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THE TEXT OF THE FOURTH GOSPEL
IN GREEK LECTIONARY 71172



by
Timothy Neal Tutor

ABSTRACT

This investigation into the Johannine pericopes in Greek lectionary /1172 seeks to discover the textual character of twenty-four pericopes, with reference to five text-types, and to provide answers to three questions: (1) Do any of the Johannine pericopes in /1172 show affinity with an identifiable Caesarean text-type? (2) Is there a connecting link between the Caesarean and Byzantine text-types? (3) What part does the lectionary play in this connection?

The investigation begins with an account of textual criticism: how the method works; the identity, history, and significance of three of the major text-types; and the history and significance of the Caesarean text-type; and continues with an exploration of a Byzantine-Caesarean connection.

Next follows a general description of lectionaries: What they are; when, where, and why they were compiled; and, whether it is possible to speak of a "lectionary text," complemented by a history of the lectionary text.

Chapter II has a description of the lectionary under investigation, /1172, and presents the Greek texts of the Johannine pericopes. These pericopes have been collated against the 1873 Oxford *Textus Receptus*, and 442 variants are listed in Chapter III. An analysis of the data is given in Chapter IV, pericope by pericope, and the textual affinity, i. e., the support given by each of the representative text-types to the variants in each pericope, is inferred from the data.

Chapter V presents conclusions, and offers some answers. Recent research (2004) indicates that an identifiable Caesarean text does exist, and the manuscript family which contains Origen may be called "Caesarean," a distinct text-type which began to be influenced by the Byzantine during the fourth century, possibly as the result of deliberate correction, so that a connection between the two is evident.

The evidence from *l1172* indicates that a lectionary text existed, was present in the Eastern Mediterranean by the fourth century, and was Byzantine, although having Caesarean coloring; and that the lectionary itself, originating in the post-persecution era of Constantine and having pre-Caesarean roots influenced by Byzantine elements, played a part in the Caesarean-Byzantine connection.

THE TEXT OF THE FOURTH GOSPEL
IN GREEK LECTIONARY 11172

A Thesis

Presented to

The Faculty of the Graduate School
Abilene Christian University

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

by

Timothy Neal Tutor

November 2005

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This thesis, directed and approved by the candidate's committee, has been accepted by the Graduate Council of Abilene Christian University in partial fulfillment of the requirements for the degree.

Master of Arts

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Dean of the Graduate School

Date

11-4-05

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To my family

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CHAPTER I
INTRODUCTION

In all probability, the earliest lectionaries were copied from continuous-text manuscripts,¹ conservative in transmitting an older, more traditional text-type than the date of the copying might suggest.² Generally, lectionaries are Byzantine in character,³ but it will be profitable to look for the origin of the Byzantine order in a locality which used a NT with a Caesarean, i. e., the text closely related to Origen's work or, more precisely, a pre-Caesarean, i. e., a text resembling that of an Egyptian precursor, text-type.⁴

John Chrysostom's text has been linked with Lucian's revision, and the lectionary text belongs to this same period.⁵ The wide geographical attestation to the Caesarean text-type may be the evidence necessary to assess the contention that lectionaries are a link between the Caesarean text-type and the Byzantine rescension which dominated the

¹ Harry M. Buck, *The Johannine Lessons in the Greek Gospel Lectionary*, Studies in the Lectionary Text of the Greek New Testament, Volume II, Number 4 (Chicago: University of Chicago Press, 1958), 52.

² Bruce M. Metzger, "Greek Lectionaries and a Critical Edition of the Greek New Testament," in *Die Alten Übersetzungen des Neuen Testaments, Die Kirchenväterizitate und Lektionare*, Band 5, Arbeiten zur Neutestamentlichen Textforschung (Berlin and New York: Walter de Gruyter, 1972), 479.

³ Buck, *Johannine*, 76.

⁴ Bruce M. Metzger, *The Saturday and Sunday Lessons from Luke in the Greek Gospel Lectionary*, Studies in the Lectionary Text of the Greek New Testament, Volume II, Number 3 (Chicago: University of Chicago Press, 1944), 67.

⁵ Buck, *Johannine*, 67.

middle ages.⁶ Though superficially Byzantine, lectionaries, nevertheless, carry Caesarean blood in their veins. Roughly contemporary with the great theological debates that raged throughout the Church in the early centuries, lectionaries—preserving an early form of text—stand as witnesses, holding evidence necessary to the formulation of a history of the text of the NT.

Until recently, however, this history-of-text information has been ignored because (1) of the difficulty caused by the very nature of the lectionary itself⁷ and (2) most textual criticism of the NT is done by Westerners. The lectionary, a product of the ancient Eastern church, is considered to be “exotic” and, therefore, difficult to understand.⁸

Fortunately, that ignorance has been remedied. Beginning in 1933—the efforts of the Divinity School at the University of Chicago—lectionaries and their study have been accorded more respect and, consequently, more research. It has been proposed that the lectionary is the link between the Caesarean and Byzantine texts-types.⁹

Modern textual criticism of the NT calls for a complete collation of manuscripts, as anything less will produce less-than-satisfactory results. This paper proposes the full collation of the Johannine pericopes of Greek lectionary 11172 to establish textual affinity

⁶ Buck, *Johannine*, 76.

⁷ Ernest Cadman Colwell, “Method in the Study of the Text of the Gospel Lectionary,” in *Prolegomena to the Study of the Lectionary Text of the Gospels*, Studies in the Lectionary Text of the Greek New Testament, Volume I (Chicago: University of Chicago Press, 1933), 13.

⁸ Donald W. Riddle, “The Use of Lectionaries in Critical Editions and Studies of the New Testament Text,” in *Prolegomena to the Study of the Lectionary Text of the Gospels*, Volume 1 (Chicago: University of Chicago Press, 1933), 67.

⁹ Buck, *Johannine*, 76.

and to contribute those findings to the search for that elusive “original” text of the NT or, at least, to a history of the transmission of that text.

An investigation into the text of the fourth gospel in Greek lectionary 1172 requires: (1) An understanding of textual criticism as a method of investigation, as well as its *raison d’être* and what it hopes to accomplish; (2) a knowledge of the nature, history, composition and use of the lectionary, and its significance to textual criticism’s desired result; and (3) assumptions with which the results of the investigation may be compared, and from which conclusions may be drawn.

Textual Criticism

Textual criticism has to do with “the ascertainment of the true form of a literary work, as originally composed and written down by its author,”¹⁰ and to investigate the copies of that author’s original, but not extant, work, in an attempt to reconstruct the original.¹¹ In the case of the NT, the autographs of the books have not survived,¹² and since “[i]t is practically impossible to copy a manuscript without making a mistake,”¹³ the copies differ.

¹⁰ Frederic G. Kenyon, *Handbook to the Textual Criticism of the New Testament*, 2nd ed. (Macmillan, nd; reprint, Grand Rapids, MI: Eerdmans, 1953), 1.

¹¹ Kenyon, *Handbook*, 2. Westcott and Hort’s aim was “to determine the original words of the Apostles and writers of the New Testament” (*Introduction to the New Testament in the Original Greek: With Notes on Selected Readings* [New York: Harper and Brothers, 1882; reprint, Peabody, MA: Hendrickson, 1988]), 16).

¹² Frank Pack, “New Testament Textual Criticism,” in *Biblical Interpretation: Principles and Practice: Studies in Honor of Jack P. Lewis*, eds. F. Furman Kearley, Edward P. Myers, and Timothy D. Hadley, (Grand Rapids: Baker, 1986), 214.

¹³ Stephen Neill, *The Interpretation of the New Testament: 1861-1961: The Firth Lectures, 1962* (London: Oxford University Press, 1964), 62.

The Program: How Textual Criticism Works

The textual critic, using the dominant and most commonly-employed approach in modern NT text criticism, i. e., Reasoned (or Rational) Eclecticism, works to cull from the many and differing copies that text which is or, at best, approximates the original, i.e., the text-form in which the NT writings were officially put into circulation,¹⁴ to sort and sift through the various and varying witnesses to the text of the NT and establish a “critical text” that best explains the state of all extant witnesses. This critical text is assumed to be one that is as close as humanly possible to that of the original.¹⁵ An examination of all pertinent copies of the original discovers many variations of text.¹⁶ Faced with an almost insurmountable body of (usually conflicting) evidence, the textual critic must then decide in favor of one piece—but, there are a basic criterion and a general principle¹⁷ that help him to make the decision: (1) Choose the reading which best explains the origin of the others, and (2) a variant’s history must be known before final judgment is passed—two helpers capable of very wide application. However, it must be remembered that textual criticism is not an exact science and is not conducted along hard and fast rules. The

¹⁴ Kurt Aland, “The Significance of the Papyri for NT Research,” in *The Bible in Modern Scholarship: Papers Read at the 100th Meeting of the Society of Biblical Literature, December 28-30, 1964*, ed. J. Philip Hyatt (Nashville and New York: Abingdon, 1965), 341.

¹⁵ Stephen C. Carlson, *New Testament Stemmatology: A Phylogenetic Approach to N. T. Textual Criticism* (Revised: 4 January 2003, accessed 21 September 2005); available from <http://www.mindspring.com/~scarlson/tc/>; Internet

¹⁶ “[T]he likelihood of mistake is immensely increased if the text to be copied is itself a manuscript, and naturally increases still further, if the manuscript is old, worn, and imperfectly legible” (Neill, *Interpretation*, 62).

¹⁷ I thank Professor Metzger for his useful summation of principles (criteria) in *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 3d ed., enl. (New York and Oxford: Oxford University Press, 1992), 207-208.

textual critic must investigate each textual variant on its own merits, and each problem must be regarded as possibly unique.¹⁸

Textual Criticism's Significance and Value

Before the invention of the moveable-type printing press (circa 1450), each separate copy of a book had to be written by hand;¹⁹ it was not only a time-consuming (and consequently expensive) process but—this is of importance to the present investigation—also one in which errors in transcription, especially of longer books, were bound to be made—and, in fact, errors were made. The textual critic seeks to identify those errors and, armed with this information, to reconstruct the original text or at least to get back as far as an early redactional stage.²⁰

What NT Textual Criticism Hopes to Accomplish

Textual errors (variants) appear in many forms but may be classified under two broad headings:²¹ (1) Unintentional errors, viz., errors of eyesight or of hearing, of the mind, and of judgment, and (2) Intentional errors, viz., errors made as the result of an intentional correction of an apparent error in the text. Fee says that “[t]extual criticism ... is the science that compares all known manuscripts of a given work in an effort to trace

¹⁸ A. E. Housman, “The Application of Thought to Textual Criticism,” in *Proceedings of the Classical Association, August, 1921*, xviii (London, 1922), 68-9, as cited in Metzger, *Text*, 219.

¹⁹ Frederic Kenyon, *Our Bible and the Ancient Manuscripts*, 4th ed., revised, rewritten and enlarged (New York and London: Harper and Brothers, 1939; reprint, 1948), 19.

²⁰ Aland, “Significance,” 342.

²¹ Metzger, *Text*, 186-206; Kenyon, *Our Bible*, 19-21.

the history of variations within the text so as to discover its original form.”²² Therefore, NT textual criticism²³ has the goal of trying to retrieve, from the many and vastly different and differing copies of those original works, whether of the Gospels, Acts, the epistles, or the Revelation, “the actual words written by the apostles and evangelists.”²⁴ Since the original manuscripts of the books of the NT are not extant, the errors made in the subsequent copies of those books are, of themselves, important. In order to reconstruct what was the text of the originals, the NT textual critic must compare the contents of those later copies, “all of which are more or less faulty and all varying from one another;”²⁵ his work is further complicated because the extant materials are “more plentiful in number, and more varied in kind, than in any other” body of literature.²⁶ This fact suggests two premises: (1) the true, original text of the NT books must exist in the body of what is certainly a great number of varying witnesses to the text of the NT,²⁷ and (2) the process of discovering that true, original text must overcome many obstacles as it seeks to reach its goal, that of finding the actual words written, so long ago, by the evangelists and apos-

²² Gordon D. Fee, “Textual Criticism of the New Testament,” chapter 1 in *Studies in the Theory and Method of New Testament Textual Criticism*, SD 45 (Grand Rapids, MI: Eerdmans, 1993), 3.

²³ “Since the testimony delivered by the several documents or witnesses is full of complex variation, the original text cannot be elicited from it without the use of criticism, that is, of a process of distinguishing and setting aside those readings which have originated at some link in the chain of transmission” (Westcott and Hort, *Introduction*, 1).

²⁴ Kenyon, *Handbook*, 6.

²⁵ Kenyon, *Our Bible*, 19.

²⁶ Kenyon, *Handbook*, 3.

²⁷ Fee, “Textual Criticism,” 6.

tles,²⁸ or, at the least, that text which is, or, at best, approximates, the original, i.e., the text-form in which the NT writings were officially put into circulation.²⁹

The Identity of Text-Types

The many and varying copies of the documents of the NT present an immense amount of material—and a problem. It is assumed that the elusive original text of the NT must exist somewhere in the body of this material but that no two copies are exactly alike³⁰ and, as there are a great number of copies, there is consequently generated a great number of textual variants, and the task of finding the original text seems to be beyond the grasp of anyone who wishes to pursue that text.

However, some of the copies are alike—*so* much alike, even though no two are *exactly* alike—that it is possible, by noting those which have similar readings and/or variants,³¹ to organize these into groups—groups which have descended from common ances-

²⁸ Kurt Aland, writing about two aspects of textual criticism's task, stated that the aim of textual criticism is "to establish the original text of the NT, that is, the text-form in which the NT writings were officially put into circulation" ("Significance," 341). In the same volume, Ernest Colwell added that this establishment of text was "through the removal of the wrong reading" ("Scribal Habits in Early Papyri: A Study in the Corruption of the Text," in *The Bible in Modern Scholarship: Papers Read at the 100th Meeting of the Society of Biblical Literature, December 28-30, 1964*, ed. J. Philip Hyatt [Nashville and New York: Abingdon, 1965], 373).

²⁹ Kurt Aland, "Significance," 341.

³⁰ Sir Edward Hoskins and Noel Davey, *The Riddle of the New Testament*, (London: Faber and Faber, 1936), 47.

³¹ "Careful comparison of the manuscripts has shown that many of them agree in their choice of a certain proportion of the disputed readings. These may therefore be grouped together. This is the starting point of textual criticism" (Hoskins and Davey, *Riddle*, 48).

tors.³² Such grouping includes witnesses which show a resemblance to one another and, consequently, which may be referred to as a “text-type.”³³ The individual witnesses to a text-type show (at least some level of) agreement with one another,³⁴ (1) “over a total area of variation”³⁵ and (2) in variant readings peculiar to them;³⁶ i.e. these related witnesses demonstrate agreement in not just detail but also in a larger context, as having a similarity of text; and may be referred to as members of a recognizable text-type.³⁷ When an individual witness shows characteristics attributed to a recognizable text-type, it is said to be a witness to that text-type. Only if our manuscripts can be divided into groups is there any chance of textual criticism advancing on a sound basis.³⁸

Ernest Colwell questioned whether there were any text-types established by 200,³⁹ a query later used by Eldon Epp to show that text-types, “as Hort conceived them,” were

³² Kenyon, *Our Bible*, 109.

³³ However, Kurt Aland, in a paper presented at the 1964 annual meeting of the Society of Biblical Literature, said that “the increase of the documentary evidence and the entirely new areas of research which were opened to us on the discovery of the papyri, mean the end” of Westcott and Hort’s conception of text-types, that the conception of the different rescensions and text-types (the Westcott and Hort model) needs to be “newly and convincingly demonstrated” (“Significance,” 337).

³⁴ Kenyon, *Handbook*, 297.

³⁵ Fee, “Textual Criticism,” 7.

³⁶ *Ibid.*

³⁷ “Readings which are early and are supported by witnesses from a wide geographical area have a certain initial presumption in their favour” (Metzger, *Text*, 212).

³⁸ Kenyon, *Our Bible*, 114.

³⁹ “Method,” *Studies*, 55.

in the process of development and did exist during the period 200-300.⁴⁰ Kurt Aland wrote that “it is impossible to speak of mixed texts before rescensions had been made.”⁴¹ Current textual criticism of the NT recognizes three (or, perhaps, four) text-types: the “Koine” or “Byzantine” (Hort’s *Syrian*; Kenyon’s α -text); the “Alexandrian” (*Neutral*; β -text); perhaps the “Caesarean” (Kenyon’s γ -text); and the “Western” (δ -text). A summary of a theory of the history of the transmission of the text of the NT, and of its subsequent formulation into the recognized types,⁴² is in order.

A Brief History and Significance of Three Major Text-Types

The Western text. It is possible that corruption of the text of the NT began to leave its mark upon that original, true tradition at a very early date.⁴³ As early as the second century, a text-type, characterized by very free departures from that original text, had

⁴⁰ “Decision Points in Past, Present, and Future New Testament Textual Criticism,” chapter 2 in *Studies in the Theory and Method of New Testament Textual Criticism* (Grand Rapids, Michigan: Eerdmans, 1993), 37, and “The Twentieth-Century Interlude in New Testament Textual Criticism,” chapter 5 in *Studies in the Theory and Method of New Testament Textual Criticism* (Grand Rapids, Michigan: Eerdmans, 1993), 92.

⁴¹ “Significance,” 335.

⁴² In his paper on the significance of the papyri, Kurt Aland wrote that “[t]he simple fact that all these papyri, with their various distinctive characteristics, did exist side by side, in the same ecclesiastical province, that is, in Egypt, where they were found, is the best argument against the existence of any text-types, including the Alexandrian and the Antiochian” (“Significance,” 336-7).

⁴³ J. L. Hug, *Einleitung in die Schriften des Neuen Testaments*, thought that “by the middle of the third century the text of the New Testament in the general mass of codices had degenerated into the form exhibited” by D OL 1 13 69 124 Cop^{sah} pc, “an uncorrected text to which he gave the name κοινὴ ἔδοσις” (cited in Bruce M. Metzger, *Chapters in the History of New Testament Textual Criticism* [Grand Rapids, MI: Eerdmans, 1963], 15-16).

arisen in or around Antioch, Syria, a text-type which took root in the Syrian churches and which may be termed “Antiochan.”⁴⁴

This text-type was carried to the West by Syrian fathers, i. e. to Asia Minor, Gaul and on to Rome, where it came into contact with Latin, underwent further corruption, and earned the designation “Western.” Although the δ -text is commonly referred to as the “Western” text,⁴⁵ in all probability it is an eastern text-type, having originated in the Syrian church⁴⁶ and afterwards carried from the east to the west.⁴⁷ It is generally acceptable to say that the church fathers and others who used the δ -text (e.g. Cyprian, Irenaeus, Justin, Novatian, Tatian,⁴⁸ Tertullian⁴⁹) were doing so before the end of the third century, proof that this text-type was both early and widespread.⁵⁰ This text-type is, together with the Alexandrian, an ancient text, dating from the second century; however, unlike the Al-

⁴⁴ This early text-type is found in the earliest known version of the Gospels in the Syriac language (Kenyon, *Handbook*, 300).

⁴⁵ The δ -text is best known from its appearance in the Old Latin, probably being its parent.

⁴⁶ The δ -text is in the earliest-known version of the Gospels in Syriac.

⁴⁷ Could Irenaeus, Bishop of Lyons, born in Asia Minor, have been at least partially responsible for the migration of this early eastern text-type to the west? See Jack Finegan, *The Archeology of the New Testament: The Mediterranean World of the Early Christian Apostles* (Boulder, CO: Westview Press, 1981):xxv; also H. B. Swete, *Patristic Study* (New York and Bombay: Longmans, Green, and Co, 1902):37, in which Swete points out that Irenaeus had contact with one church in the east (Asia Minor) and two in the west (South Gaul and Rome).

⁴⁸ Tatian the Syrian, founder of a Gnostic sect; compiler and editor of the *Diatessaron*, used this text-type and, according to Epiphanius, ministered in Syria, Cilicia and Pisidia (*Haer.* 46:1)—and could have taken the δ -text with him in his travels.

⁴⁹ Metzger, *Text*, 213.

⁵⁰ Kenyon, *Handbook*, 357.

exandrian, the δ -text was not protected by a literary conscience or the environment of textual scholarship⁵¹ and has a lack of homogeneity,⁵² and it shows signs of a free handling of the text—the careful transmission of the text as demonstrated by Alexandrian scribes is not characteristic of this text-type.⁵³ Codex D heads a group of manuscript witnesses to this text-type, including E F G W^{Mk}. 0171 OL Syr p^{29} p^{38} p^{48} 28 235 383 614 876, in which variants are extensive and important,⁵⁴ but, although of early date,⁵⁵ this text-type's testimony is not as highly-regarded, generally, as is that of the other two major text-types. An exception to this determination is found in those variants in which the δ -text omits material, i. e., in the so-called “Western Non-Interpolations:” δ -text omissions carry weight for this reason,⁵⁶ that an omission indicates that the omitted material possibly was not present in the original, that it found its way, from some other source, into the texts of the other family types.⁵⁷

The Alexandrian text. During the time in which these “Western” mutations were taking place, scribes in Alexandria were looking at the same text, with a text-critical eye,

⁵¹ Kenyon, *Handbook*, 332.

⁵² Fee, “Textual Criticism,” 7.

⁵³ “Though some have held that the Western text was the deliberate creation of an individual or several individuals who revised an earlier text, most scholars do not find this type of text homogenous enough to be called a textual rescension; it is usually considered to be the result of an undisciplined and ‘wild’ growth of manuscript tradition and translational activity” (Metzger, *Text*, 213).

⁵⁴ Metzger, *Text*, 213.

⁵⁵ *Ibid.*

⁵⁶ Kenyon, *Handbook*, 300.

⁵⁷ *Ibid.*

with the intent of (1) cleaning up that text and (2) exorcising the corruption introduced into the text by “Western” scribes—the origin of the “Alexandrian” text-type. Considered to be the most ancient of the four, dating to Egypt of the second century of the Christian era,⁵⁸ the Alexandrian text is a carefully preserved text-type,⁵⁹ and readings in the manuscripts associated with this text-type are remarkably consistent.⁶⁰ The primary witnesses of the Alexandrian text-type are: in the Gospels, *p*⁷⁵ and *p*⁶⁶; in the Pauline corpus, *p*⁴⁶; and in Peter and Jude, *p*⁷⁵; and overall, Codices B and \aleph , with these secondary witnesses: A C L T W 33 81 cop^{b,s}. The Alexandrian text-type appears in works of Origen, Didymus, Athanasius, Cyril,⁶¹ Clement of Alexandria, and Eusebius.

The Byzantine text. Meanwhile, copies multiplied and texts became more diverse in their readings. In the middle (or late) third century, there began to appear, in Antioch, a revised form of that earlier text, a revision conducted not necessarily as a single act but most probably as the result of a revision-tendency, spread over a considerable period of time, to rectify the corruption and the other consequent divergences and confusions of text. This revision was being used by the end of the third century, and it became the standard for a similar revision of the Syrian text and would, itself, be subjected to an-

⁵⁸ Fee, “Textual Criticism,” 7.

⁵⁹ Kenyon writes that the Alexandrian text-type is “the results of conscientious protection of the sacred text” (*Handbook*, 322).

⁶⁰ Alexandria, the capital of Hellenistic literature, was the center of literary Greek. Whether or not the discipline of textual criticism originated in Alexandria, that center developed and practiced a textual criticism of high quality, combined with critical scholarship. Alexandrian scribes considered accuracy in transcription to be a *sine qua non*.

⁶¹ Fee, “Textual Criticism,” 7.

other, later revision in Syria—a revision completed by 350 C. E., which resultant text would be used by John Chrysostom and would be known as the (Hort's) "Syrian" text-type and, after it was carried from Antioch to Constantinople, the "Byzantine."⁶²

This third (and last) of the major text-types, the Byzantine⁶³ or α -text, is made up of over eighty percent of all the extant manuscripts of the NT⁶⁴ and, for this reason, is also known as the "majority" text-type. Just as the δ -text can be traced back to Syria, so do Byzantine readings appear first in writings of fathers of, or those associated with, the church at Antioch, notably of John Chrysostom (354-407):⁶⁵ "no reading strictly belonging to the α -family is found in any father before Chrysostom,"⁶⁶ but from Chrysostom onward α -text readings are very frequent. It is convenient to date the origin of the Byzantine text to the fourth century, or two centuries after the appearance of the Alexandrian and δ -text-types,⁶⁷ and to ascribe its appearance to the authoritative and deliberate revi-

⁶² Kurt Aland wrote that no one really doubted the existence of this text, known variously as the Koine- or Byzantine-text which, he pointed out, has a tradition of its own: it is not a monolith, but went through different stages of development and was influenced by various factors; and, in its present form, "constitutes a closed and distinct unit" ("Significance," 342).

⁶³ The Byzantine text-type is Hort's Syrian text-type.

⁶⁴ Fee, "Textual Criticism," 7. "Despite the fact that [the Byzantine text] appears in a large majority of Greek manuscripts ..., the abundance of witnesses numerically counts for nothing in view of the secondary origin of the text-type as a whole" (Metzger, *Text*, 212).

⁶⁵ Chrysostom, born in Antioch, became the patriarch of Constantinople in 398 (Finegan, *Archaeology*, xxii): Can he have been at least partially responsible for the migration of this text-type from Antioch to Constantinople?

⁶⁶ Kenyon, *Handbook*, 298.

⁶⁷ Westcott and Hort, *Introduction*, 115.

sion⁶⁸ of a text in use in Syria in that century,⁶⁹ though the revision was not conducted, necessarily, as a single act.⁷⁰ The revision⁷¹ was an attempt to produce a much smoother, free-flowing text—to rectify the divergences and confusion of the other texts; to smooth away roughness; to combine divergent readings, where possible—and to contribute to the formation of a new text,⁷² different from all;⁷³ therefore, the α -text is full of conflated readings.⁷⁴ In the Gospels, Codex A is of primary importance, with the support of Codex C and later uncials and cursives. The Byzantine text monopolizes the cursives, and is the text from which the TR came.⁷⁵

⁶⁸ Westcott and Hort, *Introduction*, 133.

⁶⁹ Fee, “Textual Criticism,” 8.

⁷⁰ It is probable that such a revision would have been the result of a tendency spread over a considerable period of time.

⁷¹ “... the Byzantine text is essentially a revised text—following sometimes one, sometimes another of the earlier texts—made in or near Antioch about 300” (B. H. Streeter, “The Revised Versions of Antiquity,” chapter 5 of *The Four Gospels* (London: Macmillan and Co., 1924)).

⁷² Since the α -text-type, it is argued, evolved from a revision or rescension of older (primary witness) text-types, it is to be considered a secondary witness (Kenyon, *Handbook*, 321) to the text of the New Testament.

⁷³ Westcott and Hort, *Introduction*, 133.

⁷⁴ A conflated reading is the result of the combination of two (or more) previous and separate readings. See Westcott and Hort, *Introduction*, 133; Metzger, *Text*, 200.

⁷⁵ Readings which are supported by only Koine or Byzantine witnesses may be considered as almost certainly secondary in importance, as this text-type is based on the rescension prepared near the close of the third century by Lucian of Antioch, or some of his associates, who deliberately combined elements from earlier types of text (Metzger, *Text*, 212).

A Synopsis of the History and Significance of the Caesarean Text-Type

To this brief history of a theory of the origins of the three major text-types should be added some remarks concerning a fourth: that of the so-called “Caesarean” text-type, dated back to the fourth century: “so-called,” because its existence, since its isolation by B. H. Streeter in 1924, has been called into question. Does a “Caesarean” text-type really exist? Dr. Kenyon called this the γ -text-type.⁷⁶ These characteristics have been attributed to it: (1) it is mildly paraphrastic; (2) it lies somewhere between the Alexandrian and Western text-types; and (3) it is encountered only in the gospels (unless f^{739} is Caesarean). Also, some Caesarean-text-type champions argue for a “pre-Caesarean” text-type and have searched to find those manuscripts that best exemplify the text-type.

Early groupings. As early as 1868, W. H. Ferrar noticed that mss. 13, 69, 124, and 346 were closely related, textually and that these four had “many peculiar readings which showed that they had a common parentage;”⁷⁷ that “these four ... were descendants of a not very distant uncial ancestor of good character.”⁷⁸ Westcott and Hort did not identify a Caesarean text-type in their 1881 theory of textual transmission,⁷⁹ but assigned mss. 565 $f^1 f^{13}$ 22 28 157 to the Western text-type, a genealogy developed from the

⁷⁶ Kenyon, *Our Bible*, 178.

⁷⁷ *Ibid.*

⁷⁸ Metzger, *Chapters*, 43.

⁷⁹ Neither p^{45} , W nor Θ had been discovered at the time Westcott and Hort formulated their theory (Stephen C. Carlson, “The Origin[s] of the ‘Caesarean’ Text,” [accessed 21 September 2005]; available from <http://www.mindspring.com/~scarlson/tc/>; Internet.

principle, “identity of reading implies identity of origin.”⁸⁰ F. H. A. Scrivener (1883) added ms. 543 to the group, and, three years later, J. P. P. Martin concluded that ms. 348 belonged to this group, speculating that mss. 13, 124 and 346 had been written in Calabria, Italy, which he named as the home of the archetype. In that same year, J. Rendel Harris wrote that Matthew in ms. 713 was related to the group. Kirsopp Lake added to the group two other Italian manuscripts, 826 and 828, and wrote (1900) that the text of some miniscules ought to be localized at Caesarea.⁸¹ H. von Soden added mss. 983, 1689, 174, 788, and 230 and divided this whole group into three subgroups: (1) mss. 983, 1689; (2) mss. 69, 124, 174, 788; and (3) mss. 13, 230, 346, 543, 826, 826. E. A. Hutton (1911) declared mss. 69 and 124 to be the best of the group.⁸²

Streeter’s Theory and Isolation of the “Caesarean” Text. In 1924, B. H. Streeter announced that a “local” text could be associated with each of the great Sees of the Church;⁸³ that Origen first used an Alexandrian-type text, switching to a Caesarean-type after moving to Caesarea,⁸⁴ and isolated what he called the “Caesarean” text. However, F. C. Burkitt was not convinced that a “Caesarean” text-type even existed,⁸⁵ while James

⁸⁰ Westcott and Hort, *Introduction*, 46.

⁸¹ Metzger, *Chapters*, 47, n. 3.

⁸² *Ibid.*, 43-44.

⁸³ *The Four Gospels*, 114.

⁸⁴ Metzger, *Chapters*, 47.

⁸⁵ *Journal of Theological Studies*, XXVI (1924-5), 284, as cited in Metzger, *Chapters*, 54.

Baikie argued that the Caesarean text-type might be more of a process than of a unity.⁸⁶ However, for good or bad, the use of the label “Caesarean” has persevered.

Lake, Blake and New. Following his own announcement that the text of some miniscules ought to be localized at Caesarea, and supported by Streeter’s claim to have isolated a local, Caesarean text-type, Lake (with Blake and New) theorized (1928) that Origen had used either (1) a “Caesarean” text-type while at Alexandria⁸⁷ or (2) an Alexandrian text-type after moving to Caesarea, later reverting to a Caesarean-type text.⁸⁸ Lagrange (1929) argued for an Egyptian origin of this text-type and claimed that it was a product of Alexandrian criticism and that there was no reason to say that it was Caesarean in origin.⁸⁹

The discovery and publication of *p*⁴⁵ (1933)⁹⁰ seemed, at first, to confirm the existence of Streeter’s Caesarean text-type, but was later assigned by its editor, Kenyon, to the early, or at least the first half of the third century—and this presented a problem: If

⁸⁶ Metzger, *Chapters*, 58-9.

⁸⁷ Kenyon, *Our Bible*, 126.

⁸⁸ K. Lake, R. Blake and S. New, “The Caesarean Text of the Gospel of Mark,” *HTR*, XXI (1928), 324, ask the question: Was the “Caesarean” text found by Origen at Caesarea, or did he bring it with him? Metzger addresses this issue and says that “[t]hey could find, however, no unequivocal answer to give to the question they raise, ‘Was it found by Origen in Caesarea or brought thither by him? On that question we have no firm convictions’” (*Chapters*, 62).

⁸⁹ “Le groupe dit césaréen des manuscrits des évangiles,” *Revue Biblique* XXXVIII (1929), 507, cited in Metzger, *Chapters*, 62-3.

