Irenaeus mentions. Neither Clement, Irenaeus, nor the "presbyter" is likely to be dependent upon Marcion in any way at all at this point.<sup>41</sup> Keeping in mind the salient fact that κύριον in v. 9 is unattested prior to the fourth century, one is made to wonder whether the altered Biblical text belonged to Marcion or to Epiphanius!

The erratum would rather appear to be attributable to Epiphanius, who, using a text which read κύριον, merely assumed Marcion to have made the substitution. In view of the zealous hatred for all heresies which permeates the work of Epiphanius (not to speak of the hasty, superficial, and disorderly manner of his work and the lack of good judgment often reflected in his writings),<sup>42</sup> one cannot rely too heavily upon his statement having veritable basis. One is left with the distinct impression that

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<sup>40</sup>Harnack, Marcion, p. 85. In addition to Marcion, ὁ θεός is omitted by Clement of Alexandria and two minuscules from the eleventh century: 257 and 1610.

<sup>41</sup>Zuntz, Text of the Epistles, p. 232.

<sup>42</sup>Cf. Quasten, Patrology, III, pp. 384-388; Altaner, Patrology, pp. 365-367; and Bardenhewer, Geschichte der altkirchlichen Literatur, III, pp. 293-294.

nowhere is Epiphanius less trustworthy for text-critical purposes than here. Scrivener was correct in proposing that Marcion, rather than falsifying the text at this point, actually found  $\chi\rho\iota\sigma\tau\acute{o}\nu$  in his Biblical exemplar.<sup>43</sup>

In view of the weighty external evidence against  $\kappa\upsilon\rho\iota\omicron\nu$ <sup>44</sup> and the improbability of a Marcionite alteration to  $\chi\rho\iota\sigma\tau\acute{o}\nu$ , it remains to be seen what internal considerations may be discerned in favor of  $\chi\rho\iota\sigma\tau\acute{o}\nu$  as original. Contextual considerations necessitate the involvement of material in vv. 1-11, a passage which clearly presents the Pauline concept of the pre-existent activity of Christ in the Old Testament. It would appear that Paul, reflecting upon the events mentioned in Exodus, chapters 13 and 14, wrote vv. 1-2 from the point of view that Christ was actually present at the Red Sea and in the wilderness.<sup>45</sup>

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<sup>43</sup>F. H. A. Scrivener, A Plain Introduction to the Criticism of the New Testament, p. 506, fn. 2.

<sup>44</sup>Surely  $\times$  B C with a few minuscules, late versions, and late Fathers, cannot be considered textually equal to  $\rho$ <sup>46</sup> D G  $\Upsilon$  a variety of minuscules, early versions from wide geographical areas, and early patristic writers so remote from one another as Clement, Irenaeus, and Marcion, as is implied in the passing remarks on v. 9 by Bandstra, Calvin Theological Journal, (1971), p. 18.

<sup>45</sup>A. T. Hanson, Jesus Christ in the Old Testament (London: S.P.C.K., 1965), pp. 10-16. Cf. also R. P. C. Hanson, Allegory and Event (London: SCM Press, Ltd., 1959), pp. 79, 200. It is not improbable that Paul took the pillar of cloud in Exod. 13:21-22 and the  $\kappa\upsilon\rho\iota\omicron\varsigma$  of the LXX of Exod. 14 to be the pre-existent Christ, as this fully accords with Paul's view that Christ originated in heaven (1 Cor. 15:47), was the first born of all creation (Col. 1:15), and participated in the creation of the world (1 Cor. 8:6; Col. 1:16). Cf. H. J. Schoeps, Paul: The Theology of the Apostle in the Light of Jewish Religious History (Trans. by Harold Knight; London: Lutterworth Press, 1961), p. 153.



There can be no dispute that this is the case in vv. 3-4, where Paul equates Christ with the following rock smitten by Moses (in Exod. 17:6) which, according to Rabbinical tradition,<sup>46</sup> accompanied the Israelites during their wilderness wanderings.<sup>47</sup> The manna, which according to the LXX of Exod. 16:15-16 was given to the children of Israel by κύριος, was called πνευματικὸν βρώμα by Paul, implying thereby that it was actually given by Christ. Paul explicitly calls the drink πνευματικὸν πόμα because

<sup>46</sup>On this interesting Rabbinical tradition cf. Hermann L. Strack and Paul Billerbeck, Kommentar zum Neuen Testament aus Talmud und Midrasch (2nd ed.; Munich: C. H. Beck'sche Verlagsbuchhandlung, 1954), III, pp. 406-408; Earle Ellis, Paul's Use of the Old Testament (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1957), pp. 66-70; H. St. John Thackeray, The Relation of St. Paul to Contemporary Jewish Thought (London: Macmillan and Co., Ltd., 1900), pp. 205-211; J. B. Lightfoot, Biblical Essays (London: Macmillan and Co., Ltd., 1893), p. 172; C. F. G. Heinrici, Handbuch über den ersten Brief an die Korinther in Kritische-Exegetischer Kommentar über das Neue Testament, begründet von H. A. W. Meyer (7th ed.; Göttingen: Vandenhoeck und Ruprecht, 1888), p. 74; Hans Lietzmann, An die Korinther I in Handbuch zum Neuen Testament (Tübingen: J. C. B. Mohr, 1907), III, 1, pp. 119-120; and Joachim Jeremias, "Der Ursprung der Johannestaufe," Zeitschrift für die Neutestamentliche Wissenschaft, XXVIII (1929), pp. 314-319.

<sup>47</sup>A plausible account of the origin of this Rabbinic legend of the following rock is provided by Wilhelm Bousset, Der erste Brief an die Korinther in Die Schriften des Neuen Testaments neu übersetzt und für die Gegenwart erklärt, ed. by W. Bousset and W. Heitmüller (3rd ed.; Göttingen: Vandenhoeck und Ruprecht, 1917), pp. 117-119; and S. R. Driver, "Notes on Three Passages in St. Paul's Epistles," The Expositor, 3rd series, IX (1889), pp. 15-18. However, cf. also Earle Ellis, "A Note on First Corinthians 10:4," Journal of Biblical Literature, LXXVI (1957), pp. 53-56. There is no certainty as to precisely what stage the tradition had developed by the middle of the first century A.D., but one can surmise from Paul's use of it that it must have been rather well known at the time. A. T. Hanson, Jesus Christ in the Old Testament, p. 23, proposes a rationale behind Paul's use of the tradition which is not substantially different from that of John Chrysostom, "Homily XXIII on 1 Corinthians," Patrologia Graece, ed. by J.-P. Migne (Paris: Petit-Montrouge, 1859), LXI, col. 191.

of his belief that Christ was personally present in the wilderness.<sup>48</sup> In v. 4 Paul states that the rock really

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<sup>48</sup>Much exegetical work on this passage has been undertaken with the view that ἡ πέτρα δὲ ἦν ὁ Χριστός should be "spiritualized" in some way. For example, although Jean Héring, La première épître de saint Paul aux Corinthiens (Paris: Delachaux and Niestlé S. A., 1949), p. 79, does note that in v. 4 the rock and Christ are inseparable, he also writes on p. 77 that "Nous sommes ici en plein dans l'exégèse spirituelle de l'A.T., chère aux rabbins et notamment à Philon." Similarly Joseph Bonsirven, Exégèse Rabbinique et Exégèse Paulinienne (Paris: Beauchesne et ses Fils, 1939), p. 303; and Jean Daniélou, Sacramentum Futuri: Études sur les Origènes de la Typologie Biblique (Paris: Beauchesne et ses Fils, 1950), p. 159, state that these O.T. events in vv. 1-4 "prefigure" Christ and the Eucharist. Cf. also Lucien Cerfaux, Le Christ dans la théologie de saint Paul (Paris: Les Éditions du Cerf, 1951), pp. 104, 373-374. It is difficult to see how Paul could have thought of the pillar of cloud as "prefiguring" Christ and at the same time of the rock as "being" Christ. Earle Ellis, Paul's Use of the Old Testament, p. 121, apparently writes in the same vein as the above-mentioned French scholars when he states that "Christ was (typically) present." Ernest Evans, The Epistles of Paul the Apostle to the Corinthians (Oxford: Clarendon Press, 1930), p. 108, does state that Christ did, in fact, accompany the Israelites throughout their wilderness wanderings and was Himself the provider of their needs, but commenting on v. 4, he notes that "that rock spiritually signifies Christ." Oscar Cullmann, "πέτρα", Theologisches Wörterbuch zum Neuen Testament, VI, pp. 96-97, comments on v. 4 that "Paulus will nicht den nachfolgenden Felsen schlechthin mit Christus identifizieren, als ob dieser die Gestalt des Felsens angenommen habe. Der Christus bleibt eine geistliche (πνευματικός) Realität." A. Robertson and A. Plummer, First Epistle of St. Paul to the Corinthians, pp. 201-202, and A. T. Hanson, Jesus Christ in the Old Testament, pp. 16-23, are more firm in contending for the actual presence of Christ in the wilderness. Cf. also G. W. H. Lampe and K. J. Woollcombe, Essays on Typology (Naperville, Ill.: Alec R. Allenson, 1957), p. 66. While Paul does write of a "spiritual" bread and a "spiritual" drink, it rather appears that he wrote this section of the epistle with the firm conviction that Christ was actually, and not just "spiritually" or typically, present in the wilderness. Cf. p. 331, fn. 49, infra.



ἦν Christ.<sup>49</sup> The use of the article with both πέτρα and Χριστός<sup>50</sup> as well as the use of the imperfect instead of ἔστιν constitute adequate evidence of Paul's belief that rather than being "typically" present the pre-existent Christ was "actually" present with the Jews in the wilderness.<sup>51</sup>

Paul writes in v. 5 that with most of these wandering Israelites (cf. Numb. 14:30-32) θεός was not well pleased, and that they were subsequently destroyed in the wilderness. The omission of ὁ θεός by Marcion, Clement, 257, and 1610 has very little to commend it as the preferable reading.<sup>52</sup> Although Paul's argument in vv. 1-11 is made with reference

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<sup>49</sup>Hans Conzelmann, Der erste Brief an die Korinther in Kritisch-Exegetischer Kommentar über das Neue Testament begründet von H. A. W. Meyer (11th ed.; Göttingen: Vandenhoeck und Ruprecht, 1969), p. 196, writes "Das war der typologischen Feststellung, der Deutung des Felsens auf Christus, meint real Präexistenz, nicht nur symbolische Bedeutung." In the same vein R. P. C. Hanson, Allegory and Event (London: SCM Press, Ltd., 1959), p. 79, writes "It is much more likely that Paul here means that the rock really was Christ; the word was (ἦν) is expressed in the Greek. That is to say, he believed that the Messiah was in some form present with the people . . . during this critical period in the wilderness." Cf. also R. G. Hamerton-Kelly, Pre-existence, Wisdom, and the Son of Man (Cambridge: Cambridge University Press, 1973), p. 132; and Robertson and Plummer, First Epistle of St. Paul to the Corinthians, p. 201.

<sup>50</sup>F. W. Grosheide, Commentary on the First Epistle to the Corinthians (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1955), p. 221, fn. 2.

<sup>51</sup>On Philo's equation of the rock with Wisdom, cf. Weiss, Der erste Korintherbrief, p. 251; Ellis, Paul's Use of the Old Testament, p. 70, fn. 2; and Hanson, Jesus Christ in the Old Testament, pp. 14-15. Cf. also A. Murtonen, "The Figure of Metatron," Vetus Testamentum, III (1953), pp. 409-411, for an interesting Talmudic observation.

<sup>52</sup>In contrast with Zuntz, Text of the Epistles, p. 232, who argues that the addition of ὁ θεός was early and widespread. Cf. Lietzmann, An die Korinther I/II, p. 45.

to Χριστός, θεός is employed in v. 5 in quite the same fashion as in 1 Cor. 8:6, where there is ἡμῖν εἷς θεός ὁ πατήρ, ἐξ οὗ τὰ πάντα, but also εἷς κύριος Ἰησοῦς Χριστός, ὁ ὅς οὐ τὰ πάντα. The reading ὁ θεός does not upset the argument of the entire passage, as Zuntz asserts.<sup>53</sup> On the contrary, the displeasure of θεός was incurred when the wandering Jews, having partaken of the spiritual food and drink provided by Χριστός chose to proceed in such a manner as to warrant their missing the κληρονομία.

In v. 6 Paul states that these events "have become examples (τύποι) for us," and in v. 11 that they happened as "warning examples (τυπικῶς) which were written down for our instruction." While some have preferred to view τύπος in a "hermeneutical" sense (as in Rom. 5:14 where Adam is a τύπος of the Coming One),<sup>54</sup> it rather appears that it should be taken in a "paranetic" sense and translated as "warning example."<sup>55</sup> In view of the fact that τύπος taken in a hermeneutical sense necessitates making ἡμῶν in v. 6 a subjective genitive and thus implies that most of the Corinthian Christians were destined to fall,<sup>56</sup> it

<sup>53</sup>Zuntz, Text of the Epistles, p. 232.

<sup>54</sup>Cf. for instance, Leonhard Goppelt, "τύπος;" Theologisches Wörterbuch zum Neuen Testament, VIII, p. 248; and Lietzmann, An die Korinther I/II, pp. 44, 46, who translates τύποι as "Vorbilder" and τυπικῶς as "vorbildlich."

<sup>55</sup>Cf. Conzelmann, Der erste Brief an die Korinther, pp. 194-198; C. K. Barrett, From First Adam to Last: A Study in Pauline Theology (New York: Charles Scribner's Sons, 1962), p. 50; and Hanson, Jesus Christ in the Old Testament, p. 23.

<sup>56</sup>Robertson and Plummer, First Epistle of St. Paul to the Corinthians, p. 203.

seems best to view the term in the paranetic sense, in which these wilderness events are "hypothetical types" which indicate only the possibility of destruction for the Corinthians.<sup>57</sup> The point is not so much that there is a parallel between the life of Israel and the life of the church, but that the life of Christ is common to both histories. Several aberrations discernible in the Israelite wanderings which are pertinent to the Corinthian situation are mentioned in vv. 7-10: idolatry (1 Cor. 8; 10:14-22),<sup>58</sup> immorality (1 Cor. 5; 6:12ff),<sup>59</sup> putting to the test (1 Cor. 10:22), and murmuring.<sup>60</sup> In v. 11 he presents his interpretation of these various Old Testament narratives: "these things were happening to them as warning examples, and they were recorded for our instruction."

In v. 9, where the reference is to the Numb. 21:4-9 account of fiery serpents being sent to punish Israelite

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<sup>57</sup>Héring, La première épître de saint Paul aux Corinthiens, p. 80.

<sup>58</sup>Although the LXX of Exod. 32:6, quoted here in v. 7, does not specifically mention idolatry, the wider context of Exod. 32 does support Paul's assertion of the presence of idolatry in the wilderness. Cf. C. H. Dodd, According to the Scriptures (New York: Charles Scribner's Sons, 1953), p. 126, that when N.T. writers quoted particular sentences from the O.T., they actually had the total context of that O.T. passage in mind, and the particular sentence which was quoted served as a pointer to the wider context.

<sup>59</sup>In v. 8 Paul indicates the destruction of 23,000 in one day because of immorality. Numb. 25:9 in Hebrew, LXX, Philo, and Rabbinic literature indicates the number to have been 24,000. Cf. H. L. Strack and Paul Billerbeck, Kommentar zum Neuen Testament aus Talmud und Midrasch, III, p. 410.

<sup>60</sup>The reference can hardly be to Numb. 14:1-2, 29. It is more probable that here Paul is referring to Numb. 16: 41f.

murmuring for lack of water,<sup>61</sup> Paul's argument is made with reference to Χριστός, not to the Father. θεός has no claim to originality, but did the original text read Χριστόν or κύριον at that point? The former reading obviously assumes (with v. 4) the actual presence of Christ in the desert with the wandering Israelites; the latter term is quite ambiguous, since it could have reference either to יהוה or to Christ. Robertson and Plummer suggest quite confidently that Paul here has reference to יהוה,<sup>62</sup> and quote F. J. A. Hort to the effect that κύριος in the Old Testament does not mean Χριστός in the New Testament.<sup>63</sup>

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<sup>61</sup>Lietzmann, An die Korinther I/II, p. 46; Weiss, Der erste Korintherbrief, p. 253; and Conzelmann, Der erste Brief an die Korinther, p. 198, fn. 35, propose Ps. 77:18 (LXX); however, the πειράζω may well derive from Exod. 17: 1-7.

<sup>62</sup>First Epistle of St. Paul to the Corinthians, pp. 205-206. Cf. also Blackman, Marcion and His Influence, pp. 164-165. On the other hand, a rather lengthy list of writers assert with reference to the κύριον reading that Christ is meant at this place. Cf. for instance, A. Bandstra, Calvin Theological Journal, (1971), p. 18, who, although he prefers κύριον, nevertheless remarks, "Even so, it seems altogether probable that Paul understood κύριον to refer to Christ, since he speaks of Christ's presence with the Israelites in v. 4. In addition, it is quite certain that in 2 Cor. 3:16, where he quotes Ex. 34: 34, Paul understands κύριος as meaning Christ." Cf. also Evans, The Epistles of Paul the Apostle to the Corinthians, p. 108; R. P. C. Hanson, "Moses in the Typology of St. Paul," Theology, XLVIII (1945), p. 175; and H. L. Goudge, The First Epistle to the Corinthians (London: Methuen and Co., 1903), p. 86, among others.

<sup>63</sup>F. J. A. Hort, The First Epistle of St. Peter: I.1-II.17 (London: Macmillan and Co., Ltd., 1898), p. 104, comments on 1 Peter 2:3 that "it would be rash however to conclude that he meant to identify Jehovah with Christ. No such identification can be clearly made out in the New Testament."



Since Wilhelm Bousset,<sup>64</sup> it has been held that the designation of Jesus of Nazareth as  $\kappa\upsilon\rho\iota\omicron\varsigma$  belonged to a later stage and to Gentile contexts, and was actually derived from the Hellenistic  $\kappa\upsilon\rho\iota\omicron\varsigma$  cults.<sup>65</sup> However, not only does Hort's claim no longer remain convincing,<sup>66</sup> but it is becoming increasingly clear that the above-mentioned aspect of Bousset's theory is untenable.<sup>67</sup> Recently Matthew Black has argued cogently that Greek-speaking monotheistic Jews did apply  $\kappa\upsilon\rho\iota\omicron\varsigma$  passages from the Old Testament to Jesus, and that the  $\kappa\upsilon\rho\iota\omicron\varsigma$  Christology has its roots

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<sup>64</sup>Wilhelm Bousset, Kyrios Christos: Geschichte des Christusglaubens von den Anfängen des Christentums bis Irenäus (5th ed.; Göttingen: Vandenhoeck und Ruprecht, 1965). Cf. also Rudolf Bultmann, Theologie des Neuen Testaments (5th Nachtrag erweiterte Auflage; Tübingen: J. C. B. Mohr, 1965), pp. 126-128; and Ferdinand Hahn, Christologische Hoheitstitel: ihre Geschichte im frühen Christentum (Göttingen: Vandenhoeck und Ruprecht, 1963).

<sup>65</sup>C. F. D. Moule, "The Distinctiveness of Christ," Theology, LXXVI (1973), p. 564. Cf. also Karl Prümm, "Herrscherkult und Neues Testament," Biblica, IX (1928), pp. 3-25.

<sup>66</sup>Cf. among others, Zuntz, Text of the Epistles, p. 232, and Hanson, Jesus Christ in the Old Testament, especially p. 25.

<sup>67</sup>Oscar Cullmann, Christology of the New Testament (rev. ed.; trans. by S. C. Guthrie and C. A. M. Hall; Philadelphia: Westminster Press, 1963), pp. 213-214. Early disagreement with Bousset is found in Paul Wernle, "Jesus und Paulus: Antithesen zu Bousset's Kyrios Christos," Zeitschrift für Theologie und Kirche, XXV (1915), pp. 1-92; Paul Althaus, "Unser Herr Jesus: Eine Neutestamentliche Untersuchung. Zur Auseinandersetzung mit W. Bousset," Neue Kirchliche Zeitschrift, XXVI (1915), pp. 439-457 and 513-545; and Geerhardus Vos, "The Kyrios Christos Controversy," Princeton Theological Review, XV (1917), pp. 21-89, and his earlier review of Bousset's Kyrios Christos in the Princeton Theological Review, XII (1914), pp. 636-645. Cf. more recently Richard Longenecker, The Christology of Early Jewish Christianity (Naperville, Ill.: Alec R. Allenson, Inc., 1970), pp. 120-136.

not so much in Hellenistic but in Jewish circles.<sup>68</sup> The matter is stated succinctly by C. F. D. Moule,

"Thus it may be misleading to think of the use of κύριος for Jesus as a comparatively late phenomenon of a Gentile phase of Christology, to be sharply distinguished from earlier Jewish and Palestinian phases and traced to the influence of Hellenistic cults. It may be more realistic to conceive of it as the result of linguistic and liturgical developments growing continuously from the earliest experiences of Jewish Christianity."<sup>69</sup>

Although κύριος admittedly has significant usage in Hellenistic religious terminology, it seems reasonable to assume that in Greek-speaking Jewish circles κύριος was already quite closely associated with God when Christians began to use the term of Jesus, and further that this

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<sup>68</sup>Matthew Black, "The Christological Use of the Old Testament in the New Testament," New Testament Studies, XVIII (1971), pp. 1-14, especially pp. 6-11 and 14. The fact that the extant manuscripts of the complete LXX are all of Christian provenance has led to the question of whether κύριος was universally associated with the name of יהוה from the earliest times. Cf. S. Schulz, "Maranatha und Kyrios Jesus," Zeitschrift für die Neutestamentliche Wissenschaft, LIII (1962), pp. 125-144. However, both Philo and Josephus use κύριος for God. Cf. Philo, De Mutatione Nominum in Loeb Classical Library (Cambridge, Mass.: Harvard University Press, 1949), V, pp. 151-157; Josephus, Jewish Antiquities in Loeb Classical Library (Cambridge, Mass.: Harvard University Press, 1950), pp. 56-57; and Klaus Berger, "Zum Traditionsgeschichtlichen Hintergrund Christologischer Hoheitstitel," New Testament Studies, XVII (1971), pp. 391-425. C. F. D. Moule, Theology, (1973), p. 565, observes that both the New Testament κύριος quotations and the usage of Philo and Josephus constitute "evidence of this Septuagint usage at a date too early for a wholesale rewriting for Christian purposes to be plausibly postulated."

<sup>69</sup>Moule, Theology, (1973), p. 565. Cf. also F. F. Bruce, "Jesus is Lord," Soli Deo Gloria: New Testament Studies in Honor of William Childs Robinson, ed. by J. McDowell Richards (Richmond, Va.: John Knox Press, 1968), pp. 23-36.



association of κύριος with Christ in early Greek-speaking Jewish Christianity formed at least a part of the earliest instruction received by pre-Pauline Gentile circles. It is thus theoretically possible that Paul could have written κύριον in v. 9 with the meaning "Christ."

However, before one can consider the originality of κύριον as being in any way probable, the LXX background of 1 Cor. 10:1-11 must be taken into more careful consideration. Underlying vv. 1-2 is Exod. 13:21-22:

21) ὁ δὲ θεὸς ἠγεῖτο αὐτῶν, ἡμέρας μὲν ἐν στύλῳ νεφέλης δεῖξαι αὐτοῖς τὴν ὁδόν, τὴν δὲ νύκτα ἐν στύλῳ πυρός· 22) οὐκ ἐξέλιπεν ὁ στύλος τῆς νεφέλης ἡμέρας καὶ ὁ στύλος τοῦ πυρός νυκτὸς ἐναντίον παντὸς τοῦ λαοῦ.

There can be no doubt that when Paul writes in v. 1 that the wandering Jews were all ὑπὸ τὴν νεφέλην, he means that they were all under the protection of the pillar of cloud.<sup>70</sup>

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<sup>70</sup>Cf. Hanson, Jesus Christ in the Old Testament, p. 11. Pentateuchal representatives of the Divine presence in the cloud take three basic forms: 1) the pillar of cloud by day and of fire by night which precedes the wandering Jews to guide them (Exod. 13:21-22; 14:19, 24; Numb. 14:14; Deut. 1:33; cf. also Neh. 9:12, 19; Ps. 78:14), which is usually assigned to the J source. Cf. S. R. Driver, ed., The Book of Exodus (Cambridge: Cambridge University Press, 1911), pp. 112-113; J. Philip Hyatt, Commentary on Exodus (London: Oliphants, 1971), p. 150; and Martin Noth, Exodus: A Commentary (Trans. by J. S. Bowden; Philadelphia: The Westminster Press, 1962), pp. 108-109; 2) the cloud which descends upon the tent of meeting and stood at the door of the tent as God spoke to Moses (Exod. 33:7-11; Numb. 11:25; 12:5, 10; Deut. 31:15; cf. also Ps. 99:7); and 3) the cloud which covered the tent of meeting when it was finished and remained there until the camp was moved, in which case the cloud would ascend above the tent of meeting (Exod. 40:34-38; Numb. 9:15-22). The cloud thus formed a rather imposing visible symbol of the spiritual presence of יהוה.