⁹⁰ Frederic G. Kenyon, *The Chester Beatty Papyrus I* (London, 1933).

p^{45} “agrees with the Caesarean text, that text can scarcely be called the Caesarean text.”⁹¹ Leon Vaganay (1934) regarded p^{45} as a witness to the primitive text current in Alexandria and Caesarea prior to the work of the respective revisers.⁹²

Ayuso’s subgroups. In 1935, Teofilo Ayuso published⁹³ the results of his studies in the Caesarean text-type, studies in which he came to a three-part conclusion: (1) although Origen and Eusebius had each used a “Caesarean” text at Caesarea, (2) this text did not originate in Caesarea but was carried there from Egypt, *but not from Alexandria, where the neutral (Alexandrian) text was used*, and (3) that this text came from the region of Gizeh and the Fayyum.⁹⁴ Based on these results, Ayuso proposed a two-subgroup theory: that (1) an ancient and perfectly-defined, primitive, “pre-Caesarean” text-type, better representing the primitive state of the text and not represented by B, D or TR,⁹⁵ existed west of the Suez, a subgroup which he called *subgroupo occidental*, witnessed by (among others) p^{45} W 28 (Gizeh-Fayyum mss.) and (2) a recensional, “Caesarean” text-type also existed, east of the Suez, which he called *subgroupo oriental*, witnessed by (among others) Θ 565 700 and used by Origen and Eusebius.

⁹¹ Metzger, *Chapters*, 62. Metzger continues: “In other words, the text which had been localized at Caesarea in Palestine is now discovered to antedate its introduction there; its origins must be traced to Egypt” (62).

⁹² *Initiation à la critique textuelle néotestamentaire* (Paris, 1934), 101 (ET [London, 1937], 119), cited by Metzger, *Chapters*, 63.

⁹³ “Texto cesariense o precesariense,” *Biblica*, XVI (1935): 369-415.

⁹⁴ Cf. W (from Gizeh) p^{37} p^{45} (from the Fayyum), all of which exhibit Caesarean text-type (Metzger, *Chapters*, 64).

⁹⁵ Metzger, *Chapters*, 125.

The next step. Norman Huffman (1937)⁹⁶ “suggested a pre-Caesarean stage of the Caesarean text,”⁹⁷ a hypothetical “Egyptian” text which was the ancestor of the Old Syriac, the Caesarean, the p^{45} and W text-types. Kirsopp and Silva Lake (1939), without reference to Ayuso’s work—suggesting that they did not know of his work—, in a move which seemed to confirm Ayuso’s conclusion, proposed (1) a two-part division of the Caesarean family ($W f^3 p^{45}$ and Θ 565 700 Origen Eusebius), naming p^{45} as the divider; (2) that no pre-Caesarean-move Egyptian manuscript ought to be called “Caesarean;”⁹⁸ and (3) that the term “Caesarean” ought to “be reserved for the text identified by the citations of Origen and Eusebius and for the text of 700.”⁹⁹

“The Caesarean text is disintegrating”? The next phase of studies in the Caesarean text focused on text-types used by the Fathers of the third and fourth centuries, as indicated by their quotations. K. Kim (1949) discovered that “the Matthean text of Origen [in his commentary on Matthew] is neither ‘Caesarean’ nor ‘Neutral;’ but that it is rather a distinct text-type”¹⁰⁰ H. R. Murphy (1954) and Jack Suggs (1956), working on the NT text of Eusebius, found that father’s text to be mid-way between the Alexandrian and

⁹⁶ “Suggestions from the Gospel of Mark for a New Textual Theory,” *Journal of Biblical Literature*, LVI (1937), 356, as cited in Metzger, *Chapters*, 64.

⁹⁷ Metzger, *Chapters*, 64.

⁹⁸ $W f^3 p^{45}$ 28 are not “Caesarean,” but represent a pre-Origen text which was revised into the true “Caesarean.” However, $W f^3 p^{45}$ “may be regarded as witnesses of a text on which the ‘Caesarean’ was to be established, and p^{45} and W suggest that this more ancient text was Egyptian before it was Caesarean” (Ibid.).

⁹⁹ Ibid.

¹⁰⁰ “The Matthean Text of Origen in his Commentary on Matthew,” *Journal of Biblical Literature*, LXXVIII (1949), 139, as cited in Metzger, *Chapters*, 65.

Western, slightly favoring the Western.¹⁰¹ Harold Greenlee (1955) found the text used by Cyril of Jerusalem to be closer to the Neutral text-type and \aleph than to the Western text-type and B.¹⁰² Promoting a theory of his own, Edward Hills (1947) claimed that “the Caesarean text is a harmonistic text,”¹⁰³ connected with Tatians’s *Diatessaron*. Then, writing in 1963, Bruce Metzger stated that “it must be acknowledged that at present the Caesarean text is disintegrating,”¹⁰⁴ that it was no longer possible to gather families and manuscripts under one, general, “Caesarean” heading, although he concedes: (1) certain manuscript families exhibit certain characteristic (i. e., “Caesarean”) features; (2) a “pre-Caesarean” text-type must be distinguished from a “Caesarean” text-type; and (3) future investigation into the work of Ayuso (a two-group Caesarean text) and Baikie (the Caesarean text was really a textual process) might be productive.¹⁰⁵

A reassessment is necessary. In his 1981 study of Codex W in Mark, Larry Hurtado wrote that “[t]he present situation [with regard to the Caesarean text-type] is somewhat confusing.”¹⁰⁶ On the one hand, he noted, since 1939, scholars¹⁰⁷ had been writing about the disintegration of the Caesarean group but, on the other hand, scholars continued

¹⁰¹ Metzger, *Chapters*, 66.

¹⁰² *Ibid.*

¹⁰³ “Harmonizations in the Caesarean Text of Mark,” *Journal of Biblical Literature*, LXVI (1947), 140, 144, as cited in Metzger, *Chapters*, 67.

¹⁰⁴ Metzger, *Chapters*, 67.

¹⁰⁵ *Ibid.*

¹⁰⁶ *Text-Critical Methodology and the Pre-Caesarean Text: Codex W in the Gospel of Mark*, SD 43 (Grand Rapids, MI: Eerdmans, 1981), 4.

¹⁰⁷ Hurtado cites C. C. Tarelli, A. H. White and Bruce Metzger on page 4.

to treat the Caesarean text as an established and important grouping of witnesses, that *p*⁴⁵ and *W* were considered to be representatives of the Caesarean text, and, as external evidence is important data for textual criticism, a reassessment of at least some of the data was necessary.¹⁰⁸

Do the "Caesarean" witnesses form a sufficiently homogenous group to be regarded as a text-type? Hurtado points out that no one had (1) "formulated an adequate definition of a text-type relationship" nor (2) "determined an adequate method for discovering such a relationship between two or more witnesses"¹⁰⁹ and that this double failure had created the major problem in the discussion. He faults the initial method used, that of agreement in non-Byzantine readings, as inadequate, for these reasons: (1) "readings not supported by the Byzantine text were regarded as remnants of earlier text-types" and (2) agreements between two witnesses "suggested that the two belonged to the same textual group"¹¹⁰ but that there was no *objective* criterion for establishing sufficient agreement to show two witnesses to be of the same group. This lack made it clear that a reassessment and a re-evaluation of the manuscripts, by use of a better method, was necessary.¹¹¹ He then discusses the method used by James Baikie, of sampling chapters and counting agreements of the Caesarean manuscripts, and its results: (1) there is evidence

¹⁰⁸ *Text-Critical Methodology*, 1.

¹⁰⁹ *Ibid.*, 5.

¹¹⁰ *Ibid.*, 5.

¹¹¹ *Text-Critical Methodology*, 5. In 1963, Metzger had asked much the same question: "Is it licit to reconstruct the ancient Caesarean text from what are frequently late documents merely by pooling the non-Byzantine variants?" (*Chapters*, 70).

of common textual influences upon the Caesarean manuscripts, (2) there is no unity of origin of the Caesarean manuscripts, and (3) the Caesarean manuscripts do not show a close relationship.¹¹² Edward Hills, using his method of “random sampling,” was able to determine the percent of agreement of two manuscripts at points in the text of Mark where both manuscripts vary from the *TR*. However, none of these had used a method that would produce “objective and firm answers.”¹¹³

A new method. In his work on the pre-Caesarean text, Hurtado adopted a new methodology for determining textual relationships. (1) A selection is made of representative witnesses from each of the major groupings. Each selected witness is then collated with the target manuscript, and all textual variants are noted. (2) Textual variants are called “variation-units.” The quantitative relationship of any two manuscripts can be expressed as a percentage of the total number of variation-units at which the two manuscripts have the same reading or “variant.” (3) A large body of text should be studied. (4) All variation-units in which the only variant reading is supported by only one of the manuscripts are not included in the tabulation. (5) The agreements of each possible pairing of manuscripts are counted and converted into a percentage of the total number of variation-units. (6) Agreements are “weighed” after their quantitative relationship has been determined.¹¹⁴

At the conclusion of his *Text-Critical Methodology*, Hurtado made two observations: one, general in nature; the other, specific: (1) Progress can come only with a

¹¹² *Ibid*, 7.

¹¹³ *Ibid.*, 8.

¹¹⁴ *Text-Critical Methodology*, 10-11.

method (of grouping NT witnesses) that is both objective and complete; (2) the “Pre-Caesarean” text¹¹⁵ is not Caesarean at all, and the designation, “Pre-Caesarean,” should be abandoned.¹¹⁶ Hurtado acknowledged the very close relationship between p^{45} and Codex W—a relationship created by “free scribal activity”¹¹⁷—but contended that they do not belong to any major text-type; that f^{13} is a secondary witness to the p^{45} – W text-type,¹¹⁸ that these three are not related to the Θ – 565 text; and that any agreement between p^{45} or W and Θ or 565 results from Western readings in those manuscripts.¹¹⁹

Materials and Significant Progress. In 1993, Professor Epp wrote that the isolation of the Caesarean text (1) had provided further materials for reconstructing the early history of the NT text, and (2) represented significant progress not only in the history but also in the theory of the text.¹²⁰

¹¹⁵ Colwell described the pre-Caesarean text-type as “a proto-type, an early stage in the process which produced the mature Beta and Delta text-types” (“Method,” *Studies*, 54). Epp says that the mistakenly-designated pre-Caesarean witnesses attest a kind of text—a “midway” text—which existed in an early period when the Neutral and Western texts represented the competing extremes of a spectrum of texts whose intervening members in varying degrees shared the characteristics of each extreme (*Twentieth-Century Interlude*, 92).

¹¹⁶ *Text-Critical Methodology*, 88-89.

¹¹⁷ *Ibid.*, 87-88.

¹¹⁸ Hurtado argues that the p^{45} – W text-type is basically Hort’s Neutral text-type; that it had a stronger Neutral flavor in its early stages; that p^{45} is closer to Codex B than is Codex W; and that f^{13} has some tendencies carried to such an extreme that the f^{13} text has slight agreement with the Neutral witnesses (*Ibid.*, 88.)

¹¹⁹ *Ibid.*, 85.

¹²⁰ “Twentieth-Century Interlude,” 89.

Then, in 2004, Stephen Carlson, in a paper presented at the annual meeting of the *Society of Biblical Literature*,¹²¹ after acknowledging the work done by Streeter, Lake, Hurtado, and others, said that many of the so-called Caesarean texts do constitute a genetic group, more closely related to a branch of the Western text type than to the Alexandrian. Carlson then presented a history of *cladistics*, as it is applied to NT textual criticism.

Cladistics is a method for investigating the classification of biological organisms and for calculating percentages in overall agreements. Further, a family tree indicating the smallest number of changes shows a historical pedigree. With the use of a computer and a set of algorithms, the number of changes on a set of possible family trees can be calculated and the optimal tree chosen.

Researchers began to notice analogies between cladistics and *stemmatics*, especially that of recognizing kinship.¹²² When dealing with the Caesarean text-type, mixture is the major problem to be overcome. Carlson developed a method to correct the problem of mixture, using part of Hurtado's new method, and successfully demonstrated family kinship. After applying cladistics to manuscript studies, textual groups were found and isolated: "[T]he results of this investigation support the long-observed distinction noticed

¹²¹ "Origin(s)," 21.

¹²² Regarding the use of stemmatics, or stemmatology, Kurt Aland wrote this: "It is true and generally known, that the principles of stemmatology ... cannot be applied to the NT. At least, the scholars who have attempted to do so have been unable to state their case convincingly. But ..., there is no reason why we should ignore the method used, and the conclusions reached, by stemmatology in the classification of other manuscripts [S]temmatology can render ... an important service, provided that its limitations are well defined beforehand" ("Significance," 341).

by Ayuso and more-or-less confirmed by Hurtado between P45, W, family 1, family 13, and 28 on one hand, and Θ , 565, and 700 on the other hand.”¹²³

Carlson’s investigation shows that (1) the practice of anchoring the “Caesarean” label on the family grouping which contains mss. Θ 565 now appears to be unwise; (2) the family grouping which most deserves to be called “Caesarean” is that which actually includes the text of Origen; (3) the evidence provides support for Westcott and Hort’s theory that the α -text arose by a process of rescension; and (4):

[i]t is striking to see how closely this proposed [family grouping] generated by a completely new technology supports the venerable conclusions of New Testament textual critics, going all the way back to Westcott and Hort. Perhaps the main reason why there seems to have been so little progress in advancing the history of the text since Westcott and Hort is that [their] theory of the text is so substantially correct that there is actually little left to advance.¹²⁴

There does, then, seem to be a text-type, appearing and in use in Caesarea in the late third- or early fourth century, which shows affinities with both the Alexandrian and Western text-types, a type which is represented, in two stages, (1) by the text of a group of early manuscripts and (2) by a later group, showing a more-developed text, which is associated with, and found in, Origen’s later writings.

The Byzantine-Caesarean Connection

It has been proposed that lectionaries had their origin in the Caesarean textual tradition¹²⁵ and are written in an early form of the Byzantine text-type, with considerable

¹²³ “The Origin(s) of the ‘Caesarean’ Text,” 21.

¹²⁴ *Ibid.*, 21-22.

¹²⁵ Buck, *Johannine*, 58.

Caesarean coloring,¹²⁶ i. e., a Byzantine text-type with Caesarean readings, or from a text predominantly Caesarean, or, more precisely, a pre-Caesarean type of text.¹²⁷

Theological controversy undoubtedly had an effect upon the devotional life of the Christians of the early centuries.¹²⁸ With the rise of Constantine, worship was no longer illegal; unity became more important; public λειτουργεία could be practiced freely; and, consequently, more and more important readings were gradually conformed to a Byzantine standard:¹²⁹ being “right” took on new significance; the question, “What is to be the content of correct theology?” was asked; and, although less important readings still betray an early Caesarean background and, thus, the Caesarean ancestry of the lectionaries,¹³⁰ viz. readings which were allowed to stand unchanged, those readings which were conspicuous, due to theological import, were changed to reflect the readings of a Byzantine text.¹³¹

¹²⁶ Lectionaries were adapted gradually from other forms of the text but, although on the surface they are Byzantine in character, the lectionary text is quite different in several respects from the Byzantine or Κοινή (Ibid., 3, 61).

¹²⁷ Metzger, *Sat. Sun. Luke*, 67.

¹²⁸ Buck, *Johannine*, 4.

¹²⁹ Ibid., 58, 77.

¹³⁰ Ibid., 58.

¹³¹ Bart D. Ehrman, *Lost Christianities: The Battles for Scripture and the Faiths We Never Knew* (Oxford and New York: Oxford University Press, 2003), 92, 93, 143.

The Greek Lectionary

Kurt Aland wrote that although Westcott and Hort did “not regard [lectionaries] as very important,”¹³² the truth about the value of the lectionary is that “we must choose those which ... will not only show the movement within one and the same text-group ... but also throw light upon the later stages of the tradition of the text,”¹³³—an indication of the lectionary’s importance. Frederick Scrivener stated that “[n]o sound reason can be alleged for regarding the testimony of these Service-books as of slighter value than that of other witnesses of the same date and character.”¹³⁴ Donald Riddle wrote that only “slight and incompetent use has been made of lectionary manuscripts,”¹³⁵ and Carroll Osburn has this to say:

¹³² “Significance,” 331. Riddle responds to such dismissal by saying that “evidence is required to convince even textual scholars of the worth of investigating manuscripts of the lectionary-type,” and that “such evidence is available, and is capable of making its own appeal” (Donald W. Riddle, “The Character of the Lectionary Text of Mark in the Week-Days of Matthew and Luke,” *Prolegomena to the Study of the Lectionary Text of the Gospels*, Studies in the Lectionary Text of the Greek New Testament, Volume I [Chicago: University of Chicago Press, 1933], 21).

¹³³ Aland, “Significance,” 345.

¹³⁴ F. H. A. Scrivener, *A Plain Introduction to the Criticism of the New Testament for the Use of Biblical Students*, 4th ed. by Ed. Miller, vol. I (George Bell and Sons: London, 1894), 327; but, “neither Hort nor Scrivener was attracted to discover the secret of their value, nor did either utilize them in a thoroughly scientific manner” (Riddle, “Character,” 24, and “Use,” 67).

¹³⁵ Riddle proposed two reasons for this lack of use: (1) Textual criticism is done by Westerners: see comments on page 2; and (2) in all text-critical studies of the New Testament, the late manuscripts have been neglected and critical editions based on the oldest manuscripts; and, as lectionary manuscripts are supposed to be of relatively-late date, preserving TR-like forms—in certain strata, their text is largely in agreement with the TR, therefore it is concluded that the TR-text characterizes the lectionary text throughout, a “gratuitous” assumption—they, too, have been neglected (“Use,” 21, 67). The year before, Colwell had written that the “lectionary text has a valuable contribution to make to the early history as well as to the medieval history of the text of the New Tes-

Although traditionally included among sources of data vital for the research of the developing MS tradition of the Greek NT, and sporadically presented in the critical apparatuses of various editions of the Greek Testament, *the textual evidence in the Greek lectionaries has been seriously neglected* [my italics: tnt] in the search for the earliest text of the NT,¹³⁶

and that “too little research has been done on the lectionary text,”¹³⁷ that “there is nothing approaching a systematic presentation of lectionary readings in any printed Greek Testament,”¹³⁸ although the International Greek New Testament Project incorporated lectionary evidence into its apparatus for *Luke*, and will incorporate that evidence for *John*.¹³⁹

General Description

A lectionary is a book that contains specific, regularly- and cyclically-read portions of scripture, used in church or other worship assemblies, the contents of which have been compiled systematically, methodically, and historically. Each portion of scripture is referred to as a *lection* because each has been previously designated and marked for public reading.¹⁴⁰ A collection of these lections is termed a *lectionary*.

tament (Ernest Cadman Colwell, “Is There a Lectionary Text of the Gospels?” *HTR* XXV [1932], 73, n. 2).

¹³⁶ Carroll D. Osburn, “The Greek Lectionaries of the New Testament,” *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, Bart D. Ehrman and Michael W. Holmes, eds., SD 46 (Grand Rapids: Eerdmans, 1995), 61.

¹³⁷ *Ibid.*, 64.

¹³⁸ *Ibid.*, 65. Metzger, in the same vein, had written “that only cursory attention had been paid to lectionary readings”—nothing approaching a thorough study (*Sat. Sun. Luke*, 9).

¹³⁹ Osburn, “Greek Lectionaries,” 69. Harrison had stated (1964) that lectionaries “are being given more consideration for textual study than they were a few years ago” (Everett F. Harrison, *Introduction to the New Testament* [Grand Rapids, MI: Eerdmans, 1964], 60).

¹⁴⁰ From *lectio*, *-onis*, a gathering or collecting, for reading aloud.

The public and regular reading (or, probably, the *chanting*¹⁴¹) of sacred writings¹⁴² was “once, a unique feature of the ancient Jewish ritual,” having didactic, exhortative and legal purposes,¹⁴³ a ritual which had been instituted into the synagogue worship by the Jewish leader Ezra. This public and regular reading—a weekly reading—came about during the period 444-250 BCE and evolved into a more or less uniform system of lessons.¹⁴⁴ Evidence suggests that by the first century of the Christian era the Law was

¹⁴¹ Eric Werner lists four types of Jewish liturgical music, that body of practices from which the early Church’s liturgy—and its lectionary—would develop: (1) with the reading of the sacred text, which required at least a primitive musical notation; (2) psalmody, i. e., the singing of psalms and psalm verses; (3) with the litany, the congregational prayers; and (4) the chanted prayer of the priest—although this is comparatively late (*The Sacred Bridge: The Interdependence of Liturgy and Music in Synagogue and Church during the first Millennium*, vol. 1 (Dennis Dobson: London, 1959), 26.

¹⁴² In the synagogue, a sequence of readings from the prophets (haptarah) followed the assigned readings from Torah proper (cf. Acts 13:15: “law and prophets”) (Luke Timothy Johnson, *The Gospel of Luke*, Sacra Pagina vol. 3, Daniel J. Harrington, S. J., ed. (Collegeville, MN: Liturgical Press, 199), 79.

¹⁴³ Werner, *Sacred Bridge*, 50.

¹⁴⁴ Jesus, attending the synagogue—his custom (κατὰ τὸ εἰωθὸς αὐτῷ), we are told: Dean Alford states that this phrase “refers to the *whole* of what He did—it is not merely that He had been in the habit of *attending* the synagogue, but of *teaching* in them It was apparently the first time He had ever so taught in the synagogue at Nazareth.” (*Alford’s Greek Testament: An Exegetical and Critical Commentary*, vol. I, Matthew-John, 7th ed. (London: Rivingtons; Cambridge: Deighton, Bell, and Co., 1874; repr. Grand Rapids, MI: Baker, 1980), 478—attending the synagogue in Nazareth, was called on to read from the prophet Isaiah (Luke 4:16). Could this be evidence of the regular practice of reading from the sacred texts? After the reading, Jesus expounded on the lection in his homily (Werner, *Sacred Bridge*, 51-3).

In the synagogue, the regular and continuous lesson from the sacred texts played a most important part. Luke states (4:17) that Jesus found a particular passage (εὗρεν τὸν τόπον) in Isaiah. John Reumann wonders if Jesus found the prescribed passage from a cycle of readings in use at the time (“A History of Lectionaries: From the Synagogue at Nazareth to Post-Vatican II,” *Interpretation* 31, 2 [April, 1977]). Alford thinks not, that it was the practice of “the ruler of the synagogue to call upon persons of any learning or note to read and explain. That the demand of the Lord [that He stood up to read] was so

being read continuously in weekly Sabbath portions¹⁴⁵ requiring three years for completion (Palestinian system).¹⁴⁶ It is possible that the early church—at least the early *Jewish* church¹⁴⁷—brought, from its synagogue roots,¹⁴⁸ the regular and public reading of the

readily complied with, is sufficiently accounted for by vv. 14, 15” (*Greek Testament*, 478). R. G. Finch suggests that “[t]here is a connection to be seen between the synagogue reading ... and the teaching of Jesus,” and asks whether Jesus’ teaching was prompted and suggested by what had been read in the synagogue (*The Synagogue Lectionary and the New Testament: A Study of the Three-Year Cycle of Readings from the Law and the Prophets as a Contribution to New Testament Chronology* [SPCK: London, 1939]).

¹⁴⁵ These portions are marked in the Pentateuch, and are to be found in the “Masoretic Notes” of the prophets (Finch, *Synagogue Lectionary*, Introduction). In support of this, Aileen Guilding draws this conclusion, that the Pentateuch had been adapted, as early as the fourth century BC, to suit a triennial cycle (the Palestinian system) of synagogue lectionary readings beginning in the month Nisan (*The Fourth Gospel and Jewish Worship: A Study of the Relation of St. John’s Gospel to the Ancient Jewish Lectionary System* [Oxford: The Clarendon Press, 1960], 229).

¹⁴⁶ Finch, *Synagogue Lectionary*, Introduction. Werner states that although “our knowledge of synagogue liturgy at the time of Jesus is very limited,” it was in the synagogue that the Jewish and Christian liturgy came into being; that it was the synagogue liturgy “which set the pattern for the divine service of the primitive church,” and that “the entire terminology of the synagogue is familiarly understood in the New Testament” (*Sacred Bridge*, 2). With regard to the synagogue lectionary cycle, Aileen Guilding suggests that the Palestinian system provided the background to (at least many of) Jesus’ sermons, evidence that this system was already well-established and fixed by the first century CE (Guilding, *Fourth Gospel*, 5).

¹⁴⁷ Evidence seems to indicate that the early missionary or *Gentile* churches might have had a different liturgical practice.

¹⁴⁸ Hans Lietzmann, *The Beginnings of the Christian Church*, trans. Bertram Lee Woolf, 3rd rev. ed. (London: Lutterworth Press, 1953; repr. 1962); 151. Also, “the liturgy belonging to the synagogue worship exercised great influence on the Christian liturgy” (Maurice Goguel, *The Primitive Church*, trans. H. C. Snape, M. A. [New York: Macmillan, 1964], 260). Dr. Ferguson points out that, by the time of Justin, the early church had fused the synagogue-service (scripture readings, interspersed with chanted Psalms, a homily, various prayers, and a money-collection) and the Eucharist-service (various prayers, scripture readings, and sayings-formulae) (*Early Christians Speak: Faith and Life in the First Three Centuries* [Austin, TX: Sweet Publishing Co., 1971], 86-7).

sacred texts,¹⁴⁹ a practice which it saw as part of its public ministry to God;¹⁵⁰ that the scriptures were very important to the religious life of the early Jewish Christians;¹⁵¹ and that from this background¹⁵² evolved a system of lessons¹⁵³ (lections) arranged according to an annual and fixed order¹⁵⁴ of Sundays and other holy days.¹⁵⁵ The practice of reading scripture lessons led, ultimately, to the compilation of “readers,” or *lectionaries*,¹⁵⁶

¹⁴⁹ “In the development of organized liturgy, many regional, pre-Christian traditions were absorbed and assimilated (Werner, *Sacred Bridge*, xvi); also, that there was, at least in the early church, “no real concept of ‘typically Christian’ vs. ‘typically Jewish’ liturgy;” that the Eucharist was the only ritual considered to be Christian, the *אמונה*, Jewish (Werner, *Sacred Bridge*, xvi). “The synagogue employed regular cycles of reading, and the later lectionary texts of the New Testament suggest that Christians from an early date did the same,” and “[t]he same components of the service and basically the same order, with considerable elaboration, formed the basis of the written liturgies which were produced in the fourth-fifth centuries” (Ferguson, *Early Christians*, 86-87).

¹⁵⁰ Ferguson, *Early Christians*, 86.

¹⁵¹ *Ibid.*, 87.

¹⁵² “Under certain conditions, the synagogal traditions were preserved in most of the churches” (Werner, *Sacred Bridge*, 93). Reumann asks the question, “Did the Jewish lectionary system carry over into the early church?” Finch and Werner each say, Yes; Delling says, No, that there is “nowhere ... certain evidence ... for the reading of the Old Testament in the liturgy,” nor proof it was read in the order followed by the synagogue (*Worship in the New Testament*, trans. P. Scott [Philadelphia: Westminster, 1962]), cited by Reumann (*A History of Lectionaries*, 119); also, Leon Morris writes that “[t]he evidence is never conclusive, however, that the church of the New Testament period was following Jewish (or Christian) lectionary sequences” (*The New Testament and the Jewish Lectionary* [London: Tyndale, 1964]), cited by Reumann (*A History of Lectionaries*, 122).

¹⁵³ Werner, *Sacred Bridge*, 58.

¹⁵⁴ Scrivener, *Plain Introduction*, I: 74.

¹⁵⁵ Metzger, *Text*, 30.

¹⁵⁶ A lectionary is a manuscript “in which the text of the NT is divided into separate pericopes, rearranged according to the fixed order in which they are read as lessons for the church on particular days during the year” (Osburn, “Greek Lectionaries,” 62).

which present definite sections of the NT according to the order of the ecclesiastical year.¹⁵⁷

The NT indicates¹⁵⁸ that both the synagogue and the early church read, in public assemblies, lections from the sacred texts. For example, in *Luke*, Jesus is called on to read the prescribed pericope in the synagogue worship,¹⁵⁹ and Luke tells us that he “found the place where it [*Isaiah* 61:1; 58:6; 61:2, the pericope for the day] had been written.” In the synagogue, by at least the fourth century BCE, the copy of the sacred text from which the Sabbath readings were made was being marked with signs, in order to assist the reader to find the appropriate lection. As the church became organized, it brought many traditions from its synagogue background, and one of those traditions must have been the practice of inserting helpful signs into the copies of scriptures.¹⁶⁰

¹⁵⁷ Paul Feine and Johannes Behm, *Introduction to the New Testament*, 14th rev. ed., Werner Georg Kummel, trans. A. J. Mattill, Jr. (Nashville: Abingdon Press, 1966): 368. However, it must be noted that Ferguson (*Early Christians*, 97) states, correctly, that “set liturgies” were still several centuries in the future.

¹⁵⁸ See *Luke* 4:16; 16:29, 31; *John* 12:34; *Acts* 13:15; 15:21; *Romans* 2:13; *Galatians* 4:21; *2 Corinthians* 3:14-15; *James* 1:22.

¹⁵⁹ Did Jesus “stand up to read” because it was his turn, with reference to dates, names and lections on a list which (hypothetically) was attached to the door of the synagogue, or to indicate that he *wanted* to read and to explain the scripture? Dean Alford holds that it is doubtful that a synagogue lectionary system (e. g., the Palestinian, Triennial Cycle) was in use at this time; that *some* regular plan had been adopted and was in use; that it does not appear that Jesus read any part of that designated, daily lesson; but that, instead, he read what he had “found,” not after a search, but providentially (*Greek Testament*, 478).

¹⁶⁰ See Finch, *Synagogue Lectionary*, Introduction; Guilding, *Fourth Gospel*, 5, 229; and Werner, *Sacred Bridge*, xvi, 2, 93.

Among those signs, two of the more important indicate the beginning (αρχ) and ending (τελ) of a lection.¹⁶¹ The signs were written in the margin,¹⁶² between the lines of text, or even at the top or bottom of the page¹⁶³ of the manuscript, usually in red ink.¹⁶⁴ A list of the lections was sometimes included, usually at the end of the manuscript, sometimes at the beginning.¹⁶⁵ “[A]s the sections read in church services grew in number and complexity with the growth of ecclesiastical organization, [so grew] the need for a special manuscript of lections,”¹⁶⁶ and the next step was the compilation of the texts of all lections, in the order in which they appear and are to be read, into one manuscript.

So was born the *lectionary*, the church’s service-book.¹⁶⁷

¹⁶¹ These signs occur in many early manuscripts, but not before the eight century CE; although early traces of lections appear in the works of Origen, Epiphanius, Cyril of Alexandria, and John Chrysostom (Osburn, “Greek Lectionaries,” 64). John Chrysostom urged his hearers to mark the περικοπός of the Gospels which were to be publicly read on the next Sunday or Saturday (Scrivener, *Plain Introduction*, 75).

¹⁶² “When a manuscript was to be used for reading in church services, the section to be read would be marked and labeled in the margin” (Colwell, “The Contents of the Gospel Lectionary,” in *Prolegomena to the Study of the Lectionary Text of the Gospels*, Studies in the Lectionary Text of the Greek New Testament, vol. 1, eds. Ernest Cadman Colwell and Donald W. Riddle [Chicago: University of Chicago Press, 1933], 1).

¹⁶³ Scrivener, *Plain Introduction*, I: 76.

¹⁶⁴ Ibid.

¹⁶⁵ Metzger, *Text*, 30-31.

¹⁶⁶ Metzger, *Chapters*, 1. Further: “It became irksome to find the regularly used [lections] from a continuous text,” and so the lections were gathered into a special book: (1) in the fixed order prescribed for the appropriate day; (2) with the necessary words of introduction [incipit]; and (3) with modifications at the beginning of the lection. “Thus the church came to have lectionaries or lesson books” (“Critical Edition,” 479, 480, 483).

¹⁶⁷ Colwell, “Contents,” 1. It is worth noting that Swete writes that “[n]o service books remain to make known to us the exact words used in the celebration of the Sacraments during the first three centuries. *Probably no such books ever existed*” (*The Holy*

The lectionary is a collection of pericopes divided into two main groups: (1) the daily readings, the *Συναξάριον* (Synaxarion), lections for the moveable, ecclesiastical year, beginning at Easter, with only slight variation; and (2) those read on specific days, the *Μηνολόγιον* (Menologion), lections for the Saints' days in the fixed, civil, calendar year, from September (when the new year and the *Indiction* began) to August, with wide differences in the days celebrated and the respective Saint's lesson.¹⁶⁸

Lectionary manuscript evidence exists for different kinds of the Synaxarion: (1) 60% of these manuscripts have a year's lections for Saturday and Sunday readings, with daily readings, mainly from *John* and *Acts*, for the period from Easter, the Church's "New Year's Day,"¹⁶⁹ to Pentecost and is the oldest section of the lectionary, celebrating the two earliest festivals of the Church;¹⁷⁰ (2) 40% have daily readings for the entire year (Easter to Easter),¹⁷¹ with, (3) in some, the *εὐαγγελιστάρια*, the lections taken from the Gospels; (4) in others, rarer and later than the Gospels collections, the *ἀπόστολοι* or

Spirit in the Ancient Church: A Study of Christian Teaching in the Age of the Fathers [London: Macmillan, 1912; repr. Grand Rapids, MI: Baker, 1966], 155); and "[t]he creation of a special manuscript as a lectionary manuscript came long after the use of lections in church services" (Colwell, "Contents," 157, n. 1).

¹⁶⁸ Scrivener, *Plain Introduction*, I: 76-77; Colwell, "Contents," 2; Metzger, "Critical Edition," 480-1. Altaner describes the Menologion as a liturgical book which contains abridged texts of the martyrdoms and saints' lessons (*Patrology*, trans. Hilda C. Graef [New York: Herder and Herder, 1958; 2nd impr. 1960], 247).

¹⁶⁹ Buck, *Johannine*, 1.

¹⁷⁰ Buck notes "the early and almost primitive character" of the Easter-Pentecost lections (Buck, *Johannine*, 2).

¹⁷¹ Two-thirds of lectionary manuscripts contain week-day lections for the entire year (Colwell, "Method," *Prolegomena*, 14).

πραξάποστολοι, from *Acts* and the epistles; while (5) a very few (these are extremely rare¹⁷²), the ἀποστολευαγγέλια, take lections from the Gospels, *Acts*, and the epistles.¹⁷³

Generally, a lection is supplied with an *Incipit*, or opening formula, attached to the beginning of the pericope. Grammatically, the *Incipit* is a phrase or short clause which adapts the passage to an independent existence. The lection is introduced by one of six *Incipits*, each of which has been assigned a number: for a narrative, Inc. I, τῷ καιρῷ ἐκεῖνω; for teaching, Inc. II, εἶπεν ὁ κύριος τοῖς ἑαυτοῦ μαθηταῖς; Inc. III, εἶπεν ὁ κύριος πρὸς τοὺς ἐληλυθότας πρὸς αὐτὸν Ἰουδαίους; Inc. IV, εἶπεν ὁ κύριος πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους; V, εἶπεν ὁ κύριος; and VI, εἶπεν ὁ κύριος τὴν παραβολὴν ταυτὴν. The lection may be introduced by a non-standard *Incipit*; or it may have no *Incipit*, when taken from the beginning of a Gospel or from a section which opens with a general temporal phrase.¹⁷⁴

These *Incipits*, necessary changes interpolated in the text at the commencement (and, for other changes, sometimes at the end) of lections, are very simple and obvious,¹⁷⁵ although they would become a source of variant readings.¹⁷⁶ Variant readings produced

¹⁷² Adolf Jülicher, *An Introduction to the New Testament*, trans. Janet Penrose Ward (New York: Putnam's Sons; and London: Smith, Elder, and Co., 1904), 575-6.

¹⁷³ Metzger, *Sat. Sun. Luke*, 3; Scrivener, *Plain Introduction*, 74-5; Kenyon, *Handbook*, 128; Fein, Behm and Kummel, *Introduction*, 368.

¹⁷⁴ Colwell, "Contents," 1.

¹⁷⁵ Scrivener, *Plain Introduction*, 327.

¹⁷⁶ *Ibid.*, 76. Colwell recommends, in his instructions to the future collators of Gospels lectionaries, that a reproduction of the *incipit* be given in all collations, because "a study of these *incipits* will aid in identification [of Byzantine elements], for many of the variants created ... appear again and again in non-lectionary manuscripts" ("Method," *Prolegomena*, 17-18).

by other changes¹⁷⁷ have been generated by the (1) substitution of nouns for pronouns; (2) omission of conjunctions and adverbs; (3) supplying of a verb's subject; and (4) the transposition of the subject to follow the verb.¹⁷⁸ Consequently, the creation of a lectionary manuscript involved the creation of a large number of readings, in the text of the NT, which were previously unknown.¹⁷⁹

When and Why were Lectionaries Written?

When the lections became fixed is a question which has not yet been settled, but it appears that the earliest approach to a lectionary is to be found in the earliest *Church Orders*, some of which probably took shape during the ante-Nicene period, and to these may be added the incidental notices of current forms which are to be found in such writers as Justin, Irenaeus, Tertullian, and Cyprian;¹⁸⁰ at the least, the Saturday and Sunday lections were in existence by the first half of the second century CE.¹⁸¹ The Sunday lections were the first to appear, *circa* 100-150 CE,¹⁸² followed by those for Saturday, *circa* 165-175

¹⁷⁷ See Colwell, "Method," *Prolegomena*, 18, and Metzger, *Sat. Sun. Luke*, 14.

¹⁷⁸ Colwell, "Contents," 157, n. 1.

¹⁷⁹ Colwell, "Contents," 2; "Method," *Prolegomena*, 18; Metzger, *Sat. Sun. Luke*, 14-18.

¹⁸⁰ Swete, *Holy Spirit*, 155-6.

¹⁸¹ Osburn, "Greek Lectionaries," 63-64.

¹⁸² "[I]n the minds of those who shaped the liturgy, every Sunday was ἡ Κυριακή, 'The Lord's Day'" (Buck, *Johannine*, 2). Egeria writes of the Sunday observance of the liturgy in Jerusalem: "Septima autem die, id est dominica die, ante pullorum cantum colliget se omnis multitudo, quecumque esse potest in eo loco, *ac si per pascha* in basilica, quae est loco iuxta Anastasim ..." (*Peregrinatio ad loca sancta* [<http://users.ox.ac.uk/~mikef/durham/egelat.html>], XXIV, 8).

CE.¹⁸³ The daily lections probably originated in the daily periods of instruction and prayer, during which lections from both the OT and NT were read.¹⁸⁴

The question, “Why were lectionaries written?” is answered, briefly and succinctly, by Jülicher: “[T]hey were made to suit the convenience of the priests.”¹⁸⁵ The sequence of the lections, particularly of those in the Synaxarion, is the result of a deliberate arrangement.¹⁸⁶ How long did this process take? Two theories have been presented for this growth and ensuing order: The lection system developed either (1) quickly, in a short span of time, or (2) through several centuries by a slow accretion.¹⁸⁷ The lectionary “in its present form is a monastic creation, and can hardly be earlier than the time of St. Basil,”¹⁸⁸ i. e., the lectionary appeared sometime during the fourth century, the “golden

¹⁸³ Osburn, “Greek Lectionaries,” 64.

¹⁸⁴ Ferguson, *Early Christians*, 86.

¹⁸⁵ Jülicher, *Introduction*, 575. Metzger writes: “It became irksome to find the regularly used [lections] from a continuous text,” and so the lections were gathered into a special book: (1) in the fixed order prescribed for the appropriate day; (2) with the necessary words of introduction; and (3) with modifications at the beginning of the lection (“Critical Edition,” 479, 480).

¹⁸⁶ Metzger, *Sat. Sun. Luke*, 13.

¹⁸⁷ Metzger says that “[o]nly further study will provide an answer” (*Sat. Sun. Luke*, 13); however, “lectionary manuscripts certainly did not appear in full bloom all at once, but were adapted gradually from other forms of the text,” and that “[t]his is evident when one observes the variety of text-types represented in the lectionary” (Buck, *Johannine*, 3).

¹⁸⁸ Metzger, *Sat. Sun. Luke*, 13, citing Kirsopp and Silva Lake, “The Text of Mark in Some Dated Lectionaries,” in *Amicitiae Corolla*, ed. H. G. Wood (London, 1933), 148ff. The lectionary soon became the chief ornament of churches’ libraries, with a front cover often decorated with semi-precious stones; uncial script (long after continuous text manuscripts had cursive); and a large, illuminated capital letter beginning each lection (“Critical Edition,” 480). Buck comments, “The Lakes are probably correct in maintaining that the lectionary grew up with the monastery” (*Johannine*, 1).

age of patristic theology,”¹⁸⁹ or the lectionary could have developed in the fourth century in response to the need for orderly and uniform worship.¹⁹⁰ The oldest section of the lectionary, the lections from Easter (πάσχα) to Pentecost (πεντηκοστή), is of early and “almost primitive” character, is testimony to premeditated and orderly manipulation, and was compiled gradually from other forms of the text.¹⁹¹

Is There a Lectionary Text?

The third question about the lectionary’s origin, “Where were they first written?” encompasses a related question, “Is there a ‘lectionary’ text?” i. e., is there a specific text-type peculiar to lectionaries?—to which question Colwell, after first admitting that the existence of such a distinct text was highly probable, if not certain, later (and after much research)¹⁹² replied with a resounding “Yes!”¹⁹³ The agreement of the lectionaries with each other is too close to be accidental, and such agreement justifies speaking of the text in lectionaries as “the lectionary text.”¹⁹⁴

¹⁸⁹ Scrivener, *Plain Introduction*, 75.

¹⁹⁰ Buck (*Johannine*, 3) states that lectionaries were written for the use of the church at its worship (λειτουργεία).

¹⁹¹ *Ibid.*, 1, 3.

¹⁹² In the 1930’s, Ernest Cadman Colwell and Donald W. Riddle led, at the University of Chicago, a project which had as its goals (1) the preparation of a critical text of the lectionaries and (2) the writing of the history of that text (Riddle, “Character,” 40). The publication of the *Prolegomena* in 1933 began the project.

¹⁹³ Colwell, “Method,” *Studies*, 84, 93.

¹⁹⁴ *Ibid.* See Metzger, *Sat. Sun. Luke*, 19, and “Critical Edition,” 487. Also, “all gospel lectionaries agree with one another in text to a remarkable degree,” “consistently enough to establish the existence of a definite lectionary text” (Colwell, “Method,” *Prolegomena*, 13).

History of the Lectionary Text

The history of the text of the NT is not well known.¹⁹⁵ As our knowledge of the history of the lectionary text is even less well-known,¹⁹⁶ lectionary manuscripts are important for tracing that particular stream of textual history.¹⁹⁷ The individual pericopes [lections] have their own history and, in part, show points of contact with early text-forms.¹⁹⁸ Lectionaries were adapted gradually from other forms of text and do not show a single, homogenous tradition but are the conflation of several traditions¹⁹⁹ constructed on the basis of texts chiefly of a mixed character.²⁰⁰ It is possible to reconstruct with some certainty the history of the transmission of the text of the Gospels used in the Church's worship,²⁰¹ and so, in the process of reconstructing either the history of the transmission of the NT text or the underlying "original," lectionary manuscripts deserve a prominent place.

¹⁹⁵ Textual criticism seeks, as part of its overall task, to discover the origin(s) of the text of the New Testament, and to formulate a history of that development.

¹⁹⁶ "Evidence from the Greek lectionaries, however, is vital in tracing the history of the transmission of the text of the NT" (Osburn, "Greek Lectionaries," 61).

¹⁹⁷ Metzger, *Text*, 31. In the face of confident optimism regarding the value of the lectionary, a pessimistic (or, at least, *hesitant*) voice is heard: "It is still doubtful to what extent this special tradition of the text [the lectionary text: tnt] can contribute to the restoration of the original text" (Feine, Behm, and Kummel, *Introduction*, 368).

¹⁹⁸ Feine, Behm, and Kummel, *Introduction*, 368.

¹⁹⁹ Buck, *Johannine*, 3.

²⁰⁰ Metzger, "Critical Edition," 496.

²⁰¹ Buck, *Johannine*, 4, 77.

Goals

This investigation seeks to determine *1172*'s textual affinity in the Johannine pericopes, i.e., whether it has a Byzantine character. *1172* was chosen because a micro-film of the manuscript was available, it had not yet been investigated, and it promised to be a rewarding study. A general overview of textual criticism as it is applied to the NT started the investigation (Chapter I). These topics were explored: (1) how the method works, its significance and value, and what it hopes to accomplish; (2) the identity of text-types, a history and significance of the Western, Alexandrian, Byzantine and Caesarean textual characteristics and what these text-types have to offer; (3) the Byzantine-Caesarean connection and its influence in the development of other forms; and (4) the Greek lectionary and the part it plays in pointing out mile-posts in the origin and appearance of related text-types, together with a general description of the lectionary, its history and formation, and the identification of a lectionary text.

Then follows (Chapter II) the full text of each of the Johannine pericopes in *1172*, listed in the order in which each appears in the manuscript, with associated material: a number, and folio on which each starts; the chapter and verse numbers in John's gospel; the Incipit, if any, and first words of the text; and the place at which the pericope stands in the ancient Eastern church's calendar.

The 442 variants are listed in Chapter III. For each variant, this information is shown: the TR] *1172* variant reading, and the readings of each of the manuscript representatives of the Majority, Alexandrian, Byzantine, Western, and Caesarean text-types. In Chapter IV, text-type support and an analysis of the variants is presented, pericope-by-

pericope, to show the textual affinity of each pericope. A conclusion, Chapter V, shows the results of the investigation of the Johannine pericopes in *l1172*.

The Johannine text of *l1172* is presented in Chapter II. The Johannine pericopes have been collated against the respective passages in the TR, and textual variants have been identified and presented in Chapter III. These variation-units have been checked against selected representatives of the major text-types to determine (1) the text-type of Greek lectionary *l1172*; this data forms Chapter IV; and (2) whether this finding tallies with previously-arranged assumptions.

CHAPTER II

1172: A DESCRIPTION AND ITS JOHANNINE TEXT

A Description of the Manuscript

The Greek lectionary 1172 is a Gospel and Apostolos, fourteenth-century, cursive manuscript (copied at Mt. Athos in 1356), written on paper and consisting of 159 folios (each measuring 21.9 cm.x 14.7 cm.). A sample check indicates that, generally, a page contains 20 lines of text, with (on average) 22 characters per line. The first letter in each pericope is an enlarged capital (perhaps red). Generally, a pericope is introduced by an incipit, one of the seven standard forms. *Nomina sacra* are used regularly and consistently, as are other, standard abbreviations.¹

The Twenty-Four Pericopes

The twenty-four Johannine pericopes in manuscript 1172 are presented in this chapter, in the order in which they appear in the manuscript. Of the twenty-four pericopes, the first five are part of the Menologion, and the remaining nineteen, of the Synaxarion. In the presentation below, each pericope is headed by the corresponding chapter and verse numbers in John's gospel, followed by the number of the pericope; the folio number on which the pericope starts; a note identifying the place at which the pericope

¹ For a full and excellent description and discussion of Greek *Nomina Sacra* and other abbreviations, refer to E. M. Thompson, *An Introduction to Greek and Latin Palaeography*, (Oxford: Clarendon, 1912), 75-84; see, also, B. A. van Groningen, *Short Manual of Greek Palaeography*, (Leiden: A. W. Sijthoff's Uitgeversmaatschappij N. V., 1940), 42-46.

stands in the Eastern church's calendar (e. g. Menologion or Synaxarion; date, or day and week; name of feast day, saint or occasion; and, in a few cases, whether for Matins or Liturgy²); and the Incipit³ as it appears in the manuscript and the first word(s) of the text, which are underlined, followed by the full text of each pericope. Verse numbers are given in parentheses, and a vertical bar (|) indicates the end of a page.

The Johannine Text of the Manuscript

John 19: 6, 9-11, 13-20, 25-28, 31-35

Pericope 1; folio 11R; Menologion: September 14, Elevation of the Cross, Liturgy; τω καιρω εκεινω συμμουλιον εποιησαν οι αρχιερεις και οι πρεσβυτεροι κατα του ιυ οπως αυτον απολεσωσι και παρεγενοντο προς πιλατον (6) ΛΕΓΟΝΤΕΣ αρον αρον στρωσον αυτον λεγει αυτοις ο πιλατος λαμετε αυτον υμεις και στρωσατε εγω γαρ ουχ ευρισκω εν αυτω αιτιαν (9) παλιν ο πιλατος λεγει τω ιυ ποθεν ει συ (10) ο δε ις αποκρισιν ουκ εδωκεν αυτω λεγει ουν αυτω ο πιλατος εμοι ου λαλεις οικ οιδας οτι εξουσιαν εχω στρωσαι σε και εξουσιαν εχω απολυσαι σε (11) απεκριθη ις ουκ ειχες εξουσιαν ουδεμιαν κατεμου ει μη ην σοι δεδομενον ανωθεν (13) τοτε ουν ο πιλατος ακουσας τουτον | τον λογον ηγαγεν εξω τον ιν και εκαθισεν επι του μηματος εις τοπον λιθοστρωτον εμραιστι δε γαμαθα (14) ην δε παρασκευη ωρα ην ωσει εκτη και λεγει τοις ιουδαιους ιδε ο μασιλευς υμων (15) οι δε εκραυγασαν λεγοντες αρον αρον στρωσον αυτον λεγει αυτοις ο πιλατος τον μασιλεα ημων στρωσω απεκριθησαν οι αρχιερεις ουκ εχωμεν μασιλεα ει μη καισ-

² Information regarding the Synaxarion, Menologion, a particular feast day, whether the lection is to be read during Matins or the Liturgy, etc., may be found in Scrivener, *Plain Introduction*, 80-89.

³ If a pericope is not introduced by an Incipit, then the sign [No Incipit] appears.

αρα (16) τότε ουν παρεδωκεν αυτον αυτοις ινα στρωθη παραλαμοντες δε τον ιν
 ηγαγον εις το πραιτωριον (17) και μασταζων τον στρον αυτου εξηλθεν εις τον λε-
 γομενον κρανιου τοπον ο λεγεται εμραιστη γολγοθα (18) οπου αυτον εστρωσον και
 μετ αυτου αλλους δυο εντευθεν | και εντευθεν μεσον δε τον ιν (19) εγραψε δε και
 τιτλον ο πιλατος και εθηκεν επι τον στρον ην δε γεγραμμενον ις ο ναζωραιος ο
 μασιλευς των ιουδαιων (20) τουτον δε τον τιτλον πολλοι ανεγνωσαν των ιουδαιων
 οτι εγγυς ην ο τοπος της πολεως οπου εστρωθη ο ις και ην γεγραμμενον εμραιστι
 ελλινιστι ρωμαιστι (25) εισηκεισαν δε παρα τω στρω του ιυ η μηρα αυτου και η
 αδελφοι της μηρς αυτου μαρια η του κλοπα και μαρια η μαγδαληνη (26) ις ουν ιδων
 την μηρα και τον μαθητην παρεστωτα ον ηγαπα λεγει τη μηρι αυτου γυναι ιδε ο υιος
 σου (27) ειτα λεγει τω μαθητη ιδου η μηρ σου και απ εκεινης της ωρας ελαμεν
 αυτην | ο μαθητης εκεινος εις τα ιδια (28) μετα ταυτα ειδως ο ις οτι παντα
 τετελεσται περι αυτου κλινας την κεφαλην παρεδωκε το πνα (31) οι ουν ιουδαιοι
 ινα μη μεινη επι του στρου τα σωματα εν τω σαμματω επει παρασκευη ην ην γαρ
 μεγαλην ημερα εκεινου του σαββατου ηρωτησαν τον πιλατον ινα κατεαγωσιν
 αυτων τα σκελη και αρθωσιν (32) ηλθων ουν οι στρατιωται και του μεν πρωτου κα-
 τεαξαν τα σκελη και του αλλου του συστρωθεντος αυτω (33) επι δε τον ιν ελθοντες
 ως ειδον αυτον ηδη τεθηκοτα ου κατεαξαν αυτου τα σκελη (34) αλλεις των
 στρατιωτων λογχη αυτου την | πλευραν ενυξε και ευθεως εξηλθεν αιμα και υδωρ
 (35) και ο εωρακως μεμαρτυρηκε και αληθινη εστιν η μαρτυρια αυτου

John 19:25-27; 21: 24

Pericope 2; folio 15R; Menologion: May 8, Ιωαννης ο θεολογος; τω καιρω
 εκεινω (25) εισηκεισαν | παρα τω στρω του ιυ η μηρ αυτου και η αδελφοι της μηρς

αυτου μαρια η του κλωπα και μαρια η μαγδαληνη (26) ις ουν ιδων την μρα και τον μαθητην ον ηγαπα λεγει τη μρι αυτου γυναι ιδε ο υιος σου (27) ειτα λεγει τω μαθητη ιδου η μηρ σου και απ εκεινης της ημερας ελαμεν αυτην ο μαθητης εκεινος εις τα ιδια (24) ουτος εστιν ο μαθητης ο μαρτυρων περι τουτων και γραψας ταυτα και οιδαμεν οτι αληθης εστιν η μαρτυρια αυτου

John 10: 9-16

Pericope 3; folio 18R; Menologion: November 13, Ιωαννης ο χρυσοστομος, Liturgy; ειπεν ο κς (9) εγω ειμι η θυρα δι εμου εαν τις εισελθη σωθησεται και εισελευσεται και εξελευσεται και νομην ευρησει (10) ο κλεπτης ουκ ερχεται ει μη ινα κλεψη και θυσε και απολεση εγω ηλθων ινα ζωνν εχωσι και περισσον εχωσιν (11) εγω ειμι ο ποιμην ο καλος ο ποιμην ο καλος την ψυχην αυτου τιθησιν υπερ των προματων (12) ο μισθωτος δε και ουκων ποιμην ου ουκ εισι τα προματα ιδια θωρει τον λυκον ερχομενον και αγιησι τα προματα και φευγει και ο λυκος αρπαζει αυτα και σκορπιζει τα προματα (13) ο δε μισθωτος φευγει οτι μισθωτος εστι και ου μελλει | αυτω περι των προματων (14) εγω ειμι ο ποιμην ο καλος και γινωσκω τα εμα και γινωσκομαι υπο των εμων (15) καθως γινωσκει με ο πηρ καγω γινωσκω τον πρα και την ψυχην μου τιθημι υπερ προματων (16) και αλλα προματα εχω α ουκ εστιν εκ της αυλης ταυτης κακεινα με δει αγαγειν δαι της φωνης μου ακουσουσι και γενησεται μια ποιμην εις ποιμην

John 15:17-16: 1

Pericope 4; folio 20V; Menologion: November 25, Clement of Rome; ειπεν ο κς τοις εαυτου μαθηταις (17) ταυτα εντελλομαι υμιν ινα αγαπατε αλληλοις (18) ει ο

κοσμος υμας μισει γινωσκετε οτι εμε πρωτον υμων με μισηκεν (19) ει εκ του κοσμου ητε ο κοσμος αν το ιδιον εφιλει οτι δε εκ του κοσμου ουκ εστε αλλ εγω εξελεξαμην υμας εκ του κοσμου δια τουτο μισει υμας ο κοσμος (20) μνημονευετε του λογου ου εγω ειπον υμιν ουκ εστι δουλος μειζων του κυ αυτου ει εμε εδιωξαν και υμας διωξουσιν ει τον λογον μου ετηρησαν και τον υμετερον τηρησουσιν (21) αλλα ταυτα παντα ποιουσιν υμιν δια το ονομα μου οτι ουκ οιδασι τον πεμφαντα με (22) ει μη ηλθον και ελαλησα αυτοις αμαρτιαν ουκ ειχου νυν δε προφασιν ουκ εχουσι περι της αμαρτιας αυτον (23) ο εμε μισων και τον πρα μου μισει (24) ειτα εργα μη εποιησα εν αυτοις α ουδεις αλλος πεποιηκεν αμαρτιαν ουκ ειχον νυν δε και εωρακασι και μεμισηκασι και εμε και τον πρα μου (25) αλλ ινα πληρωθη ο λογος ο γεγραμμενος εν τω νομω αυτων οτι εμισησαν με δωρεαν (26) οταν δε ελθη ο παρακλητος ον εγω πεμψω υμιν παρα του πρς το πνα της αληθειας ο παρα του πρς εκ πορευεται εκεινος μαρτυρησει περι εμου (27) και υμεις δε μαρτυρειτε οτι απ αρχης μετ εμου εστε (16:1) ταυτα λελαληκα υμιν ινα μη σκανδαλισθητε (2) αποσυναγωγους ποιουσι υμας αλλ ερχεται ωρα ινα πας ο αποκτεινας υμας δοξη λατριαν προσφερειν τω θω

John 10: 1-9

Pericope 5; folio 49R; Menologion: November 13, Ιωαννης ο χρυσοστομας, Matins; ειπεν ο κς προς τους εληλυθοτας προς αυτον ιουδαιους (1) αμην αμην λεγω υμιν ο μη εισερχομενος | δια της θυρας εις την αυλην των προματων αλλα αμεινων αλλαχοθεν εκεινος κλεπτης εστι και ληστης (2) ο δε εισερχομενος δια της θυρας ποιμην εστι των προματων (3) τουτω ο θυρωρος ανοιγει και τα προματα της φωνης αυτου ακουει και τα ιδια προματα καλει κατ ονομα και εξαγει αυτα (4) και

οταν τα ιδιαπροματα εκμαλλη εμπροσθεν αυτων πορευεται και τα προματα αυτω ακολουθει οτι οιδασι την φωνην αυτου (5) αλλοτριω δε ου μη ακολουθησωσιν αλλα φευξονται απ αυτου οτι ουκ οιδασι των αλλοτριων την φωνην (6) ταυτην την παρομιαν ειπεν αυτοις ο ις εκεινοι δε ουκ εγνωσαν τινα ην α ελαλει | αυτοις (7) ειπεν ουν παλιν αυτοις ο ις αμην αμην λεγω υμιν οτι εγω ειμι η θυρα των προματων (8) παντες οσοι ηλθων προ εμου κλεπτε εισι και λησται αλλ ουκ ηκουσαν αυτων τα προματα (9) εγω ειμι η θυρα δι εμου εαν τις εισελθη σωθησεται και εισελευσεται κα εξ ελευσεται και νομην ευρησει

John 1:48-52

Pericope 6; folio 72R; Synaxarion: κυριακη α' των νηστειων; [No Incipit] (48)
ειδεν ο ις τον ναθαναηλ ερχομενον προς αυτον και λεγει περι αυτου ιδε αληθως ισραηλιτης εν ω δολος ουκ εστιν (49) λεγει αυτω ναθαναηλ ποθεν με γινωσκεις απεκριθη ο ις και ειπεν αυτω προ του σε φιλιππον φωνησαι οντα υπο την συκτην ειδον σε (50) απεκριθη ναθαναηλ και ειπεν αυτω ραββι συ ει ο υιος του θυ συ ει ο μασιλευς του ιηλ (51) απεκριθη ις και ειπεν αυτω οτι ειπον σοι ειδον σε υποκατω της συκτης πιστευεις μειζω τουτων οψη (52) και λεγει αυτω αμην αμην λεγω υμιν απ αρτι οψεσθε τον ουνον ανεωγοτα και τους αγγελους του θυ αναμαινοντας και καταμαινοντας επι τον υιον του | ανου

John 11: 1-45

Pericope 7; folio 86V; Synaxarion: σαββατω ζ' των νηστειων, του Λαζαρου; τω καιρω εκεινω (1) ην τις ασθενων λαζαρος απο μηθανιας εκ της κωμης μαριας και μαρθας της αδελγης | αυτου (2) ην δε μαρια η αλειψασα τον κν μυρω και εκμα-

ξασα τους ποδας αυτου ταις θριξιν εαυτης ης ο αδελφος λαζαρος ησθενει (3)
 απεστειλαν ουν αι αδελφαι προς αυτον λεγουσαι κε ιδε ονφιλεις ασθενει (4) ακ-
 ουσας δε ο ις ειπεν η ασθενεια αυτη ουκ εστι προς θανατου αλλ υπερ της δοξης
 του θυ ινα δοξασθη ο υιος του θυ δι αυτης (5) ηγαπα δε ο ις την μαρθαν και την
 αδελφην αυτης και τον λαζαρον (6) ως ουν ηκουσεν οτι ασθενει τοτε μεν εμεινεν
 εν ω ην τοπω δυο ημερας (7) επειτα μετα τουτο λεγει τοις μαθηταις αγωμεν εις την
 ιουδαιαν παλιν | (8) λεγουσιν αυτω οι μαθηται ραββι νυν εζητουν σε λεθασαι
 οιουδαιοι και παλιν υπαγεις εκει (9) απεκριθη ις ουχι δωδεδα εισιν ωραι της
 ημερας εαν τις περιπατη εν τη ημερα ου προσσκοπτει οτι το φως του κοσμου του-
 του μλεπτει (10) εαν δε τις περιπατη εν τη νυκτι προσκοπτει οτι το φως ουκ εστιν
 εν αυτω (11) ταυτα ειπε και μετα τουτο λεγει τοις μαθηταις λαζαρος ο φιλος ημων
 κεκοιμηται αλλα πορευομαι ινα εξυπνισω αυτον (12) ειπον ουν οι μαθηται αυτου
 κε ει κεκοιμηται σωθησεται (13) ειρηκει δε ο ις περι του θανατου αυτου εκεινοι δε
 εδοξαν οτι περι της κοιμησεως του υπνου λεγει (14) τοτε ουν ει | πεν αυτοις ο ις
 παρρησια λαζαρος απεθανε (15) και χαιρω δι υμας ινα πιστευσητε οτι ουκ ημην
 εκει αλλα εγω μεν προς αυτον (16) ειπεν ουν θωμας ο λεγομενος διδυμος τοις συμ-
 μαθηταις αγωμεν και ημεις ινα αποθανωμεν μετ αυτου (17) ελθων ουν ο ις ευρεν
 αυτον τεσσαρας ημερας ηδη εχοντα εν τω μνηματι (18) ην δε η μηθανια εγγυς των
 ιεροσολυμων ως απο σταδιον δεκαπεντε (19) και πολλοι εκ των ιουδαιων εληλυ-
 θεισαν προς τας περι μαρθαν και μαριαν ινα παραμυθησωνται αυτας περι του
 αδελφου αυτων (20) η ουν μαρθα ως ηκουσεν οτι ις ερχεται υπηντησεν αυτω μαρια
 δε εν τω οικω εκαθε | ζετο (21) ειπεν ουν η μαρθα προς τον ιν κε ει ης ωδε ο
 αδελφος μου ουκ αν ετεθνηκει (22) αλλα και νυν οίδα οτι οσα αν αιτηση τον θν

δωσει σοι ο θς (23) λεγει αυτη ο ις αναστησεται ο αδελφος σου (24) λεγει αυτω η μαρθα οιδα οτι αναστησεται εν τη αναστησει εν τη εσχατη ημερα (25) ειπεν αυτη ο ις εγω ειμι η αναστασις και η ζωη ο πιστευων εις εμε καν αποθανη ζησεται (26) και πας ο ζων και πιστευων εις εμε ου μη αποθανη εις τον αιωνα πιστευεις τουτο (27) λεγει αυτω ναι κε εγω πεπιστευκα οτι συ ει ο χς υιος του θυο εις τον κοσμον ερχομενος (28) και ταυτα ειπουσα απηλθε και εφωνησε μαριαμ την αδελφην αυτης λαθρα ειπου | σα ο διδασκαλος παρεστι και φωνησαι (29) εκεινη ως ηκουσεν εγειρεται ταχυ και ερχεται προς αυτον (30) ουπω δε εληλυθει ο ις εις την κωμην αλλην εν τοπω οπου υπηνητησεν αυτω η μαρθα (31) οι ουν ιουδαιοι οι οντες μετ αυτης εν τη οικια και παραμυθουμενοι αυτην ιδοντες την μαριαν οτι ταζεως ανεστη και εξηλθεν ηκολουθησαν αυτη λεγοντες οτι υπαγει εις το μνημειον ινα κλαυσει εκει (32) ν ουν μαρια ως ηλθεν οπου ην ο ις ιδουσα αυτον επεσεν αυτου εις τους ποδας λεγουσα αυτω κε ει ης ωδε ουκ αν απεθανε μου ο αδελφος (33) ις ουν ως ειδεν αυτην κλαιουσαν και τους συνελθοντας αυτη ιουδαιους κλαιοντας ενεμριμησατο | τω πηι και εταραξεν εαυτον (34) και ειπε που τεθεικατε αυτον λεγουσιν αυτω κε ερχου και ιδε (35) εδακρυσεν ο ις (36) ελεγον ουν οι ιουδαιοι ιδε πως εφιλει αυτον (37) τινες δε εξ αυτων ειπον ουκ ηδυνατο ουτος α ανοιξας τους οφθαλμους του τυφλου ποιησαι ινα και ουτος μη αποθανη (38) ις ουν εμβριμουμενος εν εαυτω ερχεται εις το μνημειον ην δε σπηλαιον και λιθος επεκειτο επ αυτω (39) λεγει ο ις αρατη τον λιθον λεγει αυτω η αδελφη του τεθνηκοτος μαρθα κε ηδη οζει τεταρταιος γαρ εστι (40) λεγει αυτη ο ις ουκ ειπον σοι οτι εαν πισευσης οψει την δοξαν του θυ (41) ηραν ουν τον λιθον ου ην ο τεθνηκως κειμενος | ο δε ις ηρε τους οφθαλμους ανω και ειπε περ ευχαριστω σοι οτι ηκουσας μου (42) εγω δε ηδειν οτι