In the Exod. 14 account of the crossing of the sea, the LXX refers to God as κύριος or ὁ κύριος, except in vv. 19 and 31. In v. 31 the LXX reads, "moreover Israel saw the great deed which κύριος had done to the Egyptians; and the people feared τὸν κύριον and believed τῷ θεῷ and in Moses his servant." Clearly θεός is here distinguished from the title κύριος, which could easily have been taken by Paul with reference to the pre-existent Christ. Verse 19 in the LXX reads:

ἔξῃρην δὲ ὁ ἄγγελος τοῦ θεοῦ ὁ προπορευόμενος  
τῆς παρεμβολῆς τῶν υἱῶν Ἰσραὴλ καὶ ἐπορεύθη ἐκ  
τῶν ὀπισθεν· ἔξῃρην δὲ καὶ ὁ στῦλος τῆς νεφέλης  
ἀπὸ προσώπου αὐτῶν καὶ ἔστη ἐκ τῶν ὀπίσω αὐτῶν.

The ἄγγελος τοῦ θεοῦ (Ⲁⲓⲛⲗⲕⲏ ⲗⲁⲗⲟ) <sup>71</sup> is pictured here as going before the army of Israel, but then moving to a position at the rear of the army; the pillar of cloud is conceived as making the same maneuver. Although recent Biblical criticism asserts that the first part of the

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<sup>71</sup>The "angel of God" is a manifestation of God, usually in a human form, which sometimes speaks as God Himself (Exod. 3:2-4; Gen. 16:10,13; 31:11,13; Judg. 6:12,14; 13:9-22), yet at other times as distinct from God (Gen. 16:11; 21:17; Numb. 22:31). Gerhard von Rad, "ἄγγελος", Theologisches Wörterbuch zum Neuen Testament, I, pp. 75-79, indicates that this highly important angelic form protected the Israelites at the Red Sea (Exod. 14:19), guided the people in their wilderness wanderings (Exod. 23:20), resisted Balaam (Numb. 22:22), helped Elijah (I Kings 19:7), and struck down 185,000 Assyrian soldiers (II Kings 19:35). In several passages it is difficult to distinguish between the "angel of God" and God himself, yet it is clear that He is the personification of God's assistance to Israel. When God became angry at Horeb, He refused to guide Israel through the wilderness, and thus sent His ἄγγελος as a guide (cf. Exod. 33:2f).

verse is from E and the second part from J,<sup>72</sup> Paul himself was quite unaware of the possibility of this verse being a conflation of two originally independent narratives, and took the "angel of God" and the "pillar of cloud" to be identical.<sup>73</sup> Verse 24 would tend to confirm this identification: "and κύριος looked upon the camp of the Egyptians in the pillar of fire and cloud." Other confirmation is found in v. 30 where κύριος rescued Israel that day out of the hand of the Egyptians. It is thus fair to conclude that Paul saw in the pillar of cloud the pre-existent Christ.

With reference to Exod. 16:15-16 (and possibly Deut. 8:3), Paul writes in v. 3 of the manna from heaven, given by κύριος, in terms of πνευματικὸν βρῶμα, with the understanding that the manna was actually given by Christ Himself. As mentioned above,<sup>74</sup> Paul explicitly identifies Christ as the giver of the drink in the wilderness in v. 4. In Exod. 17:2, with which Paul was evidently familiar, Moses says τί πειράζετε κύριον;<sup>75</sup> There can be little doubt that in Exod. 17:1-7 Paul took κύριος of the LXX

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<sup>72</sup>Cf. Noth, Exodus: A Commentary, pp. 114-115; and J. P. Hyatt, Commentary on Exodus, p. 153.

<sup>73</sup>A. T. Hanson, Jesus Christ in the Old Testament, p. 12. Although Hanson may have overstated his case at certain points in this work with regard to the "real presence" of Christ in O.T. history, his analysis of 1 Cor. 10:1-11 constitutes a distinct contribution to Biblical studies and is convincing at this point.

<sup>74</sup>Cf. pp. 329-330, supra.

<sup>75</sup>Conzelmann, Der erste Brief an die Korinther, p. 198, and Lietzmann, An die Korinther I/II, p. 47, propose Ps. 77:18 to be behind πειράζειν here.

as **Χριστός**.<sup>76</sup> With regard to vv. 4 and 9, Paul assumes that the God of the Old Testament is not ΠΙΠ' alone, but God in whose acts the power of Christ is made manifest. Zuntz writes that "in Paul this passage x.4-9 is the most outstanding, but by no means isolated, evidence for the identification of his κύριος, the Christ, with the κύριος of the Septuagint."<sup>77</sup> In view of the context, **Χριστόν** becomes the more probable reading in v. 9, as it is more likely that a later scribe or corrector would have altered the original **Χριστόν** into κύριον or θεόν in order to render the verse more suitable to an Old Testament passage.<sup>78</sup> However, is this the sole factor involved in the motivation to alter **Χριστόν** to κύριον?

It is of considerable importance that while Origen read **Χριστόν** in v. 9, he was unaware of any Biblical text which read otherwise. He comments upon the reading **Χριστόν** in the margin of 1739 at 1 Cor. 10:9:

καὶ οἱ καθελόντες τὸν σαμοσατέα παῦλον πατέρες  
ἀγιοὶ οὕτως ἀνήνεγκαν τὴν χρῆσιν καὶ αὐτὸς δὲ

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<sup>76</sup>Hanson, Jesus Christ in the Old Testament, p. 17. Cf. also Schoeps, Paul, pp. 153-154, that Paul's equation of **Χριστός** with God Himself led to his transferring O.T. statements about God to the exalted **Χριστός Ἰησοῦς**, such as Joel 2:32 = Rom. 10:13; Isa. 40:13 = 1 Cor. 2:16; and Isa. 45:23 = Phil. 2:10-11. But cf. also Ernst von Dobschütz, "**Κύριος Ἰησοῦς**," Zeitschrift für die Neutestamentliche Wissenschaft, XXX (1931), pp. 97-123, especially pp. 114f.

<sup>77</sup>Zuntz, Text of the Epistles, p. 232.

<sup>78</sup>C. K. Barrett, The First Epistle to the Corinthians (London: Adam and Charles Black, 1968), p. 225.



ἐν τῷ Δ τῶν στρωματέων οὕτως προθεῖς τὴν  
 χρῆσιν αὐταῖς λέξεσιν ἐπιφέρει· Ἰσως μὲν  
 ἐπὶ τῆς πέτρας ὡς ἀλληγορουμένης εἰς χν  
 εὐρησιλογήσουσι οἱ μὴ θέλοντες χν ἐκεῖνας  
 τὰς οἰκονομίας ἀικονομηκεῖναι· τί δὲ ἐροῦσι  
 καὶ πρὸς ταῦτα τὰ ῥητά· τίνες γὰρ αὐτὸν  
 ἐξεπείρασαν· οὐκ ἄλλον τινα ἢ τὸν χν. καὶ  
 διὰ τοῦτο ὑπὸ τῶν ὁφείων ἀπώλλυντο. 79

Origen is well aware that there are those who would not desire that Christ should have participated in these wilderness experiences, and ponders whether they will produce some ingenious interpretation of the passage. With reference to his Biblical exemplar, he plainly states that some people did tempt Christ in the wilderness (v. 9), and he wonders how his rivals will go about explaining away that particular text. Those with an aversion to viewing Christ as pre-existent and present with the wandering Israelites in the wilderness would seem to be the modalistic monarchians of the second and early third centuries A.D. Yet, it is clear that Origen knows no Biblical manuscript which reads other than Χριστόν. As noted above,<sup>80</sup> all textual witnesses of that period read Χριστόν. When, then, by whom, and for what reasons was κύριον introduced into the textual tradition?

Earlier in the third century A.D.,<sup>81</sup> Origen had

<sup>79</sup>E. von der Goltz, Eine Textkritische Arbeit, p. 66. Cf. also p. 323, fn. 30, supra. One of the earliest commentators to recognize the strength of this evidence was Philipp Bachmann, Der erste Brief des Paulus an die Korinther in Kommentar zum Neuen Testament, ed. by Theodor Zahn (Leipzig: A. Deichert'sche Verlagsbuchhandlung, 1905), VII, pp. 340-341, fn. 1.

<sup>80</sup>Cf. p. 324, supra.

<sup>81</sup>Probably after his move to Caesarea about A.D. 232. Cf. E. von der Goltz, Eine Textkritische Arbeit, p. 66.

written the above-mentioned comment and thus had drawn attention to the fact that 1 Cor. 10:9 was a "thorn in the flesh" of the modalistic monarchians, and in effect had challenged them to provide an alternate explanation of that text, if indeed they could. Later on in the third century, Paul of Samosata, who had become bishop of Antioch about A.D. 260, rejected the prevailing Logos Christology and assumed an Adoptionist stance.<sup>82</sup> Although reliable accounts of his teachings are meagre, it can be ascertained that Paul of Samosata found Origen's system of theology to be repugnant. He certainly acknowledged Jesus to be the Son of God, but preferred rather to stress his pure humanity. Several prominent bishops in the East, most of whom had been strongly influenced by Origen, met at Antioch between A.D. 264-268 to expound Scripture, hold discussions, and issue reports concerning their efforts to deal with Bishop Paul's disturbing views. Finally, at a synod held at Antioch in A.D. 268, Paul of Samosata was condemned for denying the pre-existence of Christ and was deposed as a heretic. In the Hymenaeusbriefe against Paul of Samosata,<sup>83</sup> written that same year, the bishops concerned with securing Paul's condemnation used 1 Cor. 10:9 with the reading  $\text{Χριστόν}$  as evidence against Bishop Paul's erroneous view with regard to the pre-existence of Christ.

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<sup>82</sup>Cf. Adolf von Harnack, Geschichte der altchristlichen Litteratur bis Eusebius (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1904), II, pp. 135-138; and J. Quasten, Patrology, II, pp. 140-141.

<sup>83</sup>Cf. p. 323, fn. 31, supra.



There is nothing to suggest that either Bishop Paul or his opponents were aware of a Biblical text which read other than *Χριστόν* in v. 9.

Lucian of Antioch, a disciple of Paul of Samosata, is generally agreed to have founded a school in Antioch<sup>84</sup> that stood in opposition to the allegorism of the schools of Alexandria and Caesarea. The school of Antioch gave careful attention to the Biblical text and became a center of great exegetical activity. Whereas in Caesarea and Alexandria scholars were engaged in a thoroughgoing typological exegesis of Scripture, in Antioch it became fundamental procedure to see figures of Christ only occasionally in the Old Testament and to stress a literal interpretation.<sup>85</sup> Although the exegetical work of Lucian is no longer extant, his critical work on the LXX is well-known.<sup>86</sup> Quasten states that "Lucian extended his textual criticism to the New Testament also; but limited it most probably to the four Gospels."<sup>87</sup> However, in view of the repeated use of *Χριστόν* in 1 Cor. 10:9 by Origen and other Fathers to prove Christological points, it is not

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<sup>84</sup>G. Bardy, "The Exegetical School of Antioch," Guide to the Bible, ed. by A. Robert and A. Tricot (trans. by P. Arbez and M. R. P. McGuire; Paris: Desclée Company, 1960), I, p. 702.

<sup>85</sup>von Harnack, Geschichte der altchristlichen Litteratur, II, pp. 138-146. Cf. also Quasten, Patrology, II, pp. 121-122.

<sup>86</sup>Cf. among others B. M. Metzger, Chapters in the History of New Testament Textual Criticism, pp. 1-41.

<sup>87</sup>J. Quasten, Patrology, II, p. 142.

at all improbable that Lucian himself could have been stimulated to introduce the reading  $\kappa\acute{\upsilon}\rho\iota\omicron\nu$  into the text at this point. If  $\kappa\acute{\upsilon}\rho\iota\omicron\nu$  did originate in this fashion, either as a marginal gloss or as a veritable substitution, such would be consistent with Lucian's methods of textual criticism. It is well attested that Lucian demonstrated a remarkable freedom in handling the text of the LXX, and at times even substituted synonyms for words in the LXX.<sup>88</sup> Lucian's acquaintance with the LXX, his text critical methodology, and his opposition to allegorical exegesis provide all the stimulus needed for the alteration of  $\chi\rho\iota\sigma\tau\acute{\omicron}\nu$  to  $\kappa\acute{\upsilon}\rho\iota\omicron\nu$ . On the other hand, it is conceivable that  $\kappa\acute{\upsilon}\rho\iota\omicron\nu$  may have been introduced into the manuscript tradition at Antioch by one of Lucian's disciples since the critical principles and methods of Lucian are plainly observable in that form of the text associated with Syria or Antioch.<sup>89</sup> It is possible, of course, that  $\kappa\acute{\upsilon}\rho\iota\omicron\nu$  originated later during the Arian controversy, but a better case can be made for its origin during the Lucianic era.<sup>90</sup> There can be no doubt but that the repeated use of  $\chi\rho\iota\sigma\tau\acute{\omicron}\nu$  in 1 Cor. 10:9 by the school of Caesarea to prove Christological assertions, coupled with the opposing Christological

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<sup>88</sup>B. Metzger, Chapters in the History of New Testament Textual Criticism, pp. 25-26.

<sup>89</sup>Ibid. Cf. also F. J. A. Hort, The New Testament in the Original Greek: Introduction and Appendix, pp. 134-135.

<sup>90</sup>J. Quasten, Patrology, II, p. 143, reminds us that "this heresy had its roots not in Alexandria, where it was first taught, but at Antioch," as Arius derived much of his thought from Lucian of Antioch.

views of Antiochian Fathers and with the textual revision of the Scriptures in process in Syria, provided precisely the milieu conducive to the alteration of  $\chi\rho\iota\sigma\tau\acute{o}\nu$  to  $\kappa\acute{\upsilon}\rho\iota\omicron\nu$  in v. 9. The substitution was made possibly as early as Lucian in the late third or early fourth century, but was definitely a part of the manuscript tradition by the time of N and B.  $\kappa\acute{\upsilon}\rho\iota\omicron\nu$  made only a limited impact upon the tradition as a whole, however,<sup>91</sup> being accepted only in that arc which runs south from Egypt to Ethiopia and eastward from Syria to Armenia. The outcome of the events at Nicea and Chalcedon may have been influential in the retention of the original  $\chi\rho\iota\sigma\tau\acute{o}\nu$  in both the East and West, and would account for its presence in most Koine manuscripts.

The cumulative effect of the data can hardly be denied: there is insufficient evidence to convincingly establish  $\kappa\acute{\upsilon}\rho\iota\omicron\nu$  as the original reading. It may be, as Zuntz posits,<sup>92</sup> that  $\kappa\acute{\upsilon}\rho\iota\omicron\nu$  is a later Alexandrian corruption chosen to alleviate the apparent difficulty presented by  $\chi\rho\iota\sigma\tau\acute{o}\nu$ . Yet on the other hand, a good and reasonable claim can be made that  $\kappa\acute{\upsilon}\rho\iota\omicron\nu$ , which has every appearance of being a theologically motivated alteration to the text, may have originated at Antioch in the late third or early fourth century. If it cannot be ascertained with certainty that  $\kappa\acute{\upsilon}\rho\iota\omicron\nu$  originated in Alexandria or

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<sup>91</sup>Zuntz, Text of the Epistles, p. 127.

<sup>92</sup>Zuntz, Text of the Epistles, p. 232; but cf. also F. F. Bruce, 1 and 2 Corinthians (London: Oliphants, 1971), pp. 92-93.

Antioch, there were certainly valid reasons for interested parties in each city to accept the new reading into their texts. The external evidence is certainly in favor of Χριστόν as original. This lectio difficilior can also be demonstrated as preferable on internal grounds. Nestle correctly observes that in this instance the TR is actually better than the critical editions.<sup>93</sup> The admonition of Theodor Zahn, that "κύριον ought never again to be printed in the text,"<sup>94</sup> has continuing validity.

Thus Epiphanius's statement in Pan. 42, 12, 3 refut. 17, with respect to the Marcionite alteration, evidently was not made upon the basis of sound information, but was a slanderous remark intended to cast reflection upon a despised heretic rather than to transmit accurate information concerning Marcion's text.

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<sup>93</sup>Eberhard Nestle, Introduction to the Textual Criticism of the Greek New Testament (London: Williams and Norgate, 1901), p. 152.

<sup>94</sup>Theodor Zahn, Theologisches Literaturblatt, (1899), col. 180. Cf. also Eberhard Nestle, Einführung in das Griechische Neue Testament (Göttingen: Vandenhoeck und Ruprecht, 1899), pp. 122-123. Zahn's, loc. cit., remark with reference to the text of 1 John 4:3 seems to be quite a propos to the textual complexity of 1 Cor. 10:9: "Here again, it is perfectly evident, as any discerning person might have known, that many important readings which were wont to be contemptuously dismissed as Western, were long prevalent in the East as well, not only among the Syrians but also among the Alexandrians, and were only discarded by the official recensions of the text that were made subsequent to the time of Origen."

2 Tim. 4:10

- a. Γαλλίαν Epiph<sup>N</sup> C 81 104 326 436 919 vulg<sup>ww</sup>  
 cop<sup>sa, bomss</sup> eth<sup>ro</sup> Euseb Thdrt Theodor
- b. Γαλατία TR A D F G K L P Ψ 33 69 88 105 181  
 201 206 216 221 314 325 330 356 378 383  
 440 451 462 489 547 614 629 630 642 915  
 917 1241 1522 1739 1877 1881 1908 1912  
 1955 1962 1984 1985 2127 2344 2492 2495  
 itar, c, d, dem, div, e, f, g, x, z vulg<sup>cl</sup> syr<sup>p, h</sup>  
 cop<sup>bomss</sup> goth eth<sup>pp</sup> Iren Ambrster Ephr  
 Chr Pelag Theo-Mopslat Euthal Thdrt Prim  
 Ps-Jer Cass Dam
- c. Γαλιλαίαν cop<sup>bomss</sup> arm

Ancient writers spoke of that portion of Europe which is west of the Rhine with three terms: Κέλται (or Κελτοί, Κελτική), Γαλατία (Γαλάται), and Γαλλία. Κέλται is the more ancient term, occurring in even the earliest Greek historians, Hecataeus<sup>95</sup> and Herodotus.<sup>96</sup> The older Greek writers usually employed Γαλατία for Gaul, when they did not use the older and more usual Κέλται, so much so that from time to time the land of Galatia in Asia and its inhabitants had to be more specifically designated as οἱ ἐν Ἀσίᾳ Γαλάται<sup>97</sup> and Γαλλογραῖκοί or Γαλλογραῖκα.<sup>98</sup>

<sup>95</sup>Cf. C. and T. Müller, eds., Fragmenta Historicum Graecorum (Paris: Ambrosio F. Didot, 1841), p. 2.

<sup>96</sup>Cf. A. D. Godley, Herodotus in the Loeb Classical Library (London: William Heinemann, Ltd., 1960), I, p. 314 and II, p. 250.

<sup>97</sup>Cf. Frank C. Babbitt, Plutarch in the Loeb Classical Library (London: William Heinemann, Ltd., 1949), III, p. 556.

<sup>98</sup>Cf. C. Müller and F. Dübner, eds., Strabonis Geographica (Paris: Ambrosio F. Didot, 1853), pp. 707 and 485. Cf. also Zahn, Introduction to the New Testament, II, p. 25, fn. 8, from whom most of the classical references in this section were derived.



This later term, *Γαλατία*, occurs as early as Timaeus in the third century B.C.,<sup>99</sup> and is the usual term in such writers as Polybius, Diodorus, Strabo, Josephus, Plutarch, Appian, Pausanias, and Dio Cassius, and appears as well in Clement of Alexandria and Origen.<sup>100</sup>

On the other hand, the usual Roman term for these people was *Galli*. Zahn asserts that as over the centuries *Γαλατία* with the meaning of European Celts became a somewhat strange term, scribes altered *ΓΑΛΑΤΙΑ* into *ΓΑΛΛΙΑ*.<sup>101</sup> *Γαλλία* occurs in the *Acts of Paul*,<sup>102</sup> about A.D. 170. Galen, speaking of a quotation dating from the time of Nero in which *Γαλατία* is used of Gaul, writes about the various usages of the three possible terms, apparently without reference at all to the Galatians in Asia Minor.<sup>103</sup> Zahn points out that Herodian seems to be the first to distinguish consciously between *Γαλλία* for Gaul and *Γαλατία* for Asia Minor,<sup>104</sup> but notes that this usage is

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<sup>99</sup>Cf. C. and T. Müller, *Fragmenta Historicum Graecorum*, p. 200.

<sup>100</sup>Cf. J. B. Lightfoot, *Saint Paul's Epistle to the Galatians* (London: Macmillan and Co., Ltd., 1902), p. 5, fn. 2.

<sup>101</sup>Cf. Zahn, *Introduction to the New Testament*, II, p. 25, fn. 8.

<sup>102</sup>Cf. Ricardus Adelbertus Lipsius, *Acta Apostolorum Apocrypha* (Lipsiae: Apud Hermannum Mendelssohn, 1891), p. 104.

<sup>103</sup>Cf. C. G. Kühn, *Claudii Galeni: Opera Omnia* (Lipsiae: Prostat in Officina Libraria Car. Knoblochii, 1827), XIV, p. 80.

<sup>104</sup>Cf. Zahn, *loc. cit.*; and C. R. Whittaker, *Herodian in the Loeb Classical Library* (London: William Heinemann, Ltd., 1969), pp. 262, 266, 296.



too late to be considered in connection with 2 Tim. 4:10. In the fourth and fifth centuries A.D. Γαλλία had largely displaced Γαλατία with this meaning.<sup>105</sup>

Although Γαλλία is sometimes adopted by later Greek writers, the term Γαλατία was, as a general practice, preferred until quite some time after the first century A.D. In 2 Tim. 4:10, Γαλατία has by far the better external attestation, and one must remember as well that when the oldest Greek manuscripts of the New Testament in our possession were written, the Greeks were in the habit of following the Roman precedent of calling this area of land Γαλλία. Γαλατίαν is undoubtedly the true reading in this instance.<sup>106</sup> The presence of Γαλλία in several witnesses is an indication that the region referred to by Paul was taken by many to be Gaul, and in this exegetical conclusion Epiphanius has the company of several other Fathers.

The attestation for the variant Γαλλίαν would suggest its intrusion into the manuscript tradition at least as early as the beginning of the fourth century, and that its acceptance was limited, occurring in that arc which stretches southward from Egypt to Ethiopia and to Syria in the East.

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<sup>105</sup>Lightfoot, St. Paul's Epistle to the Galatians, p. 3, fn. 3.

<sup>106</sup>J. N. D. Kelly, A Commentary on the Pastoral Epistles (London: Adam and Charles Black, 1963), p. 213. Cf. also B. M. Metzger, A Textual Commentary on the Greek New Testament, p. 649.

## CHAPTER VI

### CONCLUSION

The transmission of the text of the New Testament during the first four centuries of the Christian era is both complex and interesting, yet the understanding of the history of the developing textual traditions during that era is far from complete. At least one significant, and as yet not fully understood, matter is that lengthy process which eventually resulted in the later Ecclesiastical text. Although the roots of that process reach back to a very early date, the earliest stages of that process remain uncertain.

Epiphanius, bishop of Salamis during the latter part of the fourth century, wrote several brief treatises and two major ones, the Ancoratus and the Panarion, which contain numerous Biblical quotations that provide an important glimpse into the New Testament text during that century at the Eastern end of the Mediterranean. While a previous examination has been undertaken by Eldridge with regard to the textual affinities of the four Gospels in Epiphanius, no satisfactory analysis has been made with respect to his text of the Pauline epistles. It is commonly assumed that the text of the Pauline epistles

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in Epiphanius is Koine in character, but this has not been substantiated by the presentation of evidence. Accordingly this thesis has undertaken an assessment of the textual affinities of Epiphanius's text of the Pauline epistles.