παντοτε μου ακουεις αλλα δια τον οχλον τον περιεστωτα ειπον ινα πιστευσωσιν οτι συ με απεστειλας (43) και ταυτα ειπων φωνη μεγαλη εκραυγαζε λαζαρε δευρο εξω (44) και εξηλθεν ο τεθνηκως δεδεμενος τους ποδας και τας χειρας κειριαις και η οψεις αυτου σουδαριω περιεδεδετο λεγει αυτοις ο ις λυσατε αυτον και αφετε υπαγειν (45) πολλοι ουν εκ των ιουδαιων οι ελθοντες προς την μαριαν και θεσσαμενοι α εποιησεν ο ις επιστευσαν εις αυτον

John 12: 1-18

Pericope 8; folio 91V; Synaxarion: κυριακη ς΄ των νηστειων, των βαιων, Liturgy; [No Incipit] (1) προ εξ ημερων του πασχα ηλθεν ις εις μηθανιαν οπου ην λαζαρος ο τεθνηκως ον ηγειρεν εκ νεκρων (2) εποιησαν ουν αυτο δειπνον εκει και η μαρθα διηκονει ο δε λαζαρος | εις ην των ανακειμενων συν αυτω (3) η ουν μαρια λαβουσα λιτραν μυρου ναρδου πιστικης πολυτιμου ηλειψε τους ποδας του ιυ και εξεμαζε ταις θριξιν αυτης τους ποδας αυτου η δε οικια επληωθη εκ της οσμης του μυρου (4) λεγει ουν εις εκ των μαθητων αυτου ιουδας σιμωνος ισκαριωτης ο μελλων αυτον παραδουσαι (5) διατι τουτο το μυρον ουκ επραθη τριακοσιων δηναριων και εδοθη πτωχοις (6) ειπε δε τουτο ουχ οτι περι των πτωχων εμελλεν αυτω αλλ οτι κλεπτης ην και το γλωσσοκομον ειχε και τα μαλλομενα εμασταξεν (7) ειπεν ουν ο ις αφες αυτην εις την ημεραν του ενταφιασμου μου | τετηρηκεν αυτο (8) τους πτωχους γαρ παντοτε εχετε μεθ εαυτων εμε δε ου παντοτε εχετε (9) εγνω ουν οχλος πολυς εκ των ιουδαιων οτι εκει εστι και ηλθον ου δια τον ιν μονον αλλ ινα και τον λαζαρον ιδωσιν ον ηγειρεν εκ νεκρων (10) εμουλεισαντο δε οι αρχιερεις ινα και τον λαζαρον αποκτεινωσιν (11) οτι πολλοι δι αυτον υπηγον των ιουδαιων και επιστευον εις τον ιν (12) τη επαυριον οχλος πολυς ο ελθων εις την

εορτην ακουσαντες οτι ερχεται ο ις εις ιεροσολυμα (13) ελαβον τα μαια των φοινικων και εξηλθον εις υπαντησιν αυτω και εκραζον ωσαννα ευλογημενος ο ερχομενος ε | ν ονοματι κυ μασιλευς του ιηλ (14) ευρων δε ο ις οναριον εκαθισεν επ αυτο καθως εστι γεγραμμενον (15) μη φομου θυγατερ σιων ιδου ο μασιλευς σου ερχεται καθημενος επι πωλον ονου (16) ταυτα δε ουκ εγνωσαν οι μαθηται αυτου το πρωτον αλλ οτε εδοξασθη ο ις τοτε εμνησθησαν οτι ταυτα ην επ αυτω γεγραμμενα και ταυτα εποιησαν αυτω (17) εμαρτυρει ουν ο οχλος ο ων μετ αυτου οτε τον λαζαρον εφωνησεν εκ του μνημειου και ηγειρεν αυτον εκ νεκρων (18) δια τουτο και υπηντησεν αυτω ο οχλος οτι ηκουσαν τουτο αυτον πεποιηκεναι το σημειον

John 13: 3-17

Pericope 9; folio 95V; Synaxarion: ε της ζ' τη αγια μεγαλη, ευαγγελιον του νιπτηρος και μετα το νιψασθαι; [No Incipit] (3) ειδως δε ο ις οτι | παντα δεδωκεν αυτω ο πηρ εις τας χειρας και οτι απο του θυ εξηλθε και προς τον θν υπαγει (4) εγειρεται εκ του δειπνου και τιθησι τα ιματια και λαμων λεντιον διεζωσεν εαυτον (5) και ηρξατο νιπτειν τους ποδας των μαθητων και εκμασσειν τω λεντιω ω ην διεζωσμενος (6) ερχεται ουν προς σιμωνα πετρον και λεγει αυτω εκεινος κε συ μου νιπτεις τους ποδας (7) απεκριθη ις και ειπεν αυτω ο εγω ποιω συ ουκ οιδας αρτι γνωση δε μετα ταυτα (8) λεγει αυτω πετρος ου μη νιψεις τους ποδας μου εις τον αιωνα απεκριθη αυτω ο ις εαν μη νιψω σε ουκ εχεις μερος μετ εμου (9) λεγει αυτω σιμων πετρος κε μη τους ποδας μου μονον αλλα και | τας χειρας και την κεφαλην (10) λεγει αυτω ο ις ο λελουμενος ου χρειαν εχει η τους ποδας νιψασθαι αλλ εστι καθαρως ολος και υμοις καθαροι εστε αλλ ουχι παντες (11) ηδει γαρ τον παραδιδοντα αυτον δια τουτο ειπεν ουχι παντες καθαροι εστε (12) οτε ουν ενιψε τους

ποδας αυτων και ελαβε τα ιματια αυτου αναπεσων παλιν ειπεν αυτοις γινωσκετε
 τι πεποιηκα υμιν (13) υμεις φωνειτε με ο διδασκαλος και ο κς και καλως λεγετε
 ειμι γαρ (14) ει ουν εγω ενιψα υμων τους ποδας ο κς και ο διδασκαλος και υμεις
 οφειλετε αλληλων νιπτειν τους ποδας (15) υποδειγμα γαρ εδωκα υμιν ινα καθως
 εγω εποησα υμιν και υμεις ποιητε (16) αμην αμην λε | γω υμιν ουκ εστι δουλος
 μειζων του κυ αυτου ουδε αποστολος μειζων του πεμφαντος αυτον (17) ει ταυτα
 οιδατε μακαριοι εστε εαν ποιητε αυτα

John 1: 1-17

Pericope 10; folio 107R; Synaxarion: τη αγαι και μεγαλη κυριακη του πασχα, α
 της ά; [No Incipit] (1) εν αρχη ην ο λογος και ο λογος ην προς τον θν και θς ην ο
 λογος (2) ουτος ην | εν αρχη προς τον θν (3) παντα δι αυτου εγενετο κια χωρις
 αυτου εγενετο ουδε εν ο γεγονεν (4) εν αυτω ζωη ην και η ζωη ην το φως των
 ανθρωπων (5) και το φως εν τη σκοτια φαινει και η σκοτια αυτο ου κατελαμεν (6)
 εγενετο ανος απεσταλμενος παρα θυ ονομα αυτω ιωαννης (7) ουτος ηλθεν εις μαρ-
 τυριαν ινα μαρτυρηση περι του φωτος ινα παντες πιστευσωσι δι αυτου (8) ουκ ην
 εκεινος το φως αλλ ινα μαρτυρηση περι του φωτος (9) ην το φως το αληθινον ο
 φωτιζει παντα ανον ερχομενον εις τον κοσμον (10) εν τω κοσμω ην και ο κοσμος δι
 αυτου εγενετο | και ο κοσμος αυτον ουκ εγνω (11) εις τα ιδαι ηλθε και οι ικιοι
 αυτον ου παρελαβον (12) οσοι δε ελαβον αυτον εδωκεν αυτοις εξουσιαν τεκνα θυ
 γενεσθαι τοις πισευουσιν εις το ονομα αυτου (13) οι ουκ εξ αιματων ουδε εκ
 θεληματος σαρκος ουδε εκ θεληματος ανδρος αλλ εκ θυ εγεννηθησαν (14) και ο
 λογος σαρξ εγενετο και εσκηνωσεν εν ημιν και εθεασαμεθα την δοξαν αυτου δοξαν
 ως μονογενους παρα πρς πληρης χαριτος και αληθειας (15) ιωαννης μαρτυρει

περι αυτου και κεκραγε λεγων ουτος ην ον ειπον ο οπισω μου ερχομενος εμ-
 προςθεν μου γεγονεν οτι πρωτος μου ην | (16) και εκ του πληρωματος αυτου ημεις
 παντες ελθομεν και χαριν αντι χαριτος (17) οτι ο νομος δια μωσεως εδοθη η χαρις
 και η αληθεια δια ιω χυ εγενετο

John 3:22-33

Pericope 11; folio 109R; Synaxarion: ζ της α΄; τω καιρω εκεινω (22) ηλθεν ο ις
 | και οι μαθηται αυτου εις την ιουδαιαν γην και εκει διετριμε μετ αυτων και εμαπ-
 τιζεν (23) ην δε και ιωαννης μαπτιζθην εν αιωνων εγγυς του σαλειμ οτι υδατα πολλα
 ην εκει και παρεγινοντο και εμαπτιζοντο (24) ουπω γαρ ην μεμλημενος εις φυλακη
 ο ιωαννης (25) εγενετο ουν ζητησις εκ των μαθητων ιωαννου μετα ιουδαιου περι
 καθαρισμου (26) και ηλθον προς τον ιωαννην και ειπον αυτω ραββι ος ην μετα σου
 περαν του ιορανου ω συ μεμαρτυρηκας ιδε ουτος μαπτιζει και παντες ερχονται
 προς αυτον (27) απεφριθη ιωαννης και ειπεν ου δυναται ανος λαμμανειν ουδεν
 εαν μη η δεδομενον αυτω εκ του ουνου | (28) αυτοι υμεις μαρτυρειτε οτι ειπον ουκ
 ειμι εγω ο χς αλλ οτι απεσταλμενος ειμι εμπροσθεν εκεινου (29) ο εχων την νυμφην
 νυμφιος εστιν ο δε φιλος του νυμφιου ο εστηκως και ακουων αυτου χαρα χαιρει
 δια την φωνην του νυμφιου αυτη ουν η χαρα η εμη πεπληρωται (30) εκεινον δει αυ-
 ξανειν εμε δε ελαττουσθαι (31) ο ανωθεν ερχομενος επανω παντων εστιν ο ων εκ
 της γης εκ της γης εστι και εκ της γης λαλει ο εκ του ουρανου ερχομενος επανω ω
 παντων εστι (32) και ο εωρακε και ηκουσε τουτο μαρτυρει και την μαρτυριαν
 αυτου ουδεις λαμβανει (33) ο λαμων αυτου την μαρτυριαν εσφραγισεν οτι ο θς
 αληθης εστι |

John 20:19-31

Pericope 12; folio 111V; Synaxarion: αντιπασχα, του θωμα, α της β'; [No Incipit] (19) ουσης οψιας τη ημερα εκεινη τη μια των σαββατων και των θυρων κεκλεισμενων οπου ησαν οι μαθηται συνηγμενοι δια τον φομον τον ιουδαιων ηλθεν ο ις και εστη εις το μεσον και λεγει αυτοις ειρηνη υμιν (20) και τουτο ειπων εδειξεν αυτοις τας χειρας και την πλευραν αυτου εχαρησαν ουν οι μαθηται ιδοντες τον κν (21) ειπεν ουν αυτοις ο ις παλιν ειρηνη υμιν καθως απεσταλκε με ο πηρ καγω πεμπω υμας (22) και τουτο ειπων ενεφουσησε και λεγει αυτοις λαβετε πνα αγιον (23) αν τινων αφητε τας αμαρτιας αφιενται αυτοις αν τινων κρατητε κεκρατηνται (24) θωμας | δε εις εκ των δωδεκα ο λεγομενος διδυμος ουκ ην μετ αυτων οτε ηλθεν ο ις (25) ελεγον ουν αυτω οι αλλοι μαθηται εωρακαμεν τον κν οδε ειπεν αυτοις εαν μη ιδω εν ταις χερσιν αυτου τον τυπον των ηλων και μαλω τον δακτυλον μου εις τον τυπον των ηλων και μαλω την χειρα μου εις την πλευραν αυτου ου μη πιστευσω (26) και μεθ ημερας οκτω παλιν ησαν εσω οι μαθηται αυτου και θωμας ματ αυτων ερχεται ο ις των θυρων κεκλεισμενων και εστη εις το μεσον και ειπεν ειρηνη υμιν (27) ειτα λεγει τω θωμα φερε τον δακτυλον σου ωδε και ιδε τας χειρας μου και φερε την χειρα σου και | μαλε εις την πλευραν μου και μη γινου απιστος αλλα πιστος (28) και απεκριθη θωμας και ειπεν αυτω ο κς μου και ο θς μου (29) λεγει αυτω ο ις οτι εωρακας με πεπιστευκας μακαριοι οι μη ιδοντες και πιστευσαντες (30) πολλα μεν ουν καιαλλα σημειαιεποιησεν ο ις ενωπιον των μαθητων αυτου α ουκ εστι γεγραμμενα εν τω μιμλιω τουτω (31) ταυτα δε γεγραπται ινα πιστευσητε οτι ις εστιν ο χς ο υιος του θυ και ινα πιστευοντες λωην εχητε εν τω ονοματι αυτου

John 6:14-27

Pericope 13; folio 113V; Synaxarion: ζ της β΄; τω καιρω εκεινω (14) ιδοντες οι ανοι ο εποησε σημειον ο ις ελεγον οτι ουτος εστιν αληθως ο προφητης ο ερχομενος εις τον κοσμον (15) ις ουν γνους οτι μελλουσιν ερχεσθαι και αρπαζειν αυτον ινα ποιησωσιν αυτον μασιλεα ανεχωρησε παλιν εις το ορος αυτος μονος (16) ως δε οψια εγενετο κατεβησαν οι μαθηται αυτου επι την | θαλασσαν (17) και εμμαντες εις το πλοιον ηρχοντο περαν της θαλασσης εις καπερναουμ και σκοτια εγεγονει και ουκ εληλυθει προς αυτους ο ις (18) η τε θαλασσα ανεμου μεγαλου πνεοντος διηγειρετο (19) εληλακοτες ουν ωσει σταδιους εικοσιπεντε η τριακοντα θωρουσι τον ιν περιπατουντα επι της θαλασσης και εγγυς του πλοιου γενομενον εφομηθησαν (20) ο δε λεγει αυτοις εγω ειμη μη μη φομεισθε (21) ηθελον ουν λαμειν αυτον εις το πλοιον και ευθως τοπλοιον εγενετο επι της γης εις ην υπηγον (22) τη επαυριον ο οχλος ο εστηκως περαν της θαλασσης ιδων οτι πλοιαριον αλλο ουκ ην εκει ει μη εν εκεινο εις ο ενε | μησαν οι μαθηται αυτου και οτι ου συνεισηλθε τοις μαθηταις αυτου ο ις εις το πλοιαριον αλλα μονοι οι μαθηται αυτου απηλθον (23) αλλα δε ηλθε πλοιαρια εκ τισμεριαδος εγγυς του τοπου οπου εφαγον τον αρτον ευχαριστησαντος του κυ (24) οτε ουν ειδον ο οχλος οτι ις ουκ εστιν εκει ουδε οι μαθηται αυτου ενεβησαν αυτοις εις τα πλοια και ηλθον εις καπερναουμ ζητουντες τον ιν (25) και ευροντες αυτον περαν της θαλασσης ειπον αυτω ραββι ποτε ωδε γεγονας απεκριθη αυτοις ο ις και ειπεν αμην αμην λεγω υμιν ζητειτε με ουχ οτι ιδετε σημεια αλλ οτι εφαγετε εκ των αρτων και εχορ | τασθητε (27) εργαζεσθε μη την μρωσιν την απολλυμενην αλλα την μρωσιν την μενουσαν εις ζωην αιωνιον ην ο υιος του ανου υμιν δωσει τουτον γαρ ο πηρ εσφραγισεν ο θς

John 15:17-16: 1

Pericope 14; folio 118V; Synaxarion: ζ της γ΄; ειπεν ο κς τοις εαυτου μαθηταις (17) ταυ | τα εντελλομαι υμιν ινα [text omits all after (15:17) ινα]

John 5: 1-15

Pericope 15; folio 120R; Synaxarion: α της δ΄; τω καιρω εκεινω (1) ανεβη ο ις εις ιεροσολυμα (2) εστι δε εν τοις ιεροσολυμοις επι τη προματικη κολυμβηθρα η επι | λεγομενη εμραιστι μηθεσδα πεντε στοας εχουσα (3) εν ταυταις κατεκειτο πληθος πολυ των ασθενουντων τυφλων χολων ζηρων εκδεχωμενον την του υδατος κινησιν (4) αγγελος γαρ κυ κατα καιρον κατεμενεν εν τη κολυμμηθρα και εταρασσε το υδωρ ο ουν πρωτος εμβας μετα την παραχην του υδατος υγιης εγενετο ωδε ποτε κατειχετο νοσηματι (5) ην δε τις ανος εκει τριακοντα οκτω ετη εχων εν τη ασθeneια (6) τουτον ιδων ο ις κατακειμενον και γνους οτι πολυν ηδη χρονον εχει λεγει αυτω θελεις υγιης γενεσθαι (7) απεκριθη αυτω ο ασθενων κε ανον ουκ εχω ινα οταν τα | ραχθη το υδωρ μαλη με εις την κολυμμηθραν εν ω δε ερχομαι εγω αλλος προ εμου καταβαινει (8) λεγει αυτω ο ις εγειραι αρον τον κραββατον σου και περιπατει⁴ (9) ην δε σαββατον εν εκεινη τη ημερα (10) ελεγον ουν οι ιουδαιοι τω τεθεραπευμενω σαββατον εστιν ουκ εξεστι σοι αραι τον κραμματον (11) οδε απεκριθη αυτοις ο ποιησασ με υγιης εκεινος μοι ειπεν αρον τον κραμματον σου και περιπατει (12) ηρωτησαν ουν αυτον τις εστιν ο ανος ο εστιν σοι αρον τον κραββατον σου και περιπατει (13) ο δε ιαθεις ουκ ηδει τις εστιν ο γαρ ις

⁴ John 5: 8 ends with περιπατει. 1172 and 565 both omit the first part of 5: 9, και ευθως εγενετο υγιης ο ανος και ηρεν τον κραββατον αυτου και περιεπατει, what seems to be a case of *parablepsis*.

ΕΞΕΝΕΥΣΕΝ ΟΧΛΟΥ ΟΝΤΟΣ ΕΝ ΤΩ ΤΟΠΩ (14) ΜΕΤΑ ΤΑΥΤΑ ΕΥΡΙΣΚΕΙ ΑΥΤΟΝ Ο ΙΗΣΟΥΣ ΕΝ ΤΩ ΙΕΡΩ
 ΚΑΙ | ΕΙΠΟΝ ΑΥΤΩ ΙΔΕ ΥΓΙΗΣ ΓΕΓΟΝΑΣ ΜΗΚΕΤΙ ΑΜΑΡΤΑΝΕ ΙΝΑ ΜΗ ΧΕΙΡΟΝ ΤΙ ΣΟΙ ΓΕΝΗΤΑΙ
 (15) ΑΠΗΛΘΕΝ Ο ΑΝΟΣ ΚΑΙ ΑΝΗΓΓΕΙΛΕ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΟΤΙ ΙΗΣΟΥΣ ΕΣΤΙΝ Ο ΠΟΙΗΣΑΣ ΑΥΤΟΝ
 ΥΓΙΗ

John 7:14-30

Pericope 16; folio 123R; Synaxarion: της μεσοπεντηκοστής, δ της δ'; [No Incipit] (14) της εορτης μεσουσης ανεμη ο ιησους εις το ιερον και εδιδασκε (15) και εθαυμαζον οι ιουδαιοι λεγοντες πως ουτος γραμματα οι δε μη μεμαθηκως (16) απεκριθη ουν αυτοις ο ιησους και ειπεν η εμη διδαχη ουκ εστιν εμη αλλα του πεμψαντος με (17) εαν τις θελη το θελημα αυτου ποιειν γνωσεται περι της διδαχης ποτερον εκ του θυ εστιν η εγω απ εμαυτου λαλω (18) ο αφ εαυτου λαλων την δοξαν την ιδιαν ζητει ο δε ζητων την δοξαν του πεμψαντος | αυτον ουτος αληθης εστι και αδικια εν αυτω ουκ εστιν (19) ου μωσης δεδωκεν υμιν τον νομον και ουδεις εξ υμων ποιει τον νομον τι με ζητειτε αποκτειναι (20) απικριθη ο οχλος και ειπε δαιμονιον εχεις τις σε ζητει αποκτειναι (21) απεκριθη ιησους και ειπεν αυτοις εν εργον εποιησα και παντες θαυμαζετε (22) δια τουτο μωσης δεδωκεν υμιν την περιτομην ουκ οτι εκ του μωσεως εστιν αλλ εκ των πρων και εν σαββατω περιτεμνετε ανον (23) ει περιτομην λαμβανει ανος εν σαβματω ινα μη λυθη ο νομος μωσεως εμοι χολατε οτι ολον ανον υγιη εποιησα εν σαμματω (24) μη κρινετε κατ οψιν αλλα την | δικαιαν κρισιν κρινατε (25) ελεγον ουν τινες εκ των ιεροσολυμιτων ουκ ουτος εστιν ον ζητουσιν αποκτειναι (26) και ιδε παρρησια λαλει και ουδεν αυτω λεγουσιν μη ποτε αληθως εγνωσαν οι αρχοντες οτι ουτος εστιν αληθως ο χς (27) αλλα τουτον οίδαμεν ποθεν εστιν ο δε χς οταν ερχηται ουδεις γινωσκει ποθεν εστιν (28) εκραξεν ουν εν τω

ιερω διδασκων ο ις και λεγων καμε οιδατε και οιδατε ποωεν ειμε και απ εμαυτου ουκ εληλυθα αλλ εστιν αληθινος ο πεμψας με ον υμεις ουκ οιδατε (29) εγω δε οιδα αυτον οτι παρ αυτου ειμι κακεινος με απεστειλεν (30) εξητουν ουν αυτον πιασαι και ουδεις επεμαλεν επ αυτον την χειρα οτι ουπω ελη | λυθη ωρα αυτου

John 8:31-42

Pericope 17; folio 125V; Synaxarion: ζ της δ΄; [No Incipit] (31) ειπεν ο κς προς τους πεπιστευ | κotas προς αυτον ιουδαιους εαν υμεις μεινητε εν τω λογω τω ειμω αληθως μαθηται μου εστε (32) και γνωσεσθε την αληθειαν και η αληθεια ελευθερωσει υμας (33) απεκριθησαν αυτω σπερμα αμρααμ εσμεν και ουδενι δεδουλευκαμεν πωποτε πως σο λεγεις οτι ελευθηροι γενησεσθε (34) απεκριθη αυτοις ο ις αμην αμην λεγω υμιν οτι πας ο ποιων την αμαρτιαν δουλους εστι της αμαρτιας (35) ο δε δουλος ου μενει εν τη οικια εις τον αιωνα ο υιος μενει εις τον αιωνα (36) εαν ουν ο υιος υμας ελευθερωση οντως ελευθεροι εσεσθε (37) οιδα οτι σπερμα αμρααμ εστε αλλα ζητειται με αποκτειναι οτι ο λογος ο | εμος ου χωρει εν υμιν (38) εγω ο εωρακα παρα τω πρι μου λαλω και υμεις ουν α ηκουσατε παρα του πρς υμων ποιειτε (39) απεκριθησαν και ειπον αυτω ο πηρ ημων αμρααμ εστι λεγει αυτοις ο ις ει τεκνα του αμρααμ ητε τα εργα του αμρααμ εποιειτε (40) νυν δε ζητειτε με αποκτειναι ανον ος την αληθειαν υμιν λελαληκα ην ηκουσα παρα του θυ τουτο αμρααμ ουκ εποησεν (41) υμεις ποιειτε τα εργα του πρς υμων ειπον ουν αυτω ημεις εκ πορνειας ου γεγεννημεθα ενα πρα εχομεν τον θν (42) ειπεν ουν αυτοις ο ις ει ο θς πηρ υμων ην ηγαπατε αν εμε εγω γαρ εκ του θυ εξηλ | θον και ηκω

John 4: 5-42

Pericope 18; folio 128R; Synaxarion: α της ε΄; τω καιρω εκεινω (5) ερχεται ο
 ις εις πολιν της σαμαρειας λεγομενην συχαρ πλησιον του χωριου ου εδωκεν ιακωβ
 ιωσηφ τω υιω αυτου (6) ην δε εκει πηγη του ιακωβ ο ουν ις κεκοπιακως εκ της
 οδοιποριας εκαθεζετο ουτως επι τη πηγη ωρα ην ωσει εκτη (7) ερχεται γυνη εκ
 της σαμαριας αντλησαι υδωρ λεγει αυτη ο ις δος μοι πειν | (8) οι γαρ μαθηται
 αυτου απεληλυθεισαν εις την πολιν ινα τροφας αγορασωσι (9) λεγει αυτω η γυνη η
 σαμαρειτις πως συ ιουδαιος ων παρ εμου πειν ετεις ουσης γυναικος σαμαρει-
 τιδος ου γαρ συγχρωνται ιουδαιοι σαμαρειταις (10) απεκριθη ις και ειπεν αυτη ει
 ηδεις την δωρεαν του θυ και τις εστιν ο λολων σοι δος μοι πειν συ αν ητοισας
 αυτον και εδωκεν αν σοι υδωρ ζων (11) λεγει αυτω η γυνη κε ουτε αντλημα εχει και
 το φρεαρ μαθου ποθεν ουν εχεις το υδωρ το ζων (12) μη συ μεζων ει του πρς ημων
 ιακωβ ος εδωκεν ημιν το φρεαρ και αυτος εξ αυτου επιε και οι υιοι αυτου και τα
 θρεμματα αυτου | (13) απεκριθη ις και ειπεν αυτη πας ο πινων εκ του υδατος τουτου
 διψησει παλιν (14) ος δ αν πιη εκ του υδατος ου εγω δωσω αυτω ου μη διψησει εις
 τον αιωνα αλλα το υδωρ ο δωσω αυτω γενησεται εν αυτω πηγη υδατος αλλομενου
 εις ζωην αιωνιον (15) λεγει αυτω η γυνη κε δος μοι τουτο το υδωρ ινα μη διψω μη
 δε ερχομαι ενθαδε αντλειν (16) λεγει αυτη ο ις υπαγε φωνησον τον ανδρα σου και
 ελθη ενθαδε (17) απεκριθη η γυνη και ειπεν ουκ εχω ανδρα λεγει αυτη ο ις καλως
 ειπας οτι ανδρα ουκ εχω (18) πεντε γαρ ανδρας εσχες και νυν ον εχεις ουκ εστι
 σου ανηρ τουτο αληθως ειρηκας (19) λεγει αυτω η γυνη κε | θεωρω οτι προφητης ει
 συ (20) οι πρς ημων ιν τω ορει τουτω προσεκυνησαν και υμεις λεγετε οτι εν ιερο-
 σολυμοις εστιν ο τοπος οπου δει προσκυνειν (21) λεγει αυτη ο ις γυναι πιστευσον

μοι οτι ερχεται ωρα οτε ουτε εν τω ορει τουτω ουτε εν ιεροσολυμοις προσ-
 κνησετε τω πρι (22) υμεις προσκυνειτε ο ουκ οιδατε ημεις προσκυνουμεν ο οιδα-
 μεν οτι σρια εκ των ιουδαιων εστιν (23) αλλ ερχεται ωρα και νυν εστιν οτε οι
 αληθινοι προσκνηται προσκνησουσι τω πρι εν πνι και αληθεια και γαρ ο πηρ
 τοιουτους ζητει τους προσκυνοντας αυτον (24) πνα ο θς και τους προσκυνοντας
 αυτον εν πνι | και αληθεια δει προσκυνειν (25) λεγει αυτω η γυνη οίδα οτι μεσias
 ερχεται ο λεγομενος χς οταν ελθη εκεινος αναγγελλει ημιν παντα (26) λεγει αυτη ο
 ις εγω ειμι ο λαλων σοι (27) και επι τουτω ηλθον οι μαθηται αυτου και εθαυμαζον
 οτι μετα γυναικος ελαλει ουδεις μεντοι ειπε τι ζητεις η τι λαλεις μετ αυτης (28)
 αφηκεν ουν την υδριαν αυτης η γυνη και απηλθεν εις την πολιν και λεγει τοις
 ανοις (29) δευτε ιδετε ανον ος ειπε μοι παντα οσα εποιησα μητι ουτος εστιν ο χς
 (30) εξηλθον εκ της πολεως και ηρχοντο προς αυτον (31) εν δε τω μεταξυ ηρω των
 αυτον οι μαθηται λεγοντες ραββι φαγε (32) ο δε ειπεν αυτοις | εγω μρωσιν εχω
 φαγειν ην υμεις ουκ οιδατε (33) ελεγον ουν οι μαθηται προς αλληλους μη τις ηνεγ-
 κεν αυτω φαγειν (34) λεγει αυτοις ο ις εμου μρωμα εστιν ινα ποιω το θελημα του
 πεμψαντος με και τελειωσο αυτου το εργον (35) ουχ υμεις λεγετε οτι τετραμηνος
 εστι και ο θερισμος ερχεται ιδου λεγω υμιν επαρατε τους οφθαλμους υμων και
 θεασασθε τας χωρας οτι λευκαι εισι προς θερισμον ηδη (36) και ο θεριζων μισθον
 λαμμανει και συνθγει καρπον εις ζωην αιωνιον ινα και ο σπειρων ομου χαιρει και
 ο θεριζων (37) εν γαρ τουτω εστιν ο λογος ο αληθινος οτι αλλος εστιν ο σπειρων
 και αλλος ο θεριζων (38) εγω απεστει | λα υμας θεριζειν ο ουκ υμεις κεκοπιακατε
 αλλοι κεκοπιακασι και υμεις εις τον κοπον αυτων εισεληλυθατε (39) εκ δε της
 πολεως εκεινης πολλοι επιστευσαν εις αυτον των σαμαρειτων δια τον λογον της

γυναίκος μαρτυρούσης ότι είπε μοι πάντα όσα έποίησα (40) ώς ουν ήλθον προς αυτόν οι σαμαρείται ήρωτων αυτόν μείναι παρ αυτοίς και έμεινεν εκεί δυο ήμερας (41) και πολλώ πλείους έπιστευσαν δια τον λόγον αυτού (42) τη τε γυναίκι έλεγον ότι ουκετι δια την σην λαλίαν πιστευομεν αυτοι γαρ ακηκοαμεν και εγνωκαμεν ότι ουτος έστιν αληθως ο σωτηρ του κοσμου ο χς

John 10:27-38

Pericope 19; folio 132R; Synaxarion: ζ της έ΄; ειπεν ο κς προς τους εληλυθотας προς αυτόν ιουδαιους (27) τα προβατα τα εμα της φωνης μου ακουει καγω γινωσκω αυτα και ακολουθουσι μοι (28) καγω ζωην αιωνιον διδωμι αυτοίς και ου μη απολωνται εις τον αιωνα και ουχ αρπασει αυτα τις εκ της χειρος μου (29) ο πηρ μου ος δεδωκε μοι μείζων παν | των έστι και ουδεις δυναται αρπαζειν εκ της χειρος του πρς μου (30) εγω και ο πηρ εν εσμεν εμαστασαν ουν παλιν λιθους οι ιουδαιοι ινα λιθασωσιν αυτόν (32) απεκριθη αυτοίς ο ις πολλα καλα εργα εδειξα υμιν εκ του πρς μου δια ποιον αυτων εργων λιθαζετε με (33) απεκριθησαν αυτω οι ιουδαιοι λεγοντες περι καλου εργου ου λιθαζομεν σε αλλα περι μλασφημιας και οτι ανος ων ποιεις σεαυτον θν (34) απεκριθη αυτοίς ο ις ουκ έστι γεγραμμενον εν τω νομω υμων εγω ειπα θεοι εσται (35) ει εκεινους ειπε θεους προς ους ο λογος του θυ εγενετο και ου δυναται λυθηναι η γραφη | (36) ον ο πηρ ηγιασε και απεστειλεν εις τον κοσμον υμεις λεγετε ότι μλασφημεις ότι ειπον υιος του θυ ειμι (37) ει ου ποιω τα εργα του πρς μου μη πιστευετε μοι (38) ει δε ποιω καν εμοι μη πιστευητε τοίς εργοίς πιστευσατε ινα γνωτε και πιστευσητε ότι εν εμοι ο πηρ καγω εν αυτω

John 9: 1-38

Pericope 20; folio 135V; Synaxarion: α της ζ'; τω καιρω εκεινω (1) παραγων ο
 ις ειδεν ανον τυφλον εκ γεννητης (2) και ηρωτησαν αυτον οι μαθηται αυτου λε-
 γοντες ραββι τις ημαρτεν ουτος η οι γονεις αυτου ινα τυφλος γεννηθη (3) απεκ-
 ριθη ις ουτε ουτος ημαρτεν ουτε οι γονεις αυτου αλλ ινα φανερωθη τα εργα του
 θυ εν αυτω (4) εμε δειεργαζεσθαι τα εργα του πεμψαντος με εως ημερα εστιν
 ερχεται νυξ οτε ουδεις δυναται εργαζεσθαι (5) οταν εν τω κοσμω ω φως ειμι του
 κοσμου (6) ταυτα ειπων επιτυσε χαμαι και εποιησε πηλον εκ του πτυσματος και
 επεχρισε τον πηλον επι τους | οφθαλμους του τυφλου (7) και ειπεν αυτω υπαγε νι-
 ψαι εις την κολυμβηθραν του σιλωαμ ο ερμηνευεται απεσταλμενος απηλθεν ουν
 και ενιψατο και ηλθε μλεπων (8) οι ουν γειτονες και οι θωρουντες αυτον το προ-
 τερον οτι τυφλος ην ελεγον ουχ ουτος εστιν ο καθημενος και προσαιτων (9) αλλοι
 ελεγον οτι ουτος εστιν^{vid.5} αλλοι ελεγον ομοιος αυτω εστιν εκεινος ελεγεν οτι εγω
 ειμι (10) ελεγον ουν αυτω πως ηνεωχθησαν σου οι οφθαλμοι (11) απεκριθη εκεινος
 και ειπεν ανος ις λεγομενος πηλον εποιησε και επεχρισε μου τους οφθαλμους και |
 ειπε μοι υπαγε εις την κολυμβηθραν του σιλωαμ και νιψαι απελθων δε και νι-
 ψαμενος ανεμλεψα (12) ειπον ουν αυτω που εστιν εκεινος λεγει ουκ οιδα (13)
 αγουσιν αυτον προς τους φαρισαιους τον ποτε τυφλον (14) ην δε σαμματον οτε τον
 πηλον εποιησεν ο ις και ανεωξεν αυτου τους οφθαλμους (15) παλιν ουν ηρωτων
 αυτον και οι φαρισαιοι πως ανεμλεψεν ο δε ειπεν αυτοις πηλον επεθηκε μου επι
 τους οφθαλμους και ενιψανην και μλεπω (16) ελεγον ουν εκ των φαρισαιων τινες

⁵ An ink blot and smudge make the word somewhat illegible. A comparison with a legible εστιν, one, two lines above, and another, two lines below, confirms the identity of the illegible word.