Although Epiphanius's text of the Pauline epistles cannot be placed decidedly with any particular group of manuscripts which has to date been discussed and classified, it is evident that his is a "mixed text"<sup>1</sup> which combined several elements which flourished prior to or about the end of the fourth century. It has not been possible to link his text in any way with a particular manuscript which is reported to contain a "mixed text." Koine readings do occur, but more often than not his text reads against specifically Koine readings. A few specifically Egyptian readings are observed to be a part of Epiphanius's text, but there are instances where his text departs from a specifically Egyptian reading in favor of some other. No agreements with specifically "Western" witnesses are found to occur in his lengthy citations. On the contrary, numerous instances are observed in which Epiphanius reads against specifically "Western" readings.

Ancient readings are abundant in Epiphanius's text. Very old Eastern readings such as those preserved in

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<sup>1</sup>For want of more precise terminology "mixed text" has been used in this summation, but with the caution very much in mind which was expressed by Kurt Aland in "The Present Position of New Testament Textual Criticism," Studia Evangelica in Texte und Untersuchungen (Berlin: Akademie-Verlag, 1959). I, p. 730.

Koine-"Western" agreements do occur in his exemplar. Quite frequently Epiphanius is in agreement with the Egyptian text when that tradition is also in agreement with either the "Western" or Koine traditions, or with both. He does not demonstrate significant affinity with the so-called "proto-Alexandrian" witnesses p<sup>46</sup> B 1739 and Clement, but is more in agreement with the later Egyptian witnesses, or the so-called "lesser Alexandrians."

Is Epiphanius's text of the Pauline epistles Koine in character, or not? If not, is he "early Koine"? How much Egyptian influence can be detected in his text? These are the primary questions involved in the assessment of the textual affinity of the citations derived from Epiphanius's works. When the observations of the details of the individual variant readings from citations which clearly represent the exemplar of Epiphanius are integrated with the general concept of textual affinity suggested by the previous statistical data, there emerges this result: the text of the Pauline epistles used by Epiphanius was a fourth century text which belonged to what Zuntz has called the Eastern tradition.<sup>2</sup> The remaining problem is just precisely where to locate it within that developing Eastern tradition.

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<sup>2</sup>Günther Zuntz, "The Text of the Epistles," Opuscula Selecta (Manchester: Manchester University Press, 1972), pp. 252-268, which was originally a paper read to the Manchester Theological Society in March, 1950, and later printed in a French translation by Père Benoit in Revue biblique, LIX (1952), pp. 5-22.

While it is clear that his text of these epistles does not reflect primary affinity with what we may call the Byzantine norm, or Ecclesiastical text, there are indications in his text of that process which was later to result in the Byzantine norm. There are, to put it another way, firm indications that his text has been the object of some degree of Koine revision. His text may thus be taken to stand within the Koine tradition, but the retention of a considerable number of pre-Koine readings necessitates the refined view that it must be taken to stand at a very early stage of that process. But if his text has begun to absorb many readings which later became standardized in the Byzantine norm, it has also received other alterations to the ancient text which were later rejected from the Byzantine texts, as is reflected in the two cited instances in which he specifically commented upon a variant reading.

The scribe who produced Epiphanius's exemplar obviously felt quite free to insert into the text, as he worked, elements of later origin, some of which may be taken to have originated by "correctors" in Alexandria, but others which were clearly the work of "correctors" in Antioch, Caesarea, or elsewhere in the East. It is this absorption of alterations from diverse contemporary textual traditions which substantiates the placement of Epiphanius's text of the Pauline epistles at the earliest stages of the Koine tradition. It must be recognized

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that the Egyptian influence in his text is quite strong, evidencing itself again and again at places in the text where tension existed as to the preferred reading. The text of the Pauline epistles in Epiphanius may thus be termed a "mixed text", characteristic of that transitory stage of the Eastern tradition in the fourth century when many ancient readings in the Egyptian text were giving way in numerous manuscripts to fresh readings, some destined to only limited impact upon the tradition as a whole, but others destined to become, in succeeding centuries, part of the Byzantine norm.

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## APPENDIX

### A STATISTICAL SUMMARY OF THE RELATION- SHIPS OF THE WITNESSES TO THE TEXT OF THE PAULINE EPISTLES IN EPIPHANIUS OF SALAMIS

This appendix will present a statistical summary of the relationship of the various witnesses to the text of the Pauline epistles in Epiphanius. Because of the mass of data involved, and in order to present the evidence as clearly and concisely as possible, the summary is presented in paragraph form. Variants existing in citations from the Greek works of Epiphanius are included in this summary. If Epiphanius reads with one text in Ancoratus and another in Panarion, he is listed as supporting both readings unless clear indication can be given as to why one reading is to be preferred over the other as faithfully representing Epiphanius's exemplar. In the event Epiphanius's own manuscripts disagree as to which reading is genuine at a given passage, and if other considerations of the patristic quotation fail to justify a conclusion in this regard, Epiphanius is listed as supporting both readings. In the few instances where the exact wording of a manuscript is uncertain, the witness is included in the summary. This

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summary includes the number of times each witness agrees with Epiphanius, the number of times it disagrees, and the percentage of agreement. In each instance the location is given for each agreement and disagreement in the critical apparatus in Chapter IV.

Manuscript p<sup>11</sup>

Total agreements: 8 (Units 34 41 42 44 65 66 72 80)

Total disagreements: 8 (Units 35 41 42 43 48 55 65 69)

Manuscript p<sup>13</sup>

Total agreements: 5 (Units 299 311 314 315 316)

Total disagreements: 1 (Unit 299)

Manuscript p<sup>14</sup>

Total agreements: 1 (Unit 64)

Total disagreements: 0

Manuscript p<sup>15</sup>

Total agreements: 3 (Units 82 91 92)

Total disagreements: 7 (Units 83 84 85 86 87 88 90)

Manuscript p<sup>27</sup>

Total agreements: 1 (Unit 15)

Total disagreements: 2 (Units 16 17)

Manuscript p<sup>31</sup>

Total agreements: 1 (Unit 27)

Total disagreements: 0

---

Manuscript p<sup>34</sup>

Total agreements: 2 (Units 188 194)

Total disagreements: 2 (Units 188 195)

Manuscript p<sup>46</sup>

Total agreements: 134 (Units 9 19 25 27 37 41 42  
 44 47 49 50 51 53 56 57 58 63 64 65 66 67 70 71 72 74 75  
 76 78 79 81 82 83 84 89 91 92 93 94 95 96 98 99 100 101  
 102 103 107 110 111 113 114 115 119 121 124 127 128 129  
 133 134 137 140 141 143 144 147 150 151 152 153 154 159  
 160 161 163 165 167 169 172 174 177 178 179 180 183 185  
 186 188 189 190 194 198 201 202 203 207 210 211 213 216  
 218 219 220 221 223 228 229 231 235 243 244 245 248 249  
 250 252 254 255 257 298 299 300 301 302 304 305 308 309  
 311 312 314 315 316 317)

Total disagreements: 112 (Units 17 18 19 20 21 22  
 23 24 30 34 35 36 38 39 40 41 42 43 45 48 52 54 55 59 60  
 61 62 65 69 73 77 78 80 85 86 87 88 90 97 104 105 110 111  
 112 116 120 122 123 124 125 126 130 131 132 138 139 142  
 143 144 154 155 162 164 166 170 171 174 175 181 182 184  
 187 188 191 192 193 195 200 204 208 209 212 217 222 224  
 225 226 227 230 232 233 234 236 238 239 240 241 242 245  
 251 253 299 303 304 305 306 307 310 313 317 318 319)

Percentage of agreement: 54%

Manuscript p<sup>51</sup>

Total agreements: 0

Total disagreements: 1 (Unit 206)

Manuscript p<sup>61</sup>

Total agreements: 1 (Unit 66)

Total disagreements: 0

## Manuscript X

Total agreements: 206 (Units 1 3 4 5 7 8 9 10 14  
 15 17 18 19 20 21 25 26 27 29 31 32 33 37 38 41 42 43 44  
 75 76 77 78 80 81 82 83 89 91 92 93 95 98 99 100 101 102  
 103 105 107 109 110 111 113 115 117 121 122 124 126 127



128 130 133 134 135 136 137 138 140 143 144 146 147 148  
 149 150 151 152 153 154 157 158 159 160 161 163 165 166  
 167 168 169 170 171 172 174 176 177 178 179 180 183 184  
 185 186 187 188 189 190 193 194 196 197 198 202 203 208  
 209 210 211 212 213 214 216 217 218 219 220 221 223 225  
 228 229 231 235 237 238 243 244 245 247 248 249 250 252  
 254 255 257 258 259 260 261 262 263 265 267 269 270 278  
 279 280 281 282 283 284 286 287 288 289 292 293 295 296  
 298 299 300 301 302 304 305 308 311 312 313 314 315 316  
 217)

Total disagreements: 140 (Units 2 3 4 6 11 12 13  
 16 19 22 23 24 28 30 34 35 36 39 40 41 42 45 48 51 52 54  
 55 59 62 65 67 69 73 78 79 84 85 86 87 88 90 94 96 97 104  
 106 108 109 110 111 112 114 116 118 119 120 123 124 125  
 129 131 132 136 139 141 142 143 144 145 146 154 155 156  
 162 164 173 174 175 181 182 188 191 192 195 199 200 201  
 204 205 206 207 215 222 224 226 227 230 232 233 234 236  
 239 240 241 242 245 246 251 253 256 264 266 267 268 271  
 272 273 274 275 276 277 278 285 288 290 291 292 294 297  
 299 303 304 305 306 307 309 310 317 318 319

Percentage of agreement: 60%

#### Manuscript A

Total agreements: 198 (Units 1 2 3 4 5 7 9 10 11  
 14 15 17 19 20 21 24 25 26 27 29 31 32 33 37 38 39 41 42  
 43 44 46 47 49 50 53 56 57 58 63 64 65 66 68 70 71 72 74  
 75 76 77 78 81 82 83 84 89 90 91 92 93 95 98 99 100 101  
 102 106 108 109 110 111 112 113 114 115 117 121 122 124  
 126 127 130 133 134 135 136 137 138 140 141 143 144 146  
 147 148 149 150 151 152 153 154 155 156 157 159 160 161  
 163 164 165 166 167 168 169 172 174 176 177 178 179 180  
 183 206 209 210 211 213 214 216 217 218 219 220 221 223  
 225 228 229 231 232 235 238 239 242 243 244 245 247 248  
 249 250 252 253 254 255 256 258 261 263 264 265 267 269  
 270 272 275 278 279 280 281 282 283 284 285 288 290 292  
 293 294 295 296 298 299 300 301 302 304 305 307 308 309  
 310 311 312 314 315 316 317)

Total disagreements: 123 (Units 3 4 6 8 12 13 16  
 19 22 23 28 30 34 35 36 40 41 42 45 48 51 52 54 55 59 60  
 61 62 65 67 69 73 78 79 80 85 86 87 88 94 96 97 103 104  
 105 107 109 110 111 116 118 119 120 124 125 128 129 131  
 132 136 139 142 143 144 145 146 154 158 162 170 171 173  
 174 181 182 204 205 207 208 212 215 222 224 226 230 233  
 234 236 240 241 245 246 251 257 259 260 262 266 267 268  
 271 273 274 276 277 278 286 287 288 289 291 292 297 299



303 304 305 306 307 313 317 318 319)

Percentage of agreement: 61%

## Manuscript B

Total agreements: 170 (Units 2 3 4 8 9 10 12 13 15  
 19 20 21 25 26 27 29 31 32 37 38 41 42 44 46 47 49 50 53  
 57 58 60 61 64 65 66 67 68 69 70 71 72 74 75 76 77 78 80  
 81 82 89 91 92 93 94 95 98 100 101 102 103 105 106 107  
 108 109 110 111 114 115 116 117 121 124 130 133 134 135  
 136 137 138 140 141 143 144 145 146 147 148 149 151 152  
 153 154 156 159 160 161 162 163 165 166 167 168 169 171  
 174 176 177 178 180 183 185 186 188 189 190 193 194 196  
 197 198 201 202 203 204 205 207 208 210 211 213 214 216  
 217 218 219 220 221 223 225 228 229 231 236 237 238 243  
 244 245 247 248 249 250 252 254 255 256 257 258 259 261  
 262 299 300 301 302 304 305 308 309)

Total disagreements: 125 (Units 1 3 4 5 6 7 11 14  
 16 17 18 19 22 23 24 28 30 33 34 35 36 39 40 41 42 43 45  
 48 51 52 54 55 56 59 62 63 65 73 78 79 83 84 85 86 87 88  
 90 96 97 99 104 109 110 111 112 113 118 119 120 122 123  
 124 125 126 127 128 129 131 132 136 139 142 143 144 146  
 150 154 155 157 158 164 170 172 173 174 175 179 181 182  
 184 187 188 191 192 195 199 200 206 209 212 215 222 224  
 226 230 232 233 234 235 239 240 241 242 245 246 251 253  
 260 299 303 304 305 306 307 310)

Percentage of agreement: 58%

## Manuscript C

Total agreements: 139 (Units 1 5 7 8 9 10 11 13  
 14 15 16 17 18 19 31 32 37 38 39 41 42 43 44 46 47 49 50  
 56 57 61 63 64 68 69 70 71 72 75 77 78 80 81 98 99 100  
 101 102 103 104 105 106 109 110 111 112 114 115 117 119  
 121 122 124 127 128 130 171 172 174 176 177 179 180 182  
 183 185 186 187 188 189 190 192 208 209 210 211 212 213  
 214 216 217 218 219 220 221 238 239 242 243 244 248 249  
 250 252 254 255 256 257 269 270 272 273 275 278 279 280  
 281 282 283 284 285 286 288 289 290 292 293 294 295 299  
 300 301 303 304 305 307 308 309 317 318)

Total disagreements: 75 (Units 6 12 19 20 30 33  
 34 35 36 40 41 42 45 48 51 52 53 54 55 58 59 62 73 76 78  
 96 97 107 108 109 110 111 113 116 118 120 123 124 125 126  
 129 131 132 173 174 175 178 181 184 188 191 215 222 226  
 240 241 251 253 271 274 276 278 287 288 291 292 299 302  
 304 305 306 307 310 317 319)

Percentage of agreement: 65%

Manuscript D

Total agreements: 172 (Units 1 2 3 4 5 7 8 9 10  
 13 19 20 25 26 27 29 31 37 41 42 43 44 45 46 47 49 51 53  
 57 59 63 64 65 66 68 70 71 72 74 75 76 78 82 83 84 86 89  
 92 95 97 98 101 102 103 104 109 110 111 115 116 117 118  
 121 124 127 130 132 133 135 136 140 141 142 143 144 145  
 146 148 149 150 151 152 153 154 155 159 160 161 163 166  
 168 169 171 172 174 177 178 180 183 183 188 189 190 191  
 193 194 201 202 203 209 211 213 214 215 217 218 219 220  
 222 223 224 225 227 228 231 234 235 237 238 239 240 242  
 243 244 245 247 248 249 250 254 256 258 260 261 264 267  
 269 273 275 278 279 280 281 283 284 285 286 287 288 290  
 292 293 294 295 297 299 301 305 309 312 317 319)

Total disagreements: 172 (Units 3 4 6 11 12 14 15  
 16 17 18 19 21 22 23 24 28 30 32 33 34 35 36 38 39 40 41  
 42 48 50 52 54 55 56 58 60 61 62 65 67 69 73 77 78 79 80  
 81 85 87 88 90 91 93 94 96 99 100 105 106 107 108 109 110  
 111 112 113 114 119 120 122 123 124 125 126 128 129 131  
 134 136 137 138 139 143 144 146 147 154 156 157 158 162  
 164 165 167 170 173 174 175 176 179 181 184 185 186 187  
 188 192 195 196 197 198 199 200 204 205 206 207 208 210  
 212 216 221 224 226 229 230 232 233 236 241 245 246 251  
 252 253 255 257 259 262 263 265 266 267 268 270 271 272  
 274 276 277 278 282 288 289 291 292 296 299 300 302 303  
 305 306 307 308 310 311 313 314 315 316 317 318)

Percentage of agreement: 50%

Manuscript E

Total agreements: 79 (Units 5 8 13 22 28 29 30 33  
 34 41 42 43 44 45 51 54 56 57 59 63 65 68 72 79 83 88 89  
 96 98 99 109 110 115 116 117 118 122 124 127 133 136 142  
 143 144 146 150 154 158 159 163 168 174 178 179 181 182  
 191 195 199 201 215 219 222 224 231 232 239 240 242 245  
 246 261 278 283 290 294 297 299 304)

Total disagreements: 105 (Units 6 11 14 15 17 18  
 32 36 38 39 41 42 48 50 55 58 60 61 65 67 75 77 80 81 82  
 85 87 91 93 100 105 106 107 108 109 110 119 120 123 124  
 126 134 136 137 139 143 144 146 147 154 156 157 162 164  
 164 167 170 173 174 176 180 183 184 187 192 196 200 206  
 207 208 210 212 216 218 221 224 229 235 236 237 241 245  
 247 251 255 257 259 262 278 282 287 291 293 296 299 300  
 303 304 307 310 311 313 314 315 316)

Percentage of agreement: 43%

## Manuscript F

Total agreements: 145 (Units 6 8 9 12 13 19 25 29  
 31 34 35 41 42 43 44 45 46 48 49 51 53 57 63 64 65 68 71  
 72 74 75 76 78 79 83 86 88 95 97 101 109 110 111 115 116  
 117 118 119 121 122 124 127 128 129 130 133 136 139 141  
 142 143 144 146 147 148 149 151 152 153 154 155 156 158  
 159 160 161 163 168 170 171 172 173 174 180 181 183 184  
 185 188 191 195 197 198 202 203 207 209 211 212 213 214  
 215 218 219 220 223 227 228 231 234 235 237 240 242 244  
 247 248 249 255 256 258 260 263 264 265 267 269 270 272  
 273 275 278 280 281 282 283 284 285 286 287 288 292 293  
 295 296 298)

Total disagreements: 162 (Units 5 7 10 11 14 15 16  
 17 18 19 20 21 22 23 24 26 27 28 30 32 33 36 37 38 39 40  
 41 42 47 50 52 54 55 56 65 66 67 70 73 77 78 80 81 82 84  
 85 87 89 90 91 92 93 94 96 98 99 100 102 103 105 106 107  
 108 109 110 111 112 113 114 120 123 124 125 126 131 132  
 134 135 136 137 138 140 143 144 145 146 150 154 157 162  
 164 165 166 167 169 174 175 176 177 178 179 182 186 187  
 188 189 190 192 193 194 196 199 200 201 204 205 206 208  
 210 216 217 221 222 224 225 226 229 230 232 233 236 238  
 239 241 243 245 246 250 251 252 253 254 257 259 261 262  
 266 267 268 271 274 276 277 278 279 288 289 290 291 292  
 294 297)

Percentage of agreement: 47%

## Manuscript G

Total agreements: 150 (Units 1 2 3 4 6 8 9 12 13  
 19 25 29 31 34 35 41 42 43 44 45 46 48 49 51 53 57 63 64  
 65 68 71 72 74 75 76 78 79 83 86 88 95 97 101 109 110 111  
 115 116 117 118 119 121 122 124 127 128 129 130 133 136  
 139 141 142 143 144 146 147 148 149 151 152 153 154 155  
 156 158 159 160 161 163 168 170 171 172 173 174 180 181  
 183 184 185 188 191 195 196 198 202 203 207 209 211 212  
 213 214 215 218 219 220 223 224 227 228 231 234 235 237  
 240 242 244 247 248 249 255 256 258 260 263 264 265 267  
 269 270 272 273 275 278 280 281 282 283 284 285 286 287  
 288 292 293 295 296 298)

Total disagreements: 165 (Units 3 4 5 7 10 11 14  
 15 16 17 18 19 20 21 22 23 24 26 27 28 30 32 33 36 37 38  
 39 40 41 42 47 50 52 54 55 56 65 66 67 70 73 77 78 80 81  
 82 84 85 87 89 90 91 92 93 94 96 98 99 100 102 103 104  
 105 106 107 108 109 110 111 112 113 114 120 123 124 125  
 126 131 132 134 135 136 137 138 140 143 144 145 146 150  
 154 157 162 164 165 166 167 169 174 175 176 177 178 179  
 182 186 187 188 189 190 192 193 194 196 199 200 201 204  
 205 206 208 210 216 217 221 222 224 225 226 229 230 232  
 233 236 238 239 241 243 245 246 250 251 252 253 254 257

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259 261 262 266 267 268 271 274 276 277 278 279 288 289  
290 291 292 294 297)

Percentage of agreement: 48%

#### Manuscript H

Total agreements: 15 (Units 121 182 183 201 263  
264 265 267 279 280 281 284 299 300 301

Total disagreements: 9 (Units 120 200 204 206  
257 266 267 282 299)

Percentage of agreement: 63%

#### Manuscript I

Total agreements: 23 (Units 137 155 208 209 210  
229 237 245 255 263 264 265 272 273 286 295 296 298 305  
313 314 315 316)

Total disagreements: 13 (Units 167 168 172 191  
227 236 245 271 274 297 302 305 306)

Percentage of agreement: 65%

#### Manuscript K

Total agreements: 174 (Units 2 3 4 5 8 9 10 13 15  
16 18 19 20 21 22 25 70 71 74 76 77 78 79 80 81 83 85 87  
89 91 92 95 96 99 100 101 102 103 106 109 110 111 112 114  
118 119 120 121 122 124 126 130 134 135 136 137 138 139  
140 141 142 143 144 146 147 148 149 151 152 154 155 156  
157 158 159 160 161 165 166 169 170 172 174 175 176 177  
179 181 185 188 189 190 191 192 193 194 196 198 199 201  
202 203 208 209 210 213 214 215 216 217 220 221 223 224  
229 231 232 236 238 239 240 242 244 246 247 248 249 250  
251 252 254 255 256 258 259 260 264 265 266 267 268 269  
272 273 275 278 279 280 281 284 285 286 288 290 291 292  
294 295 296 298 299 301 302 303 304 305 306 307 308 309  
310 312 317 318)

Total disagreements: 125 (Units 1 3 4 6 7 11 12  
14 17 19 23 24 72 73 75 78 82 84 86 88 90 93 94 97 98 104  
105 107 108 109 110 111 113 115 116 117 123 124 125 127  
128 129 131 132 133 136 143 144 145 146 150 153 154 162  
163 164 167 168 171 173 174 178 180 182 183 184 187 188  
195 197 200 204 205 206 207 211 212 218 219 222 224 225  
226 227 228 230 233 234 235 237 241 243 245 253 257 261



262 263 267 270 271 274 276 277 278 282 283 287 288 289  
 292 293 297 299 300 304 305 307 311 313 314 315 316 317  
 319)

Percentage of agreement: 58%

Manuscript L

Total agreements: 198 (Units 1 2 3 4 5 8 9 10 11  
 13 15 16 19 20 21 22 25 26 27 28 30 33 34 37 38 39 41 42  
 43 45 46 47 49 50 51 53 54 56 58 59 63 64 65 66 70 71 74  
 76 77 78 79 80 81 83 85 87 88 92 95 96 99 100 101 102 103  
 106 109 110 111 112 114 118 119 120 121 122 124 126 128  
 130 134 135 136 137 138 139 140 141 142 143 144 146 147  
 148 149 151 152 154 155 156 157 158 161 165 166 169 170  
 172 174 175 176 177 179 181 185 188 189 190 191 193 196  
 198 199 201 202 208 209 210 211 213 215 217 219 220 221  
 223 224 225 229 231 232 237 238 239 240 242 243 244 245  
 246 248 249 250 251 252 254 255 256 258 259 260 261 264  
 265 266 267 268 269 272 275 278 279 280 281 284 285 286  
 288 290 291 292 294 295 296 297 299 300 301 302 303 304  
 305 307 308 309 310 312 318)

Total disagreements: 147 (Units 3 4 6 7 12 14 17  
 18 19 23 24 29 31 32 35 36 40 41 42 44 48 52 55 57 60 61  
 62 65 67 68 69 72 73 75 78 82 84 86 89 90 91 93 94 97 98  
 104 105 107 108 109 110 111 113 115 116 117 123 124 125  
 127 129 131 132 133 136 143 144 145 146 150 153 154 159  
 160 162 163 164 167 168 171 173 174 178 180 182 183 184  
 187 188 192 194 195 197 200 203 204 205 206 207 212 214  
 216 218 222 224 226 227 228 230 233 234 235 236 241 245  
 247 253 257 262 263 267 270 271 273 274 276 277 278 282  
 283 287 288 289 292 293 298 299 304 305 306 307 311 313  
 314 315 316 319)

Percentage of agreement: 57%

Manuscript P

Total agreements: 209 (Units 1 2 3 4 5 6 9 10 13  
 14 15 16 21 22 24 27 28 29 30 33 37 38 39 41 42 43 44 45  
 46 47 49 50 51 52 53 54 56 57 58 59 64 65 66 69 70 71 72  
 74 75 76 77 78 79 80 81 82 84 85 88 89 91 92 93 95 99 100  
 101 102 103 104 105 106 107 109 110 111 114 115 117 119  
 121 122 123 124 126 127 128 130 133 134 136 138 139 140  
 141 143 144 146 147 150 151 152 153 154 155 156 157 158  
 159 160 161 162 163 165 166 167 168 169 172 174 175 176  
 177 178 179 180 181 185 188 189 193 194 196 197 198 201  
 202 203 208 209 210 211 213 214 216 217 218 219 221 225  
 226 228 229 231 232 233 237 238 239 240 241 242 243 244

246 247 249 250 254 255 256 258 259 260 263 264 265 266  
 267 269 271 273 275 278 281 282 284 285 286 288 290 291  
 292 294 296 298 299 300 301 302 303 304 305 308 309 310  
 311 312 317)

Total disagreements: 126 (Units 3 4 7 8 11 12 14  
 23 25 31 32 34 35 36 40 41 42 48 55 60 61 62 63 65 67 68  
 83 86 87 90 94 96 97 98 108 109 110 111 112 113 116 118  
 120 124 125 129 131 135 136 142 143 144 145 146 148 149  
 154 164 170 171 173 174 182 183 184 187 188 190 191 192  
 195 199 200 204 205 206 207 212 215 220 222 223 224 227  
 230 234 235 236 245 248 251 252 253 257 261 262 267 268  
 270 272 274 276 277 278 279 280 283 287 288 289 292 293  
 295 297 299 304 305 306 307 313 314 315 316 317 318 319)

Percentage of agreement: 62%

### Manuscript $\psi$

Total agreements: 205 (Units 1 2 3 4 5 6 9 10 13  
 15 16 18 19 20 21 22 25 26 27 28 30 31 32 34 37 38 41 42  
 43 45 46 47 49 50 53 56 57 58 59 63 64 65 66 70 71 72 74  
 76 77 78 79 80 81 83 85 87 88 91 92 93 95 96 99 100 101  
 102 103 106 109 110 111 114 115 117 119 120 121 122 124  
 126 127 128 130 132 133 134 138 139 140 141 142 143 144  
 146 147 149 150 151 152 154 155 157 158 159 161 165 166  
 169 170 172 174 175 176 177 179 181 188 189 190 191 193  
 194 196 198 199 201 202 203 208 209 210 211 214 215 216  
 218 219 221 223 224 225 228 229 231 232 237 238 239 240  
 241 242 243 244 245 246 248 249 250 251 252 254 255 256  
 257 258 259 260 261 263 264 265 266 267 269 271 272 273  
 275 278 279 280 281 284 285 286 288 290 292 294 295 296  
 298 299 300 301 302 303 304 305 307 308 310 312 317 318)

Total disagreements: 139 (Units 3 4 7 8 11 12 14  
 17 19 23 24 29 33 35 36 40 41 42 44 48 51 52 54 55 60 61  
 62 65 67 68 69 73 75 82 84 86 89 90 94 97 98 104 105 107  
 108 109 110 111 112 113 116 118 123 124 125 129 131 135  
 137 143 144 145 146 148 153 154 156 160 162 163 164 167  
 168 171 173 174 178 180 182 183 184 185 186 187 188 192  
 195 197 200 204 205 206 207 212 213 217 220 222 224 226  
 227 230 233 234 235 236 245 247 253 262 267 268 270 274  
 276 277 278 282 283 287 288 289 291 292 293 297 299 304  
 305 306 307 309 311 313 314 315 316 317 319)

Percentage of agreement: 60%

### Manuscript 048

Total agreements: 0

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Total disagreements: 1 (Unit 67)

Manuscript 056

Total agreements: 1 (Unit 174)

Total disagreements: 2 (Units 174 248)

Manuscript 061

Total agreements: 0

Total disagreements: 1 (Unit 270)

Manuscript 062

Total agreements: 0

Total disagreements: 1 (Unit 212)

Manuscript 081

Total agreements: 1 (Unit 178)

Total disagreements: 0

Manuscript 088

Total agreements: 1 (Unit 290)

Total disagreements: 1 (Unit 175)

Manuscript 0121

Total agreements: 3 (Units 174 197 199)

Total disagreements: 4 (Units 174 201 318 319)

Manuscript 0122

Total agreements: 2 (Units 215 307)

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Total disagreements: 1 (Unit 307)

Manuscript 0142

Total agreements: 1 (Unit 292)

Total disagreements: 4 (Units 64 95 248 292)

Manuscript 0209

Total agreements: 5 (Units 31 176 177 193 194)

Total disagreements: 2 (Units 183 195)

Manuscript 0220

Total agreements: 1 (Unit 6)

Total disagreements: 0

Manuscript 0226

Total agreements: 1 (Unit 260)

Total disagreements: 0

Manuscript 0243

Total agreements: 3 (Units 145 171 172)

Total disagreements: 2 (Units 175 200)

Manuscript 1

Total agreements: 4 (Units 24 29 40 259)

Total disagreements: 6 (Units 57 137 156 211 273  
309)

Manuscript 2

Total agreements: 6 (Units 29 78 230 261 292 319)

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Total disagreements: 8 (Units 74 78 141 189 231  
258 292 301)

Manuscript 3

Total agreements: 5 (Units 17 24 35 262 300)

Total disagreements: 5 (Units 64 108 112 224 265)

Manuscript 4

Total agreements: 1 (Unit 236)

Total disagreements: 0

Manuscript 5

Total agreements: 4 (Units 14 51 278 305)

Total disagreements: 8 (Units 30 36 57 64 101  
273 278 305)

Manuscript 6

Total agreements: 7 (Units 34 38 82 84 124 192  
262)

Total disagreements: 6 (Units 6 43 46 48 83 124)

Manuscript 10

Total agreements: 1 (Unit 14)

Total disagreements: 1 (Unit 36)

Manuscript 18

Total agreements: 1 (Unit 40)

Total disagreements: 0

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## Manuscript 25

Total agreements: 1 (Unit 14)

Total disagreements: 0

## Manuscript 31

Total agreements: 1 (Unit 14)

Total disagreements: 1 (Unit 36)

## Manuscript 32

Total agreements: 1 (Unit 14)

Total disagreements: 0

## Manuscript 33

Total agreements: 204 (Units 1 2 3 4 5 8 10 13 15  
 16 18 19 20 21 22 25 27 28 30 33 37 38 41 42 43 44 46 47  
 49 50 51 53 56 57 58 59 65 66 68 69 70 71 72 74 75 78 79  
 81 82 83 84 89 92 93 94 95 99 101 102 103 105 108 109 110  
 111 112 114 115 117 121 124 125 126 127 133 134 135 136  
 137 138 140 141 143 144 145 146 147 148 149 151 153 154  
 156 159 160 161 163 165 166 167 168 169 171 172 174 176  
 177 178 180 183 185 187 188 189 190 193 194 196 197 198  
 201 202 203 204 208 209 210 211 213 214 216 217 218 219  
 220 221 223 225 228 229 235 237 238 239 242 243 244 245  
 246 247 248 249 250 252 254 255 256 257 258 259 260 261  
 263 265 267 269 270 272 273 275 278 280 281 282 283 284  
 285 286 287 288 290 292 294 295 296 298 299 300 301 302  
 303 304 305 307 308 309 311 312 313 314 315 316 317 318)

Total disagreements: 130 (Units 3 4 6 7 11 12 14  
 17 19 23 24 26 29 31 32 34 35 36 39 40 41 42 45 48 54 55  
 60 61 62 63 64 65 67 73 78 85 86 87 88 90 91 96 97 104  
 106 107 109 110 111 113 116 118 119 120 122 123 124 129  
 130 131 132 136 139 142 143 144 146 154 155 157 158 162  
 164 170 173 174 175 179 181 182 184 188 191 192 195 199  
 200 205 206 207 212 215 222 224 226 227 230 231 232 233  
 234 236 240 241 245 251 253 264 266 267 268 271 274 276  
 277 278 279 288 289 291 292 293 297 299 304 305 307 310  
 317 319)

Percentage of agreement: 61%

## Manuscript 35

Total agreements: 3 (Units 11 192 319)

Total disagreements: 3 (Units 6 40 231)

## Manuscript 36

Total agreements: 0

Total disagreements: 1 (Unit 43)

## Manuscript 38

Total agreements: 7 (Units 11 14 35 110 192 305  
317)

Total disagreements: 9 (Units 10 87 107 110 218  
281 301 305 317)

## Manuscript 42

Total agreements: 3 (Units 14 40 143)

Total disagreements: 3 (Units 58 85 143)

## Manuscript 51

Total agreements: 1 (Unit 14)

Total disagreements: 1 (Unit 64)

## Manuscript 57

Total agreements: 3 (Units 82 125 274)

Total disagreements: 1 (Unit 83)

## Manuscript 61

Total agreements: 12 (Units 204 208 209 210 213  
214 215 216 217 218 220 221)

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Total disagreements: 7 (Units 205 206 207 211 212  
219 222)

Manuscript 69

Total agreements: 200 (Units 2 3 4 5 8 9 10 13 14  
15 16 18 19 20 21 22 25 26 27 28 29 30 31 33 34 37 38 39  
41 42 44 45 46 47 50 51 53 54 56 58 59 64 65 66 69 70 71  
74 77 78 79 80 81 83 84 85 88 89 92 93 95 96 99 100 101  
103 109 110 111 112 114 115 117 121 123 124 127 128 130  
131 133 134 135 136 137 138 140 141 142 143 144 146 148  
149 151 152 154 155 157 158 160 161 163 165 166 167 169  
170 172 174 175 176 177 178 179 181 185 186 187 188 189  
190 192 193 194 196 197 198 199 201 202 203 208 209 210  
211 213 214 215 216 217 218 219 221 223 225 228 229 232  
235 237 238 239 240 242 243 245 246 248 249 250 251 252  
254 255 258 259 260 261 264 265 267 268 269 271 278 279  
280 284 285 286 288 290 291 292 294 295 296 298 299 301  
302 304 305 308 309 310 312 317 318)

Total disagreements: 144 (Units 1 3 4 6 7 11 12  
17 19 23 24 32 35 36 40 41 42 43 48 52 55 57 60 61 62 63  
65 67 68 72 73 75 76 78 82 86 87 90 91 94 97 98 102 104  
105 107 108 109 110 111 113 116 118 119 120 122 124 125  
126 129 132 136 139 143 144 145 146 147 150 153 154 156  
159 162 164 168 171 173 174 180 182 183 184 188 191 195  
200 204 205 206 207 212 220 222 224 226 227 230 231 233  
234 236 241 244 245 247 253 256 257 262 263 266 267 270  
272 273 274 275 276 277 278 281 282 283 287 288 289 292  
293 297 299 300 303 304 305 306 307 311 313 314 315 316  
317 319)

Percentage of agreement: 58%

Manuscript 76

Total agreements: 1 (Unit 230)

Total disagreements: 2 (Units 87 281)

Manuscript 81

Total agreements: 209 (Units 1 2 3 4 5 7 8 10 11  
13 14 15 17 18 19 20 21 25 26 27 29 30 32 33 37 38 41 42  
43 44 45 46 47 49 50 53 56 57 58 63 64 65 66 68 69 70 71  
72 74 75 77 78 80 81 82 83 89 91 92 93 95 96 98 99 100  
101 103 104 106 109 110 111 114 115 117 121 122 123 124  
127 128 130 133 134 135 136 137 138 140 141 143 144 145

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146 148 149 151 152 153 154 155 156 157 159 160 161 163  
 165 166 167 168 169 172 174 176 177 178 179 180 183 185  
 187 188 189 190 193 194 195 197 198 201 202 203 204 206  
 208 209 210 211 213 214 216 217 218 219 220 221 223 224  
 226 228 229 231 235 238 239 240 243 244 245 247 248 249  
 250 252 254 255 256 257 258 259 260 261 262 263 264 265  
 266 267 269 272 273 275 278 280 281 285 286 288 289 292  
 294 295 296 298 299 300 301 302 304 305 307 308 309 310  
 311 312 316 317)

Total disagreements: 129 (Units 3 4 6 9 12 16 19  
 22 23 24 28 31 34 35 36 39 40 41 42 48 51 52 54 55 59 60  
 61 62 65 67 73 76 78 79 84 85 86 87 88 90 94 97 102 105  
 107 108 109 110 111 112 113 116 118 119 120 124 125 126  
 129 131 132 136 139 142 143 144 146 147 150 154 158 162  
 164 170 171 173 174 175 181 182 184 188 191 199 200 205  
 207 212 215 222 224 227 230 232 233 234 236 241 245 246  
 251 253 267 268 270 274 276 277 278 279 282 283 284 287  
 288 290 291 292 293 297 299 304 305 306 307 313 315 317  
 318)

Percentage of agreement: 62%

#### Manuscript 82

Total agreements: 0

Total disagreements: 1 (Unit 88)

#### Manuscript 88

Total agreements: 204 (Units 1 2 3 4 5 6 8 9 10  
 13 14 15 16 18 19 20 21 22 25 26 27 29 30 33 34 37 38  
 39 41 42 44 45 46 47 49 50 53 54 56 58 59 63 64 65 66  
 70 71 74 76 77 78 79 80 81 82 83 87 88 92 93 95 96 99  
 103 106 107 109 110 111 112 114 118 120 121 122 123 124  
 126 128 130 134 135 136 137 138 139 140 141 142 143 144  
 146 147 148 149 151 152 153 154 155 157 158 159 163 165  
 166 169 170 174 175 176 177 178 179 181 185 188 189 191  
 192 193 194 196 198 199 202 203 204 208 209 213 215 216  
 217 218 219 220 221 223 224 225 229 231 232 237 238 239  
 240 241 242 243 245 246 247 248 249 250 251 252 254 255  
 256 258 259 260 261 263 264 265 266 267 269 272 273 275  
 278 279 280 281 284 285 286 288 290 291 292 294 295 296  
 298 299 301 303 304 305 306 307 308 309 310 311 312 317  
 318)

Total disagreements: 137 (Units 3 4 7 11 12 17  
 19 23 24 28 31 32 35 36 40 41 42 43 48 51 52 55 57 60 61  
 62 65 67 68 69 72 73 75 78 84 85 86 89 90 91 94 97 98 100  
 102 104 105 108 109 110 111 113 115 116 117 119 124 125

127 129 131 132 133 136 143 144 145 146 150 154 156 161  
 162 164 167 168 172 173 174 180 182 183 184 187 188 195  
 197 200 201 205 206 207 210 211 212 214 222 224 226 227  
 228 230 233 234 235 236 244 245 253 257 262 267 268 270  
 274 276 277 278 282 283 287 288 289 292 293 297 299 300  
 304 305 307 313 314 315 316 317 319)

Percentage of agreement: 60%

Manuscript 90

Total agreements: 0

Total disagreements: 3 (Units 21 173 224)

Manuscript 93

Total agreements: 0

Total disagreements: 1 (Unit 85)

Manuscript 102

Total agreements: 3 (Units 78 226 292)

Total disagreements: 4 (Units 78 219 281 292)

Manuscript 103

Total agreements: 10 (Units 17 52 75 125 205 215  
 226 267 306 313)

Total disagreements: 8 (Units 12 74 219 232 261  
 267 285 290)

Manuscript 104

Total agreements: 222 (Units 1 2 3 4 5 6 7 8 9 10  
 11 13 14 15 16 18 19 20 21 22 25 26 27 28 29 30 33 34 38  
 39 41 42 43 45 46 47 49 50 53 54 56 57 58 59 62 63 64 65  
 66 69 70 71 72 74 77 78 79 80 81 82 85 88 89 92 93 96 99  
 101 102 103 105 106 109 110 111 112 114 115 117 118 119  
 120 121 122 124 126 128 130 133 134 135 136 137 138 140  
 141 142 143 144 146 147 148 149 150 152 153 154 155 156

157 158 159 160 163 165 166 167 168 169 170 172 174 175  
 176 177 178 179 181 185 188 189 190 191 193 194 196 197  
 198 199 201 202 203 208 209 210 213 214 215 216 217 218  
 219 220 221 223 225 226 228 229 231 232 233 237 238 239  
 240 242 243 245 246 249 250 251 252 254 255 258 259 260  
 261 262 263 264 265 266 267 269 271 272 273 275 278 279  
 280 281 284 285 286 288 289 290 291 292 294 296 298 299  
 300 301 302 303 304 305 307 308 309 310 311 312 316 317  
 318)

Total disagreements: 123 (Units 3 4 12 17 19 23  
 24 31 32 35 36 37 40 41 42 44 48 51 52 55 60 61 65 67 68  
 73 75 76 78 83 84 86 87 90 91 94 95 97 98 100 104 107  
 108 109 110 111 113 116 123 124 125 127 129 131 132 136  
 139 143 144 145 146 154 161 162 164 171 173 174 180 182  
 183 184 187 188 192 195 200 204 205 206 207 211 212 222  
 224 227 230 234 235 236 241 244 245 247 248 253 256 257  
 267 268 270 274 276 277 278 282 283 287 288 292 293 295  
 297 299 304 305 306 307 313 314 315 317 319)

Percentage of agreements: 65%

#### Manuscript 105

Total agreements: 206 (Units 1 2 3 4 5 8 9 10 13  
 15 16 18 19 20 21 22 25 26 27 28 30 31 33 34 36 37 38 39  
 41 42 43 45 46 47 49 50 53 54 56 58 59 63 65 66 70 71 74  
 76 77 78 79 80 81 83 85 87 88 91 92 93 95 96 99 100 101  
 102 108 109 110 111 112 114 118 119 120 121 122 124 126  
 128 130 134 135 136 137 138 139 140 141 142 143 144 146  
 147 148 152 154 155 156 157 158 160 161 163 165 166 169  
 170 162 174 175 176 177 179 181 185 188 189 190 191 193  
 194 196 198 199 201 202 203 208 209 210 211 213 214 215  
 216 217 218 219 220 221 223 224 225 228 229 232 237 238  
 239 240 242 243 245 246 248 249 250 251 252 254 255 256  
 258 259 260 264 265 266 267 268 269 271 272 273 275 278  
 279 280 281 284 285 286 288 290 291 292 294 295 296 297  
 298 299 301 302 303 304 305 307 308 309 310 312 317 318  
 319)

Total disagreements: 131 (Units 3 4 6 7 12 14 17  
 19 23 24 29 32 35 40 41 42 44 48 51 52 55 57 60 61 62 65  
 68 69 72 73 75 78 82 84 86 89 90 94 97 98 104 105 108 109  
 110 111 115 116 117 123 124 125 127 129 131 132 133 136  
 143 144 145 146 149 150 153 154 159 162 164 167 168 171  
 174 178 180 182 183 184 187 188 192 195 196 200 204 205  
 206 207 212 222 224 226 230 231 233 234 235 236 241 245  
 247 253 257 261 262 263 267 270 274 276 277 278 282 283  
 287 288 289 292 293 299 300 304 305 306 307 311 313 314  
 315 316 317)

Percentage of agreement: 61%

## Manuscript 110

Total agreements: 1 (Unit 14)

Total disagreements: 0

## Manuscript 122

Total agreements: 1 (Unit 288)

Total disagreements: 3 (Units 194 224 288)

## Manuscript 131

Total agreements: 1 (Unit 17)

Total disagreements: 1 (Unit 40)

## Manuscript 133

Total agreements: 1 (Unit 17)

Total disagreements: 0

## Manuscript 177

Total agreements: 5 (Units 51 119 192 297 319)

Total disagreements: 7 (Units 36 48 67 95 104  
127 215)

## Manuscript 181

Total agreements: 195 (Units 1 2 3 4 5 8 9 10  
13 15 16 18 19 20 21 22 25 26 27 28 29 30 33 37 38 39  
41 42 44 45 46 47 49 50 53 56 57 58 59 65 66 68 69 70  
72 74 75 76 77 78 79 80 81 82 88 89 91 92 93 95 98 99  
103 104 105 106 109 110 111 114 115 117 121 122 123 124  
127 130 134 135 136 137 138 139 140 141 142 143 144 146  
147 148 149 152 154 155 156 157 158 159 160 161 163 165  
166 169 170 172 174 175 176 177 179 181 185 188 189 190  
191 192 193 196 198 199 201 202 203 204 208 209 210 213  
215 216 217 219 220 221 224 225 226 229 232 237 238 239  
240 241 243 244 246 248 249 250 251 252 254 255 256 258

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259 260 264 265 266 267 268 269 272 273 274 275 278 279  
 281 284 285 286 288 290 291 292 294 299 301 302 303 304  
 305 307 308 309 310 317 318)

Total disagreements: 147 (Units 3 4 6 7 11 12 14  
 17 19 23 24 31 32 34 35 36 40 41 42 43 48 51 52 54 55 60  
 61 62 63 64 65 67 71 73 78 83 84 85 86 87 90 94 96 97 100  
 101 102 107 108 109 110 111 112 113 116 118 119 120 124  
 125 126 128 129 131 132 133 136 143 144 145 146 150 151  
 153 154 162 164 167 168 171 173 174 178 180 182 183 184  
 187 188 194 195 197 200 205 206 207 211 212 218 222 223  
 224 227 228 230 231 233 234 235 242 245 247 253 257 261  
 262 263 267 270 271 276 277 278 280 282 283 287 288 289  
 292 293 295 298 299 300 304 305 306 307 311 312 313 314  
 315 316 317 319)

Percentage of agreement: 57%

### Manuscript 201

Total agreements: 207 (Units 1 2 3 4 5 8 9 10 11  
 13 15 16 18 19 20 21 22 25 26 27 28 30 31 33 34 36 37 38  
 39 41 42 43 45 46 47 50 53 54 56 58 59 63 64 65 66 70 71  
 74 76 77 78 79 80 81 83 85 87 88 91 92 93 95 96 99 100  
 101 102 103 109 110 111 112 114 118 119 120 121 122 124  
 126 128 130 134 135 136 137 138 139 140 141 142 143 144  
 146 147 148 149 151 152 154 155 156 157 158 160 161 165  
 166 169 170 172 174 175 176 177 179 181 185 186 188 189  
 190 191 193 194 196 198 199 201 202 203 204 208 209 210  
 211 213 214 215 216 217 218 219 220 221 223 224 225 228  
 229 232 236 237 238 239 240 243 246 248 249 250 251 254  
 255 256 258 259 260 264 265 266 267 268 269 271 272 273  
 275 278 279 280 281 284 285 286 288 290 291 292 294 295  
 296 297 298 299 301 302 304 305 307 308 309 310 312 317  
 318 319)

Total disagreements: 135 (Units 3 4 6 7 12 17 19  
 23 24 29 32 35 40 41 42 44 48 51 52 55 57 60 61 62 65 67  
 68 69 72 73 75 78 82 84 86 89 90 94 97 98 104 105 108  
 109 110 111 113 115 116 117 123 124 125 127 129 131 132  
 133 136 143 144 145 146 150 153 154 159 162 163 164 167  
 168 171 173 174 178 180 182 183 184 187 188 192 195 197  
 200 205 206 207 212 222 224 226 227 230 231 233 234 235  
 241 242 244 245 247 252 253 257 261 262 263 267 270 274  
 276 277 278 282 283 287 288 289 292 293 299 300 303 304  
 305 306 307 313 314 315 316 317)

Percentage of agreement: 61%



## Manuscript 203

Total agreements: 3 (Units 11 261 278)

Total disagreements: 4 (Units 49 114 273 278)

## Manuscript 205

Total agreements: 3 (Units 40 154 263)

Total disagreements: 1 (Unit 154)

## Manuscript 206

Total agreements: 206 (Units 1 2 3 4 5 6 8 9 10  
 11 13 14 15 16 18 19 20 21 25 26 27 28 30 31 33 36 37 38  
 39 41 42 43 44 45 46 47 50 53 54 56 58 59 63 64 65 66 70  
 71 73 74 76 78 79 80 81 83 85 88 92 93 95 96 99 100 101  
 102 103 109 110 111 112 114 118 119 121 122 123 124 126  
 128 130 134 135 136 137 138 139 140 141 143 144 146 147  
 148 149 151 152 154 155 156 157 158 159 160 161 165 166  
 169 170 172 174 175 176 177 178 179 181 185 186 188 189  
 190 191 192 193 194 198 199 201 202 203 208 209 210 213  
 214 215 216 217 218 219 220 221 223 224 225 228 229 232  
 237 238 239 240 243 244 245 246 248 249 250 251 254 255  
 256 258 259 260 264 265 266 267 268 269 271 272 273 275  
 278 279 280 281 284 285 286 288 290 291 294 295 296 297  
 298 299 301 302 303 304 305 307 308 309 310 311 317 318  
 319)