ουτος ο ανος ουκ εστι παρα του θυ οτι το σαββατον ου τηρει αλλοι | ελεγον πως δυναται ανος αμαρτωλος τοιαυτα σημεια ποιειν και σχισμα ην εν αυτοις (17) λεγουσι τω τυφλω παλιν συ τι λεγεις περι αυτου οτι ηνοιξε σου τους πφθαλμους ο δε ειπεν οτι προφητης εστιν (18) ουκ επιστευσαν ουν οι ιουδαιοι περι αυτου οτι τυφλος ην και ανεμλεψεν εως οταν εφωνησαν τους γονεις αυτου του αναμλεψαντος (19) και ηρωτησαν αυτοις λεγοντες ουτος εστιν ο υιος υμων ον υμεις λεγετε οτι τυφλος εγεννηθη πως ουν αρτι μλεπει (20) απεκριθησαν αυτοις οι γονεις αυτου και ειπον οίδαμεν οτι ουτος εστιν ο υιος ημων και οτι τυφλος εγεννηθη (21) πως | δε νυν μλεπει ουκ οίδαμεν η τις ηνοιξεν αυτου τους οφθαλμους ημεις ουκ οίδαμεν αυτος ηλικιαν εχει αυτον ερωτησατε αυτος περι αυτου λαλησει (22) ταυτα ειπον οι γονεις αυτου οτι εφονουντο τους ιουδαιους ηδη γαρ συνεθεντο οι ιουδαιοι ινα εαν τις αυτον ομολογησε χν αποσυναγωγος γενηται (23) δια τουτο οι γονεις αυτου ειπον οτι ηλικιαν εχει αυτον ερωτησατε (24) εφωνησαν ουν εκ δευτερου τον ανον ος ην τυφλος και ειπον αυτω δος δοξαν τω θω ημεις οίδαμεν οτι ο ανος ουτος αμαρτωλος εστιν (25) απεκριθη ουν εκεινος και ειπεν ει αμαρτωλος εστιν ου | κ οιδα εν οιδα οτι τυφλος ων αρτι μλεπω (26) ειπον δε αυτω παλιν τι εποιησε σοι πως ηνοιξε σου τους οφθαλμους (27) απεκριθη αυτοις ειπον υμιν ηδη και ουκ ηκουσατε τι παλιν θελεις ακουειν μη και υμεις θελετε αυτου μαθηται γενεσθαι (28) ελοιδορησαν αυτον και ειπον συ ει μαθητης εκεινου ημεις δε του μωσεως εσμεν μαθηται (29) ημεις οίδαμεν οτι μωσει λελαληκεν ο θς τουτον δε ουκ οίδαμεν ποθεν εστιν (30) απεκριθη ο ανθρωπος και ειπεν αυτοις εν γαρ τουτω θαυμαστον εστιν οτι υμεις ουκ οιδατε ποθεν εστιν και ανεωξε μου τους οφθαλμους (31) οίδαμεν δε | οτι αμαρτωλον ο θς ουκ ακουει αλλ εαν τις θεωσεβης η και το θελημα

αυτου ποιη τουτου ακουει (32) εκ του αιωνος ουκ ηκουσθη οτι ηνοιξε τις οφθαλ-
 μους τυφλου γεγεννημενου (33) ει μη ην ουτος παρα θυ ουκ ηδυνατο ποιειν ουδεν
 (34) απεκριθησαν και⁶ ειπον αυτω εν αμαρτιας συ γεγεννηθης ολος και συ δι-
 δασκεις ημας και εξεμαλον αυτον εξω⁷ (35) και ευρων αυτον ειπεν αυτω συ
 πιστευεις εις τον υιον του θυ (36) απεκριθη εκεινος και ειπε και τις εστι κε ινα
 πιστευσω εις αυτον (37) ειπε δε αυτω ο ις και εωρακας αυτον και ο λαλων μετα
 σου | εκεινος εστιν (38) ο δε εφη πιστευσω κε και προσεκυνησεν αυτω

John 14:10-21

Pericope 21; folio 142V; Synaxarion: ζ της ζ'; ειπεν ο κς τοις εαυτου
 μαθηταις (10) τα ρηματα α εγω λαλω υμιν απ εμαυτου ου λαλω ο δε πηρ ο εν εμοι
 μενων αυτος ποιει τα εργα (11) πιστευετε μοι οτι εγω εν τω πρι και ο πηρ εν εμοι
 ει δε μη δια τα | εργα αυτα πιστευετε μοι (12) αμην αμην λεγω υμιν ο πιστευων εις
 εμε τα εργα α εγω ποιω κακεινος ποιησε και μειζωνα τουτων ποιησει οτι εγω προς
 τον πρα μου πορευομαι (13) και ο τι αν αιτησητε εν τω ονοματι μου τουτο ποιησω
 ινα δεξασθη ο πηρ εν τω υιω (14) εαν τι αιτησητε εν τω ονοματι μου εγω ποιησω
 (15) εαν αγαπατε με τας εντολας τας εμας τηρησατε (16) και εγω ερωτησω τον πρα
 και αλλον παρακλητον δωσει υμιν ινα μενει μεθ υμων εις τον αιωνα (17) το πνευμα
 της αληθειας ο ο κοσμος ου δυναται λαμειν οτι ου θεωρει αυτω ουδε γινωσκει

⁶ There seems to be a change of hand between απεκριθησαν και (end of line) and ειπον αυτω at verse 34 (folio 138V), a change that continues to the end of Folio 139R. The first hand appears again at Folio 139V.

⁷ The text at the beginning of verse 35 shows another case of *parablepsis*. Verse 34 ends with εξεμαλον αυτον εξω, the first clause of verse 35 ends with the same phrase, and the scribe has skipped from the first to the second ending, thereby creating a hiatus. Or, the scribe could have copied from a faulty exemplar.

αυτο υμεις δε γινωσκε | τε αυτο οτι παρ υμιν μενει και εν υμιν εσται (18) ουκ
 αφησω υμας ορφανους ερχομαι προς υμας (19) ετι μικρον και ο κοσμος με ουκ ετι
 θεωρει υμεις δε θεωρειτε με οτι εγω ζω και υμεις ζησεσθε (20) εν εκεινη τη ημερα
 γνωσεσθε υμεις οτι εγω εν τω πρι μου και υμεις εν εμοι καγω εν υμιν (21) ο εχω
 τας εντολας μου και τηρων αυτας εκεινος εστιν ο αγαπων με ο δε αγαπων με
 αγαπηθη εσται υπο του πρς μου και εγω αγαπησω αυτον και εμφανησω αυτω
 εμαυτον

John 17: 1-13

Pericope 22; folio 145R; Synaxarion: των αγιων τη πατερων εν νικαγια, α της
 ζ'; τω καιρω εκεινω (1) επαρας ο ις τους οφθαλμους αυτου ειπε περ
 εληλυ | θεν η ωρα δοξασον σου τον υιον ινα και ο υιος σου δοξαση σε (2) καθως
 εδωκας αυτω εξουσιαν πασης σαρκος ινα παν ο δε δωκας αυτω δωσει αυτοις ζωην
 αιωνιον (3) αυτη δε εστιν η αιωνιος ζωη ινα γινωσκωσι σε τον μονον αληθινον θν
 και ον απεστειλας ιν χν (4) εγω σε εδοξασα επι της γης το εργον ελελειωσα ο δε
 δωκας μοι ινα ποιησω (5) και νυν δοξασον με συ περ παρα σεαυτω τη δοξη η εισον
 προ του τον κοσμον ειναι παρα σοι (6) εφανερωσα σου το ονομα τοις ανοις ους
 δεδωκας μοι ικ του κοσμου σοι ησαν και εμοι αυτους δεδωκας και τον λογον σου
 τετηρηκασι | (7) νυν εγνωκασι οτι παντα οσα δεδωκας μοι παρα σου εστιν (8) οτι
 τα ρηματα α δεδωκας μοι δεδωκα αυτοις και αυτοι ελαβον και εγνωσαν αληθως οτι
 παρα σου εξηλθον και επιστευσαν οτι συ με απεστειλας (9) εγω περι αυτων ερωτω
 ου περι του κοσμου ερωτω αλλα περε ων δεδωκας μοι οτι σοι εισι (10) και μετα εμα
 παντα σε εστι και τα σα εμα και δεδοξας μοι εν αυτοις (11) και ουκ ετι ειμι τω
 κοσμω και ουτοι εν κνημω εισι και εγω προς σε ερχομαι περ αγιε τηρεσον αυτοις

εν τω ονοματι σου ω δεδωκας μοι ινα ωσιν εν καθως και | ημεις (12) οτε ημων μετα αυτων εν τω κοσμω εγω ετηρουν αυτοις εν τω ονοματι σου ους δεδωκας μοι εφυλαξα και ουδεις εξ αυτων απολετο ει μη υιος της απολειας ινα η γραφη πληρωθη | (13) νυν δε προς σε ερχομαι και ταυτα λαλω εν τω κοσμω ινα εχωσι την χαραντην εμην πεπληρωμενην εν αυτοις

John 21:14-25

Pericope 23; folio 150V; Synaxarion: ζ της ζ'; τω καιρω εκεινω (14) εφανερωσεν εαυτον ο ις τοις μαθηταις αυτου εγερθεις εκ νεκρων (15) και λεγει τω σιμωνι πετρω σιμων ιωνα αγαπας με πλειον τουτων λεγει αυτω ναι κε συ οιδας οτι φιλω σε λεγει αυτω μοσκε τα αρνια μου (16) λεγει αυτω παλιν δευτερον σιμων ιωνα αγαπας με λεγει αυτω ναι κε συ οιδας οτι φιλω σε λεγει αυτω ποιμαινε τα προματα μου (17) λεγει αυτω το τριτον σιμων ιωνα φιλεις με ελυπηθη ο πετρος οτι ειπεν αυτω το τριτον φιλεις με και ειπεν αυτω κε συ παντα οιδας συ γινωσκεις οτι φιλω σε λεγει αυτω ο ις μοσκε τα προβατα μου (18) αμην αμην λεγω σοι οτε ης νεωτερος εξωννυες σεαυτον και περιεπατεις οπου ηθελες οταν δε γηρασης εκτενεις τας χειρας σου και αλλος σε ζωσει και οισει οπου ου θελεις (19) τουτο δε ειπε σημαινων ποιω θανατω δοξαση τον θν και τουτο ειπων λεγει αυτω ακολουθει μοι (20) επιστραφεις δε ο πετρος μλεπει τον μαθητην ον ηγατα ο ις ακολουθουντα ος και ανεπεσεν εν τω δειπνω επι το σθηθος | αυτου και ειπε κε τις εστιν ο παραδιδους σε (21) τουτον ιδων ο πετρος λεγει τω ιυ κε ουτος δε τι (22) λεγει αυτω ο ις εαν αυτον θελω μενειν εως ερχομαι τι προς σε συ ακολουθει μοι (23) εξηλθεν ουν ο

λογος ουτος εις τους αδελφους οτι ο μαθητης εκεινος ουκ αποθνησκει⁸ αλλ εαν αυτον θελω μενειν εως ερχομαι τι προς συ (24) ουτος εστιν ο μαθητης ο μαρτυρων περι τουτων και γραψας ταυτα και οιδαμεν οτι αληθης εστιν η μαρτυρια αυτου (25) εστι δε και αλλα πολλα οσα εποιησεν ο ις ατινα εαν γραγηται καθ εν ουδε ουτον οιμα τον κοσμον χωρησαι τα γραφομενα μιμλια αμην

John 7:37-52; 8:12

Pericope 24; folio 154R; Synaxarion: κυριακη α΄ της πεντηκοστης, Liturgy; [No Incipit] (37) τη εσχατη ημερα τη μεγαλη της εορτης ειστηκει ο ις και εκραζε λεγων εαν τις διψα ερχεσθω προς με και πινετω (38) ο πιστευεις εμε καθως ειπεν η γραφη ποταμοι εκ της κοιλιας αυτου ρεισουσιν υδατος ζωντος (39) τουτο δε ειπε περι του πνς ο εμελλον λαμβανειν οι πιστευοντες εις αυτον ουπω γαρ ην πνα αγιον οτι ις ουδεπω εδοξασθη (40) πολλοι ουν εκ του οχλου ακουσαντες τον λογον ελεγον ουτος εστιν αληθως ο προφητης (41) αλλοι ελεγον ουτος εστιν ο χς αλλοι ελεγον μη γαρ εκ της γαλιλαιας ο χς ερχεται (42) ουχι η | γραφη ειπεν οτι εκ σπερματος δαδ και απο μηθλεεμ της κωμης οπου ην δαδ ο χς ερχεται (43) σχισμα ουν εν τω οχλω εγενετο δι αυτον (44) τινες δε ηθελον εξ αυτων πιασαι αυτον αλλ ουδεις επεμαλεν επ αυτον τας χειρας (45) ηλθον ουν οι υπηρεται προς τους αρχιερεις και φαρισαιους και ειπον αυτοις εκεινος διατι ουκ ηγαγεται αυτον (46) απεκριθησαν ουν οι υπηρεται ουδεποτε ουπως ελαλησεν ανος ως ουτος ο ανος (47) απεκριθησαν ουν αυτοις οι φαρισαιοι μη και υμεις πεπλανησθε (48) μη τις εκ των αρχον

⁸ The text of verse 23, which twice has ουκ αποθνησκει, shows another case of *parablepsis*. The scribe has skipped from the first to the second ουκ αποθνησκει, thereby creating a hiatus. Or, again, the scribe could have copied from a faulty exemplar.

των επιστευσεν εις αυτον η εκ των φαρισαιων (49) αλλο οχλος ουτος ο μη
 γινωσκων τον νομον επικαταρατοι εισι | (50) λεγει νικοδημος προς αυτοις ο ελθων
 προς αυτον νυκτος εις ων εξ αυτων (51) μη ο νομος ημων κρινη τον ανων εαν μη
 ακουση παρ αυτου προτερον και γνω τι ποιει (52) απεκριθησαν και ειπον αυτω μη
 και συ εκ της γαλιλαιας ει ερευνησον και ιδε οτι προφητης εκ της γαλιλαιας⁹ ουκ
 εγηγερται (8:12) παλιν ουν ο ις ελαλησεν αυτοις λεγων εγω αιμι το φως του κοσ-
 μου ο ακολουθωμ ενοι ου μη περιπατηση εν τη σκοτεια αλλ εξει το φως της ζωης

A Word Before the Chapter III Variants

The twenty-four Johannine pericopes in 1172 have now been presented in their entirety. The next chapter presents the results of a careful collation of each of these pericopes against the TR and, where variants were generated, against representatives of these text-types: the Alexandrian; the Byzantine; the Western; and the Caesarean.

⁹ At the phrase οτι προφητης εκ της γαλιλαιας, the manuscript shows (erasure and) correction, and is in agreement with TR Maj. *p*^{66c} *W* (A vac.) D 565 against *p*⁶⁶ and B, which have οτι εκ της γαλιλαιας προφητης. This tallies with information listed in the NA²⁷ critical apparatus. Although there seems to be no way to recover the manuscript's original reading, an Alexandrian original might have been corrected to the Byzantine.

CHAPTER III

VARIANTS

The Johannine pericopes in *l1172* have been collated against their corresponding pericopes in the *Textus Receptus* (TR), Oxford, 1873,¹ and, where generated, variants have been collated against the respective representative text-types:² of the majority text;³ of the Alexandrian, *p*⁶⁶ and Codex *ⲛ* (John 8:39-21:25) as primary and Codex W as sec-

¹ By agreement, the International Greek New Testament Project (IGNTP) uses as its collation base the 1873 Oxford edition of the *Textus Receptus*. In defense of this use, David Parker ("The International Greek New Testament Project: The Gospel of John," *New Testament Studies* 36, 1990: 157) demonstrates that this collation base satisfies four crucial criteria, viz., 1) it is a known quantity; 2) it is available; 3) it will continue to be available; and 4) it is a complete text. This study conforms to the conventions of the IGNTP in its usage of the 1873 Oxford TR as a collation base.

² Text-type assignment is that followed by Bart Ehrman, *Didymus the Blind and the Text of the Gospels* (Atlanta: Scholars Press, 1986), 36; Bart Ehrman, Gordon Fee, and Michael Holmes, *The Text of the Fourth Gospel in the Writings of Origen*, vol. 1 (Atlanta: Scholars Press, 1992), 30; and Roderic Mullen, *The New Testament Text of Cyril of Jerusalem* (Atlanta: Scholars Press, 1997), 65.

³ All variants have been collated against a Majority text represented by Zane C. Hodges and Arthur L. Farstad, eds., *The Greek New Testament According to the Majority Text*, 2nd ed. (Nashville: Thomas Nelson Publishers, 1985). Critical of the Farstad-Hodges edition, Kurt Aland advises the user to "beware," that it is "an anachronism in every respect;" it "offers the Textus Receptus," but is "hardly a critical edition in the strict sense" (*The Text of the New Testament: An Introduction to the Critical Editions of the Theory and Practice of Modern Textual Criticism*, 2nd ed. trans. By Errol F. Rhodes [Grand Rapids, MI: Eerdmans, 1995], 25, 223). Metzger, on the other hand, is far kinder in his remarks: That (1) this edition is an attempt to rehabilitate the TR—or at least something close; (2) the editors have presented the form of the NT preserved in the majority of Greek manuscripts; (3) the TR is only one form of several competing forms of the Byzantine text; and (4) a TR] Farstad-Hodges collation reveals 1838 differences (*Text*, 283, 283, 291, and 283, n. 4). Therefore, a collation of variants against the Majority text ought to yield useful results.

ondary; of the Byzantine, Codex A; of the Western, Codices N (John 1:1-8:38) and D; of the Caesarean, Codex 565. These manuscripts are, according to the works listed in footnote 2 above, fair representatives of the four prevailing text-types. The textual data which follow are based on manual collations made of a microfilm-copy of the target manuscript, I1172, and the 1873 Oxford *TR* and, where variant-units were generated, facsimile-, microfilm- or photo-copies of the manuscripts of the representative text-types.⁴ Occasionally, in order to verify an uncertain reading, the critical apparatus of N-A²⁷ has been consulted.

Advantages of Full Collations

The Johannine pericopes of I1172 have been collated in their entirety. Elliot has argued that anything less than a full collation would be counter-productive, that “methods of presentation [other than full collation would] nullify the value of their evidence,”⁵ recommending that a collation *in pleno* (1) presents a manuscript in detail (2) on a qualitative (rather than quantitative) basis.⁶ David Parker agrees with Elliott’s thesis when he states that, in the work of the IGNTP, “[a]ll divergences of the witnesses from the collat-

⁴ A microfilm of codex 565, by the kind permission of Dr. Bruce Morrill, as well as microfilms of codices D 05 and L 019, were loaned to me by the Ancient Biblical Manuscripts Center at Claremont, and Dr. Carroll Osburn very kindly loaned a microfilm of I1172 and a facsimile of *p*⁶⁶, and provided the 1873 Oxford *Textus Receptus*. Facsimile editions of codices N, W, and A were borrowed from the Brown Library, Abilene Christian University.

⁵ “The Need for an Accurate and Comprehensive Collation of All Known Greek NT Manuscripts with Their Individual Variants Noted *In Pleno*,” *Studies in New Testament Language and Text: Essays in Honour of George D. Kilpatrick on the Occasion of his sixty-fifth Birthday*, ed. J. K. Elliot (E. J. Brill: Leiden, 1976): 137.

⁶ *Ibid.*, 138.

ing base ... will be included.”⁷ In this investigation, orthographical variants are not included in the presentation of variants, whereas obvious errors are included.⁸

Following is a list of all of the variants generated after collating the Johannine pericopes in manuscript /1172 against the respective passages in the TR, followed by the readings found in the representative text-types (Maj.; *p*⁶⁶; *κ*; W; A; D; 565). The order in which the variants are presented is the order in which the pericopes are found in /1172. Instances of variation have been numbered to facilitate easy reference. Chapter and verse numbers given for John’s gospel are those of the TR.

| Folio | Num. | John | TR] /1172 | Text-type Witnesses |
|-------|------|-------|---|--|
| 11R | 1 | 19: 6 | λεγοντες σταυρωσον σταυρωσον] λεγοντες αρον αρον στρωσον αυτον | λεγοντες σταυρωσων σταυρωσων W λεγοντες σταυρωσων <i>p</i> ⁶⁶ σταυρωσων σταυρωσων αυτον <i>κ</i> λεγοντες σταυρωσων σταυρωσων αυτον Maj. A D (suppl.) 565 |
| 11R | 2 | 19: 6 | σταυρωσατε] στρωσατε | |
| 11R | 3 | 19: 7 | απεκριθησαν ... :9 πραιτωριον] omit απεκριθησαν ... :9 πραιτωριον | Maj. <i>p</i> ⁶⁶ <i>κ</i> W A D (suppl.) 565 |
| 11R | 4 | 19: 9 | παλιν και λεγει τω Ιησου] παλιν ο πιλατος λεγει τω Ιησου παλιν και λεγει τω Ιησου | Maj. <i>p</i> ⁶⁶ <i>κ</i> A D (suppl.) 565 παλιν και και (<i>bis</i>) λεγει τω Ιησου W |
| 11R | 5 | 19: 9 | ιησους] ις | |
| 11R | 6 | 19:10 | σταυρωσαι] στρωσαι | |

⁷ Parker, “International,” 158.

⁸ Variants derived from the use of *nomina sacra*, except for any which appear in an Incipit, are included in the results.