Total disagreements: 135 (Units 3 4 7 12 17 19  
 22 23 24 29 32 34 35 40 41 42 48 51 52 55 57 60 61 62 65  
 67 68 69 72 75 77 78 82 84 86 88 89 90 94 97 98 104 105  
 107 108 109 110 111 113 115 116 117 120 124 125 127 129  
 131 132 133 136 142 143 144 145 146 150 153 154 162 163  
 164 167 168 171 172 173 174 180 182 183 184 187 188 195  
 196 197 200 204 205 207 211 212 222 224 226 227 230 231  
 233 234 235 236 245 247 252 253 257 261 262 263 267 270  
 274 276 277 278 282 283 287 288 289 293 299 300 304 305  
 306 307 312 313 314 315 316 317)

Percentage of agreement: 60%

## Manuscript 209

Total agreements: 6 (Units 17 35 40 164 233 300)

Total disagreements: 0



## Manuscript 216

Total agreements: 205 (Units 1 2 3 4 5 6 9 10 13  
 15 16 17 18 19 20 21 22 24 25 26 27 28 30 31 33 34 36 37  
 38 39 40 41 42 43 45 46 47 50 54 55 56 58 59 63 64 65 66  
 70 71 74 76 77 78 79 80 81 83 85 87 88 91 92 93 95 96 99  
 100 101 102 103 109 110 111 112 114 118 119 124 126 128  
 130 134 135 136 137 138 139 140 141 142 143 144 146 147  
 148 149 151 152 154 155 156 157 158 160 161 165 166 167  
 169 170 172 174 175 176 177 179 181 185 186 188 189 190  
 191 193 194 196 198 199 201 204 208 209 210 211 213 214  
 215 216 217 218 219 220 221 223 224 225 228 229 232 236  
 237 238 239 240 244 245 246 247 248 249 250 251 254 255  
 256 258 259 260 264 265 266 267 268 269 272 273 275 277  
 278 279 280 281 284 285 290 291 292 294 295 296 298 299  
 300 301 302 303 304 305 307 308 309 310 317 318 319)

Total disagreements: 133 (Units 3 4 7 8 11 12 14  
 19 23 29 32 35 41 42 44 48 51 52 54 57 60 61 62 65 67 68  
 69 72 73 75 78 82 84 86 89 90 94 97 98 104 105 108 109  
 110 111 113 115 116 117 124 125 127 129 131 132 133 136  
 143 144 145 146 150 153 154 159 162 163 164 168 171 173  
 174 178 180 182 187 184 187 188 192 195 197 200 202 203  
 205 206 207 212 222 224 226 227 230 231 233 234 235 241  
 242 243 245 252 253 257 261 262 263 267 270 271 274 276  
 278 282 283 286 287 289 292 293 299 304 305 306 307 311  
 312 313 314 315 316 317)

Percentage of agreement: 61%

## Manuscript 218

Total agreements: 9 (Units 11 14 29 51 109 110  
 123 261 262)

Total disagreements: 12 (Units 36 43 57 87 107  
 108 109 110 215 273 310 318)

## Manuscript 221

Total agreements: 207 (Units 1 2 3 4 5 6 9 10 11  
 13 15 16 17 18 19 20 21 22 25 26 27 28 29 30 31 33 36 37  
 38 39 41 42 43 45 46 47 49 50 51 53 54 56 57 58 59 63 64  
 65 66 70 71 73 74 76 77 78 79 80 81 83 85 87 88 91 92 93  
 95 96 99 100 101 102 103 109 110 111 112 114 118 119 120  
 121 122 124 126 127 128 130 134 135 136 137 138 139 140  
 141 142 143 144 146 147 148 149 152 154 155 156 157 158  
 160 161 165 166 169 170 172 174 175 176 177 179 181 185  
 188 189 190 191 193 194 196 198 199 201 202 203 208 209  
 210 211 213 214 215 216 217 218 219 220 221 223 224 225

228 229 231 232 237 238 239 242 243 245 246 247 249 250  
 251 252 254 255 256 258 259 260 264 265 266 267 269 272  
 273 275 278 279 280 281 284 285 286 288 290 291 292 294  
 295 296 298 299 301 302 303 304 305 307 309 310 317 318)

Total disagreements: 132 (Units 3 4 7 8 12 14 19  
 23 24 32 34 35 40 41 42 44 48 52 55 60 61 62 65 67 68 69  
 72 75 78 82 84 86 89 90 94 97 98 104 105 108 109 110 111  
 115 116 117 123 124 125 129 131 132 133 136 143 144 145  
 146 150 153 154 159 162 163 164 167 168 171 174 178 180  
 182 183 184 187 188 192 195 197 200 205 206 207 212 222  
 226 230 233 234 235 236 240 241 245 248 253 257 261 262  
 263 267 268 270 271 274 276 277 278 282 283 287 288 289  
 292 298 297 299 300 304 305 306 307 308 311 312 313 314  
 315 316 317 319)

Percentage of agreement: 61%

#### Manuscript 226

Total agreements: 4 (Units 11 23 51 319)

Total disagreements: 2 (Units 6 281)

#### Manuscript 234

Total agreements: 5 (Units 14 40 236 267 288)

Total disagreements: 5 (Units 211 252 267 285  
 288)

#### Manuscript 241

Total agreements: 10 (Units 3 11 14 51 154 226  
 278 297 311 319)

Total disagreements: 15 (Units 3 6 15 77 87 107  
 120 142 152 154 218 251 268 278 308)

Percentage of agreement: 40%

#### Manuscript 242

Total agreements: 1 (Unit 306)

Total disagreements: 4 (Units 10 186 218 219)

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## Manuscript 255

Total agreements: 6 (Units 51 105 144 230 236 319)

Total disagreements: 9 (Units 57 87 95 101 144  
210 249 276 281)

## Manuscript 256

Total agreements: 9 (Units 11 14 29 69 105 144  
261 311 319)

Total disagreements: 11 (Units 16 36 43 67 87 107  
119 125 144 210 231)

## Manuscript 257

Total agreements: 4 (Units 11 29 67 278)

Total disagreements: 7 (Units 36 49 57 278 301  
309 311)

## Manuscript 263

Total agreements: 15 (Units 11 14 69 75 82 104  
105 115 117 192 262 263 278 300 311)

Total disagreements: 21 (Units 16 32 40 43 58 67  
83 87 96 107 118 119 120 126 137 185 210 268 273 278 307)

Percentage of agreement: 42%

## Manuscript 296

Total agreements: 2 (Units 11 14)

Total disagreements: 0

## Manuscript 302

Total agreements: 0

Total disagreements: 1 (Unit 137)

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## Manuscript 307

Total agreements: 0

Total disagreements: 1 (Unit 43)

## Manuscript 314

Total agreements: 117 (Units 1 2 3 4 5 6 10 36  
 37 38 39 41 42 43 45 46 47 49 50 51 53 54 56 57 58 59 63  
 64 65 66 143 176 177 179 181 185 188 189 190 191 193 202  
 203 208 209 210 213 214 215 216 217 218 219 220 221 223  
 225 228 229 231 232 237 238 239 240 242 243 245 246 247  
 249 250 251 252 254 255 256 258 259 260 264 265 266 267  
 269 271 272 273 275 278 279 280 281 284 285 286 288 290  
 291 292 294 295 296 298 299 301 302 303 304 305 307 309  
 310 311 317 318 319)

Total disagreements: 75 (Units 3 4 7 8 9 34 35  
 40 41 42 44 48 52 55 60 61 62 65 67 68 143 178 180 182  
 183 184 187 188 192 212 222 226 227 230 233 234 235 236  
 241 244 245 248 253 257 261 262 263 267 268 270 274 276  
 277 278 282 283 287 288 289 292 293 297 299 300 304 305  
 306 307 308 312 313 314 315 316 317)

Percentage of agreement: 61%

## Manuscript 319

Total agreements: 2 (Units 11 19)

Total disagreements: 1 (Unit 281)

## Manuscript 321

Total agreements: 0

Total disagreements: 1 (Unit 268)

## Manuscript 322

Total agreements: 1 (Unit 17)

Total disagreements: 1 (Unit 296)

## Manuscript 323

Total agreements: 5 (Units 11 17 97 311 319)

Total disagreements: 2 (Units 1 296)

## Manuscript 325

Total agreements: 204 (Units 1 2 3 4 5 8 9 10 13  
 15 16 18 19 20 21 22 25 26 27 28 30 31 33 34 36 37 38 39  
 41 42 43 45 46 47 49 50 51 53 54 56 58 59 63 64 65 66 70  
 71 74 76 77 78 79 80 81 83 87 88 91 92 93 95 96 99 100  
 101 102 103 106 109 111 112 114 118 119 120 121 122 124  
 126 128 130 134 135 136 137 138 139 140 141 142 143 144  
 146 147 148 149 152 154 155 156 157 158 160 161 163 165  
 166 169 170 172 174 175 176 177 179 181 185 188 190 191  
 193 194 196 198 199 201 202 203 208 209 210 211 213 214  
 215 216 217 219 220 221 223 224 225 228 229 231 232 237  
 238 239 240 243 245 246 248 249 250 251 252 254 255 256  
 258 259 260 264 265 266 267 268 269 272 273 275 278 279  
 280 281 284 285 286 288 290 291 292 294 295 296 298 299  
 301 302 303 304 305 307 308 309 310 312 317 318)

Total disagreements: 136 (Units 3 4 6 7 11 12 14  
 17 19 23 24 29 32 35 40 41 42 44 48 52 55 57 60 61 62 65  
 67 68 69 72 73 75 78 82 84 85 86 89 90 94 97 98 104 105  
 107 108 109 111 115 116 117 123 124 125 127 129 131 132  
 133 136 143 144 145 146 150 153 154 159 162 164 167 168  
 171 173 174 178 180 182 183 184 187 188 192 195 197 200  
 204 205 206 207 212 218 222 224 226 230 233 234 235 236  
 241 245 247 253 257 261 262 263 267 270 271 274 276 277  
 278 282 283 287 288 289 292 293 297 299 300 304 305 306  
 307 311 313 314 315 316 317 319)

Percentage of agreement: 60%

## Manuscript 326

Total agreements: 210 (Units 1 2 3 4 5 6 8 9 10  
 11 14 15 16 18 19 20 21 22 25 26 27 28 30 33 34 36 37 38  
 39 41 42 44 45 46 47 49 50 53 54 56 57 58 59 63 65 66 69  
 70 71 74 76 77 78 79 80 81 83 85 88 89 91 92 93 95 96 99  
 103 105 106 109 110 111 114 118 119 120 121 122 124 126  
 130 133 134 135 136 137 138 139 140 141 142 143 144 146  
 147 149 151 152 154 155 156 157 158 160 161 163 165 166  
 167 169 170 172 174 176 177 178 179 181 183 185 187 188  
 189 190 191 193 194 196 197 198 199 201 202 204 206 208  
 209 210 213 214 215 216 217 218 220 221 223 225 228 229  
 232 237 238 239 240 241 242 243 244 246 248 249 250 251  
 254 255 258 260 261 262 264 265 266 267 268 269 272 273  
 275 278 279 280 281 284 285 286 288 289 290 291 292 294



295 296 298 299 301 302 303 304 305 307 308 309 310 311  
313 317 318 319)

Total disagreements: 132 (Units 3 4 7 12 13 17  
19 23 24 29 31 32 35 40 41 42 43 48 51 52 55 60 61 62 64  
65 67 68 72 73 75 78 82 84 86 87 90 94 97 98 100 101 102  
104 108 109 110 111 112 113 115 116 117 123 124 125 127  
128 129 131 132 136 143 144 145 146 148 150 153 154 159  
162 164 168 171 173 174 175 180 182 184 188 192 195 200  
203 205 207 211 212 219 222 224 226 227 230 233 234 235  
236 245 247 253 256 257 259 263 267 270 271 274 276 277  
278 282 283 287 288 292 293 297 299 300 304 305 306 307  
312 314 315 316 317)

Percentage of agreement: 61%

#### Manuscript 327

Total agreements: 3 (Units 123 143 292)

Total disagreements: 5 (Units 137 143 252 278 292)

#### Manuscript 328

Total agreements: 1 (Unit 82)

Total disagreements: 2 (Units 83 252)

#### Manuscript 330

Total agreements: 206 (Units 1 2 3 4 5 6 9 10 11  
13 15 16 18 19 20 21 22 25 26 27 28 30 31 34 36 37 38 39  
41 42 43 45 47 49 50 51 53 54 55 56 59 63 64 65 66 69 70  
71 74 77 78 79 80 81 83 85 88 89 90 92 93 95 96 98 99 100  
101 102 103 106 109 110 111 112 114 115 117 118 119 120  
124 128 130 132 133 134 135 136 138 140 141 142 143 144  
145 146 147 148 149 151 152 154 155 156 157 158 160 161  
163 165 166 167 168 169 170 172 174 175 176 177 178 179  
181 185 188 190 191 193 194 196 197 199 202 203 208 209  
210 213 214 215 216 217 218 219 220 221 223 225 226 228  
229 231 232 237 238 239 240 242 243 244 245 246 247 248  
249 250 251 252 254 255 256 259 260 261 263 265 266 267  
269 272 275 280 281 283 284 285 286 290 291 292 294 295  
296 298 299 301 302 303 304 307 308 309 310 312 317 318)

Total disagreements: 135 (Units 3 4 7 8 12 14 17  
19 23 24 29 32 33 35 40 41 42 44 46 48 52 57 58 60 61 62  
65 67 68 72 73 75 76 78 82 84 86 87 91 94 97 104 105 107



108 109 110 111 113 116 121 122 123 124 125 127 129 131  
 136 137 139 143 144 146 150 153 154 159 162 164 171 173  
 174 180 182 183 184 187 188 189 192 195 198 200 201 205  
 206 207 211 212 222 224 227 230 233 234 235 236 241 245  
 253 257 258 262 264 267 268 270 271 273 274 276 277 278  
 279 282 287 288 289 292 293 297 299 300 304 305 306 307  
 311 313 314 315 316 317 319)

Percentage of agreement: 60%

#### Manuscript 334

Total agreements: 1 (Unit 204)

Total disagreements: 0

#### Manuscript 336

Total agreements: 2 (Units 292 306)

Total disagreements: 4 (Units 58 137 292 318)

#### Manuscript 337

Total agreements: 6 (Units 11 14 51 193 236 319)

Total disagreements: 8 (Units 32 57 67 104 127  
 215 231 278)

#### Manuscript 356

Total agreements: 156 (Units 1 2 3 4 5 8 9 10 13  
 15 16 18 19 20 21 26 27 28 30 33 36 38 39 41 42 43 45 46  
 47 50 51 53 54 56 58 59 63 64 65 66 70 71 74 76 77 78 79  
 80 81 83 85 87 88 89 91 92 93 95 96 99 100 101 102 103  
 110 111 112 114 118 119 176 177 179 181 185 188 189 190  
 191 193 194 196 198 199 201 202 203 208 209 210 211 213  
 214 215 216 217 218 219 220 221 223 224 225 228 229 231  
 232 237 238 239 240 243 245 246 248 249 250 251 252 254  
 255 256 258 259 260 264 265 266 267 268 269 272 273 275  
 279 281 284 285 286 288 290 291 292 294 296 298 299 301  
 302 304 305 307 308 309 310 312)

Total disagreements: 105 (Units 3 4 7 11 12 17  
 19 23 24 25 29 31 32 35 41 42 44 48 49 52 55 57 60 61 62  
 65 67 68 69 72 73 75 78 82 84 86 94 97 98 104 105 108 110)

111 113 115 116 117 178 180 182 183 184 186 187 188 192  
 195 197 200 204 205 206 207 212 222 224 226 227 230 233  
 234 235 236 241 242 244 245 247 253 257 261 262 263 267  
 270 271 274 276 277 282 283 287 288 289 292 293 299 303  
 304 305 306 307 311 313)

Percentage of agreement: 60%

Manuscript 365

Total agreements: 12 (Units 204 208 209 213 214  
 215 216 217 218 219 220 221)

Total disagreements: 6 (Units 206 207 210 211  
 212 222)

Manuscript 378

Total agreements: 203 (Units 1 2 3 4 5 6 8 9 10  
 11 13 15 18 19 20 21 22 24 26 27 28 30 33 34 36 37 38 39  
 41 42 43 45 46 47 50 51 53 54 56 59 62 63 64 65 66 70 71  
 76 77 78 79 80 81 83 85 87 88 89 91 92 93 95 96 99 100  
 101 102 103 104 109 110 111 112 114 118 119 120 121 122  
 124 126 128 130 134 136 137 138 139 140 141 142 143 144  
 145 146 147 148 149 154 155 156 157 158 161 165 166 169  
 170 172 174 175 176 177 179 181 185 188 189 190 191 192  
 194 196 198 199 201 202 203 204 208 209 210 211 213 214  
 215 216 217 218 219 220 221 224 225 228 229 231 232 236  
 237 238 239 240 243 245 246 248 249 250 251 254 255 256  
 258 259 260 265 266 267 268 269 272 273 275 278 279 280  
 281 284 285 286 288 290 291 292 294 295 296 297 298 299  
 301 302 303 304 305 307 308 309 310 317 318 319)

Total disagreements: 137 (Units 3 4 7 12 14 16  
 17 19 23 25 29 31 32 35 40 41 42 44 48 49 52 55 57 58 60  
 61 65 67 68 69 72 73 74 75 78 82 84 86 90 94 97 98 105  
 108 109 110 111 115 116 117 124 125 127 129 131 132 133  
 135 136 143 144 146 150 152 153 154 159 160 162 163 164  
 167 168 171 173 174 178 180 182 183 184 187 188 193 195  
 197 200 205 206 207 212 222 223 224 226 230 233 234 235  
 241 242 245 247 252 253 257 261 262 263 264 267 270 271  
 274 276 277 278 282 283 287 288 289 292 293 299 300 304  
 305 306 307 311 312 313 314 315 316 317)

Percentage of agreement: 60%

Manuscript 383

Total agreements: 198 (Units 1 2 3 4 5 6 9 10 13

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15 16 18 19 20 21 22 25 26 27 28 30 31 33 34 36 37 38 39  
 41 42 43 45 46 47 49 50 51 53 54 56 58 59 63 64 65 66 70  
 71 74 76 77 78 79 80 81 83 85 87 88 89 91 92 93 95 96 99  
 100 101 102 103 106 109 110 111 112 114 118 119 120 122  
 124 126 128 130 134 135 136 137 138 139 140 141 142 143  
 144 146 147 149 152 154 155 156 157 158 160 161 163 165  
 166 169 170 174 175 176 179 181 185 188 189 190 191 192  
 193 194 196 198 199 201 202 203 204 208 209 210 211 213  
 214 215 216 217 219 220 221 224 225 228 229 231 232 237  
 238 239 240 242 243 246 248 249 250 251 254 255 256 258  
 259 260 264 265 266 268 269 272 273 275 278 279 284 285  
 286 288 290 291 292 294 296 298 299 301 302 303 304 305  
 307 308 309 310 312 317 318)

Total disagreements: 144 (Units 3 4 7 8 11 12 14  
 17 19 23 24 29 32 35 40 41 42 44 48 52 55 57 60 61 62 65  
 67 68 69 72 73 75 78 82 84 86 89 90 94 97 98 104 105 107  
 108 109 110 111 113 115 116 117 121 123 124 125 127 129  
 131 132 133 136 143 144 145 146 148 150 153 154 159 162  
 164 167 168 171 173 174 178 180 182 183 184 187 188 195  
 197 200 205 206 207 212 218 222 223 224 226 227 230 233  
 234 235 236 241 244 245 247 252 253 257 261 262 263 267  
 270 271 274 276 277 278 280 281 282 283 287 288 289 292  
 293 295 297 299 300 304 305 306 307 311 313 314 315 316  
 317 319)

Percentage of agreement: 58%

#### Manuscript 384

Total agreements: 1 (Unit 14)

Total disagreements: 0

#### Manuscript 385

Total agreements: 3 (Units 11 29 73)

Total disagreements: 0

#### Manuscript 421

Total agreements: 1 (Unit 78)

Total disagreements: 2 (Units 74 78)

## Manuscript 424

Total agreements: 4 (Units 17 38 82 288)

Total disagreements: 2 (Units 85 288)

Manuscript 424<sup>c</sup>

Total agreements: 10 (Units 72 124 150 168 180  
257 261 263 283 300)

Total disagreements: 13 (Units 16 28 34 39 54 88  
124 133 137 157 181 232 268)

Percentage of agreement: 43%

## Manuscript 425

Total agreements: 3 (Units 123 262 267)

Total disagreements: 4 (Units 27 108 267 281)

## Manuscript 429

Total agreements: 8 (Units 14 29 73 123 143 178  
192 319)

Total disagreements: 13 (Units 34 36 40 77 87 107  
120 142 143 200 252 278 318)

## Manuscript 431

Total agreements: 2 (Units 263 288)

Total disagreements: 5 (Units 16 43 64 224 288)

## Manuscript 436

Total agreements: 213 (Units 1 2 3 4 5 9 10 11 13  
14 15 16 17 18 19 20 21 22 25 26 27 28 29 30 31 33 34 37  
38 39 41 42 43 45 46 47 49 50 53 56 58 59 63 64 65 66 69  
70 71 74 76 77 78 79 80 81 83 87 88 89 91 92 93 95 96 99  
100 101 102 103 105 106 109 110 111 112 114 118 120 121)

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122 124 128 130 133 134 135 136 137 138 139 140 141 142  
 143 144 146 147 148 149 150 151 152 153 154 155 156 157  
 158 159 160 161 165 166 167 168 169 170 172 174 175 176  
 177 178 179 180 185 188 190 191 193 194 196 197 198 199  
 202 203 204 208 209 210 214 216 217 218 219 221 223 224  
 226 229 231 232 237 238 239 240 242 245 246 248 249 250  
 251 252 254 255 256 258 260 261 262 263 264 265 266 267  
 269 272 273 275 278 279 280 281 284 285 286 288 289 290  
 291 292 294 295 299 300 301 302 303 304 305 307 308 309  
 310 311 312 314 315 317 318 319)

Total disagreements: 131 (Units 3 4 6 7 8 12 17  
 19 23 24 32 35 36 40 41 42 44 48 51 52 54 55 57 60 61 62  
 65 67 68 72 73 75 78 82 84 85 86 90 94 97 98 104 107 108  
 109 110 111 113 115 116 117 119 123 124 125 126 127 129  
 131 132 136 143 144 145 146 154 162 163 164 171 173 174  
 181 182 183 184 187 188 189 192 195 200 201 205 206 207  
 211 212 213 220 222 224 225 227 228 230 233 234 235 236  
 241 243 244 245 247 253 257 259 267 268 270 271 274 276  
 277 278 282 283 287 288 292 293 298 299 304 305 306 307  
 313 316 317)

Percentage of agreement: 62%

#### Manuscript 440

Total agreements: 200 (Units 1 2 3 4 5 9 10 13 15  
 16 17 18 19 20 21 22 24 25 26 27 28 30 31 33 34 36 37 38  
 41 42 43 45 46 47 50 54 55 56 58 59 63 64 65 66 70 71 76  
 77 78 79 80 81 83 85 87 88 91 92 93 95 96 99 100 101 102  
 103 109 110 111 112 114 118 119 120 121 122 124 126 128  
 130 134 135 136 137 138 139 140 142 143 144 146 147 148  
 149 151 152 154 155 156 157 158 160 161 165 166 167 169  
 170 172 174 175 176 177 179 181 185 186 188 189 190 191  
 192 193 194 196 198 199 201 203 204 208 209 210 211 213  
 214 215 216 217 218 219 220 221 223 224 225 228 229 232  
 236 237 238 239 240 244 245 246 247 248 249 250 251 254  
 255 256 259 260 261 264 266 267 268 269 271 272 275 279  
 280 284 285 286 290 291 292 294 295 296 298 299 301 302  
 304 306 307 308 309 310 312 317 318)

Total disagreements: 137 (Units 3 4 7 8 11 12 19  
 23 29 32 35 39 40 41 42 44 48 51 52 53 57 60 61 62 65 67  
 68 69 72 73 74 75 78 82 84 86 89 90 94 97 98 104 105 108  
 109 110 111 113 115 116 117 123 124 125 127 129 131 132  
 136 141 143 144 145 146 150 153 154 159 162 163 164 168  
 171 173 174 178 180 182 183 184 187 188 195 197 200 202  
 205 206 207 212 222 224 226 227 230 231 233 234 235 241  
 242 243 245 253 257 258 262 263 265 267 270 273 274 276  
 277 278 281 282 283 287 289 292 293 297 299 300 303 304  
 305 307 311 313 314 315 316 317 319)



Percentage of agreement: 59%

Manuscript 441

Total agreements: 2 (Units 14 60)

Total disagreements: 2 (Units 36 43)

Manuscript 442

Total agreements: 11 (Units 178 180 188 226 236  
261 263 277 300 305 311)

Total disagreements: 12 (Units 173 185 188 211  
212 219 232 251 268 278 305 309)

Manuscript 450

Total agreements: 1 (Unit 164)

Total disagreements: 1 (Unit 201)

Manuscript 451

Total agreements: 14 (Units 5 6 11 16 18 43 55  
69 106 145 172 175 247 260)

Total disagreements: 15 (Units 7 12 14 40 67 72  
105 171 200 206 212 262 264 270 289)

Percentage of agreement: 48%

Manuscript 453

Total agreements: 0

Total disagreements: 1 (Unit 43)

Manuscript 460

Total agreements: 10 (Units 17 82 105 115 123  
136 195 267 292 317)

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Total disagreements: 11 (Units 74 95 126 136 219  
238 267 284 292 310 317)

Manuscript 462

Total agreements: 191 (Units 1 2 3 4 5 6 9 13 15  
16 18 19 20 21 22 25 26 27 28 30 31 33 34 36 37 38 39 41  
42 44 45 46 47 49 50 53 54 56 58 59 63 64 65 66 70 71 74  
76 77 78 79 80 81 83 85 87 88 89 92 93 95 96 99 100 101  
103 106 109 110 111 112 114 118 120 121 122 124 126 128  
130 134 137 138 139 140 141 142 143 144 146 147 148 149  
152 154 155 156 157 158 160 161 165 166 169 170 172 174  
175 176 177 179 181 185 188 190 191 193 194 196 198 199  
201 202 203 204 208 209 210 211 213 214 216 217 219 221  
224 225 228 229 232 235 237 238 239 240 243 246 248 249  
250 252 254 255 256 258 259 260 261 264 265 266 267 268  
271 272 275 278 284 285 286 288 290 291 292 294 295 296  
298 299 301 302 303 304 305 308 309 310 312 317 318 319)

Total disagreements: 152 (Units 3 4 7 8 11 12 14  
17 19 23 24 29 32 35 36 40 41 42 43 48 51 52 55 57 60 61  
62 65 67 68 69 72 73 75 78 82 84 86 90 91 94 97 98 102  
104 105 107 108 109 110 111 113 115 116 117 119 123 124  
125 127 129 131 132 133 135 136 143 144 145 146 150 151  
153 154 159 162 163 164 167 168 171 173 174 178 180 182  
183 184 187 188 189 192 195 197 200 205 206 207 212 218  
220 222 223 224 226 227 230 231 233 234 236 241 242 244  
245 247 251 253 257 262 263 267 269 270 273 274 276 277  
278 279 280 281 282 283 287 288 289 292 293 297 299 300  
304 305 306 307 311 313 314 315 316 317)

Percentage of agreement: 56%

Manuscript 463

Total agreements: 0

Total disagreements: 2 (Units 223 251)

Manuscript 464

Total agreements: 2 (Units 82 83)

Total disagreements: 2 (Units 31 281)

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## Manuscript 467

Total agreements: 2 (Units 14 105)

Total disagreements: 2 (Units 36 309)

## Manuscript 480

Total agreements: 4 (Units 291 317 318 319)

Total disagreements: 1 (Unit 317)

## Manuscript 483

Total agreements: 1 (Unit 297)

Total disagreements: 3 (Units 6 57 309)

## Manuscript 489

Total agreements: 205 (Units 1 2 3 4 5 8 9 10 13  
 15 16 18 19 20 21 22 24 25 26 27 28 30 31 33 34 36 38 39  
 41 42 43 45 46 47 50 53 54 56 58 59 63 66 70 71 76 77 78  
 79 80 81 83 85 87 88 89 91 92 93 95 96 99 100 101 103  
 104 109 110 111 112 114 118 119 120 121 122 124 126 130  
 134 135 136 137 138 139 140 141 142 143 144 146 147 148  
 149 151 152 154 155 156 157 158 160 161 165 166 169 170  
 172 174 175 176 177 179 181 185 186 188 189 190 191 192  
 193 194 196 198 199 201 202 203 204 208 209 210 213 214  
 215 216 217 218 219 220 221 224 225 228 229 232 236 237  
 238 239 240 242 243 245 246 247 248 249 250 251 254 255  
 256 258 259 260 264 265 266 267 268 269 271 272 273 275  
 277 278 279 284 285 286 288 290 291 292 294 295 296 297  
 298 299 300 301 302 304 305 307 308 309 310 312 313 317  
 318)

Total disagreements: 136 (Units 3 4 7 12 17 19  
 23 29 32 35 37 40 41 42 44 48 51 52 55 57 60 61 62 64 65  
 67 68 69 72 73 74 75 78 82 84 86 90 94 97 98 102 105 108  
 109 110 111 113 115 116 117 123 124 125 127 128 129 131  
 132 133 136 143 144 145 146 150 153 154 159 162 163 164  
 167 168 171 173 174 178 180 182 183 184 187 188 195 197  
 200 205 206 207 211 212 222 223 224 226 227 230 231 233  
 234 235 241 244 245 252 253 257 261 262 263 267 270 274  
 276 278 280 281 282 283 287 288 289 292 293 299 303 304  
 305 306 307 313 314 315 316 317 319)

Percentage of agreement: 60%

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## Manuscript 491

Total agreements: 2 (Units 261 299)

Total disagreements: 3 (Units 265 273 299)

## Manuscript 506

Total agreements: 3 (Units 11 261 278)

Total disagreements: 5 (Units 49 57 114 273 278)

## Manuscript 547

Total agreements: 204 (Units 1 2 3 4 5 6 9 10 11  
 13 15 16 17 18 19 20 21 22 25 26 27 28 30 31 33 34 36 37  
 38 39 41 42 43 45 46 47 49 50 53 54 56 57 58 59 63 64 65  
 66 70 71 76 77 78 79 80 81 83 85 87 88 89 91 92 93 95 96  
 99 100 101 102 103 106 109 110 111 112 114 118 119 120  
 121 122 124 126 134 135 136 137 138 139 140 141 142 143  
 144 146 147 148 149 154 155 156 157 158 160 161 165 166  
 169 170 172 174 175 176 177 179 181 185 188 189 190 191  
 192 193 196 199 201 202 203 204 208 209 210 211 213 214  
 215 216 217 218 219 220 221 223 224 225 226 229 232 237  
 238 239 240 243 244 245 246 249 250 251 254 255 256 258  
 259 260 264 265 266 267 269 271 272 273 275 278 279 280  
 281 284 285 286 288 290 291 292 294 295 296 297 298 299  
 302 303 304 305 307 308 309 310 312 317 318 319)

Total disagreements: 139 (Units 3 4 7 8 12 14 19  
 23 24 29 32 35 40 41 42 44 51 52 55 60 61 62 65 67 68 69  
 72 73 74 75 78 82 84 86 90 94 97 98 104 105 107 108 109  
 110 111 113 115 116 117 123 124 125 127 128 129 130 131  
 132 133 136 143 144 145 146 150 152 153 154 159 162 163  
 164 168 171 173 174 178 180 182 183 184 187 188 194 195  
 197 198 200 205 206 207 212 222 224 227 228 230 231 233  
 234 235 236 241 242 245 247 248 253 257 261 262 263 267  
 268 270 274 276 277 278 282 283 287 288 289 292 293 299  
 300 301 304 305 306 307 311 313 314 315 316 317)

Percentage of agreement: 59%

## Manuscript 605

Total agreements: 0

Total disagreements: 1 (Unit 296)

## Manuscript 610

Total agreements: 0

Total disagreements: 1 (Unit 43)

## Manuscript 614

Total agreements: 195 (Units 1 2 3 4 5 8 9 10 11  
 13 15 16 18 19 20 21 22 25 26 27 28 30 31 33 34 36 38 39  
 41 42 43 45 46 47 50 53 54 56 58 59 63 64 65 66 70 71 74  
 76 77 78 79 81 83 85 87 88 91 92 93 95 96 99 101 102 103  
 106 109 110 111 112 114 118 119 120 121 122 124 126 128  
 130 134 137 138 139 140 141 142 143 144 146 147 149 151  
 152 154 155 157 158 160 161 165 166 169 170 172 174 175  
 176 177 179 181 185 188 189 190 191 192 193 194 196 198  
 199 201 202 208 209 210 213 214 215 216 217 219 220 221  
 223 224 225 228 229 231 232 237 238 239 240 243 245 246  
 247 248 249 250 251 254 255 256 258 260 264 265 266 267  
 268 269 271 272 273 275 278 279 280 284 285 286 288 290  
 291 292 294 295 296 297 298 299 301 302 303 304 305 307  
 308 309 317 318 319)

Total disagreements: 149 (Units 3 4 6 7 9 12 14  
 17 19 23 24 29 32 35 37 40 41 42 44 48 49 51 52 55 57 60  
 61 62 65 67 68 69 72 73 75 78 80 82 84 86 89 90 94 97 98  
 100 104 105 107 108 109 110 111 113 115 116 117 123 124  
 125 127 129 131 132 133 135 136 143 144 145 146 148 150  
 153 154 156 159 162 163 164 167 168 171 173 174 178 180  
 182 183 184 187 188 195 197 200 203 204 205 206 207 211  
 212 218 222 224 226 227 230 233 234 235 236 241 242 244  
 245 253 257 259 261 262 263 267 270 274 276 277 278 281  
 282 283 287 288 289 292 293 299 300 304 305 306 307 311  
 312 313 314 315 316 317)

Percentage of agreement: 57%

## Manuscript 618

Total agreements: 0

Total disagreements: 5 (Units 54 95 100 120 251)

## Manuscript 623

Total agreements: 10 (Units 11 14 29 51 60 61 278  
 297 311 317)

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Total disagreements: 9 (Units 9 30 36 141 220 273  
278 279 317)

Manuscript 629

Total agreements: 14 (Units 5 6 11 16 18 43 69  
72 106 172 175 247 260 264)

Total disagreements: 15 (Units 7 12 14 40 55 67  
105 145 171 200 206 212 262 270 289)

Percentage of agreement: 48%

Manuscript 630

Total agreements: 10 (Units 11 18 43 67 69 72  
106 175 260 264)

Total disagreements: 19 (Units 5 6 7 12 14 16 40  
55 105 145 171 172 200 206 212 247 262 270 289)

Percentage of agreement: 34%

Manuscript 635

Total agreements: 1 (Unit 51)

Total disagreements: 3 (Units 6 95 186)

Manuscript 639

Total agreements: 2 (Units 11 51)

Total disagreements: 0

Manuscript 642

Total agreements: 191 (Units 1 2 3 4 5 6 9 10 11  
13 14 15 16 18 19 20 21 22 25 26 27 28 30 31 33 34 36 37  
38 39 41 42 43 45 46 47 50 51 53 54 56 58 59 63 64 65 66  
70 71 74 76 77 78 79 80 81 83 85 88 91 92 93 95 101 102  
103 109 110 111 112 114 118 119 120 121 122 123 124 126  
130 134 137 138 139 140 141 142 143 144 146 147 148 149  
151 152 154 155 156 157 158 159 160 161 165 166 167 169)

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170 172 174 175 179 181 185 186 187 188 189 190 191 193  
 194 196 198 199 202 203 204 209 210 213 215 216 217 218  
 220 221 223 224 225 238 239 240 241 242 243 246 248 249  
 250 251 254 255 256 258 259 260 264 265 266 267 268 269  
 272 275 278 279 280 281 284 285 286 288 290 291 292 294  
 295 296 297 298 299 300 301 302 304 305 307 309 317 318)

Total disagreements: 125 (Units 3 4 7 8 12 17 19  
 23 24 29 32 35 40 41 42 44 48 52 55 57 60 61 62 65 67 68  
 69 72 73 75 78 82 84 86 87 90 94 105 107 108 109 110 111  
 113 115 116 117 124 125 127 128 129 131 132 133 135 136  
 143 144 145 146 150 153 154 162 163 164 168 171 173 174  
 178 180 182 183 184 188 192 195 197 200 201 205 206 211  
 212 214 219 222 224 244 245 247 253 257 261 263 267 270  
 271 273 274 276 277 278 282 283 287 288 289 292 293 299  
 303 304 305 306 307 308 310 314 315 316 317 319)

Percentage of agreement: 60%

#### Manuscript 665

Total agreements: 24 (Units 1 2 3 4 5 6 8 9 10  
 13 15 16 18 19 20 21 22 24 25 26 27 28 30 33)

Total disagreements: 11 (Units 3 4 7 12 14 17 19  
 23 29 31 32)

Percentage of agreement: 69%

#### Manuscript 794

Total agreements: 3 (Units 51 192 305)

Total disagreements: 3 (Units 6 114 305)

#### Manuscript 823

Total agreements: 5 (Units 11 55 261 292 299)

Total disagreements: 8 (Units 6 36 249 258 265  
 273 292 299)

#### Manuscript 876

Total agreements: 2 (Units 11 105)

Total disagreements: 0

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## Manuscript 915

Total agreements: 202 (Units 1 2 3 4 5 8 9 10 13  
 14 15 16 18 19 21 22 25 26 27 29 30 33 34 37 38 39 41 42  
 44 45 46 47 49 50 53 54 56 57 59 63 64 65 66 70 71 74 76  
 77 78 79 80 81 82 83 85 87 88 92 93 95 96 99 101 102 103  
 106 107 109 110 111 114 118 120 121 122 123 124 126 128  
 130 131 134 135 136 137 138 139 140 141 142 143 144 146  
 147 148 149 152 153 154 155 157 158 159 160 163 165 166  
 169 170 174 175 176 177 178 179 181 185 188 189 190 191  
 192 193 194 196 198 199 202 204 208 209 213 215 216 217  
 219 220 221 223 224 225 228 229 231 232 233 237 238 239  
 240 241 242 243 245 246 247 248 249 250 251 254 255 256  
 258 259 260 261 263 264 265 266 269 271 272 273 275 278  
 279 280 284 286 288 290 291 292 294 295 299 301 302 303  
 304 305 306 307 308 309 310 311 312 317 318)

Total disagreements: 139 (Units 3 4 6 7 11 12 17  
 19 20 23 24 28 31 32 35 36 40 41 42 43 48 51 52 55 58 60  
 61 62 65 67 68 69 73 75 78 84 86 89 90 91 94 97 98 100  
 104 105 108 109 110 111 112 113 115 116 117 119 124 125  
 127 129 132 133 136 143 144 145 146 150 151 154 156 161  
 162 164 167 168 171 173 174 180 182 183 184 187 188 195  
 197 200 201 203 205 206 207 210 211 212 214 218 222 224  
 226 227 230 233 234 235 236 244 245 253 257 262 268 270  
 274 276 277 278 281 282 283 285 287 288 289 292 293 298  
 299 300 304 305 307 313 314 315 316 317 319)

Percentage of agreement: 59%

## Manuscript 917

Total agreements: 198 (Units 1 2 3 4 5 6 8 9 10  
 13 15 16 18 19 20 21 22 25 26 27 28 30 33 37 38 39 41 42  
 44 45 47 49 50 53 56 57 58 59 64 65 66 69 70 72 74 75 76  
 77 78 79 80 81 82 83 85 88 91 92 93 95 99 102 103 105  
 106 109 110 111 114 121 122 123 124 127 128 130 134 135  
 137 138 139 140 141 142 143 144 146 147 148 149 151 152  
 154 155 156 157 158 160 161 163 165 166 169 170 172 174  
 175 176 177 179 181 185 188 189 190 191 192 193 194 195  
 196 198 199 201 202 203 208 209 210 213 214 215 216 217  
 218 219 220 221 223 224 225 228 229 231 232 237 238 239  
 240 242 243 245 246 247 248 249 250 251 254 255 256 258  
 259 260 264 265 266 269 271 272 275 278 280 281 284 285  
 286 288 290 291 292 294 296 297 298 299 301 302 303 304  
 305 307 308 309 310 312 317 318)

Total disagreements: 143 (Units 3 4 7 11 12 14 17  
 19 23 24 29 31 32 34 35 36 40 41 42 43 46 48 51 52 54 55  
 60 61 62 63 65 67 68 71 73 78 84 86 87 89 90 94 96 97 98  
 100 101 104 107 108 109 110 111 112 113 115 116 117 118  
 119 120 124 125 126 129 131 132 133 136 143 144 145 146)

150 153 154 159 162 164 167 168 171 173 174 178 180 182  
 183 184 187 188 197 200 204 205 206 207 211 212 222 224  
 226 227 230 233 234 235 236 241 244 245 253 257 261 263  
 270 273 274 276 277 278 279 282 283 287 288 289 292 293  
 295 299 300 304 305 306 307 311 313 314 315 316 317 319)

Percentage of agreement: 58%

Manuscript 919

Total agreements: 7 (Units 29 42 78 162 207 253  
 289)

Total disagreements: 4 (Units 6 42 57 78)

Manuscript 920

Total agreements: 7 (Units 29 109 192 230 236 278  
 319)

Total disagreements: 3 (Units 109 278 310)

Manuscript 927

Total agreements: 4 (Units 36 60 61 192)

Total disagreements: 3 (Units 64 65 75)

Manuscript 999

Total agreements: 4 (Units 29 69 107 261)

Total disagreements: 4 (Units 6 67 106 121)

Manuscript 1066

Total agreements: 1 (Unit 110)

Total disagreements: 1 (Unit 110)

Manuscript 1099

Total agreements: 1 (Unit 11)

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Total disagreements: 0

Manuscript 1108

Total agreements: 3 (Units 11 109 110)

Total disagreements: 4 (Units 107 109 110 127)

Manuscript 1149

Total agreements: 3 (Units 24 51 236)

Total disagreements: 1 (Unit 231)

Manuscript 1175

Total agreements: 10 (Units 11 28 59 60 61 72 96  
108 119 287)

Total disagreements: 6 (Units 6 43 63 107 210 318)

Manuscript 1189

Total agreements: 0

Total disagreements: 1 (Unit 11)

Manuscript 1241

Total agreements: 14 (Units 5 6 7 11 16 18 43 106  
145 172 206 212 260 264)

Total disagreements: 15 (Units 12 14 40 55 67 69  
72 105 171 175 200 247 262 270 289)

Percentage of agreement: 48%

Manuscript 1245

Total agreements: 9 (Units 11 17 29 129 192 276  
278 297 319)

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Total disagreements: 7 (Units 64 107 269 273 278  
286 301)

Manuscript 1311

Total agreements: 7 (Units 29 235 251 278 292  
297 305)

Total disagreements: 16 (Units 4 6 24 36 67 80  
138 149 180 249 273 278 281 292 305 314)

Manuscript 1319

Total agreements: 22 (Units 11 14 23 29 69 105  
131 144 192 204 208 209 213 214 215 216 217 218 219 220  
221 278)

Total disagreements: 21 (Units 9 16 36 43 57 67  
87 107 119 144 152 205 206 207 210 211 212 222 273 275  
278)

Percentage of agreement: 51%

Manuscript 1518

Total agreements: 5 (Units 17 40 41 259 273)

Total disagreements: 8 (Units 33 41 57 65 74 102  
127 308)

Manuscript 1522

Total agreements: 197 (Units 1 2 3 4 5 6 9 10 13  
15 16 17 18 19 20 21 22 25 26 27 28 30 31 34 36 37 38 39  
41 42 43 45 46 47 50 53 54 56 57 58 59 63 64 66 70 71 76  
77 78 79 80 81 83 85 87 88 91 92 93 95 96 99 100 101 103  
109 110 111 112 114 118 119 120 121 122 124 126 128 130  
134 135 136 137 138 139 140 141 142 143 144 146 147 148  
149 151 152 154 155 156 157 158 160 161 165 166 169 170  
174 175 176 177 179 181 185 186 188 189 190 191 193 194  
196 198 199 201 202 203 208 209 210 211 213 214 215 216  
217 218 219 220 221 224 225 226 228 229 232 237 238 239  
240 241 243 244 245 249 250 251 254 255 256 258 259 260  
264 265 266 267 269 271 272 273 275 278 281 284 285 286  
288 290 291 292 294 295 296 298 299 301 302 303 304 305  
307 309 310 312 317 318)

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Total disagreements: 141 (Units 3 4 7 8 11 12 14  
 19 23 24 29 32 33 35 40 41 42 44 48 51 52 55 60 61 62 65  
 67 68 69 72 73 74 75 78 82 84 86 90 94 97 98 102 104 105  
 108 109 110 111 113 115 116 117 123 124 125 129 131 132  
 133 136 143 144 145 146 150 153 154 159 162 163 164 167  
 168 171 172 173 174 178 180 182 183 184 187 188 192 195  
 197 200 204 205 206 207 212 222 223 224 227 230 231 233  
 234 235 236 242 245 247 248 252 253 257 261 262 263 267  
 268 274 276 277 278 279 280 282 283 287 288 289 292 293  
 299 300 304 305 306 307 308 313 314 315 316 317 319)

Percentage of agreement: 58%

#### Manuscript 1610

Total agreements: 7 (Units 11 17 29 192 273 278  
 311)

Total disagreements: 4 (Units 34 36 57 278)

#### Manuscript 1611

Total agreements: 11 (Units 11 14 29 84 86 110  
 207 261 268 278 299)

Total disagreements: 17 (Units 36 45 57 76 102  
 104 107 110 119 127 161 201 213 273 278 299 314)

Percentage of agreement: 39%

#### Manuscript 1738

Total agreements: 1 (Unit 51)

Total disagreements: 1 (Unit 273)

#### Manuscript 1739

Total agreements: 202 (Units 1 2 3 4 6 9 10 11  
 15 18 19 20 21 22 25 26 27 28 29 30 31 32 36 37 38 41 42  
 44 46 47 49 50 53 56 57 58 59 60 61 64 65 66 67 68 69 70  
 71 72 74 76 77 78 79 80 81 82 85 89 92 93 95 98 100 101  
 102 103 106 108 109 110 111 114 115 117 119 121 124 128  
 130 133 134 135 136 137 138 141 143 144 145 146 147 148  
 149 150 152 153 154 155 156 159 160 161 165 166 168 169  
 170 171 172 174 176 177 178 179 183 185 187 188 189 190)

193 194 197 198 199 202 203 208 209 210 211 212 214 216  
 217 219 220 221 223 225 228 229 231 235 237 238 239 245  
 247 248 249 250 252 253 254 255 256 257 258 260 261 262  
 264 265 269 272 273 275 276 278 279 280 281 282 283 284  
 285 286 288 290 291 292 293 295 296 297 298 299 300 301  
 302 304 305 308 309 310 311 312 314 315 316 317)

Total disagreements: 130 (Units 3 4 5 7 8 12 13  
 14 16 19 23 24 33 34 35 39 40 41 42 43 45 48 51 52 54 55  
 62 63 65 73 75 78 83 86 87 88 90 91 94 96 97 99 104 105  
 107 109 110 111 112 116 118 120 122 123 124 125 126 127  
 129 131 132 136 139 140 142 143 144 146 154 157 158 162  
 163 164 167 174 175 180 181 182 184 188 191 192 195 196  
 200 201 206 213 215 218 222 224 226 230 232 233 234 236  
 240 241 242 243 245 251 259 263 266 268 270 271 274 277  
 278 287 288 289 292 294 299 303 304 305 306 307 313 317  
 318 319)

Percentage of agreement: 61%

#### Manuscript 1758

Total agreements: 3 (Units 14 297 319)

Total disagreements: 3 (Units 34 87 107)

#### Manuscript 1827

Total agreements: 6 (Units 3 28 51 109 110 261)

Total disagreements: 14 (Units 3 6 34 36 48 55  
 57 80 101 109 110 121 213 290)

#### Manuscript 1829

Total agreements: 0

Total disagreements: 1 (Unit 43)

#### Manuscript 1831

Total agreements: 1 (Unit 11)

Total disagreements: 5 (Units 36 46 57 77 312)

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## Manuscript 1835

Total agreements: 1 (Unit 36)

Total disagreements: 2 (Units 2 76)