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR] I1172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|---|---|
| 11R | 7 | 19:11 | δια τουτο ... :12 καισαρι] omit | δια τουτο ... :12 καισαρι Maj. <i>p</i> ⁶⁶ & W A D (suppl.) 565 |
| 11R | 8 | 19:13 | ο ουν πιλατος] τοτε ουν ο πιλατος ο ουν πιλατος Maj. & 565 ο ουν πειλατος W A D (suppl.) ουν πειλατος <i>p</i> ⁶⁶ | |
| 11V | 9 | 19:13 | εξω των ιησουν] εξω τον ιν | |
| 11V | 10 | 19:13 | τοπον λεγομενον λιθοστρωτον] τοπον λιθοστρωτον τοπον λεγομενον λιθοστρωτον Maj. & W A D (suppl.) τοπον λεγεται λιθοστρωτον 565 λιθοστρωτον <i>p</i> ^{66vid} | |
| 11V | 11 | 19:13 | γαββαθα] γαβαθα γαββαθα Maj. W A ^{vid} D (suppl.) καπφαθα 565 | |
| 11V | 12 | 19:14 | παρασκευη του πασχα] παρασκευη παρασκευη του πασχα Maj. & W A D (suppl.) 565 | |
| 11V | 13 | 19:14 | ωρα δε ωσει] ωρα ωσει ωρα δε ωσει Maj. A ^{vid} ωρα <i>p</i> ⁶⁶ ωρα ην ως & ωρα ην οσει D (suppl.) ωρα ην ωσει 565 ωρα ωσει W | |
| 11V | 14 | 19:15 | εκραυγασαν αρον] εκραυγασαν λεγοντες αρον εκραυγασαν αρον Maj. <i>p</i> ^{66vid} A D (suppl.) 565 ^{vid} ελεγον αρον & W | |
| 11V | 15 | 19:15 | σταυρωσον] στρωσον | |
| 11V | 16 | 19:15 | τον βασιλεα υμων] τον βασιλεα ημων τον βασιλεα υμων Maj. & W A D (suppl.) | |
| 11V | 17 | 19:15 | σταυρωσω] στρωσω | |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR] I1172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|----------------------------------|---|
| 11V | 18 | 19:16 | σταυρωθη] στρωθη | |
| 11V | 19 | 19:16 | παρελαβον δε] παραλαβοντες δε | παρελαβον δε Maj. A ο[ι δε ... πα]ραλ[αβοντες] p ⁶⁶ δε παραλαβοντες N W 56 παρελαβον ουν D (suppl.) |
| 11V | 20 | 19:16 | τον ιησουν] τον ιν | |
| 11V | 21 | 19:16 | και απηγαγον] omit και | και A D (suppl.) omit και N W 565 ^{vid} |
| 11V | 22 | 19:16 | απηγαγον] ηγαγον | απηγαγον N W A 565 ηγαγον Maj. D (suppl.) |
| 11V | 23 | 19:16 | απηγαγον] add εις το πραιτωριον | omit εις το πραιτωριον Maj p ⁶⁶ N W A D (suppl.) 565 |
| 11V | 24 | 19:17 | τον σταυρον] τον στρον | |
| 11V | 25 | 19:17 | ος λεγεται] ο λεγεται | ος λεγεται Maj. 565 ος λεγεται D (suppl.) ο λεγεται p ⁶⁶ N W A |
| 11V | 26 | 19:17 | εβραιστι] εβραιστη | εβραιστι Maj. p ⁶⁶ N W A D (suppl.) 565 |
| 11V | 27 | 19:18 | εσταυρωσαν] εστρωσαν | |
| 12R | 28 | 19:18 | τον ιησουν] τον ιν | |
| 12R | 29 | 19:19 | επι του σταυρου] επι τον στον | επι του σταυρου Maj. N W A D (suppl.) επι του στρου 565 |
| 12R | 30 | 19:20 | τουτον ουν] τουτον δε | τουτον ουν Maj. p ^{66vid} N A D (suppl.) 565 τοτε ουν W |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR] /1172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|---|--|
| 12R | 31 | 19:20 | της πολεως ο τοπος] ο τοπος της πολεως ο τοπος της πολεως | Maj. <i>p</i> ⁶⁶ <i>κ</i> ^{vid} W A D (suppl.) |
| 12R | 32 | 19:20 | εσταυρωθη] εστρωθη | |
| 12R | 33 | 19:20 | ιησους] ις | |
| 12R | 34 | 19:20 | ελληνιστι] ελλινιστι ελληνιστι ελληνισται ελ]ληνιστ[ι omit | Maj. <i>κ</i> A 565 D (suppl.) <i>p</i> ⁶⁶ W |
| 12R | 35 | 19:21 | ελεγον ... :25 εποιησαν] omit ελεγον ...:25 εποιησαν | Maj. <i>p</i> ⁶⁶ <i>κ</i> W A D (suppl.) 565 |
| 12R | 36 | 19:25 | ειστηκεισαν δε] omit δε δε | Maj. <i>κ</i> W A D (suppl.) 565 ^{vid} |
| 12R | 37 | 19:25 | σταυρω] στρω | |
| 12R | 38 | 19:25 | του ιησου] του ιω | |
| 12R | 39 | 19:25 | η μητερ] η μηρ | |
| 12R | 40 | 19:25 | η αδελφη] η αδελφοι η αδελφη | Maj. <i>κ</i> W A D (suppl.) 565 |
| 12R | 41 | 19:25 | κλωπα] κλοπα κλωπα | Maj. <i>p</i> ⁶⁶ <i>κ</i> W A D (suppl.) 565 |
| 12R | 42 | 19:26 | ιησους] ις | |
| 12R | 43 | 19:26 | την μητερα] την μρα | |
| 12R | 44 | 19:26 | τη μετρι] τη μρι | |
| 12R | 45 | 19:27 | η μητερ] η μηρ | |
| 12V | 46 | 19:27 | ελαβεν αυτην ο μαθητης] ελαβεν αυτην ο μαθητης omit | εκεινος Maj. <i>p</i> ⁶⁶ <i>vid</i> <i>κ</i> W A D (suppl.) 565 |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR] I1172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|--|---|
| 12V | 47 | 19:28 | μετα τουτο] μετα τουτα μετα τουτο | Maj. \aleph W A D (suppl.) 565 ^{vid} |
| 12V | 48 | 19:28 | οτι παντα ηδη τετελεσται] omit ηδη οτι παντα ηδη τετελεσται οτι ηδη παντα τετελεσται οτι παντα τετελεσται | Maj \aleph p^{66} A ^{vid} D (suppl.) W 565 |
| 12V | 49 | 19:28 | τετελεσται] add περι αυτου omit περι αυτου | Maj p^{66} \aleph W A D (suppl.) 565 |
| 12V | 50 | 19:28 | ινα ... :30 τετελεσται και] omit ινα ... :30 τετελεσται και ινα ... γραφη | Maj \aleph W A D (suppl.) 565 omit p^{66} * |
| 12V | 51 | 19:30 | το πνευμα] το πνα | |
| 12V | 52 | 19:31 | σταυρου] στρου | |
| 13R | 53 | 19:34 | και ευθως εξηλθεν] και ευθως εξηλθεν και ευθως εξηλθεν και ευθως εξηλθεν | p^{66vid} \aleph W A Maj. D (suppl.) |
| 13R | 54 | 19:35 | αυτου εστιν η μυρτυρια] εστιν η μαρτυρια αυτου αυτου εστιν η μαρτυρια εστιν αυτου η μυρτυρια ε]στιν [α]υτου η μα[ρτυρι]α | \aleph W A D (suppl.) Maj. p^{66} |
| 13R | 55 | 19:35 | κακεινος ... πιστευσητε] omit κακεινος ... πιστευσητε | Maj. p^{66} \aleph W A D (suppl.) |
| 15V | 56 | 19:25 | ιησου] ιυ | |
| 15V | 57 | 19:25 | μητερ] μηρ | |
| 15V | 58 | 19:25 | μητρος] μρς | |
| 15V | 59 | 19:26 | ιησους] ις | |
| 15V | 60 | 19:26 | μητερα] μρα | |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR] I1172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|----------------------|---|
| 15V | 61 | 19:26 | μητρι] μρι | |
| 15V | 62 | 19:27 | μητερ] μηρ | |
| 18R | 63 | 10:13 | μελει] μελλει | μελει Maj. & W A ^{vid} D μελι p ⁶⁶ μελλει 565 |
| 18R | 64 | 10:15 | ο πατηρ] ο πηρ | |
| 18R | 65 | 10:15 | τον πατερα] τον πρα | |
| 20V | 66 | 15:20 | του κυριου] του κυ | |
| 21R | 67 | 15:23 | τον πατερα] τον πρα | |
| 21R | 68 | 15:24 | τον πατερα] τον πρα | |
| 21V | 69 | 15:26 | του πατρος] του πρς | |
| 21V | 70 | 15:26 | το πνευμα] το πνα | |
| 21V | 71 | 15:26 | του πατρος] του πρς | |
| 21V | 72 | 16: 2 | τω θεω] τω θω | |
| 49V | 73 | 10: 4 | εκβαλη] εκβαλλη | εκβαλη Maj. p ⁶⁶ & W A D 565 |
| 49V | 74 | 10: 6 | ο ιησους] ο ις | |
| 50R | 75 | 10: 7 | ο ιησους] ο ις | |
| 50R | 76 | 10: 8 | κλεπται] κλεπτε | κλεπται Maj. & W A D 565 κλεπτε p ⁶⁶ |
| 72R | 77 | 1:48 | ο ιησους] ο ις | |
| 72R | 78 | 1:48 | ουκ εστι] ουκ εστιν | ουκ εστι Maj. 565 ουκ εστιν p ⁶⁶ & W ^{vid} (suppl.) A (D vac.) |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR I1172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|---|---|
| 72R | 79 | 1:49 | ο ιησους] ο ις | |
| 72R | 80 | 1:50 | ναθαναηλ και λεγει αυτω] ναθαναηλ και ειπεν αυτω ναθαναηλ και λεγει αυτω Maj. A 565 ναθαναηλ και ειπεν (omit αυτω) ⋈ (D vac.) απεκριθη αυτω ναθαναηλ <i>p</i> ⁶⁶ W (suppl.) | |
| 72R | 81 | 1:50 | του θεου] του θυ | |
| 72R | 82 | 1:50 | ισραηλ] ιηλ | |
| 72R | 83 | 1:51 | ιησους] ις | |
| 72R | 84 | 1:51 | οψει] οψη | οψει Maj. A ^{vid} 565 (D vac.) οψη <i>p</i> ⁶⁶ ⋈ |
| 72R | 85 | 1:52 | ουρανον] ουνον | |
| 72R | 86 | 1:52 | του θεου] του θυ | |
| 87R | 87 | 11: 1 | ην δε τις] ην τις | ην δε τις Maj. <i>p</i> ⁶⁶ ⋈ W A D |
| 87R | 88 | 11· 1 | αυτης] αυτου | αυτης Maj. <i>p</i> ⁶⁶ ⋈ W D 565 αυτου A |
| 87R | 89 | 11: 2 | τον κυριον] τον κν | |
| 87R | 90 | 11: 2 | αυτης] εαυτης | αυτης Maj. <i>p</i> ⁶⁶ ⋈ W A ^{vid} D αυτου 565 |
| 87R | 91 | 11: 3 | κυριε] κε | |
| 87R | 92 | 11: 4 | ο ιησους] ο ις | |
| 87R | 93 | 11: 4 | αυτη η ασθενια] η ασθενια αυτη | αυτη η ασθενια Maj. <i>p</i> ⁶⁶ ⋈ W A D η ασθενια αυτη 565 |
| 87R | 94 | 11: 4 | του θεου] του θυ | |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR</u> /1172 | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|---|----------------------------|
| 87R | 95 | 11: 4 | του θεου] του θυ | |
| 87R | 96 | 11: 5 | ο ιησους] ο ις | |
| 87V | 97 | 11: 9 | ιησους] ις | |
| 87V | 98 | 11:11 | λεγει αυτοις] λεγει τοις μαθηταις λεγει αυτοις Maj <i>p</i> ⁶⁶ N W A D 565 | |
| 87V | 99 | 11:12 | κυριε] κε | |
| 87V | 100 | 11:13 | ο ιησους] ο ις | |
| 88R | 101 | 11:14 | ο ιησους] ο ις | |
| 88R | 102 | 11:17 | ο ιησους] ο ις | |
| 88R | 103 | 11:17 | εν τω μνημειω] εν τω μνηματι εν τω μνημειω Maj <i>p</i> ⁶⁶ N A D 565 εν τω μνημιω W | |
| 88R | 104 | 11:20 | ιησους] ις | |
| 88V | 105 | 11:21 | τον ιησουν] τον ιν | |
| 88V | 106 | 11:21 | κυριε] κε | |
| 88V | 107 | 11:22 | τον θεον] τον θν | |
| 88V | 108 | 11:22 | ο θεος] ο θς | |
| 88V | 109 | 11:23 | ο ιησους] ο ις | |
| 88V | 110 | 11:25 | ο ιησους] ο ις | |
| 88V | 111 | 11:27 | κυριε] κε | |
| 88V | 112 | 11:27 | χριστος] χς | |
| 88V | 113 | 11:27 | του θεου] του θυ | |
| 88V | 114 | 11:30 | ο ιησους] ο ις | |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR] /1172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|---|--|
| 89R | 115 | 11:31 | κλαυση] κλαυσει | κλαυση Maj <i>p</i> ⁶⁶ & W A D (565 vac.) |
| 89R | 116 | 11:32 | ο ιησους] ο ις | |
| 89R | 117 | 11:33 | ιησους] ις | |
| 89R | 118 | 11:33 | τω πνευματι] τω πνι | |
| 89V | 119 | 11:34 | κυριε] κε | |
| 89V | 120 | 11:35 | ο ιησους] ο ις | |
| 89V | 121 | 11:38 | ιησους] ις | |
| 89V | 122 | 11:38 | ιησους ουν παλιν] omit παλιν | Ιησους ουν παλιν Maj <i>p</i> ⁶⁶ & W A D (565 vac.) |
| 89V | 123 | 11:38 | εμβριτωμενος] εμβριτουμενος εμβριτωμενος <i>p</i> ⁶⁶ ενβριτων W ενβρειτωμενος Maj D εμβριτουμενος & A (565vac.) | |
| 89V | 124 | 11:39 | ο ιησους] ο ις | |
| 89V | 125 | 11:39 | κυριε] κε | |
| 89V | 126 | 11:40 | ο ιησους] ο ις | |
| 89V | 127 | 11:40 | του θεου] του θυ | |
| 90R | 128 | 11:41 | ο δε ιησους] ο δε ις | |
| 90R | 129 | 11:41 | πατερ] περ | |
| 90R | 130 | 11:44 | οψις] οψεις | οψις Maj <i>p</i> ⁶⁶ & A D οψεις W (565 vac.) |
| 90R | 131 | 11:44 | ο ιησους] ο ις | |
| 90R | 132 | 11:45 | ο ιησους] ο ις | |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR]/1172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|--|--|
| 91V | 133 | 12: 1 | ο ουν Ιησους] omit | ο ουν Ιησους Maj p ⁶⁶ & W A D 565 |
| 91V | 134 | 12: 1 | ηλθεν εις] ηλθεν ις εις | ηλθεν εις Maj p ⁶⁶ & W A D 565 |
| 92R | 135 | 12: 2 | συνανακειμενων αυτω] ανακειμενων συν αυτω | συνανακειμενων αυτω W |
| | | | | ανακειμενων συν αυτω Maj p ⁶⁶ & A D 565 |
| 92R | 136 | 12: 3 | του ιησου] του ιυ | |
| 92R | 137 | 12: 4 | παραδιδοναι] παραδουναι | παραδιδοναι Maj p ⁶⁶ & W A 565 |
| | | | | παραδουναι D |
| 92R | 138 | 12: 6 | εμελεν] εμελλεν | εμελεν Maj p ⁶⁶ & W A D |
| | | | | εμελλεν 565 ^{vid} |
| 92R | 139 | 12: 7 | ο ιησους] ο ις | |
| 92V | 140 | 12: 9 | οτι εκει εστι] οτι εκει εστιν | οτι εκει εστι Maj 565 |
| | | | | οτι εκει εστιν p ⁶⁶ & W A D |
| 92V | 141 | 12:11 | τον ιησουν] τον ιν | |
| 93R | 142 | 12:13 | κυριου] κυ | |
| 93R | 143 | 12:13 | ο βασιλευς] omit ο | ο βασιλευς p ⁶⁶ & W D 565 |
| | | | | omit ο Maj A |
| 93R | 144 | 12:13 | του ισραηλ] του ιηλ | |
| 93R | 145 | 12:14 | ο ιησους] ο ις | |
| 93R | 146 | 12:16 | ο ιησους] ο ις | |
| 93R | 147 | 12:18 | ηκουσε] ηκουσαν | ηκουσε Maj |
| | | | | ηκουσαν p ⁶⁶ & W A D 565 |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR] I1172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|---|----------------------------|
| 95V | 148 | 13: 3 | ειδως ο ιησους οτι] ειδως δε ο ις οτι ειδως ο ις οτι Maj A (565 vac.) ειδως οτι p ⁶⁶ & W D | |
| 95V | 149 | 13: 3 | ο ιησους] ο ις | |
| 96R | 150 | 13: 3 | ο πατηρ] ο πτηρ | |
| 96R | 151 | 13: 3 | οτι απο θεου] οτι απο του θ. οτι απο θεου Maj p ⁶⁶ & W A D (565 vac.) | |
| 96R | 152 | 13: 3 | του θεου] του θυ | |
| 96R | 153 | 13: 3 | τον θεον] τον θν | |
| 96R | 154 | 13: 5 | ειτα ... νιπηρα] omit ειτα ... νιπηρα Maj p ⁶⁶ & W A ^{vid} D (565 vac.) | |
| 96R | 155 | 13: 6 | κυριε] κε | |
| 96R | 156 | 13: 8 | νιψης] νιψεις νιψης Maj p ⁶⁶ & W A νιψεις D (565 vac.) | |
| 96R | 157 | 13: 8 | ο ιησους] ο ις | |
| 96R | 158 | 13: 9 | κυριε] κε | |
| 96V | 159 | 13:10 | ο ιησους] ο ις | |
| 96V | 160 | 13:10 | υμεις] υμοις υμεις Maj p ⁶⁶ & W A D (565 vac.) | |
| 96V | 161 | 13:11 | ηιδει] ηδει ηδει Maj p ⁶⁶ & W A D (565 vac.) | |
| 96V | 162 | 13:13 | ο κυριος] ο κς | |
| 96V | 163 | 13:14 | ο κυριος] ο κς | |
| 97R | 164 | 13:16 | του κυριου] του κυ | |
| 107R | 165 | 1: 1 | τον θεον] τον θν | |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR I1172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|--|----------------------------|
| 107R | 166 | 1: 1 | θεος] θς | |
| 107V | 167 | 1: 2 | τον θεον] τον θν | |
| 107V | 168 | 1: 4 | ανθρωπων] ανων | |
| 107V | 169 | 1: 6 | ανθρωπος] ανος | |
| 107V | 170 | 1: 6 | θεου] θυ | |
| 107V | 171 | 1: 9 | ανθρωπον] ανον | |
| 108R | 172 | 1:12 | θεου] θυ | |
| 108R | 173 | 1:13 | θεου] θυ | |
| 108R | 174 | 1:14 | πατρος] πρς | |
| 108V | 175 | 1:17 | ιησου] ιυ | |
| 108V | 176 | 1:17 | χριστου] χυ | |
| 109R | 177 | 3:22 | μετα ταυτα] omit μετα ταυτα Maj <i>p</i> ⁶⁶ & W (suppl.) A (D vac.) 565 | |
| 109V | 178 | 3:27 | ιωαννης] ιω ^ς | |
| 109V | 179 | 3:27 | ανθρωπος] ανος | |
| 109V | 180 | 3:27 | ουρανου] ουνου | |
| 110R | 181 | 3:28 | υμεις μοι μαρτυρειτε] omit μοι υμεις μοι μαρτυρειτε <i>p</i> ⁶⁶ A 565 υμεις μοι μαρτυρειται W (suppl.) D υμεις μαρτυρειτε Maj υμεις μαρτυριται & | |
| 110R | 182 | 3:28 | χριστος] χς | |
| 110R | 183 | 3:33 | θεος] θς | |
| 111R | 184 | 20:19 | ουσης συν οψιας] omit συν ουσης συν οψιας Maj <i>p</i> ⁶⁶ & W A D | |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR] I1172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|--|----------------------------|
| 111V | 185 | 20:19 | των ιουδαιων] τον ιουδαιων των ιουδαιων Maj & W A D | |
| 111V | 186 | 20:19 | ο ιησους] ο ις | |
| 111V | 187 | 20:20 | τον κυριον] τον κν | |
| 111V | 188 | 20:21 | ο ιησους] ο ις | |
| 111V | 189 | 20:21 | ο πατηρ] ο πηρ | |
| 111V | 190 | 20:22 | πνευμα] πνα | |
| 112R | 191 | 20:24 | ο ιησους] ο ις | |
| 112R | 192 | 20:25 | τον κυριον] τον κν | |
| 112R | 193 | 20:26 | ο ιησους] ο ις | |
| 112V | 194 | 20:28 | ο κυριος] ο κς | |
| 112V | 195 | 20:28 | ο θεος] ο θς | |
| 112V | 196 | 20:30 | ο ιησους] ο ις | |
| 112V | 197 | 20:31 | ιησους] ις | |
| 112V | 198 | 20:31 | χριστος] χς | |
| 112V | 199 | 20:31 | θεου] θυ | |
| 113V | 200 | 6:14 | οι ουν ανθρωποι ιδοντες] ιδοντες οι ανοι οι ουν ανθρωποι ιδοντες Maj (<i>p</i> ⁶⁶ vac.) & A D οι ουν ανθρωποι οι ειδοντες W | |
| 113V | 201 | 6:14 | ανθρωποι] ανοι | |
| 113V | 202 | 6:14 | ο ιησους] ο ις | |
| 113V | 203 | 6:15 | ιησους] ις | |
| 113V | 204 | 6:16 | κατ βησαν] κατεβησαν κατεβησαν Maj (<i>p</i> ⁶⁶ vac.) & W D 565 | |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR]/1172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|--|----------------------------|
| | | | | κατεβησα A |
| 114R | 205 | 6:17 | σκοτια ηδη εγεγονει] omit ηδη σκοτια ηδη εγεγονει Maj W A 565 κατελαβεν δε αυτους η σκοτια (p ⁶⁶ vac.) & D | |
| 114R | 206 | 6:17 | η ιησους] η ις | |
| 114R | 207 | 6:19 | ως] ωσει ως Maj (p ⁶⁶ vac.) & W D ωσει A 565 | |
| 114R | 208 | 6:19 | ιησουν] ιν | |
| 114R | 209 | 6:19 | γινομενον] γενομενον γινομενον Maj (p ⁶⁶ vac.) & 565 γηνομενον W γεινομενον A D | |
| 114R | 210 | 6:19 | και εφοβηθησαν] omit και και εφοβηθησαν Maj (p ⁶⁶ vac.) & W A D 565 | |
| 114R | 211 | 6:20 | εγω ειμι] εγω ειμη εγω ειμι Maj (p ⁶⁶ vac.) & A D 565 εγω ειμει W | |
| 114V | 212 | 6:22 | ο ιησους] ο ις | |
| 114V | 213 | 6:23 | τιβεριαδος] τισμεριαδος τιβεριαδος Maj (p ⁶⁶ vac.) & W A D 565 | |
| 114V | 214 | 6:23 | του κυριου] του κυ | |
| 114V | 215 | 6:24 | ιησους] ις | |
| 114V | 216 | 6:24 | τον ιησουν] τον ιν | |
| 114V | 217 | 6:26 | ο ιησους] ο ις | |
| 114V | 218 | 6:26 | ειδετε] ιδετε ειδετε Maj (p ⁶⁶ vac.) & ειδατε D ειδεται W | |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR] I172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|---|----------------------------|
| | | | | ιδετε A 565 |
| 115R | 219 | 6:27 | ανθρωπου] ανου | |
| 115R | 220 | 6:27 | ο πατηρ] ο πηρ | |
| 115R | 221 | 6:27 | ο θεος] ο θς | |
| 119R | 222 | 15:17 | αγαπατε ... 16:2 τω θεω] omit αγαπατε ... 16:2 τω θεω Maj <i>p</i> ⁶⁶ <i>κ</i> A D 565 (W vac.) | |
| 120R | 223 | 5: 1 | μετα ταυτα ην εορτη των ιουδαιων και] omit μετα ταυτα ην η εορτη των ιουδαιων και Maj <i>κ</i> μετα ταυτα ην εορτη τ. ιουδαιων κ. <i>p</i> ⁶⁶ <i>W</i> ^{vid} A D | |
| 120V | 224 | 5: 3 | χωλων] χολων χωλων Maj <i>p</i> ⁶⁶ <i>κ</i> W (suppl.) A D 565 | |
| 120V | 225 | 5: 4 | αγγελος γαρ κατα] αγγελος γαρ κυριου κατα αγγελος γαρ κατα Maj 565 αγγελος γαρ κυριου κατα A | |
| 120V | 226 | 5: 4 | κατεβαινεν] κατεβενεν κατεβαινεν Maj A 565 | |
| 120V | 227 | 5: 4 | εγινετο] εγενετο εγινετο Maj A 565 | |
| 120V | 228 | 5: 4 | ανθρωπος] ανος | |
| 120V | 229 | 5: 6 | ο ιησους] ο ις | |
| 120V | 230 | 5: 7 | κυριε] κε | |
| 120V | 231 | 5: 7 | ανθρωπον] ανον | |
| 120V | 232 | 5: 7 | βαλλη με] βαλη με βαλη με Maj <i>κ</i> W (suppl.) A D 565 βαλη μαι <i>p</i> ⁶⁶ | |
| 121R | 233 | 5: 8 | ο ιησους] ο ις | |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR] I172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|----------------------------------|--|
| 121R | 234 | 5:9 | και ευθεως ... περιεπατει] omit | και ευθεως ... περιεπατει Maj <i>p</i> ⁶⁶ & W (suppl.) A D omit 565 |
| 121R | 235 | 5:11 | απεκριθη] οδε απεκριθη | απεκριθη Maj D ος δε απεκριθη A οδε απεκριθη <i>p</i> ⁶⁶ & W (suppl.) |
| 121R | 236 | 5:12 | ανθρωπος] ανος | |
| 121R | 237 | 5:13 | ιησους] ις | |
| 121R | 238 | 5:14 | ο ιησους] ο ις | |
| 121V | 239 | 5:15 | ανθρωπος] ανος | |
| 121V | 240 | 5:15 | ιησους] ις | |
| 123R | 241 | 7:14 | ηδη δε] omit | ηδη δε Maj <i>p</i> ⁶⁶ & W (A vac.) D 565 |
| 123R | 242 | 7:14 | ο ιησους] ο ις | |
| 123R | 243 | 7:15 | γραμματα] γραμμα | γραμματα Maj <i>p</i> ⁶⁶ & W (A vac.) D 565 |
| 123R | 244 | 7:16 | ο ιησους] ο ις | |
| 123R | 245 | 7:17 | του θεου] του θυ | |
| 123V | 246 | 7:21 | απεκριθη ο Ιησους] omit ο | απεκριθη ο Ιησους W (A vac.) D omit ο Maj <i>p</i> ⁶⁶ & 565 |
| 123V | 247 | 7:21 | ο ιησους] ο ις | |
| 123V | 248 | 7:22 | πατερων] πρων | |
| 123V | 249 | 7:22 | ανθρωπον] ανον | |
| 123V | 250 | 7:23 | ανθρωπος] ανος | |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR] I1172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|---|--|
| 124R | 251 | 7:26 | λεγουσι] λεγουσιν | λεγουσι Maj λεγουσιν p^{66} & W (A vac.) D 565 |
| 124R | 252 | 7:26 | ο χριστος] ο χς | |
| 124R | 253 | 7:27 | χριστος] χς | |
| 124R | 254 | 7:28 | ο ιησους] ο ις | |
| 124V | 255 | 7:30 | εληλυθει] εληλυθη | εληλυθει Maj p^{66} & W (A vac.) D 565 |
| 125V | 256 | 8:31 | ελεγεν] ειπεν | ελεγεν Maj p^{66} & W (A vac.) D |
| 125V | 257 | 8:31 | ουν] omit | ουν Maj p^{66} & W (A vac.) D |
| 125V | 258 | 8:31 | ο ιησους] ο κς | ο ιησους Maj p^{66} & W (A vac.) D |
| 126R | 259 | 8:31 | προς τους πεπιστευκοτας] προς τους πεπιστευκοτας προς προς τους πεπιστευκοτας | Maj p^{66} & W (A vac.) D |
| 126R | 260 | 8:31 | αυτω] αυτον | αυτω Maj p^{66} & W (A vac.) D |
| 126R | 261 | 8:34 | ο ιησους] ο ις | |
| 126R | 262 | 8:37 | ζητειτε] ζητειται | ζητειτε Maj & 565 ζητιτε p^{66} D ζητειται W (A vac.) |
| 126V | 263 | 8:38 | πατρι] πρι | |
| 126V | 264 | 8:38 | ο εωρακατε] α ηκουσατε | ο εωρακατε Maj α εωρακατε p^{66} & D α ηκουσατε W (A vac.) 565 |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR] 11172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|--------------------------------|--|
| 126V | 265 | 8:38 | παρα τω] παρα του | παρα τω Maj D παρα του p^{66} N W (A vac.) 565 |
| 126V | 266 | 8:38 | πατρι] πρς | πατρι Maj D πατρος p^{66} N W (A vac.) 565 |
| 126V | 267 | 8:39 | ο πατηρ] ο πηρ | |
| 126V | 268 | 8:39 | ο ιησους] ο ις | |
| 126V | 269 | 8:39 | εποιειτε αν] omit αν | εποιειτε αν 565 ποιειται p^{66} omit αν Maj N W (A vac.) D |
| 126V | 270 | 8:40 | ανθρωπον] ανον | |
| 126V | 271 | 8:40 | θεου] θυ | |
| 126V | 272 | 8:41 | πατρος] πρς | |
| 126V | 273 | 8:41 | πατερα] πρα | |
| 126V | 274 | 8:41 | θεον] θν | |
| 126V | 275 | 8:42 | ο ιησους] ο ις | |
| 126V | 276 | 8:42 | ο θεος] ο θς | |
| 126V | 277 | 8:42 | πατηρ] πηρ | |
| 126V | 278 | 8:42 | θεου] θυ | |
| 128R | 279 | 4: 5 | ερχεται ουν] ερχεται ο ιησους | ερχεται ουν Maj p^{66} N W A D 565 |
| 128R | 280 | 4: 5 | ο εδωκεν] ου εδωκεν | ο εδωκεν Maj N A ου εδωκεν p^{66} W D 565 |
| 128R | 281 | 4: 6 | ιησους] ις | |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR] I1172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|-----------------------------|---|
| 128R | 282 | 4:7 | σαμαρειας] σαμαριας | σαμαρειας Maj A 565 σαμαριας <i>p</i> ⁶⁶ & W D |
| 128R | 283 | 4:7 | ιησους] ις | |
| 128V | 284 | 4:9 | λεγει ουν αυτω] omit ουν | λεγει ουν αυτω Maj <i>p</i> ⁶⁶ W A D 565 omit ουν & |
| 128V | 285 | 4:9 | αιτεις] ετεις | αιτεις Maj <i>p</i> ^{66vid} A D 565 αιτις & ετις W |
| 128V | 286 | 4:10 | ιησους] ις | |
| 128V | 287 | 4:10 | θεου] θυ | |
| 128V | 288 | 4:10 | λεγων] λαλων | λεγων Maj <i>p</i> ⁶⁶ & W A D 565 |
| 128V | 289 | 4:10 | ητησας] ητοισας | ητησας Maj <i>p</i> ⁶⁶ & W A D 565 |
| 128V | 290 | 4:11 | κυριε] κε | |
| 128V | 291 | 4:11 | φρεαρ εστι βαθυ] omit εστι | φρεαρ εστι βαθυ Maj D 56 φρεαρ εστιν βαθυ <i>p</i> ⁶⁶ & W A |
| 128V | 292 | 4:12 | πατρος] πρς | |
| 129R | 293 | 4:13 | απεκριθη ο Ιησους] omit ο | απεκριθη ο Ιησους 565 ^{vid} omit ο Maj <i>p</i> ⁶⁶ & W A D |
| 129R | 294 | 4:13 | ιησους] ις | |
| 129R | 295 | 4:14 | ο δωσω αυτω] ο δοσω αυτω | ο δωσω αυτω Maj <i>p</i> ⁶⁶ A 565 ο εγω δωσω αυτω & W D |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR] /1172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|--|---|
| 129R | 296 | 4:15 | λεγει προς αυτον] omit προς λεγει προς αυτον | Maj <i>p</i> ⁶⁶ & W A D 565 |
| 129R | 297 | 4:15 | αυτον] αυτω αυτον | Maj <i>p</i> ⁶⁶ & W A D 565 |
| 129R | 298 | 4:15 | κυριε] κε | |
| 129R | 299 | 4:16 | ο ιησους] ο ις | |
| 129R | 300 | 4:17 | ο ιησους] ο ις | |
| 129R | 301 | 4:18 | αληθες] αληθως αληθες αληθως | Maj <i>p</i> ⁶⁶ W A D 565 & |
| 129R | 302 | 4:19 | κυριε] κε | |
| 129V | 303 | 4:20 | πατερες] πρες | |
| 129V | 304 | 4:21 | ο ιησους] ο ις | |
| 129V | 305 | 4:21 | πατρι] πρι | |
| 129V | 306 | 4:22 | οτι η σωτηρια] omit η οτι η σωτηρια | Maj <i>p</i> ⁶⁶ & W A D 565 |
| 129V | 307 | 4:22 | σωτηρια] ρια | |
| 129V | 308 | 4:23 | πατρι] πρι | |
| 129V | 309 | 4:23 | πνευματι] πνι | |
| 129V | 310 | 4:23 | πατηρ] πηρ | |
| 129V | 311 | 4:24 | πνευμα] πνα | |
| 129V | 312 | 4:24 | θεος] θς | |
| 129V | 313 | 4:24 | πνευματι] πνι | |
| 130R | 314 | 4:25 | μεσσιας] μεσιας μεσσιας | <i>p</i> ⁶⁶ & W ^{vid} A D |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR] /1172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|---|--|
| | | | | μεσσιας Maj 565 |
| 130R | 315 | 4:25 | χριστος] χς | |
| 130R | 316 | 4:25 | αναγγελει] αναγγελλει | αναγγελει Maj <i>p</i> ⁶⁶ & A 565 αναγγελλει D αναγγελλι W ^{vid} |
| 130R | 317 | 4:26 | ο ιησους] ο ις | |
| 130R | 318 | 4:28 | ανθρωποις] ανοις | |
| 130R | 319 | 4:29 | ανθρωπον] ανον | |
| 130R | 320 | 4:29 | χριστος] χς | |
| 130R | 321 | 4:30 | εξηλθον ουν] omit ουν | εξηλθον ουν <i>p</i> ⁶⁶ & W 565 omit ουν Maj A D |
| 130V | 322 | 4:34 | ο ιησους] ο ις | |
| 130V | 323 | 4:34 | τελειωσω] τελειωσο | τελειωσω Maj D 565 τελιωσω <i>p</i> ⁶⁶ & ^{vid} W A |
| 130V | 324 | 4:35 | οτι ετι] omit ετι | οτι ετι Maj <i>p</i> ⁶⁶ & W A 565 omit ετι D |
| 130V | 325 | 4:35 | τετραμηνον] τετραμηνος | τετραμηνον W A 565 τετραμηνος Maj <i>p</i> ⁶⁶ & ^{vid} D |
| 130V | 326 | 4:36 | χαιρη] χαιρει | χαιρη Maj <i>p</i> ⁶⁶ & A 565 χαρη D χερη W |
| 130V | 327 | 4:37 | τουτω ο λογος εστιν] τουτω εστιν ο λογος | τουτω ο λογος εστιν Maj <i>p</i> ⁶⁶ & W A 565 τουτω εστιν ο λογος D |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR I172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|-----------------------------------|--|
| 131R | 328 | 4:42 | οιδαμεν] εγνωκαμεν | οιδαμεν Maj <i>p</i> ⁶⁶ & W A D 565 (illeg.) |
| 131R | 329 | 4:42 | σωτηρ] σηρ | |
| 131R | 330 | 4:42 | χριστος] χς | |
| 132R | 331 | 10:28 | τις αυτα εκ της] αυτα τις εκ της | τις αυτα εκ της Maj <i>p</i> ⁶⁶ & W A D 565 |
| 132R | 332 | 10:29 | πατηρ] πηρ | |
| 132V | 333 | 10:29 | πατρος] πρς | |
| 132V | 334 | 10:30 | πατηρ] πηρ | |
| 132V | 335 | 10:32 | ο ιησους] ο ις | |
| 132V | 336 | 10:32 | πατρος] πρς | |
| 132V | 337 | 10:33 | βλασφημιας] βλασφημιας | βλασφημιας Maj & W D 565 βλασφημειας <i>p</i> ⁶⁶ A |
| 132V | 338 | 10:33 | οτι συ] omit συ | οτι συ Maj <i>p</i> ⁶⁶ & W A 565 omit συ D |
| 132V | 339 | 10:33 | ανθρωπος] ανος | |
| 132V | 340 | 10:33 | θεον] θν | |
| 132V | 341 | 10:34 | ιησους] ις | |
| 132V | 342 | 10:34 | εστε] εσται | εστε Maj <i>p</i> ⁶⁶ & A D 565 εσται W |
| 132V | 343 | 10:35 | του θεου] του θυ | |
| 133R | 344 | 10:36 | πατηρ] πηρ | |
| 133R | 345 | 10:36 | θεου] θυ | |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR I1172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|--|----------------------------|
| 133R | 346 | 10:37 | πατρος] πρς | |
| 133R | 347 | 10:38 | πατηρ] πηρ | |
| 135V | 348 | 9: 1 | και παραγων] παραγων και παραγων Maj p ⁶⁶ N W A D | |
| 135V | 349 | 9: 1 | ειδεν] ο ιησους ειδεν ειδεν Maj p ⁶⁶ N W ιδεν A D | |
| 135V | 350 | 9: 1 | γενετης] γεννετης γενετης Maj N W A D γενε- p ⁶⁶ γενητης 565 | |
| 135V | 351 | 9: 3 | ιησους] ις | |
| 135V | 352 | 9: 3 | θεου] θυ | |
| 136R | 353 | 9: 9 | δε οτι] ελεγον δε οτι Maj A D δε 565 δε ελεγον N ελεγον p ⁶⁶ W | |
| 136R | 354 | 9:10 | ανεωχθησαν] ηνεωχθησαν ανεωχθησαν Maj A 565 ηνεωχθησαν p ⁶⁶ N W D | |
| 136R | 355 | 9:11 | ανθρωπος] ανος | |
| 136R | 356 | 9:11 | λεγομενος ιησους] ις λεγομενος λεγομενος ιησους Maj p ⁶⁶ N W A D 565 | |
| 136R | 357 | 9:11 | ιησους] ις | |
| 136V | 358 | 9:14 | ιησους] ις | |
| 136V | 359 | 9:16 | ανθρωπος] ανος | |
| 136V | 360 | 9:16 | θεου] θυ | |
| 137R | 361 | 9:16 | ανθρωπος] ανος | |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR] I1172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|--|--|
| 137V | 362 | 9:22 | συνετεθειντο] συνεθεντο | συνετεθειντο Maj 565 συνετεθεντο ^{p^{66vid}} A συνετεθειντο & D ^{vid} συνεθεντο W |
| 137V | 363 | 9:22 | χριστον] χν | |
| 137V | 364 | 9:24 | ανθρωπον] ανον | |
| 137V | 365 | 9:24 | θεω] θω | |
| 137V | 366 | 9:24 | ανθρωπος] ανος | |
| 138R | 367 | 9:28 | ελοιδορησαν ουν] omit ουν | omit ουν Maj ^{p⁶⁶} & W A D 565 |
| 138R | 368 | 9:29 | θεος] θς | |
| 138V | 369 | 9:31 | αμαρτων] αμαρτων | αμαρτων Maj ^{p⁶⁶} & W A D αμαρτων 565 |
| 138V | 370 | 9:31 | θεος] θς | |
| 138V | 371 | 9:33 | θεου] θυ | |
| 138V | 372 | 9:35 | ηκουσεν ο ιησους οτι εξεβαλον αυτον εξω] omit ηκου. ο ις οτι εξε. αυτον εξω | Maj ^{p⁶⁶} & W A 565 ηκου. ο ις οτι εξε αυτον D |
| 138V | 373 | 9:35 | θεου] θυ | |
| 138V | 374 | 9:36 | κυριε] κε | |
| 138V | 375 | 9:37 | ο ιησους] ο ις | |
| 139R | 376 | 9:38 | κυριε] κε | |
| 142V | 377 | 14:10 | πατηρ] πηρ | |
| 142V | 378 | 14:11 | πατρι] πρι | |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR] I1172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|---|---|
| 142V | 379 | 14:11 | πατηρ] πηρ | |
| 143R | 380 | 14:12 | ποιησει] ποιηση | ποιησει Maj W A D 565 ποιησι <i>p</i> ⁶⁶ |
| 143R | 381 | 14:12 | πατερα] πρα | |
| 143R | 382 | 14:13 | πατηρ] πηρ | |
| 143R | 383 | 14:16 | πατερα] πρα | |
| 143R | 384 | 14:16 | μενη] μενει | μενη Maj <i>p</i> ⁶⁶ W A D 565 omit W |
| 143V | 385 | 14:17 | αυτο ουδε γινωσκει αυτο] αυτω ουδε γινωσκει αυτο | αυτο ουδε Maj W A D 565 αυτον ουδε <i>p</i> ⁶⁶ |
| 143V | 386 | 14:20 | πατρι] πρι | |
| 143V | 387 | 14:21 | πατρος] πρς | |
| 145R | 388 | 17: 1 | και επηρε] omit και | και επ. Maj W A D |
| 145R | 389 | 17: 1 | επηρε] επαρας | επηρεν Maj A επαρας <i>p</i> ^{66vid} W D |
| 145R | 390 | 17: 1 | επηρε] επαρας ο ις | omit ο ιησους Maj <i>p</i> ⁶⁶ W A D 565 |
| 145R | 391 | 17: 1 | και ειπε] omit και | και ειπε Maj A omit και W D |
| 145R | 392 | 17: 1 | πατερ] περ | |
| 145R | 393 | 17: 1 | ουρανον] ουνον | |
| 145V | 394 | 17: 2 | δωση] δωσει | |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR] I1172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|--|---|
| | | | | δωσω \aleph δωση \aleph^2 A δως W δωσει Maj 565 εχη D |
| 145V | 395 | 17: 3 | θεον] θν | |
| 145V | 396 | 17: 3 | ιησουν] ιν | |
| 145V | 397 | 17: 3 | χριστον] χν | |
| 145V | 398 | 17: 5 | πατερ] περ | |
| 145V | 399 | 17: 6 | ανθρωποις] ανοις | |
| 146R | 400 | 17: 7 | εγνωκαν] εγνωκασι | εγνωκαν Maj A ^{vid} D 565 εγνωκα W εγνω \aleph |
| 146R | 401 | 17:11 | ερχομαι] ερχωμαι | ερχομαι Maj \aleph W A D 565 ^{vid} |
| 146R | 402 | 17:11 | πατερ] περ | |
| 146V | 403 | 17:11 | καθως ημεις] καθως και ημεις | καθως ημεις Maj \aleph W A D καθως και ημεις 565 |
| 146V | 404 | 17:12 | απωλετο] απολετο | απωλετο Maj \aleph W A D 565 |
| 146V | 405 | 17:12 | απωλειας] απολειας | απωλειας Maj \aleph W A ^{vid} D 565 |
| 150V | 406 | 21:14 | τουτο ηδη τριτον εφανερωθη] εφανερωσεν εαυτου | τουτο ηδη τριτον εφανερωθη Maj W A D τουτο δε ηδη τριτον εφανερωθη (p^{66} vac.) \aleph |
| 150V | 407 | 21:15 | οτε ουν ηριστησαν] και | οτε ουν ηριστησαν Maj (p^{66} vac.) \aleph W A D 565 |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR I1172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|--|----------------------------|
| 150V | 408 | 21:15 | πετρω ο ιησους] omit ο ις πετρω ο ις Maj (<i>p</i> ⁶⁶ vac.) & W A 565 πετρω ο ιης D | |
| 151R | 409 | 15:17 | κυριε] κε | |
| 151R | 410 | 15:17 | ο ιησους] ο ις | |
| 151R | 411 | 21:19 | δοξασει] δοξαση δοξασει Maj (<i>p</i> ⁶⁶ vac.) & W A D | |
| 151R | 412 | 21:19 | θεον] θν | |
| 151R | 413 | 21:20 | ο ιησους] ο ις | |
| 151V | 414 | 21:20 | κυριε] κε | |
| 151V | 415 | 21:21 | ιησου] ιυ | |
| 151V | 416 | 21:21 | κυριε] κε | |
| 151V | 417 | 21:22 | ιησους] ις | |
| 151V | 418 | 21:23 | και ... αποθνησκει] omit και ... αποθνησκει Maj A D omit και (<i>p</i> ⁶⁶ vac.) & W | |
| 151V | 419 | 21:25 | ο ιησους] ο ις | |
| 154R | 420 | 7:37 | εν δε] omit εν δε Maj <i>p</i> ⁶⁶ & W D | |
| 154R | 421 | 7:37 | ο ιησους] ο ις | |
| 154R | 422 | 7:39 | πνευματος] πνς | |
| 154R | 423 | 7:39 | ου εμελλον] ο εμελλον ου Maj <i>p</i> ⁶⁶ & W D 565 | |
| 154R | 424 | 7:39 | πνευμα] πνα | |
| 154R | 425 | 7:39 | οτι ο ιησους] omit ο omit ο Maj <i>p</i> ⁶⁶ & W D 565 | |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR] I1172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|--|----------------------------|
| 154R | 426 | 7:39 | ιησους] ο ις | |
| 154R | 427 | 7:41 | χριστος] χς | |
| 154R | 428 | 7:41 | αλλοι δε ελεγον] αλλοι ελεγον αλλοι ελεγον Maj <i>p</i> ^{66*vid} & D οι δε ελεγον <i>p</i> ^{66c} W 565 | |
| 154R | 429 | 7:41 | χριστος] χς | |
| 154V | 430 | 7:42 | εκ του σπερματος] εκ σπερματος εκ του σπερματος Maj & W εκ σπερματος <i>p</i> ⁶⁶ D 565 | |
| 154V | 431 | 7:42 | δαβιδ] δαδ | |
| 154V | 432 | 7:42 | δαβιδ] δαδ | |
| 154V | 433 | 7:42 | χριστος] χς | |
| 154V | 434 | 7:45 | ηγαγετε] ηγαγηται ηγαγετε Maj & 565 ηγαγατε D ηγαγεται <i>p</i> ⁶⁶ W | |
| 154V | 435 | 7:45 | απεκριθησαν] απεκριθησαν ουν απεκριθησαν Maj <i>p</i> ⁶⁶ & W 565 απεκριθησαν δε D | |
| 154V | 436 | 7:45 | ανθρωπος] ανος | |
| 154V | 437 | 7:45 | ανθρωπος] ανος | |
| 155R | 438 | 7:50 | νυκτος προς αυτον] προς αυτον νυκτος νυκτος προς αυτον Maj 565 προς αυτον νυκτος D προς αυτον <i>p</i> ⁶⁶ & W | |
| 155R | 439 | 7:51 | κρινει] κρινη κρινει Maj <i>p</i> ⁶⁶ W 565 κρινι & κρεινι D | |