## Manuscript 1836

Total agreements: 194 (Units 1 2 3 4 5 6 8 9 10  
 13 15 16 17 18 19 20 22 25 26 27 28 30 33 37 38 39 41 42  
 44 45 46 47 49 50 51 53 56 57 58 59 63 65 66 68 69 70 72  
 74 75 76 77 78 79 80 81 82 83 85 88 89 91 92 93 95 98 99  
 103 104 105 106 109 110 111 112 114 115 117 122 123 124  
 127 130 134 135 136 137 138 139 140 141 142 143 144 145  
 146 147 148 149 152 154 155 157 158 160 161 163 165 166  
 169 170 172 174 175 176 177 179 181 185 188 189 190 191  
 192 193 194 196 198 199 201 203 204 208 209 210 213 214  
 215 216 217 218 219 220 221 224 225 229 231 232 237 238  
 239 240 241 242 243 244 245 246 248 249 250 251 252 254  
 255 258 259 260 264 265 266 267 268 269 272 273 275 277  
 281 284 285 286 298 299 301 302 303 304 305 308 309 310  
 317 318)

Total disagreements: 138 (Units 3 4 7 11 12 14  
 19 23 24 29 31 32 34 35 36 40 41 42 43 48 52 54 55 60 61  
 62 64 65 67 71 73 78 84 86 87 90 94 96 97 100 101 102  
 107 108 109 110 111 113 116 118 119 120 121 124 125 126  
 128 129 131 132 133 136 143 144 146 150 151 153 154 156  
 159 162 164 167 168 171 173 174 178 180 182 183 184 187  
 188 195 197 200 202 205 206 207 211 212 222 223 224 226  
 227 228 230 233 234 235 236 245 247 253 256 257 261 262  
 263 267 270 271 274 276 278 279 280 282 283 287 299 300  
 304 305 306 307 311 312 313 314 315 316 317 319)

Percentage of agreement: 58%

## Manuscript 1837

Total agreements: 5 (Units 14 69 105 261 278)

Total disagreements: 3 (Units 67 119 278)

## Manuscript 1838

Total agreements: 9 (Units 11 14 60 61 69 105  
 109 110 192)

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Total disagreements: 9 (Units 6 36 87 107 109  
110 113 187 210)

Manuscript 1845

Total agreements: 3 (Units 51 261 297)

Total disagreements: 2 (Units 36 74)

Manuscript 1862

Total agreements: 1 (Unit 278)

Total disagreements: 1 (Unit 278)

Manuscript 1867

Total agreements: 2 (Units 311 319)

Total disagreements: 1 (Unit 13)

Manuscript 1872

Total agreements: 4 (Units 24 29 51 297)

Total disagreements: 2 (Units 218 231)

Manuscript 1873

Total agreements: 0

Total disagreements: 1 (Unit 57)

Manuscript 1874

Total agreements: 0

Total disagreements: 2 (Units 6 43)

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## Manuscript 1875

Total agreements: 7 (Units 14 17 35 105 109 110  
278)

Total disagreements: 18 (Units 6 34 43 51 55 63  
64 71 101 103 109 110 126 152 218 243 278 284)

Percentage of agreement: 28%

## Manuscript 1877

Total agreements: 12 (Units 5 6 16 18 69 72 105  
106 172 247 260 264)

Total disagreements: 17 (Units 7 11 12 14 40 43  
55 67 145 171 175 200 206 212 262 270 289)

Percentage of agreement: 41%

## Manuscript 1881

Total agreements: 12 (Units 6 18 43 69 72 106  
145 175 247 260 262 264)

Total disagreements: 17 (Units 5 7 11 12 14 16  
40 55 67 105 171 172 200 206 212 270 289)

Percentage of agreement: 41%

## Manuscript 1891

Total agreements: 2 (Units 11 14)

Total disagreements: 1 (Unit 6)

## Manuscript 1905

Total agreements: 1 (Unit 207)

Total disagreements: 0

## Manuscript 1906

Total agreements: 6 (Units 48 262 278 305 311 317)

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Total disagreements: 8 (Units 87 182 248 278 281  
305 310 317)

Manuscript 1907

Total agreements: 1 (Unit 173)

Total disagreements: 0

Manuscript 1908

Total agreements: 207 (Units 1 2 3 4 6 9 10 11 15  
17 18 19 20 21 25 26 27 28 30 31 33 34 36 37 38 39 41 42  
43 45 46 47 49 50 51 53 54 56 58 59 63 64 65 66 69 70 71  
74 76 77 78 79 80 81 83 85 87 88 89 92 93 95 96 99 100  
101 103 106 109 110 111 112 114 118 119 120 121 122 124  
126 128 130 133 134 137 138 139 140 141 142 143 144 146  
147 148 149 152 154 155 156 157 158 159 160 161 163 165  
166 169 170 172 174 175 176 177 178 179 181 185 188 189  
190 191 193 194 196 198 199 201 202 208 209 210 211 213  
214 216 217 218 219 220 221 225 226 228 229 231 232 233  
237 238 240 242 243 244 245 246 247 248 249 250 251 252  
254 255 256 258 259 260 261 264 265 266 267 268 269 272  
273 275 278 279 280 281 285 286 290 291 292 294 295 296  
298 299 300 301 302 303 304 305 307 308 309 310 311 312  
317 318)

Total disagreements: 136 (Units 3 4 5 7 8 12 13  
14 16 17 19 22 23 24 29 32 35 40 41 42 44 48 52 55 57 60  
61 62 65 67 68 72 73 75 78 82 84 86 90 91 94 97 98 102  
104 105 107 108 109 110 111 113 115 116 117 123 124 125  
127 129 131 132 135 136 143 144 145 146 150 153 154 162  
164 167 168 171 173 174 180 182 183 184 187 188 192 195  
197 200 203 204 205 206 207 212 215 222 223 224 227 230  
234 235 236 239 241 245 253 257 262 263 267 270 271 274  
276 277 278 282 283 284 287 289 292 293 297 299 304 305  
306 307 313 314 315 316 317 319)

Percentage of agreement: 60%

Manuscript 1909

Total agreements: 0

Total disagreements: 1 (Unit 16)

## Manuscript 1910

Total agreements: 1 (Unit 224)

Total disagreements: 1 (Unit 224)

## Manuscript 1912

Total agreements: 198 (Units 1 3 4 5 9 13 15 16  
 18 19 20 21 22 25 26 27 28 30 31 33 34 37 38 39 41 42 44  
 45 46 47 49 50 53 56 57 58 59 62 63 64 65 66 69 70 71 72  
 74 76 77 78 79 80 81 82 85 87 88 92 93 95 96 99 100 101  
 102 103 106 109 110 111 112 114 115 118 119 120 124 126  
 128 130 134 135 136 137 138 140 142 143 144 145 146 147  
 148 149 151 152 153 154 155 156 157 158 159 161 163 165  
 166 172 174 176 177 179 182 185 188 189 190 191 193 194  
 196 198 199 201 202 203 208 209 213 214 215 216 217 219  
 221 224 225 228 229 231 232 237 238 239 240 242 243 244  
 245 246 247 248 249 250 252 254 255 257 258 259 260 261  
 262 263 264 265 266 267 269 272 273 275 278 280 281 284  
 285 286 287 288 298 299 301 302 303 305 307 308 309 310  
 311 312 313 314 315 316 317 318)

Total disagreements: 133 (Units 3 4 6 7 8 11 12  
 17 19 23 24 29 32 35 36 40 41 42 43 48 51 52 54 55 60 61  
 65 67 68 73 75 78 83 84 86 89 90 91 94 97 98 104 105 107  
 108 109 110 111 113 116 117 121 122 123 124 125 127 129  
 131 132 133 136 139 141 143 144 146 150 154 160 162 164  
 167 168 171 173 174 175 178 180 181 183 184 187 188 192  
 195 197 200 204 205 206 207 210 211 212 218 220 222 223  
 224 226 227 230 233 234 235 236 241 245 251 253 256 267  
 268 270 271 274 276 277 278 279 282 283 288 289 299 300  
 305 306 307 317 319)

Percentage of agreement: 60%

## Manuscript 1913

Total agreement: 4 (Units 3 17 52 215)

Total disagreement: 2 (Units 3 64)

## Manuscript 1925

Total agreements: 1 (Unit 292)

Total disagreements: 1 (Unit 292)

## Manuscript 1926

Total agreements: 3 (Units 52 75 125)

Total disagreements: 2 (Units 74 173)

## Manuscript 1927

Total agreements: 2 (Units 75 78)

Total disagreements: 2 (Units 78 148)

## Manuscript 1938

Total agreements: 1 (Unit 300)

Total disagreements: 0

## Manuscript 1944

Total agreements: 1 (Unit 35)

Total disagreements: 3 (Units 10 54 173)

## Manuscript 1952

Total agreements: 2 (Units 14 17)

Total disagreements: 2 (Units 5 137)

## Manuscript 1955

Total agreements: 159 (Units 34 36 37 38 39 41  
 42 43 45 46 47 50 53 54 56 58 59 63 64 65 70 71 74 76 77  
 78 79 80 81 83 85 87 88 91 92 93 95 96 98 100 119 120  
 121 122 124 126 128 130 134 135 137 138 139 140 141 142  
 143 144 146 147 148 149 151 152 154 155 156 157 158 160  
 161 165 166 169 170 172 174 175 176 177 179 181 185 186  
 188 189 190 191 193 194 196 198 199 201 202 203 209 210  
 213 214 216 217 219 220 221 223 224 225 228 229 231 232  
 237 238 239 240 242 243 244 245 246 248 249 250 251 252  
 254 255 256 258 259 260 264 265 266 267 268 269 272 273  
 274 278 279 280 281 284 285 286 288 290 291 292 294 295  
 296 298 317 318 319)

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Total disagreements: 104 (Units 35 41 42 44 48  
 49 51 52 55 57 60 61 62 65 69 72 73 75 78 82 84 86 89 90  
 94 97 98 123 124 125 127 129 131 132 133 143 144 145 146  
 150 153 154 159 162 163 164 167 168 171 173 174 178 180  
 182 183 184 187 188 192 195 197 200 204 205 206 207 211  
 212 218 222 224 226 227 230 233 234 235 236 241 245 247  
 253 257 261 262 263 267 270 271 274 276 277 278 282 283  
 287 288 289 292 293 314 315 316 317)

Percentage of agreement: 60%

#### Manuscript 1959

Total agreements: 12 (Units 204 208 209 210 213  
 214 215 216 217 218 219 221)

Total disagreements: 7 (Units 205 206 207 211  
 212 220 222)

#### Manuscript 1962

Total agreements: 12 (Units 5 11 14 16 18 43 69  
 72 172 247 260 264)

Total disagreements: 14 (Units 6 7 40 55 67 145  
 171 175 200 206 212 262 270 289)

Percentage of agreement: 46%

#### Manuscript 1984

Total agreements: 13 (Units 5 6 11 16 18 43 106  
 172 175 212 247 260 264)

Total disagreements: 16 (Units 7 12 14 40 55 67  
 69 72 105 145 171 200 206 262 270 289)

Percentage of agreement: 45%

#### Manuscript 1985

Total agreements: 12 (Units 5 11 12 16 18 43 106  
 172 175 247 260 264)

---

Total disagreements: 15 (Units 6 7 14 55 67 72  
105 145 171 200 206 212 262 270 289)

Percentage of agreement: 44%

#### Manuscript 2004

Total agreements: 7 (Units 11 51 84 105 110 305  
319)

Total disagreements: 9 (Units 2 16 57 67 76 107  
110 125 305)

#### Manuscript 2005

Total agreements: 5 (Units 276 297 299 305 319)

Total disagreements: 5 (Units 217 255 286 299  
305)

#### Manuscript 2093

Total agreements: 1 (Unit 24)

Total disagreements: 1 (Unit 49)

#### Manuscript 2125

Total agreements: 2 (Units 17 78)

Total disagreements: 3 (Units 54 78 266)

#### Manuscript 2127

Total agreements: 20 (Units 5 6 11 12 14 18 29  
69 105 106 131 172 175 247 260 261 262 264 270 278)

Total disagreements: 19 (Units 16 40 43 55 57 67  
72 87 107 114 119 145 171 200 206 210 212 278 289)

Percentage of agreement: 51%

## Manuscript 2138

Total agreements: 0

Total disagreements: 1 (Unit 56)

## Manuscript 2143

Total agreements: 4 (Units 60 61 236 278)

Total disagreements: 3 (Units 57 102 278)

## Manuscript 2298

Total agreements: 2 (Units 51 319)

Total disagreements: 1 (Unit 16)

## Manuscript 2344

Total agreements: 205 (Units 1 2 3 4 5 6 10 11 13  
 15 16 18 19 21 22 25 26 27 28 30 31 33 34 36 37 38 39 41  
 42 44 45 46 47 49 50 53 54 56 57 58 59 64 65 66 70 71 74  
 76 77 78 79 80 81 83 85 87 88 89 92 93 95 96 99 100 101  
 102 103 104 106 109 110 111 112 114 118 119 120 121 122  
 124 126 128 139 134 137 138 139 140 141 142 143 144 146  
 147 148 149 151 152 154 155 156 157 158 160 161 163 165  
 166 169 170 172 173 174 176 177 179 180 181 185 188 190  
 191 193 194 196 198 199 201 203 204 208 209 210 211 213  
 214 215 216 217 218 219 221 223 224 225 228 229 232 235  
 237 238 239 240 242 243 246 247 248 249 250 252 254 255  
 256 258 259 260 261 264 265 266 267 268 271 272 273 275  
 278 279 280 281 284 285 286 288 290 291 292 294 295 296  
 297 299 301 302 303 304 305 306 308 309 310 312 317 318)

Total disagreements: 133 (Units 3 4 7 9 12 14 17  
 19 20 23 24 29 32 35 40 41 42 43 48 51 52 55 60 61 62 63  
 65 67 68 69 72 73 75 78 82 84 86 90 91 94 97 98 105 107  
 108 109 110 111 113 115 116 117 123 124 125 127 129 131  
 132 133 135 136 143 144 145 146 150 153 154 159 162 164  
 167 168 171 174 178 182 184 187 188 189 192 195 197 200  
 205 206 207 212 220 222 224 226 227 230 231 233 234 236  
 241 244 245 253 257 262 263 267 269 270 274 276 277 278  
 282 283 287 288 289 292 293 299 300 304 305 307 311 313  
 314 315 316 317 319)

Percentage of agreement: 60%

## Manuscript 2400

Total agreements: 1 (Unit 55)

Total disagreements: 0

## Manuscript 2492

Total agreements: 11 (Units 5 6 7 16 18 106 145  
172 247 260 264)

Total disagreements: 17 (Units 11 12 14 40 55 67  
69 72 105 171 175 200 206 212 262 270 289)

Percentage of agreement: 38%

## Manuscript 2495

Total agreements: 12 (Units 5 6 11 14 16 18 43  
106 172 247 260 264)

Total disagreements: 16 (Units 7 12 40 55 67 69  
72 105 171 175 200 206 212 262 270 289)

Percentage of agreement: 43%

Textus Receptus

Total agreements: 210 (Units 1 2 3 4 5 6 9 10 11  
13 15 16 18 19 20 21 22 25 26 27 28 30 31 33 34 36 37 38  
39 41 42 43 45 46 47 49 50 53 54 56 59 63 64 65 66 70 71  
74 76 77 78 79 80 81 83 85 87 88 89 92 93 95 96 99 100  
101 102 103 104 106 109 110 111 112 114 118 119 120 121  
122 124 126 128 130 133 134 135 136 137 138 139 140 141  
142 143 144 146 147 148 149 151 152 154 155 156 157 158  
160 161 165 166 169 170 174 175 176 177 179 181 185 186  
188 189 190 191 193 194 196 198 199 201 202 203 204 208  
209 210 211 213 214 215 216 217 218 219 220 221 223 224  
225 228 229 232 237 238 239 240 243 244 245 246 248 249  
250 251 252 254 255 256 258 259 260 264 265 266 267 268  
269 272 273 275 278 279 280 281 284 285 286 288 290 291  
293 294 295 296 298 299 301 302 303 304 305 307 308 309  
310 312 317 318 319)

Total disagreements: 134 (Units 3 4 7 8 12 14 19  
23 24 29 32 35 40 41 42 44 48 51 52 55 57 58 61 62 65 67  
68 69 72 73 75 78 82 84 86 90 91 94 97 98 105 107 108 109  
110 111 113 115 116 117 123 124 125 127 129 131 132 136)

143 144 145 146 150 153 154 159 162 163 164 167 168 171  
 172 173 174 178 180 182 183 184 187 188 192 195 197 200  
 205 206 207 212 222 226 227 230 231 233 234 235 236 241  
 242 245 247 253 257 261 262 263 267 270 271 274 276 277  
 278 282 283 287 288 289 292 293 297 299 300 304 305 306  
 307 311 313 315 316 317)

Percentage of agreement: 61%

itar

Total agreements: 10 (Units 16 69 72 106 145 171  
 172 212 260 264)

Total disagreements: 15 (Units 5 7 11 12 55 67 105  
 148 175 200 206 247 262 270 289)

Percentage of agreement: 40%

it<sup>c</sup>

Total agreements: 2 (Units 260 264)

Total disagreements: 7 (Units 17 18 40 200 262  
 270 289)

it<sup>d</sup>

Total agreements: 52 (Units 13 17 18 34 43 44 45  
 56 59 63 65 66 72 83 96 98 116 118 120 124 125 126 127  
 129 132 144 146 154 159 171 172 179 181 183 190 198 200  
 206 211 215 222 247 260 264 278 283 288 290 294 297 305  
 315)

Total disagreements: 93 (Units 5 6 7 9 11 12 14  
 15 16 21 22 28 30 32 36 38 39 40 51 54 55 58 65 67 69 75  
 76 82 84 87 88 92 93 103 105 106 108 114 122 124 137 138  
 139 144 145 146 147 154 155 157 165 166 167 175 176 177  
 180 184 197 199 207 208 210 212 216 217 221 229 246 247  
 255 259 262 263 265 266 270 271 272 274 278 282 288 289  
 296 302 305 307 308 311 314 316 318)

Percentage of agreement: 36%

itdem

Total agreements: 11 (Units 16 43 69 72 106 171

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172 260 264 278 297)

Total disagreements: 18 (Units 5 6 7 11 12 14 18  
55 105 145 175 200 206 247 262 270 278 289)

Percentage of agreement: 38%

it<sup>div</sup>

Total agreements: 2 (Units 260 264)

Total disagreements: 4 (Units 247 262 270 289)

it<sup>e</sup>

Total agreements: 50 (Units 13 18 34 43 44 45 56  
59 63 65 66 72 83 96 98 116 118 120 124 125 126 127 129  
132 136 144 146 154 159 171 172 179 181 183 190 198 200  
206 211 215 222 247 260 278 283 290 294 297 305 315)

Total disagreements: 82 (Units 5 6 7 9 11 12 14  
15 17 21 22 28 32 36 38 39 40 51 54 55 58 65 67 69 75 76  
82 84 87 92 93 103 105 106 108 114 122 124 136 137 138  
139 144 145 146 147 154 155 157 165 166 167 175 176 177  
180 184 197 199 207 208 210 212 216 217 221 229 246 255  
259 262 278 282 289 296 302 305 307 308 311 314 316)

Percentage of agreement: 38%

it<sup>f</sup>

Total agreements: 65 (Units 13 14 16 18 19 34 43  
44 45 59 63 65 66 69 72 73 82 83 88 106 118 120 122 124  
125 126 127 129 132 136 137 146 147 154 155 157 159 167  
171 172 179 181 183 190 199 207 211 212 215 216 222 260  
263 264 278 283 288 294 305 307 311 314 315 316 318)

Total disagreements: 75 (Units 5 6 7 9 11 12 15  
17 19 21 22 27 28 30 32 36 38 39 40 47 50 51 54 55 56 58  
65 67 70 75 76 84 87 92 93 96 98 103 105 108 114 116 124  
130 136 145 146 154 165 175 176 180 184 197 198 200 206  
210 246 247 259 262 266 270 278 282 288 289 290 293 297  
305 307 308)

Percentage of agreement: 46%



it<sup>g</sup>

Total agreements: 45 (Units 3 13 18 19 34 43 44  
45 63 65 72 83 88 118 120 122 124 126 127 129 136 146 147  
154 155 159 171 172 179 180 181 183 197 198 207 211 212  
215 247 260 263 278 282 283 288)

Total disagreements: 91 (Units 3 5 6 7 9 11 12 14  
15 16 17 19 21 22 27 28 30 32 36 38 39 40 47 50 51 54 55  
56 65 66 67 70 75 76 82 84 87 92 93 96 98 103 105 108 114  
116 124 136 137 138 145 146 154 157 165 166 167 169 175  
176 177 184 190 194 199 200 206 208 210 216 217 221 229  
243 246 250 254 259 262 264 265 266 270 271 278 288 289  
290 293 294 297)

Percentage of agreement: 33%

it<sup>gig</sup>

Total agreements: 1 (Unit 5)

Total disagreements: 1 (Unit 40)

it<sup>m</sup>

Total agreements: 11 (Units 13 63 69 83 116 124  
125 126 127 129 181)

Total disagreements: 19 (Units 9 12 14 28 36 43  
47 54 55 82 84 93 114 124 166 167 183 243 246)

Percentage of agreement: 37%

it<sup>r</sup>

Total agreements: 12 (Units 34 44 45 69 72 147  
154 155 157 159 183 212)

Total disagreements: 19 (Units 36 38 39 40 51 54  
55 56 145 154 167 176 181 184 197 198 199 200 201)

Percentage of agreement: 39%

it<sup>t</sup>

Total agreements: 2 (Units 16 72)

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Total disagreements: 6 (Units 6 7 11 88 200 212)

it<sup>x</sup>

Total agreements: 10 (Units 16 18 43 69 72 106  
171 172 260 264)

Total disagreements: 19 (Units 5 6 7 11 12 14 40  
55 67 105 145 175 200 206 212 247 262 270 289)

Percentage of agreement: 34%

it<sup>z</sup>

Total agreements: 11 (Units 6 16 18 43 69 72 106  
171 172 260 264)

Total disagreements: 16 (Units 5 7 11 12 14 55  
105 145 175 200 206 212 247 262 270 289)

Percentage of agreement: 41%

vulg

Total agreements: 68 (Units 3 13 16 17 22 30 34  
43 44 45 56 59 63 66 69 72 73 82 98 106 118 120 124 125  
126 127 129 132 133 136 137 139 146 147 154 159 167 171  
172 179 181 183 190 191 199 207 208 211 212 222 233 260  
261 263 264 271 283 288 290 293 294 297 305 307 311 314  
315 316)

Total disagreements: 75 (Units 3 6 7 9 11 12 14  
15 21 28 32 36 37 38 39 50 51 54 55 58 64 70 75 76 83  
84 87 88 91 92 93 101 103 105 108 114 116 122 124 130  
134 136 145 146 148 152 154 155 157 165 175 176 180 184  
192 197 198 200 206 215 236 246 247 249 257 259 262 266  
270 282 288 305 307 308 318)

Percentage of agreement: 48%

vulg<sup>six</sup>

Total agreements: 0

Total disagreements: 1 (Unit 137)

vulg<sup>cl</sup>

Total agreements: 4 (Units 84 88 96 157)

Total disagreements: 8 (Units 18 40 47 67 183  
216 289 297)

vulg<sup>ww</sup>

Total agreements: 2 (Units 18 289)

Total disagreements: 2 (Units 40 67)

vulg<sup>am</sup>

Total agreements: 1 (Unit 278)

Total disagreements: 5 (Units 148 157 216 274 278)

vulg<sup>fu</sup>

Total agreements: 2 (Units 50 278)

Total disagreements: 5 (Units 148 157 208 216  
278)

vulg<sup>harl</sup>

Total agreements: 1 (Unit 50)

Total disagreements: 3 (Units 157 265 311)

vulg<sup>tol</sup>

Total agreements: 3 (Units 50 216 278)

Total disagreements: 2 (Units 157 278)

syr<sup>p</sup>

Total agreements: 63 (Units 11 13 15 16 18 21 22  
28 30 34 43 44 45 50 55 56 58 59 69 75 82 83 84 86 87 88)

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96 106 109 118 122 124 126 129 133 136 139 146 154 167  
 175 184 199 207 208 211 226 232 233 246 247 251 260 261  
 264 267 282 288 293 294 297 311 318)

Total disagreements: 52 (Units 2 5 6 7 14 38 40  
 54 66 67 68 70 72 91 98 105 108 109 116 124 134 136 137  
 142 145 146 154 157 159 171 177 179 181 183 192 200 212  
 215 236 254 262 263 267 270 271 288 289 308 309 314 315  
 316)

Percentage of agreement: 55%

syr<sup>h</sup>

Total agreements: 67 (Units 6 7 11 13 14 15 16 18  
 21 22 28 30 34 37 38 39 43 45 50 54 56 59 69 82 83 88 91  
 96 98 106 109 118 122 124 126 132 133 136 137 146 154 157  
 159 167 175 179 181 184 199 208 211 215 224 233 246 247  
 251 260 261 264 266 293 294 297 304 305 311)

Total disagreements: 47 (Units 5 12 17 36 40 55  
 58 67 68 70 72 75 84 87 89 105 108 109 116 124 136 139  
 142 145 146 154 161 171 183 192 197 200 212 224 232 236  
 255 262 263 270 271 282 286 289 304 305 309)

Percentage of agreement: 59%

syr<sup>pal</sup>

Total agreements: 3 (Units 14 35 270)

Total disagreements: 7 (Units 5 6 7 12 171 212 266)

syr<sup>hmg</sup>

Total agreements: 8 (Units 18 90 105 109 138 226  
 270 288)

Total disagreements: 5 (Units 66 109 132 212 288)

syr<sup>hgr</sup>

Total agreements: 2 (Units 278 288)

Total disagreements: 3 (Units 129 278 288)

syr<sup>h</sup> with \*

Total agreements: 1 (Unit 5)

Total disagreements: 3 (Units 67 91 207)

cop<sup>sa</sup>

Total agreements: 30 (Units 6 14 15 16 30 45 58  
72 97 106 108 109 118 124 126 127 129 136 145 146 153  
154 157 159 260 261 262 277 278 289)

Total disagreements: 32 (Units 5 7 12 18 21 40  
43 50 55 59 67 69 96 98 105 109 116 122 124 136 145 146  
154 172 175 200 212 264 266 270 278 279)

Percentage of agreement: 48%

cop<sup>bo</sup>

Total agreements: 62 (Units 4 5 13 14 15 16 17 18  
21 32 34 43 44 56 58 59 69 72 73 75 82 84 94 96 98 109  
118 122 124 129 133 136 137 146 153 154 157 159 171 172  
173 179 197 208 211 224 232 233 260 261 262 263 264 278  
283 288 289 305 311 314 315 316)

Total disagreements: 64 (Units 2 4 6 7 12 18 22  
28 36 39 40 43 45 50 54 55 67 77 81 83 87 91 101 105 106  
108 109 116 124 136 139 145 146 154 161 175 181 184 192  
199 200 207 210 212 215 224 246 251 257 260 266 270 271  
278 282 288 289 290 293 294 297 305 308 318)

Percentage of agreement: 49%

cop<sup>fay</sup>

Total agreements: 2 (Units 72 145)

Total disagreements: 1 (Unit 55)

goth

Total agreements: 28 (Units 17 18 21 34 118 139  
142 145 146 154 159 172 175 179 181 184 215 226 245 251  
259 260 266 270 271 278 282 288)

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Total disagreements: 42 (Units 11 22 28 30 32 36  
67 68 72 75 81 96 98 116 133 134 146 147 154 171 176 177  
183 192 197 199 200 208 212 229 245 246 248 254 257 261  
262 263 275 278 288 289)

Percentage of agreement: 40%

arm

Total agreements: 68 (Units 5 11 13 14 18 21 22  
24 32 34 35 43 44 45 56 58 59 69 72 73 75 82 83 84 86 96  
105 122 124 125 126 127 129 132 133 136 137 142 146 154  
157 159 168 181 184 206 208 215 233 240 260 261 262 263  
264 267 271 277 283 294 297 305 307 311 314 315 316 318)

Total disagreements: 52 (Units 6 7 12 16 28 33  
36 38 39 40 47 50 54 55 64 67 77 87 88 91 101 106 108  
116 118 124 136 145 146 147 154 158 171 175 179 180 191  
192 197 199 200 207 210 212 232 246 247 249 250 251 255  
257 261 265 266 267 279 282 289 305 307 308)

Percentage of agreement: 52%

eth

Total agreements: 42 (Units 13 14 15 30 32 39 43  
44 45 54 58 69 72 82 83 97 105 106 123 124 129 133 146  
154 157 171 181 197 199 208 212 230 232 233 260 261 263  
267 270 282 294 297)

Total disagreements: 44 (Units 5 6 7 12 18 21 28  
36 40 55 59 66 67 84 87 88 91 108 116 124 133 146 154 169  
172 183 184 200 207 215 216 246 257 262 265 266 267 271  
293 308 309 311 315 316)

Percentage of agreement: 49%

eth<sup>pp</sup>

Total agreements: 2 (Units 175 251)

Total disagreements: 2 (Units 289 318)

eth<sup>ro</sup>

Total agreements: 2 (Units 289 318)

Total disagreements: 3 (Units 40 175 251)

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## Adam

Total agreements: 4 (Units 69 145 171 206)

Total disagreements: 0

## Amb

Total agreements: 12 (Units 17 65 83 88 124 129  
171 172 262 271 297 315)

Total disagreements: 19 (Units 9 47 55 59 65 67  
76 82 83 87 91 124 175 192 200 247 254 262 302)

Percentage of agreement: 39%

## Ambrster

Total agreements: 52 (Units 3 13 18 19 30 43 59  
63 64 65 68 72 73 83 88 97 98 106 116 124 126 129 132  
133 136 142 146 154 156 157 159 171 172 179 181 199 207  
212 215 216 222 229 243 260 261 262 267 274 278 283 288  
294)

Total disagreements: 72 (Units 3 6 9 11 12 14  
19 22 28 32 36 38 39 40 47 50 51 55 56 58 65 67 70 76  
82 84 87 91 93 102 105 108 118 122 124 136 137 138 145  
146 154 155 165 167 184 192 197 198 200 201 206 208 210  
212 232 236 246 251 257 259 262 263 266 267 270 272 278  
282 288 289 293 297)

Percentage of agreement: 42%

## Amphil

Total agreements: 2 (Units 182 318)

Total disagreements: 1 (Unit 183)

## Antioch

Total agreements: 2 (Units 47 304)

Total disagreements: 4 (Units 43 48 246 304)

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## Aphr

Total agreements: 0

Total disagreements: 2 (Units 145 172)

## Apol

Total agreements: 2 (Units 14 43)

Total disagreements: 0

## Archel

Total agreements: 5 (Units 68 139 183 199 274)

Total disagreements: 4 (Units 147 182 200 206)

## Ath

Total agreements: 48 (Units 1 13 14 41 43 45 50  
51 55 58 68 69 84 124 125 126 127 129 133 134 136 154  
155 156 157 158 171 175 181 187 190 191 203 208 211 224  
229 230 231 238 240 242 243 267 271 300 311 313)

Total disagreements: 26 (Units 12 20 32 33 40 41  
48 51 88 124 129 136 154 161 175 186 200 205 206 224 231  
241 242 246 267 271)

Percentage of agreement: 65%

## Aug

Total agreements: 31 (Units 14 16 17 18 19 22 30  
59 65 67 68 72 82 83 86 97 116 118 124 126 155 183 184  
192 199 207 212 215 246 251 271)

Total disagreements: 37 (Units 7 12 16 19 21 47  
55 56 65 67 76 84 87 88 91 102 105 106 108 116 118 124  
129 134 165 180 198 200 207 212 216 254 262 266 270 274  
316)

Percentage of agreement: 46%

## Bas

Total agreements: 44 (Units 12 13 14 30 41 42 45  
47 48 50 58 59 60 61 63 82 83 90 91 92 96 106 107 108 109  
111 123 124 125 126 127 129 150 156 157 172 181 187 226  
229 238 251 271 278)

Total disagreements: 35 (Units 40 41 42 43 45 48  
50 51 60 61 63 67 80 84 85 87 95 107 109 111 112 123 124  
129 132 171 185 187 205 206 228 251 268 271 278)

Percentage of agreement: 56%

## Basilid

Total agreements: 1 (Unit 203)

Total disagreements: 1 (Unit 54)

## Caes

Total agreements: 6 (Units 11 136 246 300 317  
318)

Total disagreements: 4 (Units 80 129 136 317)

## Cass

Total agreements: 1 (Unit 105)

Total disagreements: 3 (Units 237 289 297)

## Chr

Total agreements: 109 (Units 10 11 14 15 17 18 19  
20 21 22 28 29 32 33 34 36 38 39 42 43 45 54 55 56 58 59  
68 69 70 72 75 78 79 80 85 88 89 91 96 97 99 105 106 108  
109 110 112 118 119 120 122 124 125 126 127 137 139 142  
146 154 157 158 164 172 173 174 175 178 179 181 188 192  
195 199 201 207 208 210 211 215 224 230 232 240 242 246  
247 251 252 259 260 261 263 266 267 268 273 278 282 294  
297 300 303 304 307 310 311 318 319)

Total disagreements: 97 (Units 5 6 7 12 14 16 18  
19 29 32 40 42 58 60 61 64 67 68 72 78 82 90 91 94 98 99  
104 105 106 108 109 110 115 116 117 119 123 124 132 133)

142 145 146 147 150 153 154 155 159 162 163 167 168 171  
 174 180 182 183 184 187 188 190 196 197 200 206 207 212  
 224 231 235 236 237 241 242 247 250 257 262 267 270 271  
 278 282 283 287 289 291 293 303 304 307 313 314 315 316  
 319)

Percentage of agreement: 53%

#### Chron

Total agreements: 3 (Units 41 246 305)

Total disagreements: 5 (Units 41 68 205 236 305)

#### Clem

Total agreements: 78 (Units 1 2 3 4 8 10 13 14 15  
 24 25 26 34 35 36 37 41 42 53 55 57 59 61 62 64 68 70 71  
 72 76 77 79 80 89 90 92 128 160 161 172 186 190 193 196  
 197 198 201 203 209 210 211 214 216 217 218 227 228 229  
 231 236 238 240 243 257 271 272 273 274 287 290 293 294  
 311 314 315 316 317 318)

Total disagreements: 38 (Units 3 4 11 30 34 41 42  
 43 45 54 55 60 84 88 105 119 129 159 173 187 191 193 196  
 197 199 200 209 211 215 226 230 241 242 251 257 287 317  
 319)

Percentage of agreement: 67%

#### Clem-Ro

Total agreements: 2 (Units 41 42)

Total disagreements: 2 (Units 41 42)

#### Const

Total agreements: 2 (Units 41 42)

Total disagreements: 2 (Units 41 42)

## Cosm-Ind

Total agreements: 3 (Units 145 172 174)

Total disagreements: 3 (Units 171 172 174)

## Cyp

Total agreements: 13 (Units 19 34 63 68 69 72 83  
122 171 172 215 229 243)

Total disagreements: 14 (Units 15 18 19 36 70 84  
88 90 175 206 232 236 246 257)

Percentage of agreement: 48%

## Cyr

Total agreements: 56 (Units 6 11 13 14 17 20 24  
32 33 42 51 56 57 58 63 68 82 94 96 99 108 109 110 124  
125 126 134 143 145 146 150 172 174 181 183 187 209 210  
211 212 224 226 229 240 243 247 270 271 300 303 304 307  
308 314 315 316)

Total disagreements: 47 (Units 6 10 12 18 34 40  
42 45 48 50 58 59 94 95 109 110 112 123 124 127 139 142  
143 145 146 171 172 173 174 182 183 192 206 207 212 215  
224 226 240 241 242 246 266 273 293 304 307)

Percentage of agreement: 54%

## Cyr-Jer

Total agreements: 33 (Units 13 14 16 24 42 48 59  
75 77 78 94 108 109 110 139 145 146 147 154 155 157 158  
183 190 191 205 209 210 211 229 262 294 317)

Total disagreements: 24 (Units 12 17 36 40 42  
48 60 61 78 94 109 110 129 139 146 153 154 182 206 226  
228 262 293 317)

Percentage of agreement: 58%

## Dam

Total agreements: 83 (Units 5 7 10 11 14 15 17 18  
20 21 29 32 33 39 42 43 45 59 60 61 75 79 80 82 83 85 87

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88 89 99 105 106 109 110 118 119 122 123 124 133 136 137  
 139 146 153 154 157 158 159 167 172 174 178 179 181 187  
 192 199 205 208 210 212 224 227 232 240 246 252 259 260  
 262 266 268 278 283 287 291 297 300 304 307 310 319)

Total disagreements: 78 (Units 6 12 16 22 28 30  
 34 36 40 42 48 54 58 67 69 72 75 82 84 91 94 95 96 98 104  
 107 108 109 110 112 115 116 117 120 123 124 127 132 136  
 142 146 150 154 162 163 168 171 174 180 182 184 187 191  
 200 206 207 211 215 224 235 247 251 257 261 262 263 278  
 282 289 293 303 304 307 313 314 315 316 319)

Percentage of agreement: 52%

#### Dial

Total agreements: 19 (Units 66 68 99 108 109 111  
 112 124 138 139 146 167 169 170 174 181 182 205 266)

Total disagreements: 12 (Units 97 98 109 111 124  
 146 162 163 164 174 183 207)

Percentage of agreement: 61%

#### Did

Total agreements: 35 (Units 6 13 14 15 16 17 32  
 33 43 45 51 56 58 63 69 84 124 126 127 133 134 137 150  
 154 156 158 159 179 180 188 251 266 306 317 318)

Total disagreements: 21 (Units 12 15 28 34 55 69  
 94 124 129 137 152 153 154 155 157 175 188 238 243 270  
 317)

Percentage of agreement: 63%

#### Dion

Total agreements: 1 (Unit 72)

Total disagreements: 2 (Units 72 240)

#### Encrat

Total agreements: 2 (Units 272 273)

Total disagreements: 2 (Units 271 274)

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## Ephr

Total agreements: 9 (Units 1 6 16 73 176 187 226  
260 318)

Total disagreements: 16 (Units 5 9 14 15 16 67  
72 105 145 159 172 215 262 282 283 289)

Percentage of agreement: 36%

## Euseb

Total agreements: 61 (Units 1 16 26 38 41 42 47  
50 51 54 58 67 68 82 94 106 109 115 116 117 119 125 126  
127 132 133 134 136 139 150 153 154 157 158 182 187 188  
190 191 192 196 197 205 206 207 211 224 238 239 240 241  
243 247 257 260 267 288 289 296 300 318)

Total disagreements: 51 (Units 9 36 39 40 41 42  
47 54 55 83 84 85 107 109 118 119 129 132 133 136 150  
154 156 158 175 182 187 188 190 191 193 199 200 201 205  
206 207 211 224 238 240 241 242 243 246 249 259 262 266  
267 288)

Percentage of agreement: 54%

## Euthal

Total agreements: 71 (Units 5 18 36 42 57 59 69  
72 75 80 82 83 85 88 96 99 104 106 110 115 117 122 123  
124 127 136 137 153 154 157 159 167 168 172 178 179 180  
183 187 191 197 201 208 210 211 224 231 235 240 242 245  
247 252 257 259 260 261 262 266 268 273 278 288 291 294  
297 300 303 304 307 311)

Total disagreements: 64 (Units 6 11 14 34 42 43  
48 64 67 105 108 110 112 116 118 119 120 123 124 126 132  
136 139 142 145 150 154 158 163 164 171 175 181 182 192  
199 200 205 207 215 224 232 236 237 241 245 246 251 263  
270 271 278 282 283 287 288 289 293 304 307 315 316 318  
319)

Percentage of agreement: 53%

## Gaud

Total agreements: 1 (Unit 197)

Total disagreements: 2 (Units 199 201)

## Greg-Elv

Total agreements: 1 (Unit 171)

Total disagreements: 1 (Unit 145)

## Greg-Naz

Total agreements: 2 (Units 171 266)

Total disagreements: 0

## Greg-Nyss

Total agreements: 11 (Units 109 110 150 154 155  
156 157 158 171 172 303)

Total disagreements: 8 (Units 109 110 152 154 181  
208 270 293)

## Hil

Total agreements: 25 (Units 13 17 18 19 43 55 63  
67 125 126 127 129 133 136 154 156 157 171 172 181 190  
210 229 267 283)

Total disagreements: 30 (Units 12 14 19 36 38 39  
47 50 51 55 94 136 137 139 154 155 156 157 175 236 246  
247 251 254 257 267 270 271 272 282)

Percentage of agreement: 46%

## Hipp

Total agreements: 16 (Units 13 14 19 20 41 42  
109 110 111 150 153 154 157 171 261 267)

Total disagreements: 18 (Units 12 19 20 41 42  
68 109 110 111 112 154 155 156 158 231 240 262 267)

Percentage of agreement: 47%

## Ign

Total agreements: 1 (Unit 144)

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Total disagreements: 1 (Unit 144)

Iren

Total agreements: 30 (Units 13 17 19 27 55 63 69  
94 102 106 108 125 126 127 133 134 139 145 146 147 154  
172 173 183 207 211 215 236 255 288)

Total disagreements: 30 (Units 7 12 14 15 19 28  
69 93 101 105 108 145 146 154 155 156 157 165 172 173  
175 207 210 241 242 246 257 262 288 289)

Percentage of agreement: 50%

Isid

Total agreements: 1 (Unit 159)

Total disagreements: 0

Jer

Total agreements: 18 (Units 22 55 67 82 84 90  
122 129 197 207 212 215 216 222 246 262 270 294)

Total disagreements: 15 (Units 18 40 47 64 82  
83 90 129 200 208 215 236 262 293 297)

Percentage of agreement: 55%

Just

Total agreements: 2 (Units 50 271)

Total disagreements: 0

Lcif

Total agreements: 5 (Units 66 190 191 215 294)

Total disagreements: 14 (Units 67 197 198 199  
200 201 206 263 265 271 272 274 293 302)

## Macar

Total agreements: 7 (Units 14 42 43 45 124 172  
179)

Total disagreements: 2 (Units 42 124)

## Man

Total agreements: 4 (Units 66 67 182 183)

Total disagreements: 0

## Marc

Total agreements: 21 (Units 7 67 68 98 102 104  
108 109 110 111 115 116 139 157 158 172 231 232 234 235  
262)

Total disagreements: 15 (Units 6 64 104 105 109  
110 111 145 153 171 182 183 186 206 215)

Percentage of agreement: 58%

## Meth

Total agreements: 16 (Units 11 12 13 14 70 72 75  
78 82 83 85 133 211 226 232 235)

Total disagreements: 12 (Units 5 10 12 13 14 68  
76 77 78 84 173 236)

Percentage of agreement: 57%

## Naass

Total agreements: 2 (Units 1 203)

Total disagreements: 5 (Units 54 55 112 226 231)

## Nicet

Total agreements: 0

Total disagreements: 1 (Unit 14)

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## Novat

Total agreements: 3 (Units 19 50 181)

Total disagreements: 8 (Units 19 137 254 255 266  
271 272 274)

## Oec

Total agreements: 4 (Units 28 30 91 278)

Total disagreements: 11 (Units 17 32 57 68 75 89  
133 278 300 311 319)

## Or

Total agreements: 145 (Units 2 3 5 7 13 15 16 17  
18 19 21 26 27 28 30 32 34 36 37 38 39 41 42 43 45 47 50  
51 52 55 56 57 58 59 60 61 63 64 65 66 67 68 69 70 72 73  
75 77 78 79 81 84 89 90 91 92 98 99 106 107 108 109 110  
111 112 119 121 124 125 126 127 129 130 132 133 134 136  
137 138 145 147 150 153 154 155 156 157 158 159 162 167  
169 170 171 172 173 174 175 176 179 180 181 182 183 187  
188 191 192 193 196 197 198 199 201 203 208 209 210 215  
226 229 231 233 236 238 239 240 241 242 243 246 255 257  
261 262 267 270 271 272 273 300 303 307 308 311)

Total disagreements: 113 (Units 3 5 6 7 11 12 13  
14 15 16 18 19 21 22 29 34 35 36 39 40 41 42 48 50 51 52  
54 55 57 58 60 61 65 67 68 70 78 80 88 90 91 94 96 105 106  
108 109 110 111 112 116 118 123 124 126 127 130 132 133  
134 136 137 142 150 153 154 156 157 163 164 165 167 168  
171 172 173 174 175 180 182 183 187 188 190 191 193 197  
198 200 203 207 208 215 216 226 231 232 235 236 241 243  
246 251 252 257 262 267 271 273 274 303 307 308)

Percentage of agreement: 56%

## Pac

Total agreements: 2 (Units 67 108)

Total disagreements: 0

## Paulin

Total agreements: 1 (Unit 192)

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Total disagreements: 0

Pelag

Total agreements: 7 (Units 43 56 82 84 88 129 208)

Total disagreements: 9 (Units 47 67 83 105 122  
200 262 270 289)

Peter-Alex

Total agreements: 1 (Unit 171)

Total disagreements: 1 (Unit 68)

Phot

Total agreements: 3 (Units 18 211 226)

Total disagreements: 3 (Units 133 173 211)

Polyc

Total agreements: 2 (Units 41 42)

Total disagreements: 2 (Units 41 42)

Prim

Total agreements: 2 (Units 297 311)

Total disagreements: 2 (Units 289 318)

Ps-Ath

Total agreements: 13 (Units 12 19 42 48 69 82 84  
94 136 157 171 172 266)

Total disagreements: 12 (Units 12 18 19 42 58 68  
136 157 171 207 251 293)

Percentage of agreement: 52%

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## Ps-Ign

Total agreements: 1 (Unit 145)

Total disagreements: 1 (Unit 145)

## Ps-Jer

Total agreements: 0

Total disagreements: 1 (Unit 289)

## Ps-Just

Total agreements: 0

Total disagreements: 2 (Units 226 271)

## Ps-Oec

Total agreements: 2 (Units 5 145)

Total disagreements: 5 (Units 12 67 105 172 212)

## Ptol

Total agreements: 1 (Unit 68)

Total disagreements: 0

## Quaest

Total agreements: 0

Total disagreements: 1 (Unit 251)

## Sedul

Total agreements: 3 (Units 6 22 105)

Total disagreements: 1 (Unit 56)

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## Sev

Total agreements: 1 (Unit 132)

Total disagreements: 5 (Units 12 14 40 207 236)

## Tert

Total agreements: 36 (Units 9 13 34 55 64 67 68  
70 83 84 90 108 116 137 139 145 146 154 156 157 167 171  
172 173 190 191 206 211 229 230 236 261 262 267 278 308)

Total disagreements: 32 (Units 6 12 14 15 34 69  
70 82 84 88 90 91 92 101 118 120 145 146 147 154 173 175  
206 208 215 232 246 262 266 267 271 278)

Percentage of agreement: 53%

## Theodot

Total agreements: 3 (Units 172 229 240)

Total disagreements: 2 (Units 241 242)

## Thdrt

Total agreements: 95 (Units 5 10 15 16 17 18 20  
21 22 28 30 33 34 36 39 41 43 45 54 55 59 69 79 80 83 85  
87 88 89 91 96 99 105 106 109 110 112 118 119 120 122  
124 132 133 136 137 139 142 146 154 157 158 164 174 175  
179 180 181 183 188 191 192 199 201 205 207 208 210 211  
224 226 232 233 240 246 251 259 260 261 263 266 267 268  
273 278 294 297 300 303 304 307 310 317 318 319)

Total disagreements: 97 (Units 6 11 12 14 20 32  
40 41 60 61 67 68 72 75 82 84 87 89 90 94 98 99 104 107  
108 109 110 115 116 117 123 124 127 132 136 137 145 146  
150 153 154 159 162 163 167 168 171 172 174 175 182 183  
184 185 187 188 192 197 200 206 207 208 211 212 224 228  
231 232 235 236 241 242 247 252 257 262 266 267 270 271  
273 278 282 283 286 287 289 291 293 304 307 311 313 314  
315 316 317)

Percentage of agreement: 49%

## Theo-Mops

Total agreements: 4 (Units 21 22 260 270)

Total disagreements: 2 (Units 262 289)

## Thphylct

Total agreements: 12 (Units 5 28 30 51 83 97 136  
205 215 263 278 319)

Total disagreements: 21 (Units 12 17 32 34 56 67  
68 75 91 105 136 172 212 232 237 252 262 264 265 278 303)

Percentage of agreement: 36%

## Tit-Bost

Total agreements: 1 (Unit 232)

Total disagreements: 2 (Units 6 236)

## Valent

Total agreements: 4 (Units 12 13 26 55)

Total disagreements: 1 (Unit 55)

## Victorin

Total agreements: 1 (Unit 246)

Total disagreements: 2 (Units 232 236)

## Vict-Rom

Total agreements: 2 (Units 212 247)

Total disagreements: 2 (Units 206 270)

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## Vigil

Total agreements: 2 (Units 56 91)

Total disagreements: 2 (Units 47 200)

## Zeno

Total agreements: 1 (Unit 68)

Total disagreements: 0