| <u>Folio</u> | <u>Num.</u> | <u>John</u> | <u>TR] l172</u> | <u>Text-type Witnesses</u> |
|--------------|-------------|-------------|---|----------------------------|
| 155R | 440 | 7:51 | ανθρωπον] ανον | |
| 155R | 441 | 8:12 | ο ιησους αυτοις ελαλησε λεγων] ο ις ελαλησεν αυτοις λεγων αυτοις ελαλησεν ο Ιησους λεγων ^{p⁶⁶} ^κ αυτοις ελαλησεν ο Ιησους και ειπεν W αυτοις ο Ιησους ελαλησε λεγων Maj (A vac.) ελαλησεν αυτοις ο Ιησους λεγων D 565 | |
| 155R | 442 | 8:12 | σκοτια] σκοτεια σκοτια Maj ^{p⁶⁶} ^κ W (A vac.) 565 σκοτεια D ^{vid} | |

Conclusion

The preceding is a list of all variants generated by the collation of l172, the Oxford 1873 TR, and the various text-type representatives, each variant presented with its witness(es). The data has been obtained through a complete, thorough, and manual inspection of the Johannine lectionary pericopes of all named textual witnesses.

In the next chapter, this data has been arranged and presented in tabular form, by which the various textual relationships may more readily be seen.

CHAPTER IV

ANALYSIS OF DATA

The 442 variants generated by collating the Johannine pericopes of 11172 against the collation base, the 1873 Oxford Textus Receptus, were presented in Chapter III, as were the readings found, in the representative text-types, at all points of variation.

Of those 442 variants, 165 are actual differences in text; the balance, 277, are instances of *nomina sacra*. In the analysis of these 442 variants, it was decided that the occurrence of *nomina sacra* ought not be considered but that the data of the 165 variants should form the material for analysis in the investigation of 11172's textual character.

Nomenclature

Consequently, in Table 1, *Text-type Witnesses to 11172*, although all variants are presented, only those that have asterisks are included in the analysis. In Table 1, these signs and abbreviations are used: Nu(mber) of each variant; Jo(hn), the chapter and verse from John's gospel; Maj(ority), the reading in the Hodges-Farstad edition of the TR; *p*⁶⁶, papyrus *p*⁶⁶; *Na*, the Alexandrian text of John 8:39-21:25 in *Na*; *W*, Codex Washingtoniensis; *A*, Codex Alexandrinus; *D*, Codex 05 Bezae; *Nw*, the Western text of John 1:1-8:38 in *Na*; 565, Codex 565; N(ot) A(pplicable) indicates that specific portions of John are not included in the listing; vac(at) indicates that specific portions of John are missing in the text of the representative manuscript; and y(es) shows a manuscript's agreement with the text of 11172 at the point of variation from the TR.

Table 1 (continued)

| Nu | Jo | Reading from /1172 | Maj | p ⁶⁶ | Na | W | A | D | kw | 565 |
|-----|-------|-----------------------------------|-----|-----------------|----|---|---|---|----|-----|
| 48* | 19:28 | οτι παντα τετελεσται | | | | y | | | NA | y |
| 49* | 19:28 | τετελεσται] add περι αυτου | | | | | | | NA | |
| 50* | 19:28 | ινα ... :30 τετελεσται και] omit | | | | | | | NA | |
| 51 | 19:30 | το πνα | | | | | | | | |
| 52 | 19:31 | στρου | | | | | | | | |
| 53* | 19:34 | και ευθεως εξηλθεν | y | | | | | y | NA | |
| 54* | 19:35 | εστιν η μαρτυρια αυτου | | | | | | | NA | |
| 55* | 19:35 | κακεινος ... πιστευσητε] omit | | | | | | | NA | |
| | | Total witnesses for this pericope | 3 | 2 | 3 | 5 | 2 | 3 | NA | 2 |

Pericope 2: John 19:25-27; 21:4

| | | | | | | | | | | |
|----|-------|-----------------------------------|---|---|---|---|---|---|----|---|
| 56 | 19:25 | ιυ | | | | | | | NA | |
| 57 | 19:25 | μηρ | | | | | | | NA | |
| 58 | 19:25 | μρς | | | | | | | NA | |
| 59 | 19:26 | ις | | | | | | | NA | |
| 60 | 19:26 | μρα | | | | | | | NA | |
| 61 | 19:26 | μρι | | | | | | | NA | |
| 62 | 19:27 | μηρ | | | | | | | NA | |
| | | Total witnesses for this pericope | 0 | 0 | 0 | 0 | 0 | 0 | NA | 0 |

Pericope 3: John 10: 9-16

| | | | | | | | | | | |
|-----|-------|-----------------------------------|---|---|---|---|---|---|----|---|
| 63* | 10:13 | μελλει | | | | | | | NA | y |
| 64 | 10:15 | ο πηρ | | | | | | | NA | |
| 65 | 10:15 | τον πρα | | | | | | | NA | |
| | | Total witnesses for this pericope | 0 | 0 | 0 | 0 | 0 | 0 | NA | 1 |

Pericope 4: John 15:17-16:2

| | | | | | | | | | | |
|----|-------|-----------------------------------|---|---|---|---|---|---|----|---|
| 66 | 15:20 | του κυ | | | | | | | NA | |
| 67 | 15:23 | τον πρα | | | | | | | NA | |
| 68 | 15:24 | τον πρα | | | | | | | NA | |
| 69 | 15:26 | του πρς | | | | | | | NA | |
| 70 | 15:26 | τον πνα | | | | | | | NA | |
| 71 | 15:26 | του πρς | | | | | | | NA | |
| 72 | 16: 2 | τω θω | | | | | | | NA | |
| | | Total witnesses for this pericope | 0 | 0 | 0 | 0 | 0 | 0 | NA | 0 |

Pericope 5: John 10: 1-9

| | | | | | | | | | | |
|-----|-------|-----------------------------------|---|---|---|---|---|---|----|---|
| 73* | 10: 4 | εκβαλλη | | | | | | | NA | |
| 74 | 10: 6 | ο ις | | | | | | | NA | |
| 75 | 10: 7 | ο ις | | | | | | | NA | |
| 76* | 10: 8 | κλεπτε | | y | | | | | NA | |
| | | Total witnesses for this pericope | 0 | 1 | 0 | 0 | 0 | 0 | NA | 0 |

Table 1 (continued)

| Nu | Jo | Reading from /1172 | Maj | p ⁶⁶ | ⲛⲁ | W | A | D | ⲛw | 565 |
|----|----|--------------------|-----|-----------------|----|---|---|---|----|-----|
|----|----|--------------------|-----|-----------------|----|---|---|---|----|-----|

Pericope 6: John 1:48-52

| | | | | | | | | | | |
|-----|------|-----------------------------------|---|---|----|---|---|-----|---|---|
| 77 | 1:48 | ο Ις | | | NA | | | vac | | |
| 78* | 1:48 | ουκ εστιν | | y | NA | y | y | vac | y | |
| 79 | 1:49 | ο Ις | | | NA | | | vac | | |
| 80* | 1:50 | ναθανηλ και ειπεν αυτω | | | NA | | | vac | | |
| 81 | 1:50 | του θυ | | | NA | | | vac | | |
| 82 | 1:50 | ιηλ | | | NA | | | vac | | |
| 83 | 1:51 | Ις | | | NA | | | vac | | |
| 84* | 1:51 | οψει] οψη | | y | NA | | | vac | y | |
| 85 | 1:52 | ουνον | | | NA | | | vac | | |
| 86 | 1:52 | του θυ | | | NA | | | vac | | |
| | | Total witnesses for this pericope | 0 | 2 | NA | 1 | 1 | vac | 2 | 0 |

Pericope 7: John 11: 1-45

| | | | | | | | | | | |
|------|-------|---------------------------------|--|--|--|--|---|--|----|-----|
| 87* | 11: 1 | ην δε τις] ην τις | | | | | | | NA | |
| 88* | 11: 1 | αυτης] αυτου | | | | | y | | NA | |
| 89 | 11: 2 | τον κν | | | | | | | NA | |
| 90* | 11: 2 | αυτης] εαυτης | | | | | | | NA | |
| 91 | 11: 3 | κε | | | | | | | NA | |
| 92 | 11: 4 | ο Ις | | | | | | | NA | |
| 93* | 11: 4 | αυτη η ασθ] η ασθενεια αυτη | | | | | | | NA | y |
| 94 | 11: 4 | του θυ | | | | | | | NA | |
| 95 | 11: 4 | του θυ | | | | | | | NA | |
| 96 | 11: 5 | ο Ις | | | | | | | NA | |
| 97 | 11: 9 | Ις | | | | | | | NA | |
| 98* | 11:11 | λεγει αυτοις] λ. τοις μαθηταις | | | | | | | NA | |
| 99 | 11:12 | κε | | | | | | | NA | |
| 100 | 11:13 | ο Ις | | | | | | | NA | |
| 101 | 11:14 | ο Ις | | | | | | | NA | |
| 102 | 11:17 | ο Ις | | | | | | | NA | |
| 103* | 11:17 | εν τω μνημειω] εν τω μνηματι | | | | | | | NA | |
| 104 | 11:20 | ο Ις | | | | | | | NA | |
| 105 | 11:21 | τον κν | | | | | | | NA | |
| 106 | 11:21 | κε | | | | | | | NA | |
| 107 | 11:22 | τον θν | | | | | | | NA | |
| 108 | 11:22 | ο Ις | | | | | | | NA | |
| 109 | 11:23 | ο Ις | | | | | | | NA | |
| 110 | 11:25 | ο Ις | | | | | | | NA | |
| 111 | 11:27 | κε | | | | | | | NA | vac |
| 112 | 11:27 | ψς | | | | | | | NA | vac |
| 113 | 11:27 | του θυ | | | | | | | NA | vac |
| 114 | 11:30 | ο Ις | | | | | | | NA | vac |
| 115* | 11:31 | κλαυση] κλαυσει | | | | | | | NA | vac |
| 116 | 11:32 | ο Ις | | | | | | | NA | vac |
| 117 | 11:33 | Ις | | | | | | | NA | vac |
| 118 | 11:33 | τω πνι | | | | | | | NA | vac |
| 119 | 11:34 | κε | | | | | | | NA | vac |

Table 1 (continued)

| Nu | Jo | Reading from I172 | Maj | p ⁶⁶ | ⲛa | W | A | D | ⲛw | 565 |
|------|-------|-----------------------------------|-----|-----------------|----|---|---|---|----|-----|
| 120 | 11:35 | ο Ις | | | | | | | NA | vac |
| 121 | 11:38 | Ις | | | | | | | NA | vac |
| 122* | 11:38 | ιησους ουν παλιν] omit παλιν | | | | | | | NA | vac |
| 123* | 11:38 | εμβριμωμενος] εμβριμουμενος | | | y | | y | | NA | vac |
| 124 | 11:39 | ο Ις | | | | | | | NA | vac |
| 125 | 11:39 | κε | | | | | | | NA | vac |
| 126 | 11:39 | ο Ις | | | | | | | NA | vac |
| 127 | 11:40 | του θυ | | | | | | | NA | vac |
| 128 | 11:40 | ο δε Ις | | | | | | | NA | vac |
| 129 | 11:41 | περ | | | | | | | NA | vac |
| 130* | 11:44 | οψις] οψεις | | | | y | | | NA | vac |
| 131 | 11:44 | ο Ις | | | | | | | NA | vac |
| 132 | 11:45 | ο Ις | | | | | | | NA | vac |
| | | Total witnesses for this pericope | 0 | 0 | 1 | 1 | 2 | 0 | NA | 1 |

Pericope 8: John 12: 1-18

| | | | | | | | | | | |
|------|-------|-----------------------------------|---|---|---|---|---|---|----|---|
| 133* | 12: 1 | ο ουν ιησους] omit | | | | | | | NA | |
| 134* | 12: 1 | ηλθεν εις] ηλθεν ο ιησους εις | | | | | | | NA | |
| 135* | 12: 2 | ανακειμενων ουν αυτω | y | y | y | | y | y | NA | y |
| 136 | 12: 3 | του ιυ | | | | | | | NA | |
| 137* | 12: 4 | παραδιδουσαι] παραδουσαι | | | | | | y | NA | |
| 138* | 12: 6 | εμελεν] εμελλεν | | | | | | | NA | y |
| 139 | 12: 7 | ο Ις | | | | | | | NA | |
| 140* | 12: 9 | οτι εκει εστι] οτι εκει εστιν | | y | y | y | y | y | NA | |
| 141 | 12:11 | τον ιν | | | | | | | NA | |
| 142 | 12:13 | κυ | | | | | | | NA | |
| 143* | 12:13 | ο βασιλευς] omit ο | y | | | | y | | NA | |
| 144 | 12:13 | του ιηλ | | | | | | | NA | |
| 145 | 12:14 | ο Ις | | | | | | | NA | |
| 146 | 12:16 | ο Ις | | | | | | | NA | |
| 147* | 12:18 | ηκουσε] ηκουσαν | | y | y | y | y | y | NA | y |
| | | Total witnesses for this pericope | 2 | 3 | 3 | 2 | 4 | 4 | NA | 3 |

Pericope 9: John 13: 3-17

| | | | | | | | | | | |
|------|-------|---------------------------------|--|--|--|--|--|---|----|-----|
| 148* | 13: 3 | ειδως ο ιησους] ειδ. δε ο Ις | | | | | | | NA | vac |
| 149 | 13: 3 | ο Ις | | | | | | | NA | vac |
| 150 | 13: 3 | ο πηρ | | | | | | | NA | vac |
| 151* | 13: 3 | οτι απο θεου] οτι απο του θεου | | | | | | | NA | vac |
| 152 | 13: 3 | του θυ | | | | | | | NA | vac |
| 153 | 13: 3 | τον θν | | | | | | | NA | vac |
| 154* | 13: 5 | ειτα ... νιπηρα] omit | | | | | | | NA | vac |
| 155 | 13: 6 | κε | | | | | | | NA | vac |
| 156* | 13: 8 | νιψης] νιψεις | | | | | | y | NA | vac |
| 157 | 13: 8 | ο Ις | | | | | | | NA | vac |
| 158 | 13: 9 | κε | | | | | | | NA | vac |
| 159 | 13:10 | ο Ις | | | | | | | NA | vac |

Table 1 (continued)

| Nu | Jo | Reading from I172 | Maj | p ⁶⁶ | κa | W | A | D | κw | 565 |
|-----|-------|-----------------------------------|-----|-----------------|----|---|---|---|----|-----|
| 196 | 20:30 | ο Ις | | | | | | | NA | |
| 197 | 20:31 | Ις | | | | | | | NA | |
| 198 | 20:31 | χς | | | | | | | NA | |
| 199 | 20:31 | θυ | | | | | | | NA | |
| | | Total witnesses for this pericope | 0 | 0 | 0 | 0 | 0 | 0 | NA | 0 |

Pericope 13: John 6:14-27

| | | | | | | | | | | |
|------|------|-----------------------------------|---|-----|----|---|---|---|---|---|
| 200* | 6:14 | οι ουν ανθ. Ιδοντες] ιδ. οι ανθ. | | vac | NA | | | | | |
| 201 | 6:14 | ανοι | | vac | NA | | | | | |
| 202 | 6:14 | ο ις | | vac | NA | | | | | |
| 203 | 6:15 | ις | | vac | NA | | | | | |
| 204* | 6:16 | κατεβησαν | y | vac | NA | y | | y | y | y |
| 205* | 6:17 | σκοτια ηδη εηρηνοι] omit ηδη | | vac | NA | | | | | |
| 206 | 6:17 | η ις | | vac | NA | | | | | |
| 207* | 6:19 | ως] ωσει | | vac | NA | | y | | | y |
| 208 | 6:19 | ιν | | vac | NA | | | | | |
| 209* | 6:19 | γινομενον] γενομενον | | vac | NA | | | | | |
| 210* | 6:19 | γ. και εφοβηθησαν] omit και | | vac | NA | | | | | |
| 211* | 6:20 | εγω ειμι] εγω ειμη | | vac | NA | | | | | |
| 212 | 6:22 | ο ις | | vac | NA | | | | | |
| 213* | 6:23 | τιβεριαδος] τισμεριαδος | | vac | NA | | | | | |
| 214 | 6:23 | του κυ | | vac | NA | | | | | |
| 215 | 6:24 | ις | | vac | NA | | | | | |
| 216 | 6:24 | τον ιν | | vac | NA | | | | | |
| 217 | 6:26 | ο ις | | | NA | | | | | |
| 218* | 6:26 | ειδετε] ιδετε | | | NA | | y | | | y |
| 219 | 6:27 | ανου | | | NA | | | | | |
| 220 | 6:27 | ο πηρ | | | NA | | | | | |
| 221 | 6:27 | ο θς | | | NA | | | | | |
| | | Total witnesses for this pericope | 1 | 0 | NA | 1 | 2 | 1 | 1 | 3 |

Pericope 14: John 15:17-16:2

| | | | | | | | | | | |
|------|-------|-----------------------------------|---|---|---|-----|---|---|----|---|
| 222* | 15:17 | αγαπατε ... 16:2 τω θεω] omit | | | | vac | | | NA | |
| | | Total witnesses for this pericope | 0 | 0 | 0 | vac | 0 | 0 | NA | 0 |

Pericope 15: John 5: 1-15

| | | | | | | | | | | |
|------|------|----------------------------------|--|--|----|--|---|--|--|--|
| 223* | 5: 1 | μετα ταυτα ... και] omit | | | NA | | | | | |
| 224* | 5: 3 | χωλων] χολων | | | NA | | | | | |
| 225* | 5: 4 | αγγ. γαρ κ.] αγγ. γαρ κυριου κ. | | | NA | | y | | | |
| 226* | 5: 4 | κατεβαινεν] κατεβενεν | | | NA | | | | | |
| 227* | 5: 4 | εγινητο] εγενετο | | | NA | | | | | |
| 228 | 5: 4 | ανος | | | NA | | | | | |
| 229 | 5: 6 | ο ις | | | NA | | | | | |
| 230 | 5: 7 | κε | | | NA | | | | | |
| 231 | 5: 7 | ανον | | | NA | | | | | |

Table 1 (continued)

| Nu | Jo | Reading from 1172 | Maj | p ⁶⁶ | κa | W | A | D | κw | 565 |
|------|------|-----------------------------------|-----|-----------------|----|---|---|---|----|-----|
| 232* | 5: 7 | βαλλη με] βαλη με | | y | NA | | | | | |
| 233 | 5: 8 | ο ις | | | NA | | | | | |
| 234* | 5: 9 | κ. ευθεως ... περιεπατει] omit | | | NA | | | | | y |
| 235* | 5:11 | απεκριθη] οδε απεκριθη | | y | NA | y | | | y | |
| 236 | 5:12 | ανος | | | NA | | | | | |
| 237 | 5:13 | ις | | | NA | | | | | |
| 238 | 5:14 | ο ις | | | NA | | | | | |
| 239 | 5:15 | ανος | | | NA | | | | | |
| 240 | 5:15 | ις | | | NA | | | | | |
| | | Total witnesses for this pericope | 0 | 2 | NA | 1 | 1 | 0 | 1 | 1 |

Pericope 16: John 7:14-30

| | | | | | | | | | | |
|------|------|-----------------------------------|---|---|----|---|-----|---|---|---|
| 241* | 7:14 | ηδη δε] omit | | | NA | | vac | | | |
| 242 | 7:14 | ο ις | | | NA | | vac | | | |
| 243* | 7:15 | γραμματα] γραμματα | | | NA | | vac | | | |
| 244 | 7:16 | ο ις | | | NA | | vac | | | |
| 245 | 7:17 | του θυ | | | NA | | vac | | | |
| 246* | 7:21 | απεκριθη ο ιησους] omit ο | y | y | NA | | vac | | y | y |
| 247 | 7:21 | ο ις | | | NA | | vac | | | |
| 248 | 7:22 | πρων | | | NA | | vac | | | |
| 249 | 7:22 | ανον | | | NA | | vac | | | |
| 250 | 7:23 | ανος | | | NA | | vac | | | |
| 251* | 7:26 | λεγουσι] λεγουσιν | | y | NA | y | vac | y | y | y |
| 252 | 7:26 | ο ψς | | | NA | | vac | | | |
| 253 | 7:27 | χς | | | NA | | vac | | | |
| 254 | 7:28 | ο ις | | | NA | | vac | | | |
| 255* | 7:30 | εληλυθει] εληλυθη | | | NA | | vac | | | |
| | | Total witnesses for this pericope | 1 | 2 | NA | 1 | vac | 1 | 2 | 3 |

Pericope 17: John 8:31-42

| | | | | | | | | | | |
|------|------|-----------------------------------|---|---|----|---|-----|---|----|---|
| 256* | 8:31 | ελεγεν] ειπεν | | | NA | | vac | | | |
| 257* | 8:31 | ουν] omit | | | NA | | vac | | | |
| 258 | 8:31 | ο ιησους] ο κς | | | NA | | vac | | | |
| 259* | 8:31 | προς τ. πεπι.] πρ. τ. πεπι. προς | | | NA | | vac | | | |
| 260* | 8:31 | αυτω] αυτον | | | NA | | vac | | | |
| 261 | 8:34 | ο ις | | | NA | | vac | | | |
| 262* | 8:37 | ζητειτε] ζητειται | | | NA | y | vac | | | |
| 263 | 8:38 | πρι | | | NA | | vac | | | |
| 264* | 8:38 | ο εωρακατε] α ηκουσατε | | | NA | y | vac | | | y |
| 265* | 8:38 | παρα τω] παρα του | | y | NA | y | vac | | y | y |
| 266* | 8:38 | πατρι] πρς | | y | NA | y | vac | | y | y |
| 267 | 8:39 | ο πηρ | | | | | vac | | NA | |
| 268 | 8:39 | ο ις | | | | | vac | | NA | |
| 269* | 8:39 | εποιητε αν] omit αν | y | | y | y | vac | y | NA | |
| 270 | 8:40 | ανον | | | | | vac | | NA | |
| 271 | 8:40 | θυ | | | | | vac | | NA | |

Table 1 (continued)

| Nu | Jo | Reading from /1172 | Maj | p ⁶⁶ | κa | W | A | D | κw | 565 |
|-----|------|-----------------------------------|-----|-----------------|----|---|-----|---|----|-----|
| 272 | 8:41 | πρς | | | | | vac | | NA | |
| 273 | 8:41 | πρα | | | | | vac | | NA | |
| 274 | 8:41 | θν | | | | | vac | | NA | |
| 275 | 8:42 | ο ις | | | | | vac | | NA | |
| 276 | 8:42 | ο θς | | | | | vac | | NA | |
| 277 | 8:42 | πηρ | | | | | vac | | NA | |
| 278 | 8:42 | θυ | | | | | vac | | NA | |
| | | Total witnesses for this pericope | 1 | 2 | 1 | 5 | vac | 1 | 2 | 3 |

Pericope 18: John 4: 5-42

| | | | | | | | | | | |
|------|------|--------------------------------|---|---|----|---|---|---|---|---|
| 279* | 4: 5 | ερχεται ουν] ερχεται ο ιησους | | | NA | | | | | |
| 280* | 4: 5 | ο εδωκεν] ου εδωκεν | | y | NA | y | | y | | y |
| 281 | 4: 6 | ις | | | NA | | | | | |
| 282* | 4: 7 | σαμαρειας] σαμαριας | | y | NA | y | | y | y | |
| 283 | 4: 7 | ις | | | NA | | | | | |
| 284* | 4: 9 | λεγει ουν αυτω] omit ουν | | | NA | | | | y | |
| 285* | 4: 9 | αιτεις] ετεις | | | NA | | | | | |
| 286 | 4:10 | ις | | | NA | | | | | |
| 287 | 4:10 | θυ | | | NA | | | | | |
| 288* | 4:10 | λεγων] λαλων | | | NA | | | | | |
| 289* | 4:10 | ητησας] ητοισας | | | NA | | | | | |
| 290 | 4:11 | κε | | | NA | | | | | |
| 291* | 4:11 | φρεαρ εστι βαθυ] omit εστι | | | NA | | | | | |
| 292 | 4:12 | πρς | | | NA | | | | | |
| 293* | 4:13 | απεκριθη ο ιησους] omit ο | y | y | NA | y | y | y | y | |
| 294 | 4:13 | ις | | | NA | | | | | |
| 295* | 4:14 | ο δωσω αυτω] ο δοσω αυτω | | | NA | | | | | |
| 296* | 4:15 | λεγει προς αυτον] omit προς | | | NA | | | | | |
| 297* | 4:15 | αυτον] αυτω | | | NA | | | | | |
| 298 | 4:15 | κε | | | NA | | | | | |
| 299 | 4:16 | ο ις | | | NA | | | | | |
| 300 | 4:17 | ο ις | | | NA | | | | | |
| 301* | 4:18 | αληθες] αληθως | | | NA | | | | y | |
| 302 | 4:19 | κε | | | NA | | | | | |
| 303 | 4:20 | πρες | | | NA | | | | | |
| 304 | 4:21 | ο ις | | | NA | | | | | |
| 305 | 4:21 | πρι | | | NA | | | | | |
| 306* | 4:22 | οτι η σωτηρια] omit η | | | NA | | | | | |
| 307 | 4:22 | σρια | | | NA | | | | | |
| 308 | 4:23 | πρι | | | NA | | | | | |
| 309 | 4:23 | πνι | | | NA | | | | | |
| 310 | 4:23 | πηρ | | | NA | | | | | |
| 311 | 4:24 | πνα | | | NA | | | | | |
| 312 | 4:24 | θς | | | NA | | | | | |
| 313 | 4:24 | πνι | | | NA | | | | | |
| 314* | 4:25 | μεσσιας] μεσιας | y | | NA | | | | | y |
| 315 | 4:25 | χς | | | NA | | | | | |
| 316* | 4:25 | αναγγελει] αναγγελει | | | NA | | | y | | |

Table 1 (continued)

| Nu | Jo | Reading from I172 | Maj | p ⁶⁶ | ⲛa | W | A | D | ⲛw | 565 |
|------|-------|-----------------------------------|-----|-----------------|----|---|---|---|----|-----|
| 397 | 17:3 | ⲭⲮ | | | | | | | NA | |
| 398 | 17:5 | περ | | | | | | | NA | |
| 399 | 17:6 | ανοις | | | | | | | NA | |
| 400* | 17:7 | εγνωκαν] εγνωκασι | | | | | | | NA | |
| 401* | 17:11 | ερχομαι] ερχωμαι | | | | | | | NA | |
| 402 | 17:11 | περ | | | | | | | NA | |
| 403* | 17:11 | καθως ημεις] καθως και ημεις | | | | | | | NA | y |
| 404* | 17:12 | απωλετο] απολετο | | | | | | | NA | |
| 405* | 17:12 | απωλειας] απολειας | | | | | | | NA | |
| | | Total witnesses for this pericope | 1 | 1 | 2 | 2 | 0 | 2 | NA | 2 |

Pericope 23: John 21:14-25

| | | | | | | | | | | |
|------|-------|-----------------------------------|---|-----|---|---|---|---|----|---|
| 406* | 21:14 | εφανερωσεν εαυτου | | vac | | | | | NA | |
| 407* | 21:15 | οτε ουν ηριστησαν] και | | vac | | | | | NA | |
| 408* | 21:15 | πετρω ο ιησους] omit ο Ις | | vac | | | | | NA | |
| 409 | 21:17 | κε | | vac | | | | | NA | |
| 410 | 21:17 | ο Ις | | vac | | | | | NA | |
| 411* | 21:19 | δοξασει] δοξαση | | vac | | | | | NA | |
| 412 | 21:19 | θεον | | vac | | | | | NA | |
| 413 | 21:20 | ο Ις | | vac | | | | | NA | |
| 414 | 21:20 | κε | | vac | | | | | NA | |
| 415 | 21:21 | ιυ | | vac | | | | | NA | |
| 416 | 21:21 | κε | | vac | | | | | NA | |
| 417 | 21:22 | Ις | | vac | | | | | NA | |
| 418* | 21:23 | και ... αποθνησκει] omit | | vac | | | | | NA | |
| 419 | 21:25 | ο Ις | | vac | | | | | NA | |
| | | Total witnesses for this pericope | 0 | vac | 0 | 0 | 0 | 0 | NA | 0 |

Pericope 24: John 7:37-52; 8:12

| | | | | | | | | | | |
|------|------|--------------------------------|---|---|----|---|-----|---|---|---|
| 420* | 7:37 | εν δε] omit | | | NA | | vac | | | |
| 421 | 7:37 | ο ις | | | NA | | vac | | | |
| 422 | 7:39 | πνς | | | NA | | vac | | | |
| 423* | 7:39 | ου εμελλον] ο εμελλον | | | NA | | vac | | | |
| 424 | 7:39 | πνα | | | NA | | vac | | | |
| 425* | 7:39 | οτι ο ιησους] omit ο | y | y | NA | y | vac | y | y | y |
| 426 | 7:39 | ο ις | | | NA | | vac | | | |
| 427 | 7:41 | ⲭⲢ | | | NA | | vac | | | |
| 428* | 7:41 | αλλοι δε ελεγον] αλλοι ελεγον | y | y | NA | | vac | y | y | |
| 429 | 7:41 | ⲭⲢ | | | NA | | vac | | | |
| 430* | 7:42 | εκ του σπερματος] omit του | | y | NA | | vac | y | | y |
| 431 | 7:42 | δαβιδ] δαδ | | | NA | | vac | | | |
| 432 | 7:42 | δαβιδ] δαδ | | | NA | | vac | | | |
| 433 | 7:42 | ⲭⲢ | | | NA | | vac | | | |
| 434* | 7:45 | ηγαγετε] ηγαγηται | | | NA | | vac | | | |
| 435* | 7:46 | απεκριθησαν] απεκριθη. ουν | | | NA | | vac | | | |
| 436 | 7:45 | ανος | | | NA | | vac | | | |

Table 1 (continued)

| Nu | Jo | Reading from I1172 | Maj | p ⁶⁶ | Na | W | A | D | Nw | 565 |
|------|------|-------------------------------------|-----|-----------------|----|---|-----|---|----|-----|
| 437 | 7:45 | ανος | | | NA | | vac | | | |
| 438* | 7:50 | νυκτος προς αυτον] πρ. αυτ. ν. | | | NA | | vac | y | | |
| 439* | 7:51 | κρινει] κρινη | | | NA | | vac | | | |
| 440 | 7:51 | ανον | | | NA | | vac | | | |
| 441* | 8:12 | ις αυτ. ελ. λεγ.] ις ελ. αυτ. λεγ. | | | NA | | vac | | | |
| 442* | 8:12 | σκοτια] σκοτεια | | | NA | | vac | y | | |
| | | Total witnesses for this pericope | 2 | 3 | NA | 1 | vac | 5 | 2 | 2 |

Results

Table 1 shows the total times of agreement between I1172 and each of the manuscript representative text-types, according to the total number of variation-units within each pericope. Table 2, *Text Affinity by Pericope*, presents the data in such a way as to show, by pericope, whether the text of I1172 shows affinity with the text(s) of any of the representative manuscripts of the Majority and four major text types. In addition to the abbreviations used in Table 1, these are also used in Table 2: Johannine Pericope heads the column which contains the chapter and verse numbers for each pericope; Place indicates where each pericope is found in either the Menologion ([L]iturgy, [M]atins) or the Synaxarion; VUs is the number of variants (variation-units) in each pericope.

Table 2. Text Affinity by Pericope

| Nu | Johannine Pericope | Place | VUs | Maj | p ⁶⁶ | Na | W | A | D | Nw | 565 |
|----|-------------------------|----------|-----|-----|-----------------|----|---|---|-----|----|-----|
| 1 | 19:6, 9-11, 13-20, etc. | Sept 14 | 32 | 3 | 2 | 3 | 5 | 2 | 3 | NA | 2 |
| 2 | 19:25-27; 21:4 | May 8 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | NA | 0 |
| 3 | 10: 9-16 | Nov 13 L | 1 | 0 | 0 | 0 | 0 | 0 | 0 | NA | 1 |
| 4 | 15:17-16:2 | Nov 25 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | NA | 0 |
| 5 | 10: 1-9 | Nov 13 M | 2 | 0 | 1 | 0 | 0 | 0 | 0 | NA | 0 |
| 6 | 1:48-52 | κυρι. α | 3 | 0 | 2 | NA | 1 | 1 | vac | 2 | 0 |
| 7 | 11: 1-45 | σαββ. ζ | 10 | 0 | 0 | 1 | 1 | 2 | 0 | NA | 1 |
| 8 | 12: 1-18 | κυρι. ζ | 8 | 2 | 3 | 3 | 2 | 4 | 4 | NA | 3 |
| 9 | 13: 3-17 | νιπτηρος | 6 | 1 | 1 | 1 | 1 | 1 | 2 | NA | vac |
| 10 | 1: 1-17 | α της α | 0 | 0 | 0 | NA | 0 | 0 | 0 | 0 | 0 |
| 11 | 3:22-33 | ζ της α | 2 | 1 | 0 | NA | 0 | 0 | 0 | 1 | 0 |
| 12 | 20:19-31 | α της β | 2 | 0 | 0 | 0 | 0 | 0 | 0 | NA | 0 |
| 13 | 6:14-27 | ζ της β | 9 | 1 | 0 | NA | 1 | 2 | 1 | 1 | 3 |

Table 2 (continued)

| Nu | Johannine Pericope | Place | VUs | Maj | <i>p</i> ⁶⁶ | ⲛa | W | A | D | ⲛw | 565 |
|----|--------------------|---------|-----|-----|------------------------|----|-----|-----|----|----|-----|
| 14 | 15:17-16; 2 | ζ τῆς γ | 1 | 0 | 0 | 0 | vac | 0 | 0 | NA | 0 |
| 15 | 5: 1-15 | α τῆς δ | 8 | 0 | 2 | NA | 1 | 1 | 0 | 1 | 1 |
| 16 | 7:14-30 | δ τῆς δ | 5 | 1 | 2 | NA | 1 | vac | 1 | 2 | 2 |
| 17 | 8:31-42 | ζ τῆς δ | 10 | 1 | 2 | 1 | 5 | vac | 1 | 2 | 3 |
| 18 | 4: 5-42 | α τῆς ε | 23 | 4 | 4 | NA | 3 | 2 | 8 | 4 | 2 |
| 19 | 10:27-38 | ζ τῆς ε | 4 | 0 | 0 | 0 | 1 | 0 | 1 | NA | 0 |
| 20 | 9: 1-38 | α τῆς ζ | 11 | 1 | 3 | 2 | 4 | 1 | 2 | NA | 2 |
| 21 | 14:10-21 | ζ τῆς ζ | 3 | 0 | 0 | 0 | 0 | 0 | 0 | NA | 0 |
| 22 | 17: 1-13 | α τῆς ζ | 10 | 1 | 1 | 2 | 2 | 0 | 2 | NA | 2 |
| 23 | 21:14-25 | ζ τῆς ζ | 5 | 0 | vac | 0 | 0 | 0 | 0 | NA | 0 |
| 24 | 7:37-52; 8:12 | πεντηκ. | 11 | 2 | 3 | NA | 1 | vac | 5 | 2 | 2 |
| | Totals | | 165 | 18 | 26 | 13 | 29 | 16 | 30 | 15 | 24 |

Observations

From the data presented in Table 2, it is possible to make three general observations. First, in pericopes 2, 4, and 10, where no variants (not counting the appearance of *nomina sacra*) were generated by the collation of *I1172* and the TR, the text of *I1172* is in line with the TR. In pericopes 3, 5, 6, and 21, the text of *I1172* varies from the TR only in minor instances: each of these pericopes shows differences in spelling, and pericope 6, one variation with regard to the moveable-*v*; however, the text of *I1172* in these four pericopes is that of the TR. Also, in pericope 14, *I1172* has εἶπεν ὁ κύριος τοῖς ἑαυτοῦ μαθηταῖς (a standard lectionary Incipit) plus ταῦτα ἐντέλλομαι ὑμῖν ἵνα (as does the TR)—but then breaks off. Based on these initial observations, it may be stated that in pericopes 2, 3, 4, 5, 6, 10, 14, and 21, *I1172* follows the TR and that in pericopes 2, 3, 4, 5, 6, 10, 12, 14, 21, and 23, *I1172* receives no support from any of the representative manuscript witnesses.

Second, text-type support for the text of the individual pericopes in *I1172*, as supplied by the representative witnesses and as seen by grouping the texts of the various rep-

representative manuscripts, indicates that the representative(s) of the Majority text-type (Hodges-Farstad) only narrowly supports the text of *l1172* in pericope 11; of the Alexandrian text-type (*p*⁶⁶ *Na* *W*) support pericopes 1, 15, 16 (with the Western), 17, 19 (with the Western), 20, and 22; of the Byzantine text-type (*A*) supports pericopes 7 and 8; of the Western text-type (*D* *Nw*) support pericopes 8 (with the Alexandrian), 9, 11 (with the Alexandrian), 16 (with the Alexandrian), 18, 19 (with the Alexandrian), and 24; of the Caesarean (565) supports pericope 13; and *l1172* receives no representative text-type support in pericopes 12 and 23.

Finally, (1) and has been previously mentioned, the texts of eight pericopes (2-6, 10, 14, and 21), found in the Menologion, Lent, and the Synaxarion, are in total agreement with the TR; (2) the texts of twelve pericopes (6, 7, 8, 11, 12, 13, 15, 16, 17, 19, 22, and 23), in Lent and the Synaxarion, have between two and ten instances of variation with the respective texts in the TR; (3) the texts of two pericopes (20 and 24), found, respectively, in the Synaxarion and on Pentecost, each have eleven variants with the TR; (4) pericope 18, in the Synaxarion, has twenty-three variants with the TR; and (5) the reading for the Liturgy on September 14, the Feast of the Elevation of the Cross—the reading with which *l1172* begins—has thirty-two points of variation with the TR.

In Chapter V, the next and last, some conclusions will be drawn from these results and observations.

CHAPTER V

CONCLUSION

This investigation of the twenty-four Johannine pericopes in Greek lectionary 1172 is now complete. The texts of those pericopes have been presented (Chapter II). The pericopes have been collated against the IGNTP-standard, the 1873 Oxford edition of the *Textus Receptus*, and 442 variants have been identified (Chapter III). Of those, 165 textual variants—*nomina sacra* not included—have been analyzed, and their support, from the representatives of the Majority text and four text-types, listed (Chapter IV).

Three Questions and Some Answers

It remains only to present a few conclusions, based on the data generated by the investigation, to the questions asked in Chapter I: (1) Is there an identifiable Caesarean text-type? (2) Is there a connecting link between this Caesarean text-type and the Byzantine rescension which dominated the Middle Ages? (3) What part, if any, do lectionaries play in finding an answer to the second question?

Much of 1172's material in its Johannine pericopes represents an early form of the Byzantine text-type,¹ although the texts in one third of its individual pericopes show considerable influence from Alexandrian and Western text-types. As it has been inferred that the early form of the Caesarean text-type, the pre-Caesarean, probably originated in the Fayyum, later to be carried to the eastern Mediterranean, where it would undergo fur-

¹ Buck, *Johannine*, 58.

ther development, the lectionary text represented by *l1172* also exhibits Caesarean influence. In time, the Caesarean text itself was influenced by the emerging Imperial, or Byzantine text, perhaps as early as the period of St. John Chrysostom, due, possibly, to the efforts of those intent on standardizing all other forms of the text to that of the Imperial. Therefore, the textual qualities of *l1172* support the view that a connection exists between the Caesarean and Byzantine text-types.

Johannine Pericope Textual Affinity

Several claims have been made about the variant data that was generated by the collation and the subsequent analysis of the data. It appears that, even as it has been addressed previously,² the question about the lectionary's text-type still needs to be addressed lection by lection, since the lectionary text as a whole shows affinity with each of the text-types.

Of the twenty-four Johannine pericopes in *l1172*, eight (or, one-third) have the text of the *TR*: 2, 3, 4, 5, 6, 10, 14, and 21. Of these eight, four pericopes (2, 3, 4, and 5) are found in the Menologion; one (6) is the reading for κυριακῆ ἅ τῶν νηστειῶν, the first Sunday in Lent; and three (10, 14, and 21) are part of the Synaxarion.

Only one pericope, 11, which is in the Synaxarion, has the support of the Majority text—support shared by the representatives of the Western text-type. In the same vein,

² See Alan Wikgren, "Chicago Studies in the Greek Lectionary of the New Testament," *Biblical and Patristic Studies*, ed. J. N. Birdsall and R. W. Thompson (Freiberg: Herder, 1963), 118; Colwell, "Method," *Prolegomena*, 13; and Riddle, "Preface," *Prolegomena*. Riddle observed that "[t]he secret of the value of the lectionary text is elusive" ("Character," *Prolegomena*, 24), and later wrote that "[t]he essential secret of the lectionaries, and the necessary principle of their proper use, is the recognition that the lectionary text is heterogeneous with reference to its several parts" ("Use," *Prolegomena*, 77).

the representative of the Caesarean text-type lends support to the text of just one pericope (13), found also in the Synaxarion. The lone representative of the Byzantine text-type supports *l1172*'s text in two pericopes (7, and also 8, with support shared by the Western text-type), both part of the Lenten readings—σαββάτω ζ τῶν νηστειῶν and κυριακῆ ζ τῶν νηστειῶν, respectively. In two pericopes (12 and 23), *l1172*'s text finds no support from any of the representative text-types.

The representatives of the Alexandrian and Western text-types support an equal number of Johannine pericopes: Alexandrian, seven (1, 15, 16, 17, 19, 20, and 22), from the Menologion and the Synaxarion, and Western, seven (8, 9, 11, 16, 18, 19, and 24), from Lent, the Synaxarion, and Pentecost. The two text-types share support of pericopes 16 and 19 (both from the Synaxarion).

Degree of Conformity

The various textual affinities that *l1172* exhibits indicate that its text is an eclectic text, to a certain extent. This fits what is known about the lectionary text generally. The Sunday lections were most likely gathered and collected first, then those for Saturday; at a later time, the daily readings were added, to complete the cycle of readings for the most important part of the church's year: from πάσχα to πεντηκοστή. Only with the passage of time were the other parts added: the Saturday, Sunday, and daily readings for the rest of the year (following πεντηκοστή), Lent, Holy Week, and the Menologion. Also, due to the higher importance accorded certain of the readings (e.g., for Sunday readings, and for those of favorite or important saints), i. e., those readings which were consequently used more often, some pericopes apparently underwent systematic correction, in order to bring them in line with the prevailing, majority text (a precursor to the *TR*).

It is understandable, then, that some of 11172's pericope texts would show such correction—would, in fact, be (to a greater or lesser extent) in line with the *TR*. Some pericopes show total agreement with the *TR*, while others show wide variation. Though nominally of a Byzantine character, 11172's Johannine pericopes show significant disagreement with the *TR*; they range from duplicating the *TR*, in some instances, to showing great variation from the *TR* in other instances.

Buck draws the conclusion that “one is led to the Eastern shore of the Mediterranean in the 4th century for the source of most lectionary readings.”³ The lectionary almost certainly has its origins in this time and place, the period in which the church saw an end to Roman persecution, began to consolidate its theology, to worship freely and openly, to standardize texts. The lectionary, a product of this environment and the text-standardization process, could thereby function as a link between two text-types: the older (pre-)Caesarean and the newer tendency to conform all text-types to the Byzantine.

As shown previously, pericopes 2-6, 10, 14, and 21 are in total agreement with the *TR*, indicating that those pericopes either (1) originated as *TR*-like texts or (2) were later corrected in order to bring them in line with the current, popular, and orthodox text, in order to combat any heretical teachings. Since lectionaries typically contain significant numbers of non-*TR* readings, the second explanation is more plausible, i. e., that some texts (one-third of these pericopes) underwent a process of somewhat systematic correction, whereas others were allowed to retain their more primitive text-forms. A large group (pericopes 7, 8, 9, 11, 12, 13, 15, 16, 17, 19, 20, 22, 23, and 24) shows, on average, 7 variants from the *TR*, and may be thought of as having been in the process of being cor-

³ *Johannine*, 58.

rected. Two pericopes (18, the Samaritan woman, with Western support; and 1, the Elevation of the Cross, with Alexandrian) show 23 and 32 variants from the *TR*, respectively. It may be inferred that these two pericopes have received less correction than have the others in *l1172*'s Johannine texts.

The connection between the text of *l1172* and the Byzantine text is clear. The factors leading to the incursion of Byzantine readings into the lectionary text that *l1172* represents are not difficult to surmise. Theological controversy likely influenced the correction and subsequent dissipation of NT texts: readings were conformed to a Byzantine standard.⁴ Lectionaries were not immune to such correction and preserve several text-types—among which are the Caesarean (or pre-Caesarean), seen perhaps in those readings considered to be of less liturgical or theological importance, and the Byzantine. It is most likely that the readings for Sundays, Saturdays, and daily readings between Easter and Pentecost fell under the corrector's pen early on, with other important and frequently-used lections following suit.

A Caesarean Text-Type? The Significance of *l1172*

Since at least 1924, the claim has been made for the existence of a text present in Caesarea from the late third century, a text (the "pre-Caesarean") which developed from a hypothetical ancestor⁵ in use at Gizeh and the Fayyum and supported by *p*⁴⁵ *W* *f*^{d3} and which developed into the text used by Origen (the so-called "Caesarean")—one that is not precisely Caesarean nor Alexandrian, but a distinct text-type, nevertheless. It was

⁴ Buck, *Johannine*, 58.

⁵ This primitive text, current in Alexandria and Caesarea before the big revisions were made, is witnessed by *p*⁴⁵ (Vaganay, *Initiation à la critique textuelle néotestamentaire* [Paris, 1934], 119, as cited by Metzger, *Chapters*, 63).

thought by many that the witnesses to this text-type, although not having a unity of origin, share common textual influences without having a close organic relationship.

However, in 2004,⁶ evidence was presented to show that many “Caesarean” manuscripts do form a group, and so it seems to be possible to speak of a family of manuscripts as representing the “Caesarean” text-type, but the label “Caesarean” ought to be used only when speaking of a family which includes Origen.

To the extent that *l1172* is representative, it may be confidently hypothesized that lectionaries likely originated in the fourth century in the Caesarean textual tradition and show a pre-Caesarean text-type. Its eclectic combination of readings supports the theory that the lectionary represents a multi-layered body of evidence, simultaneously opening a window on the dynamic interaction of text-types during the fourth century while also providing a glimpse into the origins, character, and movements of the third-century Caesarean textual tradition.

Required: A Closer Study of the Lectionary

Only a more thorough study of the phenomena observed in *l1172* in light of a much broader reading of the lectionary tradition will enable textual critics to speak more definitively about the full potential of the lectionary for the task of writing the history of the transmission of the New Testament in general, and the Caesarean text in particular. Yet, it is certain that any full assessment of the Caesarean textual tradition will require a closer study of the lectionary than scholars have hitherto attempted.

⁶ Carlson, “The Origins(s) of the ‘Caesarean’ Text,” 21.

CHAPTER VI
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Codex A in microfilm format
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Codex W in microfilm format
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APPENDIX A

CONTENTS OF LECTIONARY 11172

The contents of 11172 are presented by folio (with appropriate Recto or Verso indication), contents (nearly always a scripture reference from the New Testament), the occasion to which the scripture applies (a saint's feast day or other important event in the Menologion; a weekday or Saturday or Sunday reading in the Synaxarion), any remarks (the person or event honored on the occasion; the date-system by which a daily reading is identified); and the time of day at which the scripture is to be read (Matins; Liturgy).

| <u>Folio</u> | <u>Contents</u> | <u>Occasion</u> | <u>Remarks</u> | <u>Time</u> |
|--------------|--|-----------------|-----------------------|-------------|
| 1R | Introductory material | | | |
| 9R | I Timothy 2: 1-7 | September 1 | Symeon Stylites | |
| 9V | Luke 4:16-22 | | | |
| 10R | I Corinthians 1:18-24 | September 14 | Elevation of Cross | |
| 11R | John 19: 6, 9-11, 13-20, 25-28, 31-35 | | | Liturgy |
| 13R | II Timothy 3:10-15 | September 24 | Thecla | |
| 13V | Matthew 25: 1-13 | | | |
| 14V | I John 4:12-19 | May 8 | Ιωαννης ο θεολογος | |
| 15R | John 19:25-27; 21:24 | | | |
| 16R | Hebrews 13:17-21 | (?) | | |
| 16V | Luke 6:17-23 | (?) | | |
| 17R | Hebrews 7:26-8: 2 | November 13 | Ιωαννης ο χρυσοστομος | |
| 18R | John 10: 9-16 | | | Liturgy |
| 18V | I Corinthians 12: 7-11 | November 17 | (?) | |
| 19R | Matthew 5:14-19 | August 25 | Titus | |
| 19V | II Timothy 2: 1-10 | | | |
| 20V | John 15:17-16: 2 | November 25 | Clement of Rome | |
| 21V | Ephesians 6:10-17 | (?) | | |
| 22V | Luke 21:12-19 | (?) | | |
| 23R | Galatians 5:22-6:2 | (?) | | |
| 23V | Matthew 11:27-30 | (?) | | |

| <u>Folio</u> | <u>Contents</u> | <u>Occasion</u> | <u>Remarks</u> | <u>Time</u> |
|--------------|----------------------------|-----------------|-----------------------------|-------------|
| 24R | James 5:10-20 | (?) | | |
| 25R | Luke 4:22-30 | (?) | | |
| 26R | I Corinthians 12:27-13: 8 | (?) | | |
| 27R | Matthew 10: 1-8 | (?) | | |
| 27V | Galatians 3:23-29 | (?) | | |
| 28V | Mark 5:25-34 | (?) | | |
| 29R | Hebrews 1: 1-12 | December 24 | Christmas Eve | |
| 30V | Luke 2: 1-20 | | | |
| 32V | Galatians 4: 4-7 | December 25 | Christmas Day Liturgy | |
| 33R | Matthew 2: 1-12 | | | |
| 34R | Colossians 2: 8-12 | January 1 | Circumcision | |
| 34V | Luke 2:20-52 | | | |
| 36R | I Corinthians 9:19-10: 4 | January 5 | Vigil of θεοφανια | |
| 37R | Luke 3: 1-18 | | | |
| 39V | Titus 2:11-3: 7 | January 6 | θεοφανια | Liturgy |
| 40V | Matthew 3:13-17 | | | |
| 41R | Hebrews 7: 7-17 | February 2 | Presentation of Christ | |
| 42R | Luke 2:22-40 | | | Liturgy |
| 43V | Hebrews 12: 1-10 | (?) | | |
| 44V | Matthew 20: 1- | (?) | | |
| 46R | Hebrews 2:11-18 | March 25 | Annunciation | |
| 47R | Luke 1:24-38 | | | |
| 48V | Galatians 1:11-19 | (?) | | |
| 49R | John 10: 1-9 | November 13 | Ιωαννης ο χρυσοστομος | Matins |
| 50R | Romans 13:11-14: 4 | June 24 | Birth of John the Baptist | |
| 51R | Luke 1: 1- | | | |
| 54R | II Corinthians 11:21-12: 9 | June 29 | Peter and Paul the Apostles | |
| 56R | II Peter 1:10-19 | August 6 | Transfiguration | |
| 57V | Matthew 17: 1-9 | | | Liturgy |
| 58V | Mark 6:14-30 | August 29 | | Liturgy |
| 60V | II Timothy 3:10-15 | κυριακη ις' | του τελωνου | |
| 61R | Luke 18:10-17 | | | |
| 61V | I Corinthians 6:12-20 | κυριακη | της προ της αποκρεω | |
| 62V | Luke 15:11-32 | | | |
| 64V | (?) | | | |
| 65R | missing | | | |
| 66R | I Corinthians 8: 8-9: 2 | κυριακη | της αποκρεω | |
| 66V | Matthew 25:31-46 | | | |
| 68R | Romans 14:19-23; 16:25-27 | σαββατω | της αποκρεω | |
| 68V | Matthew 6: 1-13 | | | |
| 70R | (?) | κυριακη | της τυροφαγου | |
| 70V | Matthew 6:14-21 | | | |
| 71R | Mark 2:23-3:1 | σαββατω α' | των νηστειων | |

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| 72R | John 1:48-52 | κυριακη α' | των νηστειων | |
| 72V | Hebrews 3:12-14 Mark 1:35-44 | σαββατω β' | των νηστειων | |
| 74R | Hebrews 1:10-2:3 | κυριακη β' | των νηστειων | |
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| 79R | Mark 7:31-37 | | | |
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| 82V | Hebrews 9:24-28 | σαββατω ε' | των νηστειων | |
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| 84V | Mark 10:32-45 | | | |
| 86R | Hebrews 12:28-13: 8 | σαββατω ς' | των νηστειων του λαζαρου | |
| 86V | John 11: 1-45 | | | |
| 90V | (?) | κυριακη ς' | των νηστειων των βαιων | |
| 91R | Philippians 4: 4-9 | | | |
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| 93V | I Corinthians 11:23-32 | ε της ς' | τη αγια μεγαλη | |
| 94V | Matthew 26: 1-20 | | | |
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| 97R | Matthew 26:21-27: 2 | | | |
| 102V | Romans 6: 3-11 | ζ της ς' | τω αγιω κ. μεγαλω σαββατω | |
| 103V | Matthew 28: 1-20 | | | |
| 106R | Acts 1: 1-8 | α της α' | τη αγια κ. μεγαλη κυριακη του πασχα | |
| 107R | John 1: 1-17 | | | |
| 108V | Acts 3:11-16 | ζ της α' | | |
| 109R | John 3:22-33 | | | |
| 110V | Acts 5:12-20 | α της β' | αντιπασχα του θωμα | |
| 111V | John 20:19-31 | | | |
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| 116R | Mark 15:43-16: 8 | | | |
| 117V | Acts 9:19-31 | ζ της γ' | | |
| 118V | John 15:17 | | | |
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| 128R | John 4: 5-42 | | | |
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| 132R | John 10:27-38 | | | |
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APPENDIX B

SHORT GLOSSARY OF LECTIONARY TERMINOLOGY

The terminology of the Greek lectionary, as it is used in the lectionary cycle from the Eastern church and not found in standard lexicons of the New Testament, has vocabulary in common with that of textual criticism at large, but also has unique terms which ought to be presented, explained and (where appropriate) illustrated with example. A glossary of the more commonly-used terms is therefore presented.

Ἐντίπασχα, τό, the Sunday after Easter.

Ἀπόκρεως, ἡ, Carnival week (*carne levarium*, the time during which no meat is eaten, the eighteenth week of *Luke*).

Ἀπόστολος, ὁ, a lectionary with readings from *Acts* and the Epistles.

Βαΐον, τό, a palm (branch); hence, κυριακῆ τῶν βαΐων, Palm Sunday.

Διακινήσιμος, ἡ, the six days of the week following Easter Sunday.

Ἐκλογάδιον, τό, a lectionary.

Εὐαγγέλιον, τό, a lectionary with readings from the Gospels.

Θεοφάνια, τά, (φώτων, ἡ ἑορτὴ τῶν), the celebration of Jesus' immersion (January 6).

Ἰνδικτιών, ἡ, the beginning of the new year (September 1).

Ἰωάννης, ὁ, from Easter to Pentecost, during which the readings are from *John*.

Κυριακῆ, ἡ, Sunday (the "Lord" of the week).

Λαζάρου, τῷ σαββάτῳ τοῦ, the last Saturday of Lent, the Saturday before Palm Sunday (named from the reading, *John* 11: 1-45).

- Λειτουργεία, ἡ, Liturgy of the Eastern church (Mass of the Western church).
- Λουκᾶς, ὁ, from Monday after the Elevation of the Cross (September 14) to Lent, during which the readings are from *Luke*.
- Μάρκος, ὁ, the weekdays from twelve weeks after Pentecost to the Saturday before the Elevation of the Cross (September 14), and the weekdays from thirteen weeks after the Elevation of the Cross (September 14) to Lent.
- Ματθαῖος, ὁ, Saturdays and Sundays from Pentecost to the Elevation of the Cross (September 14) and the weekdays for eleven weeks after Pentecost.
- Μεσοπεντηκοστή, ἡ, the Wednesday of the fourth week of *John*.
- Μηνολόγιον, τό, the Menologion, the calendar of readings for the fixed feast days, starting September 1 (the Indiction, Ἰνδικτίων, ἡ).
- Νηστεία, ἡ, a fast; hence, τῶν νηστειῶν, Lent, which begins on Monday, seven weeks before Easter.
- Νιπτήρος, τὸ εὐαγγέλιον τοῦ, two lections read before the Liturgy on Thursday of Holy Week.
- Πάθων Ἰησοῦ Χριστοῦ, τὰ εὐαγγέλια τῶν ἁγίων, the twelve readings for Thursday of Holy Week.
- Παννουχίς, ἡ, a vigil, the evening before a holy day.
- Πάντων, τῶν ἁγίων, the first Sunday of *Matthew*.
- Παρασκευή, ἡ, Friday (the Preparation).
- Πάσχα, τό, Easter Sunday.
- Πεντηκοστή, ἡ, Pentecost.
- Συναξάριον, τό, the Synaxarion, the calendar of readings for the moveable feasts, beginning Easter Sunday.
- Ἐψωσις, ἡ, τοῦ σταυροῦ, the Elevation of the Cross (September 14).